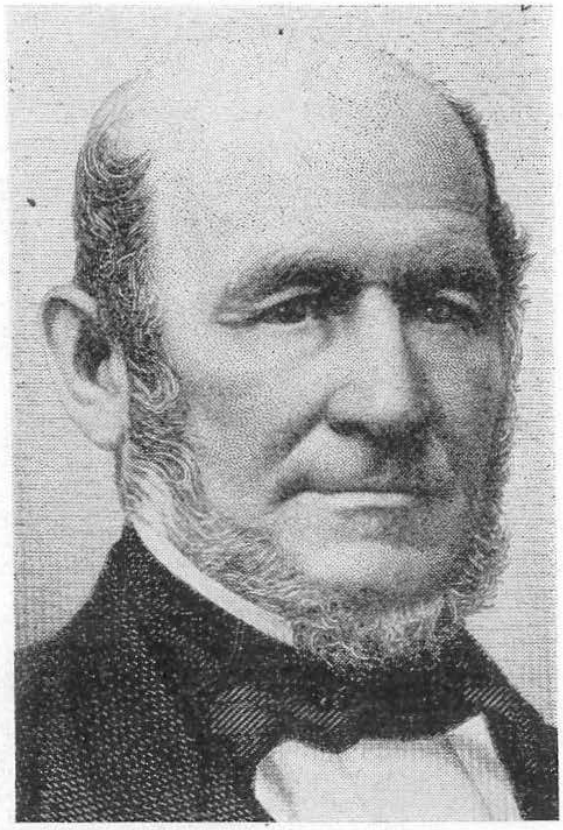
TRUTH

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

VOL. 16. JUNE, 1950 NO. 1.

Champions of Truth



HEBER C. KIMBALL

Heber C. Kimball, the fourth child and second son in a family of seven, was born June 14, 1801, at Sheldon, Franklin County, Vermont. He died at Salt Lake City, June 22, 1868.



BRIGHAM YOUNG

Brigham Young was the ninth child in a family of eleven. He was born June 1, 1801, in Whittingham, Windham County, Vermont. His death occurred at Salt Lake City, August 29, 1877.

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

"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."

Anniversary Thoughts

With this issue of TRUTH we are pleased to announce its fiftenth anniversary. It began life, under the direction of the Priesthood, as a 12-page magazine, with a subscription of less than 50 names. Popular demand and required space have forced an increase in size to 28 pages, and our readers, scattered throughout the civilized world, are now numbered in the thousands.

The Magazine stands for the fundamental principles of the Gospel as revealed by the Lord for the guidance of His children. While honoring men in the exercise of their inalienable rights to think, speak and worship as they choose, within, of course, the limits of divine law, our mission is to challenge error in whatever guise it appears, assisting in the establishment of faith in the gospel, particularly among Latter-day Saints. How well this duty has been performed and how closely we have adhered to the ideology aimed at, are points for our readers to determine. Conscious as we are of human weaknesses and limitations, we have all the harder tried to temper our feelings and guage our emotions and expressions to harmonize with the spirit of the Lord and Master, in whose services we are engaged.

The policy of TRUTH is constructive. We have no desire to tear down; —to build up is our motto and our purpose. The gospel in its fulness, as it has been made known by the Lord, is our theme. TRUTH is ever beguiling to the honest in heart; its charm inevitably appeals. It is destined to go on to a complete triumph.

To our many friends whose liberal contributions have enabled the Priesthood to continue, we are deeply indebted and sincerely grateul. Certainly the consciousness of the good such contributions are accomplishing is ample reward for the sacrifiice involved.

That TRUTH may continue to send forth its message of good cheer and hopefulness, ever increasing in its righteous mission, is the aim and hope of the Priesthood.

TRUTH not only records its own anniversary but also is proud to mention the anniversaries of the birth of two of the Lord's stalwart warriors—Brigham Young and Heber C. Kimball

These two men, born in the same state, in the same month and year, received the Gospel near the same time, in the spring of 1832, each remaining true to his covenants to the end. In fact, the Prophet Joseph Smith once testified that "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." (His. of Ch., 5:412). This, of course was before another stalwart, John Taylor, became a member of the quorum, Joseph speaking of the original members. During the trying times of the apostasy at Kirtland, Brigham Young was obliged to leave that place by night to escape the fury of the mob, because of his testimony that Joseph Smith was a "true and faithful Prophet of God." And Heber C. Kimball told of the time "When the Church was broken up in Kirtland, and when there were not twenty persons on the earth that would declare that Joseph Smith was a Prophet of God." (J. D. 4:108).

Those were hard and cruel days for the faithful leaders, but the opposition only served to root them more firmly

in the faith and prepare them to become super-leaders in God's great work.

Speaking of Elder Kimball, Brigham Young once said:

"I always delight to hear Brother Kimball speak, and I will take the liberty of saying to this congregation that Brother Kimball, in his spirit and in his faith, I do believe, is as true, as faithful, and correct, as any man that ever lived."—J. D., 4:341.

Brother Kimball said of Brigham Young:

"Brother Brigham is my brother, and Brother Jedediah is my brother; I love him, I love those men, God knows I do, better than I ever loved a woman; and I would not give a dime for a man that does not love them better than they love women. A man is a miserable being, if he lets a woman stand between him and his file leaders."—J. D. 4:138.

As a fitting testimonial to the greatness of these two men we publish a few of their inspired expressions. Together with these remarkable expressions we print, in part, the proceedings of a Mass Meeting held in Salt Lake City in 1870. Although President Kimball was dead, and President Young did not appear in person at the meeting, we cannot but conclude that this gathering was called by President Young and was carried on under his direction. No place has there been recorded a clearer and more absolute interpretation of the law of Plural Marriage than here. The language cannot be construed to mean anything else, than that the General Authorities of the Church at that time considered the practice of polygamy a vital part of their faith, and to do away with the same would be to strip the Priesthood of its sealing powers.

SAYINGS OF BRIGHAM YOUNG:

If we live, we shall see the nations of the earth arrayed against this people; for that time must come, in fulfillment of prophecy. Tell about war commencing! Bitter and relentless war was waged against Joseph Smith before he had received the plates of the Book of Mormon; and from that time till now the wicked have only fallen back at times to gain strength and learn how to attack the Kingdom of God. * * *

All we have yet heard and all we have experienced is scarcely a preface to the sermon that is going to be preached. When the testimony of the Elders ceases to be given, and the Lord says to them, "COME HOME; I WILL NOW PREACH MY OWN SERMONS TO THE NATIONS OF THE EARTH", all you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquakes, hail, rain, thunders and lightnings, and fearful destruction. What matters the destruction of a few railway cars? You will hear of **MAGNIFICENT CITIES**, now idolized by the people, sinking in the earth, entombing the inhabitants. The sea will heave itself beyond its bounds, **ENGULFING MIGHTY CITIES, FAMINE WILL SPREAD OVER THE NATIONS AND NATION WILL RISE UP AGAINST NATION, KINGDOM AGAINST KINGDOM, AND STATES AGINST 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. * * ***

There never has been a day for ages and ages, not since the true church was destroyed after the days of the Apostles, that required the and godly women, and the skill, faith and the energy of godly men

wisdom and power of the Almighty to be with them, so much as this people require it at the present time. There never was that necessity; there never has been a time on the face of the earth, from the time that the church went to destruction, and the Priesthood was taken from the earth that the powers of darkness and the powers of earth and hell were so embittered, and enraged, and incensed against God and Godliness on the earth, as they are at the present. And **WHEN THE SPIRIT OF PERSECUTION, THE SPIRIT OF HATRED, OF WRATH, AND MALICE CEASES IN THE WORLD AGAINST THIS PEOPLE; IT WILL BE THE TIME THAT THIS PEOPLE HAVE APOSTATIZED AND JOINED HANDS WITH THE WICKED, AND NEVER UNTIL THEN; WHICH I PRAY MAY NEVER COME.** * * *

The Devil is just as much opposed to Jesus now as he was when the revolt took place in heaven. And as the Devil increases his numbers by getting the people to be wicked, so Jesus Christ increases his numbers and strength by getting the people to be humble and righteous. The human family are going to the polls by and by, and they wish to know which party is going to carry the day.—Discourses of Brigham Young, pp. 170-2.

Do you know that it is the eleventh hour of the reign of Satan on the earth? Jesus is coming to reign, and all you who fear and tremble because of your enemies, cease to fear them, and learn to fear to offend God, fear to transgress his laws, fear to do any evil to your brother, or to any being upon the earth, and do not fear Satan and his power, nor those who have only power to slay the body, for God will preserve his people.—Ib. 175.

Persecution

There is a class of persons that persecution will not drive from the Church of Christ, but prosperity will; and again there is another class that prosperity will not drive, but persecution will. The Lord must and will have a company of Saints who will follow Him to the cross if it be necessary and these He will crown. They are the ones who will wear a celestial crown, and have dominion, rule and government; these are they who will receive honor of the Father, with glory, exaltation and eternal lives; they shall reign over kingdoms, and have power to be gods, even the sons of God.—Mill. Star, 16: 444.

Final Death

Everything that is opposed to God and His Son Jesus Christ, to the Celestial Kingdom and the Celestial laws, these celestial laws and beings will hold warfare with, until every particle of the opposite is turned back to its native element, though it should take million and millions of ages to accomplish. Every possession and object of affection will be taken from those who forsake the truth, and their **IDENTITY AND EXISTENCE** will eventually cease. —J. of D. 4:31.

Plural Marriage

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.—J. D., 11:268-9.**

Answering an objection on the part of the Masonic orders against the Patriarchal order of Marriage, Brigham Young stated:

There is another class of indivduals to whom I will briefly refer. Shall we call them Chr.stians? They were Christians originally. We cannot be admitted into their social societies, into their places of gathering at certain times and on certain occasions because they are afraid of polygamy. I will give you their title that you may know whom I am talking about—I refer to the Freemasons. They have refused our brethren membership in their lodge, because they are polygamists. Who was the founder of Freemasonry? They can go back as far as Solomon, and there they stop. There is the king who established this high and holy order. Now was he a polygamist, or was he not? If he did believe in monogamy he did not practice it a great deal, for he had seven hundred wives, and that is more than I have; and he had three hundred concubines, of which I have none that I know of. Yet the whole fraternity throughout Christendom will cry out against this order. "Oh dear, oh dear, oh dear." "What is the matter?" "I am in pain", they all cry out, "I am suffering at witnessing the wickedness there is in the land. Here is ONE of the "relics of barbarism." YES, ONE OF THE RELICS OF ADAM, OF ENOCH, OF NOAH, OF ABRAHAM, OF ISAAC, OF JACOB, OF MOSES, DAVID, SOLOMON, THE PROPHETS, AND JESUS AND HIS APOSTLES.—Febry. 10, 1867—Deseret News.

SAYINGS OF HEBER C. KIMBALL:

Let Holy Ghost Dictate

When I arise to speak I have never a premeditated subject. I let God by the Holy Ghost dictate me and control me just as a musician would his violin. It is the player on the instrument that plays the tune, the instrument does not dictate the player. So I should be in the hands of God, to be dictated by him, for we are told that the Holy Ghost the comforter will teach us all things past, present, and to come.

The Holy Ghost knows the minds of this people and what is necessary to deal out to every man and every woman in due season their portion. If I am not dictated by the Holy Ghost I cannot communicate to you that which is necessary.—Heber C. Kimball, Bowery, August 23, 1857. —Des. News, Sept. 16, 1857.

No Nationality in Gospel

I care not whether it be men or women who live the religion of the everlasting Gospel, nor whether they be Americans, English, Scotch, Dutch, Danes or inhabitants of any other nation for all such persons have my blessing and my good feelings. I am not national nor sectional, and God forbid that I should be, for I have that Spirit that delighteth in the welfare and salvation of the human family. And when I have that Spirit about me, can I be national? You never knew that feeling to be in me, for I abhor it. I will not bow my head to that national spirit, nor to any spirit that is not of God.—J. D., 4:278.

Death and Resurrection

What I do not today, when the sun goes down, I lay down to sleep, which is typical of death; and in the morning I rise and commence my work where I left it yesterday. That course is typical of the probations we take. But suppose that I do not improve my time today, I wake up tomorrow and find myself in the rear; and then, if I do not improve

upon that day, and again lay down to sleep. On awaking, I find myself still in the rear. This day's work is typical of this probationing, and the sleep of every night is typical of death, and rising in the morning is typical of the resurrection. They are day's labors, and it is for us to be faithful today, tomorrow, and every day.—Ib 329.

Increase or Decrease

And those that do not wish to increase, may God help them to dry up quickly, that they may pucker up and come to an end. And let them that will increase, increase, and increase, and multiply, and fill the earth with the knowledge and power of God. Why? Because this work is true.

Joseph was a true prophet of God, and Brigham is his successor and I am his brother, and Daniel (H. Wells) is my brother; and we will live and prosper until the devils are all shut up in hell, where they belong. They will cease troubling this earth; for they will all dry up like an old herring, as will every one that sympathizes for them or with them. Now, sympathize with the devil, if you want to crimp up. Just as quick as you begin that, the juice will run out of your eyes; and when the juice is drawn out of a tree it will dry up and die.—Ib. 366-7.

Works Follow After Death

If you are subject to rebellious spirits, or to a spirit of apostasy here, will you not have the same spirit beyond the veil that you had on this side? You will, and it will have power over you to lead you to do wrong, and it will control your spirits. If, then, you are opposed to the truth while you are here, you will be occupied in that opposition hereafter, for the spirit that is opposed to the work of God here, will be opposed to that work when beyond the veil. I do not guess at this, because I have been at the other side of the veil, in vision, and have seen a degree of its condition with the eyes that God gave me. I have seen it and have seen those that lived in the faith and had the privilege of seeing Jesus, Peter, James, and the rest of the ancient Apostles, and of hearing them preach the Gospel. I have also seen those who rebelled against them, and they still had the rebellious spirit fighting against God and His servants.—Ib. 273.

Covenants and Vows
State After Death

Have not the majority of this congregation made the most solemn covenants and vows that they will listen to, obey, and be subject to the Priesthood? Have not the sisters made the same solemn covenants and vows before God and angels, that they would be subjects to their husbands? Are you faithful to your vows? If you are, you will have dreams, and visions, and revelations from the world of light, and you will be comforted by night and by day. But if you do not fulfill your covenants you cannot enjoy these blessings. * * *

As for my going into the immediate presence of God when I die, I do not expect it, but I expect to go into the world of spirits and associate with my brethren, and preach the gospel in the spiritual world, and prepare myself in every necessary way to receive my body again, and then enter through the wall into the celestial world. I **NEVER SHALL COME INTO THE PRESENCE OF MY FATHER AND GOD UNTIL I HAVE RECEIVED MY RESURRECTED BODY**, neither will any other person; and I

doubt whether **ALL** those who profess to be Saints will ever be gathered with the spirits of the just in the spiritual world; but they will be left where they attain to. The righteous are gathered to the spirit world to prepare for the resurrection of their bodies.—Ib. 3:112-113.

Kindness to Animals

I know as well as I know my name is Heber C. Kimball that a spirit of kindness in a man will beget the same in his animals, in his child, or in persons over whom he exercises control. The holy ghost in the people of God will control not only our domestic animals, our families, our servants and our handmaidens, but it will control the armies of men that are in the world; the mountains, seas, streams of water, tempests, famines and pestilence, and every destructive power that they come not nigh unto us. Just as much as we can keep sickness from us by the power of the faith and prayer and good works. If we live our religion, **WE SHALL NEVER DO AS THE WORLD DOES.** We shall not be perplexed with famine and pestilence, with the caterpillar and other destructive insects which the Lord will send in the last days to affect the wicked.—Des. News, Dec. 21, 1859.

Garden of Eden

After the earth was made, then there was a garden spot selected, and the Lord commanded some of his associates to go and plant it, and to cause all kinds of vegetation to grow and fruits of every description. Some suppose the Lord commanded all these things to come out of the earth, yes, he did after the seeds were put in the earth, and he blessed the earth, and the vegetation that was in the earth.—Des. News, Jan. 16, 1861.

Test and Integrity

The judgments of God will be poured out upon the wicked to the extent that our **ELDERS** from far and near **WILL BE CALLED HOME.** Or in other words, the Gospel will be taken from the Gentiles and later on will be carried to the Jews.

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

Before that day comes, however, the Saints will be put to a test that will try the integrity of the best of them. The pressure will become so great that the more righteous among them will cry unto the Lord **DAY AND NIGHT** until deliverance Comes.—Prophecy to Amanda Wilcox, "Last Days", p. 115.

Lord to Fight Battles

There will also be a day when you will be brought to the test—when your very hearts and your inmost souls will melt within you because of the scenes that many of you will witness. Yes, you will be brought to that test, when you will feel as if every thing within you would dissolve. Then will be the time you will be tried whether you will stand the test or fall away. * * *

The day is to come when one shall chase a thousand, and two put ten thousand to flight. When that day comes, the Lord will make the enemies of His people flee as if there were thousands after them, when there is only one; and that is the way that God will deal with our

enemies. The day of God Almighty is at hand, when he will show forth His power, and when He will deliver His people from all their enemies.—J. D. 4:375.

Lineage of Jesus Christ

What do you suppose we are going to do with you? Are you ever going to be prepared to see God, Jesus Christ, His angels, or comprehend His servants, unless you take a faithful and prayerful course. Did you actually know Joseph Smith? No. Do you know Brigham? No. Do you know brother Heber? No, you do not. Do you know the Twelve? You do not; if you did, you would begin to know God, and learn that those men who are chosen to direct and counsel you are near kindred to God and to Jesus Christ, for the keys, power and authority of the Kingdom of God are in that lineage. I speak of these things with a view to arouse your feelings and your faithfulness toward God the Father, and his Son Jesus Christ, that you may pray and be humble and penitent.—Ib. 248.

You might as well deny "Mormonism", and turn away from it, as to oppose the pluarlity of wives. Let the Presidency of the 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.—Ib. 5:203.

MASS MEETING AT SALT LAKE CITY

To Protest Against the Passage of the Cullom Bill.

(From the Deseret News, March 31, 1870)

The very fine weather today was propitious to the gathering of the people at the Mass Meeting, to protest, remonstrate against, and to petition the U. S. Senate not to pass the Cullom Bill. At 1 o'clock a vast concourse of citizens had assembled at the Tabernacle, and no greater proof could be given of the general union and earnestness of feeling among the people on the subject than the fact that every seat and window were packed with spectators.

The vast assembly was called to order by his Honor D. H. Wells, the Mayor of the city, when on motion of Hon. John Taylor, his Honor the Mayor was chosen to preside over the meeting.

Organization

An organization of the meeting was effected by the unanimous election of the following officers:

Vice-Presidents

Hon. J. M. Bernhisel
Hon. John Taylor
Hon. Orson Pratt
Hon. W. Woodruff
Hon. Jos. A. Young
Hon. G. Q. Cannon
Hon. Jos. F. Smith

Secretaries

R. L. Campbell
Theo. McKean
Paul A. Schettler
David McKenzie

Reporters

D. W. Evans E. L. Sloan

Prayer

After the organization prayer was offered by President Joseph Young, sen.

Report of Committee

The Committee of thirteen, which was appointed at last Saturday's meeting, then came forward, and through their chairman, Hon. D. H. Wells, presented the following Resolutions and Remonstrance, which were read by Hon. George Q. Cannon.

Resolutions

First. Resolved, That the Supreme Ruler of the universe has the right to command man in the concerns of life, and that it is man's duty to obey.

Second. Whereas, According to the positive knowledge of a large number of persons now assembled, the doctrine of celestial marriage, or plurality of wives, 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 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 purvieu of legislative enactment; the woman being married to the man for all eternity by authority of the Holy Priesthood, delegated from God to him.

Fourth. Resolved, That marriage is enjoined upon man both by revealed and natural laws.

Fifth. Resolved, That the practice of plural marriage in this Territory was not a crime, nor in violation of any Constitutional or Divine law. In 1862 it was first declared to be otherwise by Congressional enactment, and never by any act of ours.

Sixth. Resolved, That we concur with the Roman Catholic Church, the Greek Church, the Church of England, and other religious denominations, in believing marriage to be a sacrament and religious ordinance, and we believe it to be unconstitutional to proscribe our consciences by legislative enactments, or to declare it a civil contract only. "What God hath joined together, let no man put asunder." If not allowed to be Saints, at least permit us to be Christians.

Seventh. Resolved, That the passage of a law which compels husbands to abandon their wives, parents their children, and absolves those solemn covenants by which they are eternally bound to each other in their associations, would be not only a reproach upon civilized government, but in direct violation of the law of God; and when made applicable to only one Territory, is partial legislation and a flagrant act of persecution.

Eighth. Resolved, That, while we thank the American Bible Society for sending us the Word of God, we think it a strange inconsistency for a Christian nation, which has received its Bible from inspired men who were polygamists, to send that Bible to us, and then proscribe and disfranchise us for following the precepts thereof and the practices of its inspired Prophets.

Ninth. Resolved, that while England and France, both civilized and Christian nations, protect and tolerate over a hundred million polygamists in their Territories in India and Algeria, it is invidious, ungenerous and proscriptive for enlightened and republican America not to allow in her Territories the same freedom enjoyed under the government of those monarchies.

Tenth. Resolved, That religious and civil liberty are both essential to the perpetuity of republican government, and that in destroying one you destroy the other.

Eleventh. Resolved, That we tender sincere and hearty thanks for His great to God, our Father in heaven, our most

blessings and kindness to our fathers in inspiring them to establish the Constitution of the United States on the basis of civil and religious liberty, and that He put it into their hearts to make this instrument of the Supreme Law, which should not in any emergency be transcended and by which all should be bound.

Twelfth. Resolved, That forty millions of enlightened American citizens with half a million of priests, philanthropists and editors, ought to be able to control, without the aid of legislative enactment, an institution which they call objectionable and immoral, through the influence of religion, the power of the press. and moral suasion, against one hundred and fifty thousand people who consider it a divine institution.

Remonstrance

To the Honorable the Senate and House of Representatives of the United States, in Congress assembled:

Gentlemen—It is with no ordinary concern that we have learned of the passage, by the House of Represntatives, of the House Bill No. 1087, entitled "a bill in aid of the execution of the laws in Utah, and for other purposes', commonly known as the "Cullom bill", against which we desire to enter our most earnest and unqualified protest, and appeal against its passage by the Senate of the United States, or beg its reconsideration by the House of Representatives. We are sure you will bear with us while we present for your consideration some of the reasons why this bill should not become law.

Gentlemen of the Senate and House of Representatives—of the 150,000 estimated population of the Territory of Utah, it is well known that all except from five to ten thousand are members of the Church of Jesus Christ of Latter-day Saints, usually called "Mormons". These are essentially 'the people" of this Territory; they have settled it, reclaimed the desert waste, cultivated it, subdued the Indians, opened means of communication, made roads. built cities, towns and settlements, established government, encouraged education and brought into being a new State, to add lustre to the national galaxy of our glorious Union. And we. the people who have done this, 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 every hope of eternal salvation and happiness in heaven. We believe in the pre existence of the spirits of men; that God is the author of our being; that marriage is ordained as the legitimate source by which mankind obtain an existence in this probation on the earth: that the marriage relation exists and extends throughout eternity, and that. without it, no man can attain to an exaltation in the celestial kingdom of God. The revelation commanding the principle of plural marriage, given by God through Joseph Smith to the Church of Jesus Christ of Latter-day Saints, in its first paragraph has the following language—

"Behold, I reveal unto you a new and everlasting covenant and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory."

With this language before us, we cannot view plural marriage in any other light than as a vital principle of our religion. Let the revelation appear in the eyes of others as it may, to us it is a divine command, of equal force with any ever given by the Creator of the world to His children in the flesh. The Bible confessedly stands in our nation as the foundation on which all law is based. It is the fountain from which our ideas of right and wrong

are drawn, and it gives shape and force to our morality. Yet it sustains plural marriage, and in no instance does it condemn that institution. Not only having, therefore, a revelation from God making the belief and practice of this principle obligatory upon us, we have the warrant of the holy Scriptures and the example of Prophets and righteous men whom God loved, honored and blessed; and it should be borne in mind that when this principle was promulgated, and the people of this Territory entered upon its practice, it was not a Crime. **God revealed it to us, His divine word, as contained in the Bible which we had been taught to venerate and regard as holy, upheld it, and there was no law applicable to us making our belief or practice of it criminal.** It is no crime in the Territory today, only as the law of 1862, passed long years after our adoption of this principle as a part of our religious faith, makes it such. The law of 1862 is now a fact, one proscription gives strength to another. What yesterday was opinion, is liable today to be law. It is for this reason that we earnestly and respectfully remonstrate and protest against the passage of the bill now before the Honorable Senate, feeling assured that while it cannot accomplish any possible good it may result in a great amount of misery.

It gives no alternative but the cruel one of rejecting Gods command and objuring our religion, or disobeying the authority of the Government we desire to honor and respect.

It is in direct violation of the first amendment to the Constitution, which declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

It robs our priesthood of their functions and heaven-bestowed powers, and gives them to justices of the supreme court, justices of the peace, and priests whose authority we cannot recognize, by empowering such as the only ones to celebrate marriage. As well might the law prescribe who shall baptize for the remission of sins, or lay on hands for the reception of the Holy Ghost.

It encourages fornication and adultery, for all such marriages would be deemed invalid and without any sacred or binding force by our community, and those thus united together would, according to their own belief and religious convictions, be living in a condition of habitual adultery, which would bring the holy relation of marriage into disrepute, and destroy the safeguards of chastity and virtue.

It is unconstitutional in that it is in direct opposition to section nine, article one of the Constitution, which provides "no bill of attainder or ex post facto law shall be passed."

It destroys the right of trial by jury, providing for the impanneling of juries composed of individuals the recognized enemies of the accused, and of foreigners to the district where a case under it is to be tried; while the sixth amendment to the Constitution provides that "in all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial by an impartial jury of the State and district wherein the crime shall have been committed."

It is contrary to the eighth amendment to the Constitution, which provides that excessive fines shall not be imposed, "nor cruel and unusual punishments inflicted."

It violates section 8, article 1, of the Constitution, which provides that Congress shall establish a uniform rule of naturalization throughout the United States, in that it provides in section 17, a new, unheard of and special rule, applicable only to the Territory of Utah.

It is anti-republican in that, in section 10, it places men on unequal ground, by giving one portion of the citizens superior privileges over others, because of their belief.

It strips us, in sections seventeen and twenty-six, of the land we have reclaimed from barrenness, and of which we have paid government for, also all possessory rights to which we are entitled as settlers. It authorizes, by section fourteen, the sending of criminals into distant military camps and prisons.

It is most unjust, unconstitutional and proscriptive in that it disfranchises and proscribes American citizens for no act but simply believing in plurality of wives, which the bill styles polygamy, bigamy or concubinage, even if they never practiced or design to practice it.

It offers a premium for prostitution and corruption, in that it requires, in sections 11 and 12, husbands and wives to violate the holiest vows they can make, and voluntarily bastardize their own children.

It declares, in section 21, marriage to be a civil contract, and names the officers who alone shall solemnize the rite, when our faith expressly holds it as a most sacred ordinance, which can only be administered by those holding the authority from Heaven, thus compelling us to discriminate in favor of officers appointed by the Government and against officers authorized by the Almighty.

It thus takes away the right of conscience, and deprives us of an ordinance upon the correct administration of which our happiness and eternal salvation depend.

It not only subverts religious liberty, but in sections 16 and 19 violates every principle of civil liberty and true republicanism, in that it bestows upon the Governor the sole authority to govern jails and prisons, and to remove their wardens and keepers, to appoint and remove probate judges, to appoint justices of peace, judges of all elections, notaries public and all sheriffs—clothing one man with despotic and, in this republic, unheard of powers.

It thus deprives the people of all voice in the government of the Territory, reduces them to abject vassalage, creates a dangerous, irresponsible and centralized despotism from which there is no appeal, and leaves their lives, liberties and every human right subject to the caprice of one man, and that man selected and sent here from afar.

It proposes in sections eleven, twelve and seventeen, to punish American citizens not for wrongs, but for acts sanctioned by God and practiced by His most favored servants, requiring them to call those bad men whom God chose for His oracles and delighted to honor, and even to cast reflections on the ancentry of the Savior himself.

It strikes at the foundation of all republican government in that it dictates opinions and belief, prescribes what shall and what shall not be believed by citizens, and assumes to decide on the validity of revelations from Almighty God, the Author of existence.

It disorganizes and reduces to a chaotic condition every precinct, city and county in the Territory of Utah, and substitutes no adequate organization.

It subverts, by summary process, nearly every law on our statute books. It violates the faith of the United States, in that it breaks the original contract made with the people of this Territory in the Organic Act, who were at the time that compact was made received as citizens from Mexican Territory, and known to be believers in the doctrines of the Church of Jesus Christ of Latter-day Saints.

We also wish your Honorable Bodies to understand that the Legislature of this Territory has never passed any law affecting the primary disposal of the soil, but only adopted regulations for the controlling of our claims and possessions upon which improvements to the amount of millions of dollars have been made.

This bill in section 23 repeals the law of the Territory containing said regulations, thereby leaving us destitute of legal protection to our hard-earned possessions, the accumulated labor of over twenty years, and exposing us to the mercy of land speculators and vampires.

Gentlemen of the Senate and House of Representatives—this bill, which would deprive us of religious liberty and every political right worth having, is not directed against the people of Utah as men and women, but against their holy religion. Eighteen years ago, and ten years before the passage of the anti-polygamy act of 1862, one of our leading men, Elder Orson Pratt, was expressly deputed and sent to the City of Washington to publish and lecture on the principles of patriarchal or plural marriage as practiced by us.

He lectured frequently in that and other cities, and published a paper for some length of time in which he established, by elaborate and convincing arguments, the divinity of the revelation commanding plural marriage, given through the Prophet Joseph Smith, and that the doctrine was sanctioned and endorsed by the highest Biblical authority. For ten years before the passage of the act of 1862, the principle was widely preached throughout the Union and the world, and it was universally known and recognized as a principle of our holy faith. We are thus explicit in mentioning this fact to show that patriarchal marriage has long been understood to be a cardinal principle of our religion. We would respectfully mention, also, in this connection, that while hundreds of leading Elders have been in the Eastern States and in the City of Washington, not one of them has been cited to appear as a witness before the Committee on Territories to prove that this principle is a part of our religion, gentlemen well knowing that, if that were established, the proposed law would be null and void because of its unconstitutionality.

What we have done to enhance the greatness and glory of our country, by pioneering, opening up and making inhabitable the vast western region, is before the nation and should receive a nation's thanks, not a proscriptive edict to rob us of every right worth possessing, and of the very soil we have reclaimed and then purchased from government.

Before this soil was United States' territory we settled it, and five hundred of our best men responded to the call of Government in the war with Mexico, and assisted in adding it to the national domain.

When we were received into the Union, our religion was known, our early officers, including our first Governor, were nearly all Latter-day Saints or "Mormons", for there were few others to elect from; we were treated as citizens possessing equal rights, and the original bond of agreement between the United States Government and the people inhabiting this Territory conferred upon us the right of self-government in the same degree as is enjoyed by other Territories in the Union. It declared that the power of the Legislature of this Territory shall extend to all rightful subjects of legislation consistent with the Constitution of the United States and the provisions of the Organic Act, and that the right of suffrage and holding office shall be exercised by citizens of the United States, including those recognized as

citizens by the treaty with the Republic of Mexico, concluded February 2, 1848. This compact or agreement we have preserved inviolate on our part, and we respectfully submit that it is not in the power of any legislature or Congress, legally and constitutionally, to abrogate and annul such an agreement as the Organic Law, which this bill proposes to do, without the consent of both parties. Our property, lands and buildings, private and public, are to be confiscated, our rights of citizenship destroyed, our men and women subjected to excessive pains and penalties, because we believe in and practice a principle taught by the Bible, commanded by divine revelation, and sustained by the Christian monarchies of Great Britain and France among millions of their subjects in their Territories of India and Algeria.

We earnestly, we solemnly appeal to you not to permit this iniquitous, unjustly discriminating and anti-republican measure to become law, and that, too, in violation of the Constitution by which 150,000 industrious, peaceable and orderly persons will be driven to the desperate necessity of disobeying Almighty God, the Governor of the Universe, or of subjecting themselves to the pains and penalties of this act, which would be worse than death. We beseech of you, gentlemen, do not, by the passage of harsh and despotic measures, drive an inoffensive, God-fearing and loyal people to desperation. We have suffered, God knows how much! in years past for our religion. We fled to these mountain wilds to escape the ruthless hand of persecution; and shall it be said now that our government, which ought to foster and protect us, designs to repeat, in the most aggravated form, the miseries we have been called upon to pass through before?

What evidence can we give you that plural marriage is a part of our religion, other than what we have done by our public teachings and publishing for years past? If your honorable bodies are not satisfied with what we now present and what we have previously published to the world, we beseech you in the name of our common country and those sacred principles bequeathed unto us by our revolutionary fathers, in the name of humanity, and in the name of Almighty God, before making this act a law, to send to this Territory a Commission, clothed with the necessary authority, to take evidence and make a thorough and exhaustive investigation into the subject, and obtain evidence concerning the belief and workings of our religious system from its friends instead of its enemies.

All of which, with the accompanying resolutions, is respectfully submitted for your favorable consideration.

—Millennial Star, Vol. 32, pp. 273-77, 289-90.

VIRTUE AND SANCTIFICATION

I do not recognize any other virtue than to do what the Lord Almighty requires of me from day to day. In this sense virtue embraces all good; it branches out into every avenue of mortal life, passes through the ranks of the sanctified in heaven, and makes its throne in the breast of the Deity. When the Lord commands the people, let them obey. That is virtue.

The same principle will embrace what is called sanctification. When the will, passions and feelings of a person are perfectly submissive to God and His requirements, that person is sanctified. It is for my will to be swallowed up in the will of God, that will lead me into all good, and crown me ultimately with immortality and eternal lives.—Brigham Young, J. of D., 2:123.

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:

When Mormonism finds favor with the wicked, it will have gone in the shade, but until the power of the Priesthood is gone, Mormonism will never become popular with the wicked.—J. D. 4:38.

Heber C. Kimball:

There are many here, today, who, unless they repent, will never see my face again after my eyes are closed in death. * * * I have not one word of reflection to make against you, yet you are living at a poor dying rate.—J. D. 12:190.

A RE-STATEMENT OF FAITH

In December, 1935, number of TRUTH (Vol. 1, No. 7), we set forth a "Confession of Faith" of the Editor and his associates. As many of our present readers haven't access to the article, and in answer to numerous queries as to our present attitude toward the leaders of the Church and the Gospel of Jesus Christ as introduced by the Prophet Joseph Smith in this dispensation, we herewith reprint part of the article referred to, with additional comments as the circumstances seem to warrant.

Occasionally a critic requests that the publication carry the names of its editor and sponsors. We are at loss to understand how TRUTH may be strengthened or weakened either by the addition or the omission of a name. Truth is truth and can never be otherwise; it is eternal; it may not be added to nor taken from by human philosophy.

We confess that to assay a living belief in the principles of the Gospel and yet oppose policies of the Church through the agency of which the Gospel is supposed to be taught to all the world, is somewhat of an enigma to many devoted Latter-day Saints; and yet the situation actually exists now as, in fact, it has always existed. We invite our readers to consider our "Re-statement of Faith" with tolerant minds and in the spirit of sacred brotherhood, for it is in that spirit the statement is presented. The article follows:

"We, without mental reservation, believe all that God has reveald, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God.'

"We not only believe these things, but hold to the necessity of living the fulness of every law and principle of salvation revealed by God in this dispensation. We take as our guide the Bible, Book of Mormon, Doctrine and Covenants and Pearl of Great Price, they being the standard works of the Church.

"We know that many revelations have been given by the Lord which are not included in the standard works mentioned; and so far as these pertain to our conduct in life, we unreservedly accept them.

"We hold that every principle of salvation revealed by the Lord in this dispensation is in full force and effect, and MUST be lived in order to obtain the blessings predicated thereon.

"We hold with Joseph Smith and his successors, that the great economic law of heaven is comprehended in what is known as the Law of Consecration or the United Order (Order of Enoch). That the land of Joseph, embracing the American continent, cannot be redeemed and sanctified, short of a full and complete observance of this law; that God meant men to be equal in opportunity, and that there should be no rich nor poor among them—all, through adherence to this law, being made rich in things of eternity. We hold that unless this great legislative measure of Heaven is adopted by mankind, the depression with its consequent evils, will continue to increase in severity until the earth is made empty.

"We hold that a companion law to the United Order, is the law of Patriarchal marriage, a necessary element of which is known as plural marriage—the law comprehending the eternity of the marriage relation; that this law of marriage was restored to earth through the Prophet Joseph Smith, and that its exactments are eternal—the only marriage law recognized as legal in the Celestial heavens, it being the law which our Father in Heaven and His Son Jesus Christ are adhering to. This is the great social law of heaven, through which eternal increase is awarded—the law that makes it possible for men to become Kings and Priests unto the Most High and heirs with Him to all eternity.

"We hold that this law of eternal marriage was restored to earth by the Almighty through His Prophet Joseph Smith in this dispensation, never again to be taken away or suspended; that it is a law of the Holy Priesthood, over which the Church has no jurisdiction, further than to accept or reject the same, and to discipline ITS MEMBERS with reference thereto.

"We hold that the Manifesto of Wilford Woodruff of 1890, allegedly discontinuing active adherence to this law, was strictly a political measure, affecting only those who approved and accepted the same. It was addressed 'TO WHOM IT MAY CONCERN' and was set forth as a declaration of the personal views of Wilford Woodruff, who signed it and promulgated it as his personal advice to the Latter-day Saints that they 'refrain from contracting any marriage forbidden by the laws of the land'. This document, prepared as it was, by a group of both Mormons and non-Mormons can in no wise be classed as a revelation from God. Its issuance, if sanctioned at all, was a permissive act given in response to the demands of the members of the Church who are not willing longer to sponsor the divine law of Marriage against the opposition of its enemies. But we hold that such act of President Woodruff's and its approval by the Church had no effect on the validity of a law of the Priesthood, nor did it release any person from the necessity of living the law in order to receive the blessings predicated thereon.

"We hold with the statement of President Heber J. Grant at the recent semi-annual Conference of the Church, that 'The one and only thing for you

and me, and for every Latter-day Saint to do, is to **KEEP THE COMMANDMENTS OF THE LORD,—ALL OF THEM**'; and that it is 'walking in obedience to the commandments' (D. & C., 89:18) that will bring salvation to mankind.

"We hold that the Gospel of Jesus Christ embraces all truth and that every truth, as it is revealed by the Lord, MUST be accepted by those to whom it is revealed; and that while men have as an inherent right, their 'free agency', they must assume full responsibility for the exercise thereof; and that no man is justified in doing wrong, even though in doing so, he may be following the counsel of his file leaders; that 'All men will be punished for their own sins', and rewarded for their faithfulness; that salvation comes through individual effort and worthiness and not through the labors of others.

"We accept the Church of Jesus Christ of Latter-day Saints, as organized, as the propaganda division of the Priesthood or of God, having as a sacred truth the proclaiming of the 'Gospel of the Kingdom' to mankind—of guarding and administering God's Holy ordinances necessary to the salvation and exaltation of man. The Church, though out of order, has not been rejected, nor will it be. The Prophet once said: 'So long as there are a few people in the Church who are living the fulness of the Gospel, including the Patriarchal order of marriage, God will acknowledge His Church'. At the same time, said Joseph Smith, 'God will not acknowledge that which he has not called, ordained and chosen'. We believe this. We want the Church to grow in strength and power, to be 'clear as the moon, and fair as the sun, and terrible as an army with banners'; but in order to reach this glorious position it must first be purged of its false teachings—its fear of men—and with courage and resolution return to the fulness of the Gospel as restored to earth in this dispensation.

"We hold that the 85th Section of Doctrine and Covenants, wherein it indicates the House of God will be out of order, and the Lord will send one 'Mighty and Strong' to set it in order, notwithstanding the statement of the Presidency of the Church published in the Deseret News, Nov. 11, 1905, to the contrary, is in full force and is yet to be fulfilled.

"We accept the present General Authorities of the Church as being the choice of the people over whom they preside; and hold that insofar as they adhere strictly to the revealed word of God—the eternal laws of heaven—the Lord will bless them; but on the other hand, insofar as they attempt to exercise their priesthood powers or callings in the 'least degree of unrighteousness', the condemnation of an offended God has overtaken them in the past, and will overtake them. Joseph Smith said:

" 'Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles.'

"In harmony with this statement, we hold that the ceremonies pertaining to Temple ordinances and endowments, together with the pattern of the Garment of the Holy Priesthood, as introduced and taught by the Prophet Joseph Smith, and continued on by Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and Joseph F. Smith, were revealed from heaven—that the same are eternal and not subject to change, surely not short of the same kind of revelation that introduced and established them. This being true we hold that the recent changes in the Garment and in the sacred ordinances pertaining to the endowments, are illegal, immoral and wholly displeasing to the Lord and in no sense approved by Him.

"We hold strictly to the written word of God, and that wherein any man teaches anything contrary to and in conflict therewith, such teachings are erroneous and MUST be rejected by the Saints.

"We believe that the Saints should be encouraged to read, pray about and discuss all principles of salvation, and we agree fully with the Prophet Joseph Smith wherein he says: 'I believe all that God ever revealed, and I never hear of a man being damned for believing too much; but they are damned for unbelief.'

"The Saints are specifically enjoined to 'Seek diligently and teach one another words of wisdom; yea seek ye out of the best books words of wisdom; seek learning even by study, and also by faith.'' (D. & C., 88:118).

* * *

"In no place in the laws of God do we find a prohibition aimed against study and discussion, having as their purpose the improvement of the mind and the strengthening of the spirit. We hold with Elder Joseph Fielding Smith, that not all claiming membership in the Church—not all who pay their tithing and profess to keep the Word of Wisdom, will be recognized by the Lord as worthy of eternal crowns. Said Elder Smith:

" **'Those who enter into the Celestial kingdoms are those who are of the Church of the First Born, in other words, THOSE WHO KEEP ALL THE COMMANDMENTS OF THE LORD. There will be many who are members of the Church of Jesus Christ of Latter-day Saints who SHALL NEVER BECOME MEMBERS OF THE CHURCH OF THE FIRST BORN, spoken of in the great revelation called the vision.' (Sec. 76).**

"Let the reader consider the above confession of faith and judge for himself if we have apostatized. What is apostasy? The Standard Dictionary says: **'Desertion of one's faith, religion, party or principles. To forsake one's faith and principles.'**

"Wherein, we ask, does the above statement indicate a forsaking of one's faith or principles? What principles of Mormonism have we forsaken? If it can be shown that we have forsaken any basic principle of the Gospel, any revelation of the Lord, we will hasten to repent and seek foregiveness of that sin, but if to devote one's energies in the defense of a principle of salvation constitutes apostasy from that principle; if it spells apostasy to manifest a willingness, if necessary, to surrender one's good name, loved ones, friends and property, to advocate and support such a principle—and finally, if one may be rightfully branded an apostate for willingly and meekly offering his all, not reserving his life, for the principle involved, then we plead guilty to the charge of Apostasy, and rejoice in being thus stigmatized."

The above was our declaration at the time—it is our faith and hope now. **We are not waging a personal fight. Our actions, though clearly opposed to the present policy of some of our brethren, are not prompted by selfish nor vindictive motives. Our hearts are free from hatred toward a living soul.** We may dislike actions of men without nursing a hatred toward them. Our opposition is directed wholly against policy; our aim is to uphold principle. Those thinking our efforts are prompted by personal animus against the present leader of the Church, or against any other man or set of men, are in error; it is not so. We appreciate the fact that the present leaders of Israel are mortal; they have their human limitations as do all men; they are subject to mistakes as we all are. They are moved by aims

and motives which, in their eyes, doubtless, justify their course. We assume them to be honest in their position—we want to believe them so. They are our literal brothers in the spirit—sons of the same Eternal Father. With many of them we doubtless fought side by side in the spirit world when the honor of God was assailed by the followers of Lucifer. No doubt we ate, drank, danced, slept, rejoiced, sorrowed and worshiped together. We subscribed to an oath of allegiance to eternal law—to the Gospel in its fulness; to defend the same against all aggressors. And now, though separated for a season by conflicting policies and opposing views, we look forward in sublime hope for the day when we may again march side by side in the King's service, seeing eye to eye; being actuated by a single motive and understanding.

We may be asked, what policies we are opposing and why we cannot meet with the present leaders on a common ground. As indicated in our statement we stand on this platform:

We believe ALL the Gospel as it has been revealed. We are unalterably opposed to the present policy of the leaders of subordinating certain principles, distasteful to the Gentile world, to the wishes of our enemies.

We are opposed to the policy of making friends with the world at the expense of the faith of the Saints and the revelations of God.

We hold with the Apostle James. that "The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God."

We also hold with Paul the Apostle that, "ALL who will live godly in Jesus Christ SHALL suffer persecution."

Our views are in exact accord with the counsel of the Prophet Joseph Smith, who said:

Every exertion should be made to maintain the cause you have espoused, and to contribute to the necessities of one another, as much as possible, in this your great calamity, and remember not to murmur at the dealings of God with His creatures. You are not as yet brought into as trying circumstances as were the ancient Prophets and Apostles. Call to mind a Daniel, the three Hebrew children, Jeremiah, Paul, Stephen, and many others, too numerous to mention who were stoned, sawn asunder, tempted, slain with the sword, and wandered about in sheep skins and goat skins, being destitute, afflicted, tormented, of whom the world was not worthy. They wandered in deserts and in mountains, and hid in dens, and caves of the earth; yet they all obtained a good report through faith; and amidst all their afflictions they rejoiced that they were counted worthy to receive persecutions for Christ's sake.—Hist. of Ch., 1-450.

And again:

"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."

We believe with President Brigham Young:

"When the spirit of persecution, the spirit of hatred, of wrath, and malice ceases in the world against this people, it will be the time that this people have APOSTATIZED and joined

hands with the wicked, and never until then.''

Also,—

''You may calculate, when this people are called to go through scenes of affliction and suffering, are driven from their homes, and cast down, and scattered, and smitten, and peeled, the Almighty is rolling on His work with greater rapidity.''

To further particularize:

We oppose all actions of the leaders tending to prevent any of the worthy Saints from living the ''United Order or the Order of Plural Marriage'', or any other principle or law of the Gospel.

We are opposed to the changing of the gospel ordinances as is being done, to-wit: The change in Priesthood ordination—the bestowing of office, but not the Priesthood: change in the garments of the Priesthood whereby the pattern that was introduced by the Prophet Joseph Smith MUST be worn in the Temple, while any flimsy rag, having certain marks, MAY be worn outside the Temple.

We are opposed to the present policy of ''compelling'' loyalty to Church leadership by forcing certain groups of Saints to subscribe to an oath of allegiance.

We are opposed to the declared intention of the leaders to use their entire resources, coupled with the resources of the Church, to hunt down and imprison those of the Saints who continue to live in the Celestial order of marriage. We contend that such a service, if worthy to be called such, MUST rest with the civil authorities and not with a leadership bound by most sacred covenants to sustain the laws of heaven. On this point we hold with President J. Reuben Clark that the Church is subordinate to Priesthood. Said he: ''The Priesthood is essential to the Church but the Church is not essential to the Priesthood.''

Since then the law of Plural Marriage is a law of the Priesthood (D. & C., 132:61), functioning at all times through the Priesthood, either with the help of the Church or independent of it, it is incumbent on the Priesthood to see that the principle carries on.

We are opposed to any compromise with evil, and hold strictly to the teachings of the Savior that the Saints must ''Come out of the world'', and ''live by every word that proceedeth out of the mouth of God.''

TRUTH herewith presents its platform. Careful and sincere consideration of it is invited. It is a rallying field on which the Saints MUST meet, for sooner or later the sheep will be separated from the goats; the true gospel message will triumph and all who reject light and truth will be sent to their own place to await the final judgment.

The present Church leaders, according to our understanding, are following a course, in many respects, just the opposite to that recommended by the Apostles James, Paul, Joseph Smith, Brigham Young, and others; and to the extent they continue their opposition, to that extent we cannot follow their leadership. A recent criticism of TRUTH and our efforts, coming from one of the leaders, is that ''The people are not ready for the truth'', and that the publishers are ''going ahead without authority''.

We are opposed to such a servile policy. We contend with Isaiah that the Church has been hiding behind a ''refuge of lies'', and the day has come when the truth cannot longer be obscured by falsehood. In our judgment, it is time that the mistakes of the Church are admitted and corrected; when the grand old organization, initiated in the days of Adam, and carried down through the ages—scarred at times by the onslaught of its enemies, often weakened by internal revo-

lution, and frequently driven into the wilderness, shall come back and in boldness, sever its connections with the world and proclaim from the "housetops" the truth, the WHOLE truth, and NOTHING but the **TRUTH.**

Whether the present leaders have the vision and courage to take such a course or not, it is our faith that the Church will soon return to fundamentals, take the consequences thereof, and again begin to grow in favor with heaven; again establishing direct communication with the Lord, a blessing it has not enjoyed since its abandonment of the principle of Patriarchal marriage in exchange for world friendship.

The Saints are hungry. They want the simple truth. They love the Gospel in its plainness. They are tired of chimerical generalities. They want to hear a "spade called a spade". Appreciating the fact that the Church, in many respects, is out of order, as testified to by Brigham Young and others in earlier church leadership, **we wish it understood that we are in no wise presuming to set it in order.** The Lord said he would do that. (D. & C., 85). **We are content with the mission to which we have been called, to teach the truth and to exercise priesthood prerogatives in maintaining the same.**

To "remain on a detour" means disaster; to return to fundamentals, while naturally embarrassing, will spell progress.

It is on this platform that TRUTH justifies its continued appearance. **We have no axe to grind, nor personal grudge to satisfy.** Our aim is to sustain the Gospel of Jesus Christ as IT HAS BEEN REVEALED, devoting our talents to the building up of God's Kingdom on earth, learning to abide the commandment, "Love thy neighbor as thyself."

In conclusion we bear our solemn testimony that we have acted in good faith under the direction of the ANOINTED of the Lord; that the things we have testified of are true; that the Holy Priesthood continues to function on earth; that the sealing powers are here, being exercised by men of God, and that this power will remain on earth until Christ comes to reign as King of Kings as is his right. This authority cannot be removed by ecclesiastical edict. Children are being born in the New and Everlasting covenant and will so continue. Hundreds of the Saints are being led to inquire of the Lord where to go for the desired blessing, and their pleadings are not in vain. As God answered the boy Joseph's plea for wisdom and direction, so He is answering the prayers of the faithful today, many of them being led to accept the fulness of the gospel, including the Patriarchal Order of Marriage. These Saints uphold the authorities of the Church by their faith and prayers, so far as it is possible to do without a surrender of eternal life. They would like to remain with the organization and add their strength in building it up along permanently righteous lines, but when denied this blessed privilege they are resigned and bow to the inevitable, leaving their case in the hands of God, who will judge all flesh.

We invite a broad-minded consideration of this declaration of faith, with such impersonal comments thereon, either in criticism or commendation, as our readers feel are justified. We close with a declaration that—

"TRUTH IS ON THE MARCH, AND GOD WILL SUSTAIN IT!"

EDITORS.

TEMPORAL MATTERS

Whose Right It Is to Dictate Them

(From the Deseret News)

The policy of directing the Latter-day Saints in the management of their temporal business, has been a duty

which the authorities of the Church have never failed to discharge from the days of its organization until the present. The Prophet Joseph Smith, wise leader as he was, knew what would be for the good of the people, and, during his lifetime he urged his views upon them with all his energy and influence. It was his province to teach the people upon every subject connected with life here and hereafter. There was nothing that pertained to to their welfare and elevation, and redemption from evil, that he considered outside of his priesthood. A discourse which he delivered on one occasion in Nauvoo would answer admirably for those days, and, if Joseph's name were not attached to it, readers familiar with the matter and style of President Young's discourses would conclude it was one of his. He said:

"I think there are too many merchants among you. I would like to see more wool and raw materials instead of manufactured goods, and the money be brought here to pay the poor for manufacturing goods.

"Instead of going abroad to buy goods, lay your money out in the country, and buy grain, cattle, flax, wool, and work it up yourselves.

"We cannot build up a city on merchandise. I would not run after the merchants. I would sow a little flax, if I had but a garden spot, and make clothing of it."

He found it necessary at times to give very stringent counsel to the Saints, and to threaten with excommunication from the Church those who did not deal with the people on the plan that he prescribed. As far back as August, 1841, at a special Conference which was held at Nauvoo, the following motion was made, seconded, and carried:

"That every individual, who shall hereafter be found trying to influence any emigrants belonging to the Church, either to buy of them (except provisions) or sell to them (excepting the Church agents), shall be immediately tried for fellowship and dealt with as offenders, and unless they repent shall be cut off from the Church."

It was at such measures as these that Law, Foster, and the other speculators rebelled. They could not make money out of the people to the extent that they wished, and, like cooperation in these days, Joseph's counsel interfered with their arrangements, and they thought he meddled too much with financial business. Hence, their resolution, which they published in the Expositor, "that they considered the religious influence, exercised in financial concerns by Joseph Smith, as unjust as it was unwarranted."

The same men, were they here today, would adopt the same resolution about cooperation, or any other measure that would interfere in the least with their schemes for making money; and had the men, who are now opposing cooperation, lived in those days, and been in the circumstances of the Laws and the Fosters, they would, without doubt, have made common cause against Joseph. There is no counsel that has been given and urged upon the people in these valleys that could possibly be any more stringent than the resolution, which we quote above, that was adopted by the Special Conference.

Not only did Joseph consider it his prerogative as President of the Church to give any counsel that might be needed in financial matters and to take the lead in temporal measures; but he taught the people that it was the right of the Twelve Apostles to do so also. At the same Conference at which the resolution was passed about trading, President Young had given some instruction to the Conference in the morning. In the afternoon, after the Conference opened, the Prophet Joseph arrived and

"Proceeded to state to the Conference at considerable length, the object of their present meeting, and in addition to what President Young has stated in the morning, said that the time had come when the Twelve should be called upon to stand in their place next to the First Presidency, and attend to the settling of emigrants and the business of the Church at the stakes, and assist to bear off the kingdom victorious to the nations; and as they had been faithful and had borne the burden in the heat of the day, that it was right that they should have an opportunity of providing something for their families, and at the same time relieve him so that he might attend to the business of translating."

When he finished his remarks it was motioned and carried unanimously:

"That the Conference approve of the instructions of President Smith, in relation to the Twelve, and that they proceed accordingly to attend to the duties of their office."

Afterwards it was moved,

"That the Conference accept the doings of the Twelve in designating certain individuals to certain cities, etc."

When this motion was made, President Joseph Smith remarked

"That the Conference had already sanctioned the doings of the Twelve, and it belonged to their office to transact such business with the approbation of the First Presidency, and he would then state what cities should now be built up, viz: Nauvoo, Zarahemla, Warren, Nashville, and Ramus."

At this Conference it was clearly stated that the Twelve Apostles with their President, Brigham Young, had the right to dictate in temporal affairs; that, in fact, "it belonged to their office to transact such business with the approbation of the First Presidency." And as if to make this clear and indisputable for all time to come, at the next General Conference, Joseph had Elder O. Pratt read the minutes of the Special Conference, at which he so plainly defined the nature of the duties of the Twelve, and he made further remarks explanatory of the resolutions and votes passed at that time; after which it was motioned and carried that the General Conference sanction the doings of said Special Conference.

Twenty-eight years have passed away since Joseph gave these instructions concerning the nature of the authority of the apostles, and since the Conference of the Church acknowledged and accepted those teachings as correct; but the lapse of time has caused no lapse to occur in this authority. **President Young had the acknowledged right then as President of the Twelve to counsel and dictate in temporal affairs, and he doubly has the right, as the First President of the Church, to do so. No surer evidence of apostasy can be given than for a man to question or deny his right to exercise this authority.**—Millennial Star, Vol. 32, pp. 66-8.

A DREAM AND A PROPHECY

I heard a dream related, a few days ago, by one of our leading brethren; and I am going to try and relate it to you, my dear young friends, that you may share the pleasure I enjoyed in listening to it:

"I had been feeling quite despondent", said the narrator, "for some time and felt to wonder over the future and what it held for us as a people. One night (this occurred about six years ago), I dreamed a dream. Myself and a near and dear friend seemed to be out in a forest taking a walk. We were busily engaged in talking, and took little notice of our surroundings.

"Our path led us on and on and it occurred to me that we were entering a gorge or canyon. Still on we went,

and narrower grew the gorge, and still narrower, until the high walls seemed so close as to form a hall-way, through which we could pass only in single file.

"As the path led on, this state of affairs grew worse and worse. I remarked to my companion, 'Well, Brother—this is pretty close quarters.'

"At last, we were obliged to get down on our knees and crawl; still more confined became the onward road, until I, who was at the time rather corpulent, said to my companion who was a thin man, 'I can't go any farther.'

" 'Oh yes, you must', he replied, 'you can't go back, so you must hold on till we get through.'

"I was compelled to stop often to breathe as it seemed as though it would squeeze my life out of me.

"When completely exhausted, and feeling as though I must lose my very life, and at the second time of my telling my companion I could not hold on any longer ,he called my attention to a faint glimmer of light ahead.

" 'That may be the signal of our deliverance', said he.

"So it was. The path opened suddenly out into the wide, beautiful air of heaven, and we calmly pursued our way till we reached our homes.

"As we arrived at my companion's gate, a little child of Apostle ——— (who lives on our city) came up and said her father had sent for us to come at once to his house. We did so, and when we entered the yard, the porch and yard in front seemed to be filled with our brethren, belonging to the order, a number of whom have passed behind the veil.

"As we stepped inside, Apostle —— remarked, 'Well now, Brother —— and Brother —— are come, I think we are all ready to start. But before we go, brethren, there is one word of counsel which I wish to give you. Follow me, and don't lose sight of me for a moment. Nor of each other. Keep your eyes on me, and on each other. Thus we'll get through all right.'

"Then we started out. After going some distance, we seemed to step off this globe, as it were, and to travel in the midst of space, always remembering our leader's caution. I could look down upon this earth, so far beneath me, and see the world and its inhabitants going busily about.

"Journeying on, we came to another globe or world, and stepped on it as naturally as possible. And such a world! Words of mine could not describe its transcendent loveliness to you. Streams of clear, sparkling water, scenery the most beautiful and sublime, singing birds and glowing flowers seemed to make up a vision of delightful reality. Fruits of various kinds and of the most delicious flavor, hung from the trees. There was an endless variety of fruit and shrubbery. My companion and myself turned into a path to gather some. The trees seemed low, and we could pick it without reaching.

"While thus engaged, we noticed quite a commotion among the crowd of brethren, who were a short distance away. Hastening back we found the cause of all this excitement to be the presence of President Brigham Young, who was shaking hands and greeting the brethren with more than earthly pleasure. I never saw a countenance so resplendent with happiness and joy as was his. After the salutations were over he said to us:

" 'How do you like the situation? Are you pleased with the surroundings?' his countenance radiant with heavenly delight.

"We expressed our joy and satisfaction at the scene and its more than earthly beauty, adding that we felt our fondest anticipations were realized. That such happiness as was now ours, more than satisfied every wish of the heart.

"'You will have to remain here awhile, brethren', said the President, 'but let me tell you there is still a better place beyond. I see from your countenance you can scarcely comprehend this, but I tell you again, there is still a better place beyond. I shall have to go away and leave you for awhile, but I shall leave Apostle ——— with you for a short season then I shall return and pay you another visit.'

"He then shook hands all around again and left us.

"My compauion and myself then continued our walk, tasting and enjoying the most delicious fruits. We remarked to each other on the glorious beauty of our present dwelling place and I said, pointing down to this world beneath us, "Well, my friend, we are more than recompensed for all that we have endured down there.'

"'Yes', he replied, 'if we had suffered a thousand times more than we have, we are well repaid for it all now.'"

This closed the dream.

A little word should be added: The dream has in part had its fulfillment. The first brother who was a thin man, has through a providential circumstance, escaped the trials of this raid. While the second in the dream who was, you remember, corpulent, has for the past four years been passing through these narrows.

In conversation afterwards this same brother (the narrator of the dream) told of some remarks and a prophecy delivered many years ago.

It was on the occasion of the dedication of the foundation of the Salt Lake City Temple.

"Some of the brethren and sisters", said President Young in his remarks on that occasion, "have expressed themselves as being sorry that they had not the privilege of passing through the experiences and trials of Nauvoo and our other mobbings and drivings. Especially is this the case with those who have come to us from foreign lands. Let me say unto you, not to grieve over this. If you remain faithful before this temple is completed, you shall see all the persecutions that your souls can possibly endure."

Shortly after that, Brother Heber C. Kimball took up the same theme and added the prophetic remark,

"Yes, brethren and sisters, you will get the persecution; and the 'fun' will commence when the temple walls reach the square."

I want to close this little article by assuring you, my young readers, that although the clouds about us and our parents and friends may yet become darker, light is only a short distance ahead. So, be faithful, and above all, pray for those who are now suffering for Christ's sake!—Homespun. The Juvenile Instructor, Vol. 24, pp. 2-4. 1889.

A TRIED PEOPLE

It is written that the Lord will have a tried people, and verily the experience of the Saints coincides with that statement. From the moment a man enters the Church and is known as a Saint, the adversary of souls stirs up the hearts of men to speak evil of him and to oppose him, in one way or another, to cast out his name as evil, and to account him as one of those who are the filth and offscouring of the whole earth. There are no people who

have been so extensively and continually opposed as the Latter-day Saints, none whose principles have been so widely regarded with disfavor and have met with such general antagonism. Individually and collectively, with the powers of darkness and with the wickedness of men, the Saints are engaged in an unceasing warfare, and such will continue to be the case while the adversary of souls has power on the earth. It is nothing strange for men to try to stir up the whole power of the United States against the Church. That may be expected, ever and anon, until the Church and Kingdom of God shall have grown into overshadowing power and influence.

At the present time a great effort is being made in America to overthrow the work of God. It may be very trying to some of the Saints, but He will overrule it for the good of those who have the welfare of His work at heart, as he has done so many times in the past, and His work will advance the faster towards the accomplishment of its appointed destiny.

The present attempted crusade against the Saints may be permitted of the Almighty to prove them in the eyes of the world. The ruling classes in the United States are very corrupt by common acknowledgment, making and executing all sorts of unrighteous laws, sometimes for filthy lucre, sometimes for power and fame, seldom acting from right principle. A superior class of rulers is sadly needed, and if the Saints manifest indubitably before all mankind that the principles of truth and virtue are beyond all price to them, dearer than gold, or worldly favor, or even mortal life itself, then the Lord can place them at the head of human affairs, when He chooses, and mankind cannot consistently impugn the soundness of His judgment.

Our business, therefore, is to do that which we know and verily believe to be right, without taking undue heed to the consequences, for they are in the hands of the Lord, and He will overrule them for our good, if we continue faithful to the light which He gives to us. We have the privilege of being coworkers with the Almighty, but is it our work? No, it is not, and individually we are not necessary to its success. It is the Lord's work, and it is marvellous in our eyes.—J. J., Millennial Star, Vol. 32, p. 296

MIND YOUR OWN BUSINESS

There are thousands of individuals in these valleys, and I may say thousands within this city, men, women and children, who are constantly minding their own business, living their religion, and are full of joy, from Monday morning until Saturday night.

On this account, they do not intrude themselves and their acts upon the notice of the public, hence, they are known but by few. Probably my beloved Brother Vernon, who has spoken to you this morning, is not known by many of this congregation, for since his arrival in our midst he has been quietly and industriously practicing the principles of our religion. For this reason a formal introduction of Brother Vernon to the congregation might by some have been deemed necessary, but with me "Mormonism" is, "Out with the truth", and that will answer our purpose, and is all we desire. * * *

But Brother Vernon is almost entirely unknown, because he has lived his religion, kept the commandments of God, and minded his own business. So it is with many of this city, they are known but by few, they live here, year after year, and are scarcely known in the community, because they pay attention to their own business.

They live their religion, love the Lord, rejoice continually, are happy

all the day long, and satisfied, without making an excitement among the people. This is "Mormonism". I wish we were all so, I should then indeed be very much pleased.—Brigham Young. J. of D., V. 3, pages 254-5.

BLOOD ATONEMENT BY THE SHEDDING OF BLOOD

(Brigham Young. J. D., 4:53)

There are sins that men commit for which they cannot receive forgiveness in this world, or in that which is to come, and if they had their eyes open to see their true condition, they would be perfectly willing to have their blood spilt upon the ground, that the smoke therof might ascend to heaven as an offering for their sins; and the smoking incense would atone for their sins, whereas, if such is not the case, they will stick to them and remain upon them in the spirit world.

I know, when you hear my brethren telling about cutting people off from the earth, that you consider it is strong doctrine; but it is to save them, not to destroy them. * * *

I do know there are sins committed, of such a nature that if the people did understand the doctrine of salvation, they would tremble because of their situation. And furthermore, I know that there are transgressors, who, if they knew themselves, and the only condition upon which they can obtain forgiveness, would beg of their brethren to shed their blood, that the smoke thereof might ascend to God as an offering to appease the wrath that is kindled against them, and that the law might have its course. I will say further: I have had men come to me and offer their lives to atone for their sins.

"My wife spends too much money, nags me constantly, is very untidy, and doesn't understand me!"

"Really? When did you meet this other woman?"

OFFICE OF P. W. MADSEN FURINTURE CO.
Salt Lake City, Utah
January 1, 1870

INSTRUCTIONS TO EMPLOYEES

Our New Business Code:

Store will open at 7 A. M. and close at 8 P. M. except on Saturday; will remain closed each Sabbath.

Duties of Employees:

Sweep floors, dust furniture, shelves and show cases; remember "Cleanliness is next to Godliness." Trim wicks, fill lamps, clean chimneys, make your pens carefully (but you may whittle the quills to suit your own individual taste.) Open windows for fresh air; each clerk shall bring in a bucket of water and a scuttle of coal for the day's business.

Any employee who smokes Spanish cigars, uses liquor in any form, gets shaved at the barber shop, or frequents pool halls or public dance halls will give his employer every reason to suspicion his integrity, worthy intentions and all around honesty.

Each employee is expected to pay his tithing to the Church, that is ten per cent of his annual income; no matter what your income may be, you should not contribute less than twenty-five dollars per year to the Church. Each employee will attend Sunday Sacrament meeting, and adequate time will be given to attend Fast meeting on Thursday, also you are expected to attend Sunday School.

Men employees will be given one evening off each week for courting purposes, or two evenings each week if they go regularly to Church and attend to Church duties. After any employe has spent his thirteen hours of labor in the store, he should then spend his leisure time in reading good books, and contemplating the glories

and building up of the Kingdom of God.

(Signed) P. W. MADSEN.
Pres. and Mgr.

MY ADVICE TO MY SON

Dear little boy starting off the school
May you ever seek to obey the golden rule.
Help your teachers by being obedient,
For this is the thing that is so expedient.
Our teachers are the ones who help us in life
To overcome error and all that brings strife.

Aunt Eliza is not your only teacher dear,
Thou' she is one of the best, which I must make clear.
All who are striving to better their lives—
They may be husbands or they may be wives,
They may be your playmates or your sister or brother
And, of course, your Father and even your mother.

But best of all teachers is our Father in Heaven,
For it is through Him that all truth is given.
And truth is the thing that makes of us men;
It is the thing we must seek for again and again.
Whenever we find it, remember, dear son,
That we must apply it or our part is not done.

—Margie Holm.

DISSUASION?

Old Satan said to me one day,
"You can't do this, you've gone astray.
Your back is weak, your strength is gone,
Now of course you can't go on."

"There's no use trying to make the grade,
It just isn't in you, besides you're afraid.
You're no good and you'll never be,
So why not come and follow me?"

"You can't tell me", I said to him,
"I'll show you yet I've got some vim."
So I turned around and went to work,
Trying hard no duty to shirk.

I told him then to go away,
And try no more to lead me astray.
I found it a pleasure, and easier still,
When I went forth with a stronger will.

My heart became happier as I went on my way,
Cheerfully striving and serving each day.
And then at last it came to my sight,
"My burden is easy and my yoke is light."

—Lydia Jessop.

A careful driver approached a railroad; he stopped, looked, and listened. All he heard was the car behind him crashing into his gas tank.

"The best thing a feller can save for his old age is his health."

LIBERTY OF THE PRESS

Sir Aubrey de Vere—Circa 1835

Some laws there are too sacred for the hand
Of man to approach: recorded in the blood
Of patriots, before which as the Rood
Of faith, devotional we take our stand;
Time-hallowed Laws! Magnificently planned
When Freedom was the nurse of public good,
And Power paternal: Laws that have withstood
All storms, unshaken, bulwarks of the land!
Free will, frank speech, an undissembling mind,
Without which Freedom dies and laws are vain,
On such we found our rights, to such we cling;
In them shall power his surest safeguard find.
Tread them not down in passion or disdain;
Make man a reptile, he will turn and sting.

AS BECOMETH A SAINT

Pray often,
Learn Truth,
Live Humbly
Thru your Youth.

Be Virtuous,
Avoid Sin,
Love God
And obey Him.

Be Kind,
Avoid Strive,
Exercise Patience
All Your Life.

Be Sober,
Be Wise,
To Gain
An Eternal Prize.

Be Happy,
Yet Meek,
And Eternal
Riches seek.

These things,
Doth God love,
And will exalt us
To thrones above.

—Carl Holm

"OUCH"

I stood by the stove roasting my shins
Thinking of weakness, errors, and sins.
My thoughts were remorseful, and made me repent.
So resolved to do better, and prayerfully bent,
Thus determined and firm while courage ran higher,
Bowed down in my sorrow, got close to the fire,
But forgetting the chillblains had turned me about
And the silent petition was rendered a shout.

—Fred Jessop.

TRUTH

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

VOL. 16. JULY, 1950 NO. 2.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON

Delivered in the Tabernacle, Logan City, Sunday Morning, August 12, 1883

The Latter-day Saints aspire to Celestial Glory—All our possessions placed in our hands merely as stewards—Is it appropriate to make sacrifices in view of glory and exaltation we aspire to, and to hold all things subject to the dictation of the servants of God? Obedience to the Priesthood, and the results flowing therefrom—the providence of God seen in the selection of all His servants—Temples, their object, and those who are entitled to the blessings to be manifested therein—obedience to the Priesthood a vital test.

I have listened—as no doubt all have—with great interest, to the remarks which have been made by Brother Joseph F. Smith, and I can bear testimony to their truth, that they are profitable to us, and should be treasured up in our hearts and made practical in our lives.

While he was speaking, this reflection forced itself upon me: What other people upon the face of the earth aspire to the same glory and the same exaltation that the Latter-day Saints do? What other people have the same hopes respecting eternity and their condition in eternity, and the glory they are to receive if faithful in keeping the commandments of God, that the Latter-day Saints have?

My acquaintance with mankind, so far as it goes, teaches me that of all people now living, either in Christendom or heathendom, the Latter-day Saints excel them all in their hopes, in their anticipations, in the character of the glory that they are to receive, and in the promises which are sealed upon them. There is not a man in this room who has a proper conception of the Gospel, and of the rewards attached to obedience to it, who does not at least hope that he will attain unto celestial glory, (which means the Godhead, to be an heir of God, and a joint heir with Jesus Christ; **that he will enter upon a career of exaltation that shall not terminate throughout the endless ages of eternity, and that will place him in the company of Him**

"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."

concerning whom it is said "of the increase of His kingdom there shall be no end."

And there is not a woman in this congregation who has a proper conception or knowledge of the promises associated with the Gospel, and with obedience thereto, who does not indulge, when she thinks upon these matters, in similar hopes, and would be very unhappy if she thought she should be deprived of that which she anticipates—I mean of being one with her husband as a wife and as a queen and as a priestess throughout eternity, and stand with him at the head of their mutual posterity.

This being the case, is it any wonder that God makes requirements of us, and expects a perfection on our part that is not looked for nor expected of the rest of the world? We were told this morning—and the truth cannot be too often repeated in our hearing—that God our Eternal Father, has placed all these possessions and blessings—that is, the possessions of the earth and the blessings connected with the earth—that He has placed them in our hands merely as stewards, and that we hold them subject to Him, in other words, in trust for Him, and that, if He calls upon us to use them in any given direction He may indicate, it is our duty as His children, occupying the relationship that we do to Him, and with the hopes in our breasts that we have, to hold them entirely subject to Him.

There is not another people upon the face of the earth that I know anything about who are taught such ideas and doctrines as these. I do not think that any other denomination of people, either religious or secular, have such doctrines as we have heard this morning taught to them respecting their duties and their obligations to God. Of course you will very frequently hear in sectarian churches, many things connected with this subject; that it is the duty of the rich to help the poor and to be benevolent and to hold all things in a way that will please God; but to bring this down to what we would call practical consecration, to practically consecrate their wealth, and hold it as though they would have to practically consecrate it at any time, is a doctrine that I do not think is taught in any other church, or so-called church, nor is it believed in by any other people. There are, it is true, people who indulge in very wild vagaries about property, such as communists and others, but they have no system of religion, they do not believe in God, they do not believe in the principles that He teaches and which we accept. They would not carry them out on any such basis.

Let me ask you, my brethren and sisters, is it not appropriate that we should be required to make—I was going to say sacrifice. Well, that is a word that is so commonly used, that I suppose I could not use any other that would convey the idea to your minds clear enough. I will use it therefore. It is not appropriate to make sacrifices of this character, considering who we are and what we are?

If we are expecting to reach a glory and an exaltation such as we think about and talk about and pray for, it seems to me that there should be something to be done on our part commensurate with the expectations and hopes and desires that we entertain, and I do not know myself any better test that can be brought to bear upon human beings than this test to which allusion has been made this morning, the test of holding ourselves—that is our individual persons, with our time and the ability that God has given unto us, our wives, our children, and the possessions that God has placed in our hands to control—to hold all

these subject to His dictation and to His approval.

"Now", says one, "I am quite willing for that; I would be quite willing to receive all that doctrine and to believe it if God himself were to come and make the requirement of me. I am quite willing that God should dictate to me about my wives and children; and if He wants me to use my talents and give up my life or to yield up my property—I am quite willing to do all these things if He will come and tell me himself, or if He will send an angel to tell me. But I look upon my brethren who preside over this Church, and I see that they are mortal men, and I see that they do many things that mortal men do, and I have not quite confidence enough in them to dispose of my property as they may dictate. They are mortal, they are like I am, and I do not know whether they will do the right thing or not. I have some doubts about that. I have not got confidence in their management as business men. I do not know but I have better business qualities myself than they have, and I can manage my own affairs to better advantage than they can. I am not willing, therefore, to do as my fellow men dictate."

Now, let me ask, is not that the secret thought of many minds? I am sure it is. And yet the same men who entertain these thoughts, and the same women, will go into this Temple when it is completed, and will ask at the hands of the servants of God blessings that are far beyond all price when measured by earthly substance, by gold or silver, or that which men consider valuable. It is a strange thing; it is a strange feature in the human character; it is exhibited everywhere; it is not confined to Latter-day Saints alone; that mankind are very willing to trust men with spiritual things, and have confidence in them concerning spiritual things, and have little or no condifence in them when it affects their temporal interests.

There are men—and there may be some in this congregation—who have been quite willing to submit to the ordinance of baptism and rely upon it as a means of salvation, as a means of remitting their sins, and have also been willing to submit to have hands laid upon them by the same individual, for the reception of the Holy Ghost, who would not listen to his counsel concerning their property. This want of confidence arises in some instances from selfishness or a lack of faith, and in others from witnessing the unwise conduct of Elders in the management of means. There have been Elders who have gone out in the world for the purpose of bringing souls to the truth who have abused their privileges among the people, and have borrowed money and never repaid it. Such occurrences inspire distrust.

And such men have transcended the limits of their authority in taking this course. They were not sent out to meddle in this way, in people's affairs, to borrow money, and do things of that character; but were sent to preach the Gospel, and so long as they confined themselves to their legitimate duties, and did those things they were authorized to do, they were blessed, the Lord was with them, and their labors resulted in salvation to the people. Every man who attends strictly to the duties assigned to him, and pertaining to his Priesthood, and confines himself to them, is sustained and upheld by the Lord.

The Elders who have destroyed confidence by the methods I have alluded to, transcended their authority. That constituted the difference between their action and the action of the man whom God places to preside over His Church. Can you not see the distinction? I can see that a man that goes out as a missionary, as Elders have dome in the past, often acquires great influence with the power of God resting upon

him, and through the confidence that power has inspired in the midst of the Saints, I can understand that men have taken advantage of that influence, and have abused the trust of the people, and have done wrong, and have lessened their influence with God, and with man, and have caused the Spirit of God by that action to be withdrawn from them.

There are many such cases to which I could point you, if it were necessary this morning. No man, however, has done that in this Church without losing that power which God gave unto him, and there are men who have apostatized from this Church who brought on that apostasy because of such conduct as I allude to. They are not warranted in doing what they did. They exceeded the bounds of their Priesthood, and in doing so they committed sin. But there is an authority in the Church to whom God has given the right to counsel in the affairs of the children of men in regard to temporal affairs.

When Joseph Smith lived upon the earth it was his prerogative to do that. He stood as God's ambassador—not clothed with the attributes of God, for he was a mortal man; but he stood as the representative of God upon the earth, holding the keys of the kingdom of God upon the earth, with the power to bind on earth and it should be bound on heaven. He occupied that position when he lived, and on his departure another took his place upon the earth and stood in precisely the same capacity to us as a people that Joseph Smith did. That was Brigham Young. When he passed away another stepped forward and took the same position, and holds the same keys and exercises the same authority and stands precisely in the same position to us that the Prophet Joseph did, or that the Prophet Brigham did, when he lived upon the earth.

Now, was not Joseph Smith a mortal man? Yes. A fallible man? Yes. Had he not weaknesses? Yes, he acknowledged them himself, and did not fail to put the revelation on record in this book (the Book of Doctrine and Covenants) wherein God reproved him. His weaknesses were not concealed from the people. He was willing that people should know that he was mortal, and had failings. And so with Brigham Young. Was not he a mortal man, a man who had weaknesses? He was not a God. He was not an immortal being. He was not infallible. No, he was fallible. And yet when he spoke by the power of God, it was the word of God to this people. When he sealed a man up to eternal life, he bestowed upon him the blessings pertaining to eternity, and to the Godhead, or when he delegated others to do it in his stead, God in the eternal world recorded the act; the blessings that were sealed upon that man or that woman, they were sealed to be binding in this life, and in that life which is to come; they became part of the records of eternity, and would be fulfilled to the very letter upon the heads of those upon whom they were pronounced, provided they were faithful before God, and fulfilled their part of the covenant.

There is no doubt about it. And so it is today. There is but one man, (as you have often heard), at a time on the earth, who holds this authority. There may be others who have this authority also; and I thank God there are many who hold this authority—**that is the authority of the Apostleship;** but they hold it subordinate to the man who holds the keys, they cannot exercise this authority only as he shall consent or delegate or authorize them to do so. There is but one man who has the power to exercise this authority, to stand, as it were, in God's stead, to be His voice unto the people, and that is the man who stands at the head

and who is President, and who holds they keys by virtue of the appointment of God. **God places him there.** It is not man's act. It is God's providence.

God knows the hearts of the children of men. By His overruling Providence He brings this man to the front, or He keeps him in the rear just as it pleases Him. I believe that His providence is over all of us, and He can kill or remove as He pleases, or He can preserve in life as seemeth good to Him. And he has done so.

When the Prophet Joseph was slain, God, by His overruling Providence, brought the man to the front who was His choice to succeed His servant. David Patten was slain at Crooked River, who was the senior of Brigham Young. Thomas B. Marsh lost the faith, also the senior of Brigham; but Brigham Young was preserved in the providence of God, and when His Prophet was slain He stepped forward clothed with the eternal Priesthood of God, full of the fire of the Holy Ghost and the power of God, and the whole people felt that they stood in the presence of the man whom God had chosen and whom God had endowed for the position. God qualified him and made him equal to every emergency from that hour until the hour of his death. **God was his unfailing friend.** He blessed every one who listened to the counsel of His servant. He blessed his entire people, and He blessed this land under his (President Young's) administration.

And we know by the outpouring of the power and gifts and graces of God upon us individually as well as an entire people, that he was God's servant, chosen by the Almighty to stand at the head of His Church. Could I not trust that man with anything I had? Why, I would have been an unworthy servant of God, if I could not have done so; I would have been recreant to every principle that I believe in, if I could not have done so.

Now, watch the providence of God in the selection of our present President. At the time Joseph and Hyrum were slain, according to all human appearances he was as unlikely to live almost as they were who were already dead. In the hottest of summer he was shot to pieces. The men who waited upon him had no idea that he would live. But he did. God brought him through. But who thought then that he would be the senior Apostle who would preside over this Church? There were a number his seniors. In consequence of a misunderstanding and his being senior in age, Brother Woodruff's name stood above Brother Taylor's Brother Woodruff recognized all the time that he and Willard Richards were not his seniors in ordination. President Taylor had been ordained to the Apostleship before them, and when this matter was brought before the President of the Church (President Young) the names were put in proper order. Brother Woodruff recognized this as being correct, and if Willard Richards had lived, doubtless he would have had the same feeling.

But then there stood Orson Hyde and Orson Pratt, as seniors in the quorum. Their names preceded his. But had their names the right to stand in that position? No, they had not, for reasons I need not dwell upon here, which ought to be familiar to every Elder in this Church. Therefore, I will merely say this: that President John Taylor, Wilford Woodruff, and George A. Smith were bearers of the apostleship at a time when Orson Hyde and Orson Pratt did not hold that power. Therefore they were by right their seniors; and President Young providentially, prompted by the Spirit of God, made a ruling which the Twelve accepted—every man knowing the true state of the case—as correct, and placed the names in their order some time before his death, making John Taylor, Wilford Woodruff, and George A. Smith, seniors of Orson

Hyde and of Orson Pratt. In this manner God has brought forward to the front the man whom He chose to be President of the Church. It is His privilege to chose whom He pleases. The man whom He wants preserved is preserved. When the Prophets of God were slain, Brother Taylor's life, by the wonderful providence of God, was preserved, and he has lived among us until this day. He now stands in his place as the President of the Church, holding the keys and the authority as such to manage all the affairs of the Church according to God's mind and will.

And shall one who knows this, who knows that God has honored him, that God has chosen him, that God has endowed him, that God has blessed him—shall such a one raise his voice against him, and say that it is not the will of God that he shall control the affairs of this church? God forbid! God forbid that I or any other man in this Church should do anything of the kind! On the contrary, let us be obedient to the voice of God, and to the will of God. If God, through him, says unto us we must consecrate our property, we must hold everything we have subject to the will of God, if He through him dictates any course of policy, I say it is my duty as a servant of God to submit: it is my duty to carry out faithfully, according to the will of God, that which He counsels and that which He dictates. If God has confidence in him, shall not I, who am God's servant and God's child, have similar confidence? I believe in God. I believe God manages all the affairs of this Church. I know if I do my duty He will save me, He will exalt me, and I know if you will do your duty, He will do the same for you. And if men whom He chooses are fallible, that is His business. He requires on our part obedience to His will, as it is made manifest through the man whom He has chosen.

Now, this is a great point. I look upon it as one of the most vital points connected with our existence in these mountains. I look upon it as a test. It may be said that it will test the Latter-day Saints as they never have been tested—this vital doctrine of obedience to the Priesthood of the Son of God. There is no point today against which so many assaults are directed by the wicked. They make it the main object of their attacks. They would like to destroy confidence in your hearts in the Priesthood of the Son of God.

If they could weaken your confidence; they they could undermine your faith; if they could by any power or means in their possession wean you from the Church, and sow seeds of distrust and suspicion in your minds concerning the Priesthood, or those who bear it, they would attain the object that they have in view. The man who holds the keys is always the object of assault. His life is the life that is most sought after. He is the man they would strike down, if they had the power.

They seek to weaken the confidence of the people in him, by all manner of slanders, and by every sort of falsification. It is the main object of our enemies to sow the seeds of distrust and suspicion in the midst of the Latter-day Saints, and to accomplish this they relate all manner of falsehoods concerning those who bear the Priesthood of the Son of God. They contort every act. They misrepresent every word and every counsel that is given. They endeavor to put everything in a false light. And those who read those things continually, begin to believe by degrees, that there is foundation for them, that there is something wrong, that this man or the other man is not to be trusted, and that they are doing wrong in yielding

obedience to the counsels of the Priesthood, and in submitting to its control. You are aware these attacks are constantly directed against the Priesthood, and it is, as I say, the vital point today.

We have this Temple (Logan) nearly completed. That at Salt Lake is progressing very rapidly, that at Sanpete also. And the building of these Temples will bring about, to a certain extent, a change among this people. Blessings are to be bestowed, and power is to be manifested in these buildings in my opinion such as has never been manifested among us as a people before. The question, therefore, will press itself upon our attention—who are going to be worthy to receive these blessings? Who are going to be worthy to enter into these buildings? With my feelings today I never can consent for any man to go in and receive a fulness of the blessings of the everlasting Gospel in that building or those buildings, unless I know him to be a man who is willing to yield implicit obedience to the Priesthood of the Son of God. And further, I am not willing, with my present feelings—I do not pretend to dictate in this matter, I am merely stating my own personal feelings—for any man to go into these buildings who is not willing to hold all he has got subject to the Priesthood of the Son of God, and be willing to do with it as that Priesthood shall dictate.

Now, these are two vital points in our faith, and in the requirements of the Gospel, that I believe are obligatory upon us, and we may as well understand our position today as to postpone the understanding of this matter for months, or for years, or until it is too late. This may sound like strong doctrine to some of you; but I look upon these things as essentially necessary to make us the people that God designs we shall be. Already things are in contemplation, and are being counselled, about, that may bring this matter home to us individually, outside of the Temples of the Son of God.

I desire to see the time come when unworthy persons cannot get their endowments and a fulness of the blessings of the everlasting Priesthood. I desire to see some test of faithfulness, some test of growth, and some degree of reward, so that all will not be reduced to one common level, the faithful and the unfaithful, those that are willing to do all that God requires, and those that are not willing—I do not desire to see all endowed with the same blessings. I do not believe that God ever intended this. He has told us there are different degrees of glory, —"one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." I would like to see some difference here. I believe it will come. I believe God will move upon His servants in His own due time to make the necessary regulations to effect this.

There are men who have been faithful all their lives, who have done everything that is possible for men to do, and there are others who have been indifferent, and who have had their own way, and carried out their own mind, yet all come along and get the same blessings without any distinction whatever. There is not much encouragement, it would seem, under those circumstances, for the faithful. And yet there is, for there are degrees of reward in heaven; but then we may as well begin to have some of them here.

Now, my brethren and sisters, I feel that it is a matter, as I have said, of vital importance that we should have this that I have spoken of—faith and confidence in the Priesthood of the Son of God, and we cannot build up

Zion without we have it, and we cannot build up Zion without we are willing to do all we have been taught by the inspiration of God—I know that as well as I do that I live.

I pray God that we may have this confidence, which I ask in the name of Jesus Christ. Amen.

—J. of D., Vol. 24, pp. 271-278.

JOHN TAYLOR, THE LION OF THE LORD

(John Taylor was very properly referred to as the "Lion of the Lord". He was not only possessed with an exceptionally clear understanding of the gospel, but he was unwavering in his faith and unflinching in his defense of Truth. His spirit admitted of no compromise. With him it was either truth or error; the latter he had no use for, while more than once he offered his life in defense of the former. We herewith produce excerpts from a sermon which he delivered April 9th, 1882. This great man fell a martyr to the Truth, while in exile July 25, 1887. —Editor.)

On the last day of the conference—the 9th of April—President Taylor preached one of the most remarkable and powerful sermons of his life. He occupied more than two hours in delivering it; and throughout, the immense congregation which filled the great Tabernacle to its utmost capacity listened with rapt attention.—B. H. Roberts.

* * * * *

"We covet no man's possessions. But we expect to maintain our own rights. If we are crowded upon by unprincipled men or inimical legislation, we shall not take the course pursued by the lawless, the dissolute and unprincipled. We shall not have recourse to the dynamite of the Russian Nihilists, the secret plans and machinations of the communists, the boycotting and threats of the Fenians, the force and disorder of the Jayhawkers, the regulators or the Molly Maguires, nor any other secret or illegal combination; but we still expect to possess and maintain our rights; but to obtain them in a legal, peaceful and constitutional manner. As American citizens, we shall contend for all our liberties, rights and immunities, guaranteed to us by the Constitution; and no matter what action may be taken by mobocratic influence, by excited and unreasonable men or by inimical legislation, we shall contend inch by inch for our freedom and rights, as well as the freedom and rights of all American citizens and of all mankind.

"As a people or community, we can bide our time; but I will say to you Latter-day Saints, that there is nothing of which you have been despoiled by oppressive acts or mobocratic rule, but that you will again possess, or your children after you. * * * Your possessions, of which you have been fraudulently despoiled in Missouri and Illinois, you will again possess, and that without force, or fraud or violence. The Lord has a way of His own in regulating such matters. We are told the wicked shall slay the wicked. He has a way of His own of 'emptying the earth of the inhabitants thereof.' A terrible day of reckoning is approaching the nations of the earth; the Lord is coming out of His hiding place to vex the inhabitants therof; and the destroyer of the Gentiles, as prophesied of, is already on his way. * * * Alrealy combinations are being entered into which are very ominous for the future prosperity, welfare and happiness of this great republic. The volcanic fires of disordered and anarchial elements are beginning to manifest themselves and exhibit the internal forces that are at work among the turbulent and unthinking masses of the people.

"Congress will soon have something else to do than to prescribe and perse-

cute an innocent, law-abiding and patriotic people. Of all bodies in the world, they can least afford to remove the bulwarks that bind society together in this nation, to recklessly trample upon human freedom and rights, and to rend and destroy that great paladium of human rights—the Constitution of the United States. Ere long they will need all its protecting influence to save this nation from misrule, anarchy and mobocratic influence. They can ill afford to be the foremost in tempering with human rights and human freedom, or in tearing down the bulwarks of safety and protection which that sacred instrument had guaranteed.

"The internal fires of revolution are already smouldering in this nation, and they need but a spark to set them in a flame. Already are agencies at work in the land calculated to subvert and overthrow every principle of rule and government; already is corruption of every kind prevailing in high places and permeating all society; already as a nation, we are departing from our God, and corrupting ourselves with malfeasance, dishonor and a lack of public integrity and good faith; already are licentiousness and debauchery corrupting, undermining and destroying society; already are we interfering with the laws of nature and stopping the functions of life, and have become the slayers of our own offspring, and employ human butchers in the shape of physicians to assist in this diabolical and murderous work.

"The sins of this nation, the licentiousness, the debauchery, the murders are entering into the ears of the Lord of Sabaoth, and I tell you now (addressing himself to the nation), from the tops of these mountains, as a humble servant of the living God, that unless these crimes are stopped, this nation will be overgrown, and its glory, power, dominion and wealth will fade away like the dews of a summer morning. I also say to other nations of the earth, that unless they repent of their crimes, their iniquities and abominations, their thrones will be overturned, their kingdoms and governments overthrown, and their lands made desolate.

"This is not only my saying, but is the saying of those ancient prophets which they themselves profess to believe; for God will speedily have a controversy with the nations of the earth, and, as I stated before, the destroyer of the Gentiles is on his way to overthrow governments, to destroy dynasties, to lay waste thrones, kingdoms and empires, to spread abroad anarchy and desolation, and to cause war, famine and bloodshed to overspread the earth."

Reverting again to the position to be assumed by the Church in relation to the Edmunds' law, he expressed himself thus:

"We do not wish to place ourselves in a state of antagonism, nor act defiantly towards this government. We will fulfill the letter, so far as practicable, of that unjust, inhuman, oppressive and unconstitutional law, so far as we can without violating principle; but we cannot sacrifice every principle of human right at the behest of corrupt, unreasonable and unprincipled men; we cannot violate the highest and noblest principles of human nature and make pariahs and outcasts of high-minded, virtuous and honorable women, nor sacrifice at the shrine of popular clamor the highest and noblest principles of humanity!

"We shall abide all constitutional law, as we always have done; but while we are God-fearing and law-abiding, and respect all honorable men and officers, we are no craven serfs, and have not learned to lick the feet of oppressors, nor to bow in base submission to unreasonable clamor. We will contend inch by inch, legally and constitutionally, for our rights as American citizens. * * * We stand proudly erect in the consciousness of our rights as American citizens, and plant ourselves

firmly on the sacred guarantees of the Constitution. * * * We need have no fears, no trembling in our knees about these attempts to deprive us of our God-given and constitutional liberties. God will take care of His people, if we will only do right."

The speaker concluded, as follows: "Our trust is in God. You have heard me say before, Hosanna, the Lord God Omnipotent reigneth; and if this congregation feels as I do, we will join together in the same acclaim. Follow me. **HOSANNA! HOSANNA! HOSANNA TO GOD AND THE LAMB, FOREVER, AND EVER, WORLDS WITHOUT END. AMEN, AND AMEN!"**

A RAM IN THE THICKET

Having related the following incident on a few occasions under special circumstances, I am now asked to publish the information in the TRUTH magazine for the benefit of the Saints generally, and particularly those whose family situations may be involved.

We refer to Church Bulletin No. 222 in which children of parents excommunicated for living in plural marriage, are denied baptism until they are old enough to and do repudiate the principle that gave them birth, and which instructions, in a communication from the Presiding Bishopric under date of August 1st, 1939 (TRUTH, 6:141), were extended and made also to apply to the blessing of children. Under ordinary circumstances these orders may appear harsh measures, but the Lord evidently anticipated the difficulty and amply provided for the emergency.

The writer recalls instructions given at the close of a prayer circle meeting held in the Salt Lake Temple in the early part of 1902. President Anthon H. Lund, a counselor in the First Presidency, was President of the Circle. We asked President Lund for a private audience after the close of the prayer. Among those remaining were George M. Cannon, John M. Cannon, James Hendry, myself and a few others whose names I do not now recall. All these brethren, it was understood, were involved in entering into and living the principle of plural marriage since the Manifesto.

We made known to President Lund that children were being born to some of the Saints in the plural marriage relation and that they were not being recognized by the Church. We asked what should be done in such cases. His instructions came clear and emphatic:

"Brethren, you hold the Priesthood and stand at the head of your families. As your children are born you should give them a father's blessing and a name. When they reach the proper age for baptism, you should baptize them, confirm them members of the Church and confer the Holy Ghost in the usual manner. Be sure and keep the record, and when the Church will receive it hand it in."—Jos. W. Musser.

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

OH, MAN! Immortal man; made in the image of God; bearing the impress of Jehovah; when wilt thou fulfill the high destiny for which thou wert ordained by thy creator? When will folly, empty pride, passion, jealousy, rage and revenge, give way to wisdom, humility, virtue, integrity, kindness, mercy, magnanimity, universal brotherhood, and a reverence of God and his laws? Thou couldst leave an old, effete, misgoverned world. Thou couldst—with the help of the Almighty—break the fetters of oppression with which thou wast bound; thou couldst, free and unmanacled, brave a world of maladministration, weakness, wickedness and corruption; but thou couldst not be divested of self; thou broughtest thyself with thee, and oh! how fully hast thou demonstrated, in this Eden of earth, the incompentency of man to govern without the inspiration of the Almighty.—John Taylor.

TEMPLE ORDINANCES AND GARMENTS

The question is frequently asked as to what constitutes the "garment of the Holy Priesthood"; whether or not a definite pattern was revealed to the Prophet Joseph Smith, and to what extent the leaders of the Church are justified in authorizing a change from the original pattern, as also changes in Temple ordinances. One correspondent states:

"Since I first began working in the Temple in the days of President Woodruff, a number of changes have been made in the Endowment ceremonies. These, as far as I can recall, have been made since the death of President Joseph F. Smith. The change in the garment is one thing causing no end of controversy among Temple Workers. After we have made solemn covenant to always wear the garment placed upon us (the garment of the priesthood), we then later are told to disregard that covenant and wear whatever we desire to. We cannot understand why a certain pattern is necessary to be worn in the Temple, while almost any substitute is permitted to be worn on the outside."

This is a delicate subject. We naturally hesitate entering into any controversy pertaining to it. The situation is most unfortunate. The nature of the ceremonies pertaining to Endowments, is such as to preclude an exposition of them through public print,

hence our treatment of the subject must be along broad lines of principle. That there are powerful contradictions in the teaching of the original Endowment ceremonies as compared with those of today cannot be denied. The question is—it cannot be otherwise—were the Temple rites and ceremonies revealed to Joseph Smith by the Lord, or did he and his associates invent them to suit a situation which then obtained? If they were revealed from heaven, were they accorded the right of permanency by the Lord, and if so, what justification is there for the changes, which we are informed, frequently occur? These are vital questions. They must, sooner or later, be answered to the satisfaction of intelligent, thinking Latter-day Saints.

We are informed that under the present leadership of the Church changes in the Endowment ceremonies have been deemed necessary in order to shorten the time formerly required for a group to pass through the various rooms and complete the ceremonies, thus making it possible for a greater number of Saints to receive their Endowments each day. We have also been informed that the change in the garment was permitted in response to a demand mainly by the sisters, so as to enable them to dress in conformity with present-day social customs. With the style of garment introduced by the Prophet Joseph Smith, low neck gowns—gowns in fact, shortened at both ends in accordance with the fashions—would so expose the sacred covering to the gaze of the curious, as to make it extremely embarrassing to those of the sisters intent on following the fashions of Babylon. In consequence of this situation, we are informed, the brethren reluctantly surrendered, and authorized a modified pattern. As one error, however, leads to a greater one, so in this case, many of the Saints took advantage of the situation. They reasoned that if it was proper to authorize a change at all, there could be no logical reason why more radical changes should not be made to meet the ever changing whims of modern society. Hence from what was considered a slight modification in the garment, many have now gone the limit, entirely abandoning the original pattern, and placing the marks and emblems on their ordinary underwear; many contending "that after all, it is the marks that count, and not the pattern or garment itself". This extreme and wholly erroneous attitude has resulted, among the less hypocritical minds, in an entire abandonment of the garment idea. These reason, that since they were taught when clothed in the garment, the same was a sacred covering not to be altered or removed (except to change while bathing), if any change is permissable to conform with the whims of society, then the original ceremony was a hoax, and it is more in keeping with honesty not to wear them at all, much less to mutilate them, substitute for them and constantly apologize because of them. Hence, we say, there are powerful contradictions arising from the whole muddled situation, contradictions that are at once puzzling and embarrassing.

On this point we are credibly informed, and it is but fair that it should be mentioned here, that in recent instructions given by an officiating brother in the Temple, to a group about to receive the marriage ceremony, he emphasized in strongest language the fact that there is only ONE garment of the Holy Priesthood, and that is the pattern furnished in connection with the Endowments. This Brother urged his young hearers to be firm in resisting the demands of society and to continue wearing the correct garment in every day life. Such teaching is commendable, but of little force. Since it has become

the almost universal habit of young couples marrying in the Temple, to abandon the garment given them, as soon as they leave the sacred precincts. One lady reports that upon receiving her Endowment and when about to leave the Temple she was accosted by a matron in authority and told that it was not necessary for her to wear the Priesthood garment. Indeed, many enter the Temple with the resolve firmly fixed in their minds, to make the substitution.

The question is frequently discussed in the Sunday School and Mutual Improvement classes, with few defenders of the Temple style garments. It is like locking the barn door after the horse is stolen. From this part of the Gospel there is almost a complete apostasy, and there seems little or nothing is being done by the leaders to correct the unfortunate and destructive practices mentioned. But, to the aforementioned questions:

Were the Temple ceremonies revealed by the Lord to His servant Joseph Smith? Most assuredly they were. They are eternal in their wording; they are part of the unchangeable laws of the Kingdom. Any attempt by man to change them, will bring him under the condemnation spoken of by Isaiah:

"The earth is defiled under the inhabitants thereof; because they have transgressed the laws, CHANGED THE ORDINANCES, broken the everlasting covenant.—Is. 24:5.

That this penalty was not to be visited exclusively on the non-believing Gentiles is made plain by further revelation from the Lord in this dispensation. Speaking through the Prophet Joseph Smith of a time when certain ones "shall be cut off from among the people", He gave as a reason—"For they have STRAYED from mine ORDINANCES, and have BROKEN MINE EVERLASTING COVENANT." (D. & C., 1:14-15). Non-Mormons who have never received the "Ordinances" of the Lord, nor entered into "Covenant" with Him, cannot "stray" from them. It is evident that the Lord here had reference to His people who would at some future time (He said, "the day cometh") stray from His ordinances and break their covenants with Him.

Brigham Young gave this testimony:

"Is there a single ordinance to be dispensed with? Is there one of the commandments that God has enjoined upon the people that he will excuse them from obeying? No, not one, no matter how trifling or small in our own estimation. No matter if we esteem them non-essential, or least or last of all, THE COMMANDMENTS OF THE HOUSE OF GOD, we are under obligation to observe them.—Disc. of B. Y., 341.

"God purposed in Himself, said the Prophet Joseph Smith, that there should not be an eternal fulness until every dispensation should be fulfilled and gathered together in one, and that all things whatsoever that should be gathered together in one in those dispensations unto the same fulness and eternal glory, should be in Christ Jesus; THERFORE HE SET THE ORDINANCES TO BE THE SAME FOREVER, and set Adam to watch over them, to reveal them from Heaven to man, or to send angels to reveal them." —Joseph Smith's Teachings, pp. 113, 114.

From these statements given by the Prophets, we learn,

First: There is not a single ordinance to be dispensed with, and particularly the "Commandments of the House of God", as mentioned by Brigham Young.

Second: The ordinances were set to be the same forever and ever, (unchangable) as testified to by Joseph Smith.

Third: That they were always to be revealed from heaven to man either by Father Adam himself, or by angels whom Father Adam would appoint to do it.

As to how carefully the early leaders of the Church carried out these injunctions may be gleaned from the following incident: In 1887, shortly before the death of President John Taylor, Wilford Woodruff, then the President of the Quorum of Twelve and next in seniority in the Priesthood calling, received a communication from Elder Samuel Roskelly, who was at the time in charge of the temple at Logan. From the inquiry of Elder Roskelly it seems some doubts had arisen as to the propriety of certain temple ordinances, and changes were suggested. "You say", said President Woodruff, in his reply, "'we are told here', so and so concerning Sealings and Adoptions. Who is it has told you these things and given these instructions? I don't think it can be President Taylor, for neither he, nor I, have ever received such teachings from either Joseph Smith, or Brigham Young. But I have been taught right the reverse by President Young." Then on the unchangeableness of these ordinances, President Woodruff, in his letter to Elder Roskelley, dated St. George, Utah, June 8, 1887, said:

"Your letter of the 1st reached me last night. * * *

"Now, concerning endowment, in all its phases. My own views are these—that we ought to follow out, as far as we can, the pattern laid down by our leaders. I consider that if there ever was an man who thoroughly understood the principle of the Endowments it was Brigham Young. He has been with Joseph Smith from the beginning of the Endowments, to the end, and he understood it if any man did. And before his death he required me to write in a Book, every ordinance in the Church and Kingdom of God, from the FIRST TO THE LAST, beginning with baptism, to the LAST ORDINANCE PERFORMED, THROUGH EVERY DEPARTMENT OF THE ENDOWMENTS. I was several weeks doing this writing, and President Young corrected it all, until he got through. Then he said to me, 'NOW, THERE YOU HAVE A PATTERN OF ALL THE ORDINANCES OR ENDOWMENTS FOR EVERY TEMPLE WE SHALL BUILD, UNTIL THE COMING OF THE SON OF MAN.'

"Now, if I ever have anything to do or say, in any Temple on the earth, concerning the Endowmen, I would say: Follow the pattern that President Young has set us, and NOT DEVIATE FROM IT ONE IOTA. And if we do that, we may have a hundred Temples at work, and all the work and ceremonies will be alike in every Temple. While on the other hand, if every man who is called to preside over a temple has his own way, and introduces his own form of ceremonies, our Temple work would be as diverse as the sectarian world, and God would not approbate it.

"Brother Roskelley, I have given endowments in Salt Lake City for twenty years, and I received my endowments under the hand of the Prophet Joseph Smith. I directed the fixing up of the Temple at St. George for giving Endowments, under the direction of President Young; since the rules are written for our guidance in ALL FUTURE TIME, I feel very strenuous that in our giving Endowments we should all work alike, and not deviate from the written word. * * *"

In face of the facts above set forth, surely no doubt can exist in the minds of the Saints as to the unchangeable nature of Temple ordinances, or any other ordinance made a part of the divine program leading to exaltation in the Celestial worlds.

Was the patern of the garment of the Holy Priesthood revealed from Heaven to the Prophet Joseph Smith? Verily yes. And every part of it has a definite meaning: the collar, the bows, the marks. Not a part is subject to alteration. Nothing may be discarded. True, the material entering into the garment may improve in quality as man's facilities for making cloth improve; the workmanship on the garment may improve in excellence as God inspires a higher degree of excellence, but the pattern and the signs are definitely fixed—surely if changes can be made at all only God is authorized to do so.

TRUTH herewith gives the testimony of the late Daniel R. Bateman, a devoted Latter-day Saint, who was at the time, one of the body-guards of President John Taylor. It was while President Taylor was domiciled at the home of John W. Woolley at Centerville, the Lord Jesus Christ and the Prophet Joseph Smith appeared to him instructing him with reference to the question of Plural marriage, and other important topics. The morning following the reception of these Heavenly visitors, a meeting was held at the home of Brother Woolley, with an attendance of thirteen. It was at this time President Taylor, under instruction, set five of the brethren apart, with sealing authority, to assist in perpetuating the principle of Plural marriage; and during his instructions at this meeting, President Taylor dwelt upon the garment of the Holy Priesthood. We here give Elder Bateman's written account of these instructions:

"On the 27th of September, 1886, I was at an eight hour meeting at John W. Woolley's home in Centerville. In that meeting the importance and sacredness of the Garments were explained by President John Taylor. Part of the time he stood in mid-air with a halo of light around him. President Taylor told us the time would some when changes in the Garment would be made and it was necessary for the brethren to have the correct understanding of the pattern and meaning of the marks so as to be able to teach the Saints at that time. He told us that it was the pattern of the Garment given to Adam and Eve in the Garden of Eden and it all had a sacred meaning."

Then follows in the narrative a detailed explanation of the pattern and marks, the statement closing as follows:

"Adam and Eve, he told us, were without clothing and the Garment was also given to cover their nakedness and for protection from the enemy. The sleeves reaching to the wrists and the legs to the ankles; not fitting tight, but flowing. THIS PATTERN WAS GIVEN TO THE PROPHET JOSEPH SMITH BY TWO HEAVENLY BEINGS."—(Sig.) Daniel R. Bateman, June 20, 1932.

The foregoing statement was at the time, read to Elder Lorin C. Woolley, who was also at the meeting mentioned, and, in the presence of the writer, each item in the statement was verified by him.

Also another testimony, this time from one who was personally associated with the Prophet Joseph Smith:

"The Prophet Joseph called a meeting of the Saints at Nauvoo and told them an angel had visited him and instructed him to have them wear the garments of the Holy Priesthood, a sample of which the angel showed him, explained all the features pertaining to it, and told him it must be worn all through life; and that it would be a protection to them against physical an spiritual dangers if they were always faithful to the covenants they made with the Lord. Accordingly Joseph had a garment made after the exact pattern the angel showed him, and took it to the meeting, held it up before the people and explained to them

all that the angel told him to do. He then instructed them to go home and make their garments and begin to wear them."

Joseph F. Smith received his early training under President Brigham Young. He served as counselor in the First Presidency of the Church under John Taylor, Wilford Woodruff and Lorenzo Snow. During part of this time he had charge of the Temple in Salt Lake and directed the ordinances thereof. He surely understood them correctly. After he became President of the Church, and while an agitation was on to bring about changes in the garments, he sounded this warning:

"The Lord has given us garments of the Holy Priesthood, and you know what that means. And yet there are those of us who mutilate them, in order that we may follow the foolish, vain and (permit me to say) indecent practices of the world. In order that such people will imitate the fashions they will not hesitate to mutilate that which should be held by them the most sacred of all things in the world, next to their own virtue, next to their own purity of life. They should hold these things that God has given unto them sacred, UNCHANGED AND UNALTERED FROM THE VERY PATTERN WHICH GOD GAVE THEM. Let us have the moral courage to stand against the opinions of fashion, and especially where fashion compels us to BREAK A COVENANT and so commit a grievous sin.—Improvement Era, 9:8813-14.

In his efforts to make the Saints realize the necessity of holding strictly to the revealed pattern, President Smith had the following instructions printed and hung in all the Temples. After the change in garments they were taken down and ordered burned:

GARMENTS

The following is to be regarded as an established and imperative rule.

The garments worn by those who receive endowments must be white and of the approved pattern; they must not be altered or mutilated, and are to be worn as intended, down to the wrist and ankles and around the neck. Admission to the temple will be refused to those who do not comply to these requirements.

The Saints should know that the pattern of endowment garments was revealed from Heaven and that the blessings promised in connection with wearing them will not be realized if any unauthorized change is made in their form or in the manner of wearing them.

JOS. F. SMITH, Pres.

On another occasion the following instructions were given:

"Each individual should be provided with the endowment clothing they need. The garment must be white, and of the approved pattern; they must not be altered or mutilated, and are to be worn as intended, down to the wrist and ankles, and around the neck. These requirements are imperative; admission to the temple will be refused to those who do not comply therewith."

Nor were such statements confined to President Smith. Those who had charge of the temples under his direction were equally strict along these lines. Instructions often given by President Anthon H. Lund, while he was acting President of the Salt Lake Temple, under Joseph F. Smith, sustained President Smith's attitude regarding the garment. Said he:

"If you mutilate the garment by cutting off the sleeves or legs or changing it in any manner, it loses its iden-

tity and is no longer a garment of the priesthood. Those who do this forfeit their standing as members in the church and the only way they can get back is by the waters of baptism."

President Smith not only held to the original pattern of the garment, but he also saw to it that the other blessings pertaining to the endowment were correctly administered. The following, reported by a temple worker present at the time proves the point:

"In doing work for the dead—baptisms—they were so rushed that four had to be worked for in a minute. On one occasion when this rush act was being performed, President Joseph F. Smith, standing in the door-way, commanded them to stop. They were asked why the great rush and told President Smith that so much work had been enjoined upon them that they were forced to rush the names through. He replied it takes as much time to save a dead person as a live one! He called the workers together and repeated the instructions."

"But", says one, "the Church claims that these changes came by way of revelation, thus permitting the people to make the changes without losing their blessings." The report of the change of garments published in the Salt Lake Tribune, June 4, 1923, clearly removes any divine action in the matter. To even suggest that a divine revelation could be approached in such a foolish way would be to charge God with foolishness and folly. We herewith reprint the Tribune announcement:

Temple Garments Greatly Modified

* * * * *

Church Presidency Gives Permission

* * * * *

Style Change Optional With Wearer

"Coming not as an order, nor as a rule to be rigidly enforced, but rather permissive in character, is a recent outgiving of the first presidency of the Church of Jesus Christ of Latter-day Saints. It concerns the garments worn by members of the church who have been married in the temple, or who have participated in other ceremonies performed or rites observed therein.

"While minor modifications of the temple garment, it is said, have been made at various times during past years, the latest order in permission is regarded by younger members of the church as most liberal and acceptable. Among the older membership the optional change is variously received. Some of the pioneer stock look upon any deviation from the old order as a departure from what they had always regarded as an inviolable rule. Others of long standing in the church accept the change as a progressive move intended to add to personal comfort.

Old Style Uncomfortable

"In the old days the temple garment was made of plain, unbleached cotton cloth. Unbleached linen was as farafield in 'finery' as the devotee was permitted to go. No buttons were used on the garment. Tape tie-strings took their place. The garment itself was uncomfortably large and baggy. But despite these imperfections, the old-style garment is faithfully adhered to by many of the older and sincerely devout members of the church. These regard the garment as a safeguard against disease and bodily harm, and they believe that to alter either the texture of cloth or style, or to abandon the garment altogether would bring evil upon them.

"One good woman of long membership in the church, hearing of the change that has recently come about, went to the church offices and uttered fervid objection. 'I shall not alter my garments, even if President Grant has ordered me to do so. My garments now are made as they were when I

was married in the endowment house, long before the temple was built. The pattern was revealed to the Prophet Joseph and Brother Grant has no right to change it', she said.

"Explanation was made that the first presidency had merely issued permission to those who so desired to make the modifying change; that any member of the church who preferred to adhere to the original style was at perfect liberty to do so.

"President Charles W. Penrose says that modification of the garment is elective with each individual member of the church who has gone through the temple. The change in style is permitted for various good reasons, chief among which are promotion of freedom of movement in the body and cleanliness. Formerly the sleeves were long, reaching to the wrists. While doing housework the women would roll up the sleeves. If sleeves were to be rolled up they might as well be made short in the first place for convenience, it was argued. Permission to abbreviate is now given, but it is not an order and is not compulsory, it is explained.

Is Generally Welcomed

"Encasing the lower limbs the old-style garment reaches to the ankles and is looked upon by young members as baggy, uncomfortable and ungainly. The young of the gentler sex complained that to wear the old style with the new and finer hosiery gave the limbs a knotty appearance. It was embarrassing in view of the generally accepted sanitary shorter skirt. Permission is therefore granted by the first presidency to shorten the lower garment. Also buttons are permitted to take the place of the tie-strings.

"Young men of the church, especially those who take exercise or play games at gymnasiums, favor the shorter garment. The permission granted is hailed by them as a most acceptable and progressive one. Altogether, and except in few instances, the permissive modification is welcomed as a sanitary move and a change looking to the comfort and health of those who wear temple garments.

"Instead of the old style, coarse, unbleached, irritating material of which temple garments were once made, the finer knitted goods, and even silks, are now used. These materials and modified styles are officially approved, but such alternations are optional with each individual, and by no means compulsory, church officials desire it understood."

TRUTH could go on delineating the many and varied discrepancies found in the present church policy regarding the changes in the garment and temple endowment. But due to the sacredness of these matters we feel disposed to leave our readers and the Saints to obtain a testimony regarding this phase of the work of God for themselves. With the evidence we have here presented, together with real intent and prayerful solicitation, we feel that the Saints can find out the truth regarding these things, and then do their duty promptly.

This garment of the Holy Priesthood, properly possessed and sacredly worn, serves as a protection against both physical and moral assaults of the enemy. The privilege to wear them, rather than proving an embarrassment, should be counted among the choicest blessings bestowed on man. Many of us well recall the earlier days when the Saints were so strenuous in clinging to the garment as given them with their Endowments. They would not even take them off, except to change from the wet to dry ones, while bathing at the lake or other resorts. They were provided with bathing suits so fash-

ioned as to permit the wearing of the garment without exposing them to public gaze. As the flag of our country is looked upon as emblematical of freedom by loyal American citizens, so the garment of the Holy Priesthood was held in most sacred reverence by the early Saints who spurned the invitation of Babylon to follow in its destructive practices.

With the almost universal discarding of the holy vesture, in this day, has also gone much of that part of the faith of the Latter-day Saints that in earlier days, so thoroughly distinguished them as a people apart from the world—a people in whose hearts the "Zion of the Lord" ruled supreme. As a result of this abandonment of truth the Church is becoming rapidly sectarianized, and is gradually drifting away from the simple truths upon which it so proudly builded under the leadership of its early leaders.

"THE LORD IS NOT PLEASED WITH THIS PEOPLE", said Elder Joseph Fielding Smith. "HIS ANGER IS KINDLED AGAINST US. HE IS GOING TO PUNISH US UNLESS WE REPENT."

TRUTH joins with Elder Smith in proclaiming to the Latter-day Saints, the displeasure the Lord feels toward them. It is said the Lord cannot look upon sin with the least degree of allowance. The judgments of God are to begin at the House of God. There is to be a mighty cleansing among this people. It has been told us that every house would feel the heavy hand of the Lord when these judgments come in their fury. They are now at the threshold. All Israel should awake from their slothful slumbers, provide oil in their lamps ere it is too late and the door of salvation is closed unto them.

A PROPHETIC DREAM

We have been urged to republish the following, written as a dream and published in the Contributor 15:638—1893-4—it is a document worthy preservation. Charles D. Evans, the author, was blessed with a vision and understanding that penetrated far into the future of his mortal life. Many of the incidents recorded are now witnessing fulfillment. The student will find much in the article of "present and enduring value."—Truth, Vol. 1, p. 161.—Ed.)

While I lay pondering, in deep solitude, on the events of the present my mind was drawn into a reverie such as I had never felt before. A strong solicitude for my imperiled country atterly excluded every other thought and raised my feelings to a point of intensity I did not think it possible to endure. While in this solemn, profound, and painful reverie of mind, to my infinite surprise, a light appeared in my room, which seemed to be soft and silvery as that diffused from a northern star. At the moment of its appearance the acute feeling I had experienced instantly yielded to one of calm tranquility.

Although it may have been at the hour of midnight, and the side of the globe whereon I was situated, was excluded from the sunlight, yet all was light and bright and warm as an Italian landscape at noon; but the heat was softer and more subdued. As I gazed upward I saw descending through my bedroom roof, with a gentle gliding movement, a personage clothed in white apparel, whose countenance was smoothly serene, his features regular, and the flashes of his eye seemed to shoot forth scintillations, to use an earthly comparison, strongly resembling those reflected from a diamond under an intensely illumined electric light, which dazzled but did not bewilder. Those large, deep, inscrutable eyes were presently fixed upon mine, when instantly

placing his hands upon my forehead his touch produced an indescribable serenity and calmness, a calmness not born of earth, but at once peaceful, delightful and heavenly. My whole being was imbued with a joy unspeakable. All feelings of sorrow instantly vanished. Those lines and shadows which care and sorrow impress upon us were dispelled as a deep fog before a blazing sun. In the eyes of my heavenly visitor, for such he appeared to me, there was a sort of lofty pity and tenderness infinitely stronger than any such feeling I ever saw manifested in ordinary mortals. His very calm appeared like a vast ocean stillness, at once overpowering to every agitated emotion.

By some intuition or instinct, I felt he had something to communicate to soothe my sorrows and allay my apprehensions. Whereon, addressing me, he said:

"Son, I perceive thou hast grave anxieties over the perilous state of thy country, that thy soul has felt deep sorrow for its future. I have therefore come to thy relief and to tell thee of the causes that have led to this peril. Hear me attentively. Seventy-one years ago, after an awful apostasy of centuries, in which all nations were shrouded in spiritual darkness, when the angels had withdrawn themselves, the voice of the prophets hushed, and the light of Urim and Thummim shown not, and the vision of the seers closed, while heaven itself shed not a ray of gladness to lighten a dark world, when Babel ruled and Satan laughed, and Church and Priesthood had taken their upward flight, and the voice of nations, possessing the books of the Jewish prophets, had ruled against vision and against Urim, against the further visits of angels, and against the doctrine of a church of apostles and prophets, thou knowest that then appeared a mighty angel with the solemn announcement of the hour of judgment, the burden of whose instructions pointed to dire calamities upon the present generation. This, therefore, is the cause of what thou seest and the end of the wicked hasteneth."

My vision now became extended in a marvelous manner, and the import of the past labors of the Elders was made plain to me. I saw multitudes fleeing to the place of safety in our mountain heights. The church was established in the wilderness. Simultaneously the nation had reached an unparalelled prosperity, wealth abounded, new territory was acquired, commerce extended, finance strengthened, confidence maintained, and peoples abroad pointed to her as the model nation the ideal of the past realized and perfected, the embodiment of the liberty sung by poets and sought for by sages.

"But", continued the messenger, "thou beholdest a change. Confidence is lost. Wealth is arrayed against labor, labor against wealth, yet the land abounds with plenty of food and raiment, and silver and gold are in abundance. Thou seest also the letters written by a Jew have wrought great confusion in the finances of the nation which, together with the policy of many wealthy ones, has produced distress and do presage further sorrow."

Factions now sprang up as if by magic; capital had intrenched itself against labor throughout the land; labor has organized against capital. The voice of the wise sought to tranquilize these two powerful factors in vain. Excited multitudes ran wildly about: strikes increased; lawlessness sought the place of regular government. At this juncture I saw a banner floating in air whereon was written the words, "Bankruptcy, Famine, Floods, Fire, Cyclones, Blood, Plague." Mad with rage men and women rushed upon each other. Blood flowed down the streets of cities like water. The demon of bloody hate had enthroned itself on

the citadel of reason; the thirst for blood was more intense than that of the parched tongue for water. Thousands of bodies lay untombed in the streets. Men and women fell dead from the terror inspired by fear. Rest was but the precurser of the bloody work of the morrow. All around lay the mournfulness of a past in ruins. Monuments erected to perpetuate the names of the noble and brave were ruthlessly destroyed by combustibles. A voice now sounded aloud these words "Yet once again I shake not the earth only, but also heaven. And this word yet once again signifies the removing of things that are shaken, as of things that are made; that those things that cannot be shaken may remain."

Earthquakes rent the earth in vast chasms, which engulfed multitudes; terrible groanings and wailings filled the air; the shieks of the suffering were indescribably awful. Water wildly rushed in from the tumultuous ocean whose very roaring under the mad rage of the fierce cyclone, was unendurable to the ear. Cities were swept away in an instant, missiles were hurled through the atmosphere at a terrible velocity and people were carried upward only to ascend an unrecognizable mass. Islands appeared where ocean waves once tossed the gigantic steamer. In other parts voluminous flames, emanating from vast fires, rolled with fearful velocity destroying life and property in their destructive course. The seal of the dread menace of despair was stamped on every human visage; men fell exhausted, appalled and trembling. Every element of agitated nature seemed a demon of wrathful fury. Dense clouds, blacker than midnight darkness, whose thunders reverberated with intonations which shook the earth, obscured the sunlight. Darkness reigned unrivaled and supreme.

Again the light shone, revealing an atmosphere tinged with a leaden hue, which was the precurser of an unparalleled plague whose first symptoms were recognized by a purple spot which appeared on the cheek, or on the back of the hand, and which, invariably, enlarged until it spread over the entire surface of the body, producing certain death. Mothers, on sight of it, cast away their children as if they were poisonous reptiles. This plague, in grown persons, rotted the eyes in their sockets and consumed the tongue as would a powerful acid or an intense heat. Wicked men, suffering under its writhing agonies, cursed God and died, as they stood on their feet, and the birds of prey feasted on their carcases.

I saw in my dream the messenger again appear with a vial in his right hand, who addressing me said: "Thou knowest somewhat of the chemistry taught in the schools of human learning, behold now a chemistry sufficiently powerful to change the waters of the sea." He then poured out his vial upon the sea and it became putrid as the blood of a dead man, and every living soul therein died. Other plagues followed which I forbear to record.

A foreign power had invaded the nation which, from every human indication, it appeared would seize the government and supplant it with monarchy. I stood trembling at the aspect, when, lo, a power arose in the west which declared itself in favor of the constitution in its original form; to this suddenly rising power every lover of constitutional rights and liberties throughout the nation gave hearty support. The struggle was fiercely contested, but the Stars and Stripes floated in the breeze, and, bidding defiance to all opposition, waved proudly over the land. Among the many banners I saw, was one inscribed thus: "The government based on the Constitution, now and forever'; on another, "Liberty of Conscience, Social, Religious and Political."

The light of the Gospel which had but dimly shown because of abomination, now burst forth with a lustre that filled the earth. Cities appeared in every direction, one of which, in the center of the continent, was an embodiment of architectural science after the pattern of eternal perfections, whose towers glittered with a radiance emanating from the sparkling of emeralds, rubies, diamonds and other precious stones set in a canopy of gold and so elaborately and skilfully arranged as to shed forth a brilliancy which dazzled and enchanted the eye, excited admiration and developed a taste for the beautiful, beyond anything man had ever conceived. Fountains of crystal water shot upward their transparent jets which in the brilliant sunshine, formed ten thousand rainbow tints at once delightful to the eye. Gardens, the perfections of whose arrangement confound all our present attempts at genius, were bedecked with flowers of varied hue to develop and refine the taste and strengthen a love for these, nature's chastest adornments. Schools and universities were erected, to which all had access; in the latter Urims were placed, for the study of the past, present and future and for obtaining a knowledge of the heavenly bodies, and of the construction of worlds and universes. The inherent properties of matter, its arrangements, laws, mutual relations were revealed and taught and made plain as the primer lesson of a child. The conflicting theories of geologists regarding the formation and age of the earth were settled forever. All learning was based on eternal certainty. Angels brought forth the treasures of knowledge which had laid hid in the womb of the dim and distant past.

The appliances for making learning easy surpass all conjecture. Chemistry was rendered extremely simple, by the power which the Urims conferred on man of looking into and through the elements of every kind! a stone furnished no more obstruction to human vision than the air itself. Not only were the elements and all their changes and transformations plainly understood but the construction, operations, and laws of mind were thus rendered equally plain as those which governed the coarser elements. While looking through the Urim and Thummim I was amazed at a transformation, which even now is to me marvelous beyond description, clearly showing the manner in which particles composing the inorganic kingdom of nature are conducted upward to become a part of organic forms; another astounding revelation was a view clearly shown me of the entire circulation of the blood both in man and animals. After seeing these things and gazing once more upon the beautiful city, the following passage of Scripture sounded in my ears: "Out of Zion the perfection of beauty God shineth."

On this I awoke to find all a dream.

I have written the foregoing, which is founded on true principle, under the caption of a dream, partly to instruct and partly to check the folly of reading silly novels now so prevalent.

CHARLES D. EVANS
Springville, Utah.

RETIREMENT

A man who can retire from the world to seek entertainment in his closet, has a thousand advantages of which other people have no idea. He is master of his own company and pleasures, and can command either the one or the other according to his circumstances and temper. All nature is ready for his view, and all ages appear at his call. He can transport himself to the most distant regions, and enjoy the best company that ever the world afforded.

Hibernicus wrote this about 400 A. D.: it would be a fine advertisement for Television although he knew nothing about it.

DISCOURSE BY HEBER C. KIMBALL

July 12, 1857

Women Not to Lead—Saints Called to Repentence—Rights of the Priesthood—Swamp Angels

Women are to be led. If I should undertake to drive a woman I should have to drive her before me, and then she becomes my leader, the moment I do that. I should lead her and she should be led by me, if I am a good man; and if I am not a good man I have no just right in this church to a wife, nor wives, nor to the power to propagate my species. What then should be done to me? Make a eunuch of me and stop my propagation.

I am telling you solemn truths. * * *

There are thousands of men and women among the nations of the earth that it will be more tolerable for in the day of Judgment than it will for you, if you violate your calling and do not honor your priesthood, you know that it was declared that it would be more tolerable for Sodom and Gomorrah, than for the children of God who had received the priesthood and heard the voice of a prophet and disobeyed it. Sodom was so wicked that they could not hear the word, because they would not admit a man of God to come into their midst. And they would have killed Lot, if the angels had not got him out with the few that believed in his words. * * * I cannot get salvation and disobey the man that leads me. But whether he feeds me or not, or gets me a hat or a pair of boots or not, what has that to do with my integrity? I am to be true to him, as true as the sun is to this earth, even though I should be barefooted and bareheaded, as I used to be when I was a boy, for I never thought of having anything to wear in the summer seasons but a tow frock and a pair of tow breeches and go bareheaded, though my hair was not burnt off by the sun, it came out by the roots through studying and laboring in the great Latter-day work. That is the course for me and Brother Daniel and the Twelve and all the faithful to take. * * *

If you did not spring out of the priesthood where did you come from? Not many of you have legally sprung out of the priesthood anywhere in the world in the latter days, but if you have a legal man who has a legal Priesthood you can raise heirs to the Kingdom of God and they become connected with it, without any of your washings, anointings and sealings. Go and read the scriptures and they will teach you a great many things, and it will strengthen your faith in what you hear from Brother Brigham, Brother Heber and many others.

Do not tell me that you love God and Jesus Christ, and that angels are around your habitations conversing with you by night and by day, and treat the priesthood as though it was a thing of naught. Angels who would thus visit you are swamp angels, they are filthy. Would God honor one of them? No, nor would one of his servants, no quicker than they would honor the devil in hell.—Des. News, July 22, 1857.

ETERNAL LAW

The work of God may seem to go backward, or stand still, but such a thing can never really happen. When we shoot an arrow from a bow we do not hold it still and expect it to fly forward to the target; but we draw back the arrow to its head and then, loosing it, we see it speed onward with force and celerity to the mark. When a man would clear a gulf with a mighty leap, he does not stand upon the brink and spring, but he moves back a little and runs forward more swiftly in order to gain force and momentum for the bound. I testify in the name of Jesus Christ that this work of our God, which, to the weak in faith, may seem to be breaking in pieces, or going backward, is preparing to take the grandest leap of victory and success, of triumph and glory, that this world has ever beheld.

I am requested to make a little further explanation in regard to the position which I have taken in my remarks, in order not to leave a wrong impression upon the minds of the congregation. I do not mean to be understood as saying that a **Law of God, applicable to all times and places,** such as the principle of faith, of repentance, of baptism, or the laying on of hands for the giving of the Holy Ghost, **will ever be done away, no matter how circumstances may change or different regulations may be called into play and application. Many other principles might be enumerated, but I have no time to dwell upon them.** The pillars of truth are eternal, the principles of the gospel are endless; they never can be destroyed or **done away with.**

Joseph Smith says that "God finding himself in the midst of spirits and of glory, saw proper to institute laws whereby the rest might advance like himself." These laws were and are the eternal principles of the unchangeable and everlasting gospel, the same in all ages and in all dispensations. **They never change.** They are "the same yesterday, today, and forever"; because they are the emanations of him who is endless and eternal.

The law of Moses may be called an eternal law to those to whom it is made applicable; and when Christ came he said, "I come not to destroy the law, but to fulfill it." The law of Moses had done its duty, had performed its mission. It was then laid away, like a kerosene lamp after the introduction of the gas-light; not that it might never be used again; not that it might not at some future time in the history of this world or of other worlds be needed and made applicable to the condition of the people to whom it might come, but when that which was perfect had come, that which was in part was set aside or was fulfilled. This is my meaning. All truth is coherent and harmonious. **Principles never change,** but regulations may; and the **living oracles will always be found vindicating the law,** as Christ did, whether it be written or spoken, and enunciating the law according to the conditions and the stage of the advancement of God's people.—O. F. Whitney, March 3, 1889; The Deseret Weekly, Vol. 38, pp. 328, 329.

SALVATION THROUGH CELESTIAL LAW

By GEORGE Q. CANNON

Now, my brethren and sisters, you who have not entered into this covenant, do not imagine, do not let the adversary instill into your hearts that you are now saviors to the Latter-day Saints. Do not do it. Let me warn you against it; it is a dangerous thought. You will find it delusive, for it is not true. If God saves this people, as I firmly believe he will, it will be through those men and those women whom men have placed under a ban; whom men have said shall have no power because of the laws that are enacted against them. I tell you, the salvation that will come to this people will be through the faith-

fulness of the men of God and the women of God, who, in the face of the opposing world, contrary to their traditions, to their education, to their preconceived notions and to the popular prejudices of the day—who have in the midst of all this stepped forward in the vanguard and obeyed the command of God and have dared to endure all the consequences, and been willing to endure all the penalties. Mark it, is is true.

I believe that which I now say to you as firmly as though an angel of God had spoken it; and you will see it fulfilled, every word of it. Let not the fears of the world, let not the threats of men extinguish the love of God, extinguish the faith of God in your hearts and make you tremble conconcerning these things. Let no such feelings as this take possession of you.

I do not want to be defiant; I never had that feeling; but if I cannot obey, I must suffer. That is the position I have taken. If I cannot obey the laws of man, I must suffer the consequences: I prefer to do so rather than suffer the consequences of disobeying the commands of God. It is better for me to do this than to do the other. I do not wish to defy man; I say, if you wish to enforce the law, that is your business.—J. of D., 23:280.

APOSTATES

The Lord has declared that He will have a tried people to serve Him, to become His peculiar people, to administer His perfect laws and righteous government upon the earth, and to shew forth His praises amongst the children of men. **And he takes various methods to try the faith of His people; sometimes by persecution from the world; sometimes by heavy afflictions, losses, and crosses; but the crowning trial is to have the heart laid open by those who have been allied to us by the sacred bond of brotherhood, with whom we have taken sweet counsel together, and walked unto the house of God in company.**

"It must needs be that offenses come, but woe be unto them by whom they come." It would be better for men to have millstones tied around their necks, and to be cast into the sea, than for them to injure the spirits of the meek and contrite, who put their trust in the Lord God. Nevertheless, many will take no heed of this warning, but spend all their strength in endeavoring to bring reproach and suffering upon the Lord's chosen people.

But it is necessary that the people of God should be tried and afflicted in every possible way, that their sterling worth may be manifest in the eyes of all. God bestows no rewards undeservedly. When thrones, principalities, authorities, dominions, crowns, and eternal life are given away, to whom will they be given? To those who have never proven themselves worthy? No. But to those who have most abundantly proven that they are worthy. To those who, like their divine Reedeemer, have been made an open spectacle to God, to angels, to men, and to devils; who have borne the contradictions of sinners, and have maintained their integrity under all circumstances. Yes, the enduring rewards of a glorious immortality and celestial honors will be apportioned to the worthy only. The crowns of righteousness will be dispensed to those only who have purified themselves from the corruptions of a crooked and perverse generation, and valiantly fought the good fight of faith.

The Lord Jesus Christ, the fairest among ten thousand, and the altogether lovely, was exalted, honored, and crowned upon this very principle.

"Thou has loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. (Heb. 1, 9.) Looking unto Jesus, the author

and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. (Heb. 12, 2). Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." (Rev. 5:12).

Jesus was tempted and tried in all points like as we are, yet without sin. That arch-apostate, Lucifer, tried his power in the moments of our Lord's weakness, when he had been fasting forty days; but apostasy tainted not the lovely character of the Savior.

One of his twelve Apostles, who had shared in his counsels, and knew more pertaining to the real character of Jesus, and the things of the kingdom of God, than any outside the circle of his disciples,—even Judas Iscariot, had the shameless effrontery to betray the Lord of glory to his enemies with a kiss. How acutely must the pure and sensitive mind of Jesus have felt the sting of this apostate's fulsome treachery. But Jesus was faithful, and he received the crown whilst the traitor received thirty pieces of silver,—the price of innocent blood.

In our day, now the Lord has restored the true principles of the Gospel, the Saints have to be tried by the acts and doings of apostasy. The world does not know sufficiently of the Saints of God, to try them to the quick. It needs those who are conversant with our conduct, our thoughts, and our motives,—it needs those who are well acquainted with our real character, to lead on the world to the decisive struggle. Those who have been in our midst, and know the policy of the Saints, the power of the Priesthood, and the true genius of the pure Gospel,—those men, when they take sides with Satan, are the persons who fan the flames of persecution to their utmost fierceness, and put the finishing stroke to the trial of our faith.

But shall we flinch from the trial because apostates rage and foam? Shall we give up salvation because men reveal the filthy contents of their own black hearts, charge those things upon us, and then excite persecution because we will not endorse them? No, verily no. The good sheep know the voice of the good shepherd, and him they will follow, pressing closer into the true fold. But a stranger's voice they do not know, and they will not follow him, but will flee from him.

Though men who have a knowledge of the pureness of our motives, the truth of our principles, and the power of our calling, wrest these things with a view to our destruction, yet we know, and have experienced, that the Lord causes the wrath of man to praise him, and the remainder of it he restrains, so that the Saints receive no real harm. Nay, "these light afflictions which are but for a moment will work out for us a far more exceeding and eternal weight of glory."

Truth, Purity and Virtue, like the three Hebrew children, will abide the fire, though heated seven times hotter than usual, and they will eventually come forth, with all their followers, without even the smell of fire upon their garments. The time will come when the righteousness of the Saints will shine forth in surpassing splendor, and calumny and misrepresentation will vanish before it like the morning mists before the rising sun. Then the world will acknowledge the worth of the Lord's people, and bow the knee before the inscrutable wisdom and inflexible justice of Jehovah.

What then? "In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel un-

to honor, sanctified, and made meet for the master's use, and prepared unto every good work." (Tim. 2:20, 21. **Apostates are vessels created to dishonor; they will fulfill the measure of their creation. They shall be cursed with the heaviest of all cursings, saith the Lord. They are liars at the best; they first testify that we are the Lord's people, and then they testify that we are not. And all liars shall have their portion in that place where the worm dieth not, and the fire is not quenched. Therefore, O ye Saints of the most High, purge yourselves from the spirit and fellowship of apostates, and ye shall become vessels unto honor, sanctified and made meet for your heavenly master's use, and thoroughly prepared unto every good work.**—Millennial Star, 14:119-21.

THE LAW OF OBEDIENCE

The first item in the common-sense creed is obedience.

Do your work with a whole heart! Revolt is sometimes necessary, but the man who mixes revolt and obedience is doomed to disappoint himself and everybody with whom he has dealings. To flavor work with protest is to fail absolutely.

When you revolt, why revolt—climb, get out, hike, defy—tell everybody to go to limbo! That disposes of the case. You thus separate yourself entirely from those who have served—no one misunderstands you— you have declared yourself.

But to pretend to obey and yet carry in your heart the spirit of revolt, is to do half-hearted and slipshod work.

If revolt and obedience are equal, your engine will stop on the center and you benefit nobody, not even yourself.

The spirit of obedience is the controlling impulse of the receptive mind and the hospitable heart.

There are boats that mind the helm and boats that don't. Those that don't, get holes knocked in them sooner or later.

To keep off the rocks obey the rudder.

Obedience is not to lavishly obey this man nor that, but it is that cheerful mental condition which responds to the necessity of the case and does the thing.

Obedience to the institution—loyalty!! The man who has not learned to obey has trouble ahead of him every step of the way—the world has it in for him because he has it in for the world.

The man who does not know how to receive orders is not fit to issue them. But he who knows how to execute orders is preparing the way to give them, and better still—to have them obeyed.

—Elbert Hubbard.

LIVE THE LAWS HERE, AND PRACTICE THEM

ORSON PRATT, J. of D., 2:102

We all feel very anxious to enter into the fulness of celestial glory, and inherit thrones and dominions, principalities and powers, and to have kingdoms appointed to us, and to receive crowns and to sway a sceptre over kingdoms, as wise rulers. If we want to get there we must begin here, and learn the order that is to be there. If we should have a division of property here, as we have had heretofore, and continue this order of things as has been for many years back, and never should begin to practice upon this equality of things which God has ordained in His law, when we come to enter the courts above, we should be ignoramuses; we could say, "We read in your law something about it, but the people did not practice it, they were careless, and did not keep the law."

And now we do not know how to manage this celestial glory, and these kingdoms, and these worlds placed under our charge; for we are to give an account, not only in time, but in eternity, of our stewardship; consequently we must improve upon the true order of things here, which is typical of that which is hereafter; and if we learn the lessons here, everything there will be plain before us, and we will be able to enter into the very things we have been practicing years before. * * *

That is what we want to get here; we want to learn the alphabet of it here, and advance to the a, be, abbs, and get over into two syllables and keep on until we understand all about the celestial order by practice in this world, and then we will learn the laws that are to rule and govern between man and man; and we will not be ignorant of it when we go into the next world, we will find there that one kingdom will not have the right to encroach upon the royalty of another and take away its right, but each one will be governed by true and holy laws. * * *

RECOMPENSED

(Contributed)

My Vanity-dresser is gone from my room,
There's a little white crip in its place—
For a whisp-of-humanity whispered one day,
"Your Lordship hath need of the space!"

So my vanity-dresser went from my room,
With its beauty so empty and cold;
But the little white crib hath a mirror in which
The image of God I behold.

Oh, yes, I admit my nose wears the shine
Which my fingernails used to possess;
And I haven't the leisure for grooming myself
Since I took a wee darling to dress!

Ah! that sweet baby face, and those chubby white hands,
E'en the palace of nobles would grace;
AND I'D MOVE EVERY VANITY DRESSER ON EARTH
If his lordship had need of the space!

He who would live in peace and at ease, must not speak all he knows, nor judge all he sees.—Benjamin Franklin.

WHO?

Who is nearer, dearer, knows my heart
More true than any save my mother?
Who shares my inmost hopes, my joys,
My pain and sorrow knows, more than another?
Who laughs with me at storms of daily care?
Who weeps and holds my hand when I'm in stress?
Who loves my children as their very own,
To rear, defend, and kiss each bruise with tenderness?
Who may I trust to fight in my behalf,
Against foul gossip's tongue or careless scorn?
Who can I know will love me thru mistakes,
Forgive, because of trials together we have borne?
Who remembers most the little things I love—
With their own hands a gift to make and give,
Or cherish as a keepsake just for me,
Affection's bits that make life sweet to live?
On whom can I depend when illness strikes,
For duties that I must, yet can't perform?
Who knows my work as I, can carry on,
And fill my place without mistake or harm?
Who may I turn to when the world without
Reviles me for the truth I emulate?
At scorn of those who will not comprehend,
Who comforts me and brings to naught their hate?
Who seeks with me and learns the laws of life
As line on line our eager hearts unearth?
Who shares a happiness most pure, a joy—
A trembling glimpse into celestial mirth?
Who is my companion, nearer yet,
Than flesh and blood alone can bind as one?
Who dwells with me to share my lot each day,
And knows my moods from dawn till set of sun?
Who shares with me the thrill no man can know,
Of life within—a new life, not my own,
And knows the precious fount from whence it sprung—
In whom my joy could not be full—alone?
For whom is my love so deep that words
Of this, a limited and mortal sphere,
Fall dead in helpless effort to describe
True affection so divine and dear?
My husband?—Nay, my sister, wife of him
In whom our joy could never be complete,
Without the love we share and give to build
His kingdom, and our home forever sweet.

—ALYNE.

Before God's footstool to confess
A poor soul knelt and bowed his head.
"I failed!!" he wailed. The master said:
"Thou didst thy best—that is success."

—From an Old Legend.

The Fourth of July means something
Patriotic and fine, no doubt,
But I'm so busy celebrating
I forget what it's about!

TRUTH

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

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MORMON WOMEN ON PLURAL MARRIAGE

Fifteen Hundred "Mormon" Ladies Convene in the Salt Lake Theatre, to Protest Against the Misrepresentations of the Ladies Engaged in the Anti-Polygamy Crusade, and Declare Their True Sentiments on the Subject Now Being Agitated

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Mass Meeting in the Theatre, Salt Lake City, Utah, Saturday, November 16th, 1878.

(Reported by G. F. Gibbs)

Editor's Note:

The following article has never before been completely published in TRUTH, although certain portions have been referred to. We feel that this article is both timely and inspirational, and will serve to encourage the Saints. It is truly refreshing to read the testimonies of the stalwart, early women of Mormondom. Although we often refer to them and their deeds, we desire to express our gratitude for the FAITHFUL LATTER-DAY WOMEN OF MORMONDOM, who are just as zealous of good works and noble deeds as their mothers and grandmothers were before them. They have taken the step forward in the onward and upward progress of endless lives, and have proven by word and deed their willingness to suffer for the gospel's sake.

We dedicate the printing of this article to them, and say God bless the faithful daughters of Mother Eve who have embraced the fulness of the gospel and who are seeking to push forward the eternal purposes of God.

It is hoped that others of their sex will soon come into their own, and realize the wonderful blessings and promises which are awaiting the faithful. We sincerely hope that the time is here when the women of Mormondom will again place themselves in the channel of dignity and perfection in which they belong, and for which they were created.

It is shocking to our intelligence to think that the present day female is satisfied with the shackles of slavery,

"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."

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.

The meeting was called to order at 2 p. m., by Mrs. Zina D. Young. On motion of Mrs. E. B. Wells, Miss Eliza R. Snow was elected chairman of the meeting. Mrs. S. M. Kimball was elected secretary, and Mrs. Augusta J. Crocheron assistant secretary.

The choir sang.

O Saints, have you seen, o'er yon mountain's proud height,
The day star of promise so brilliantly beaming?
Its rays shall illumine the world with its light;
And the ensign of Zion exultantly streaming.
All nations invites to walk in its light,
And join to maintain the proud standard of right.
The Standard of Zion! O long may it wave
O'er the land of the free and the home of the brave.
Our motto is peace, and the triumph of right:
And we joyfully hail the Millennial dawning,
When man can emerge from a long, dreary night,
And bask in the sunbeams of Zion's bright morning;
The white flag so rare, still floating in air.
Proclaims 'mid the mountains that peace is now there;
Let the Standard of Zion eternally wave
O'er the land of the free and the home of the brave.

Mrs. Prescinda Kimball offered the opening prayer.

Mrs. Kimball prayed that wisdom might inspire those assembled together on this great and solemn occasion; that everything might be done for the honor and glory of God. That as God's outstretched arm had carried this people through many trials, He would be with them now; and that He would bless and protect them through all trials and tribulations; that He would remember in mercy this free country, the President of the United States and its rulers; also the Governors of each State and Territory; that He would bless our Delegate to Congress, who was about to go to Washington; that He would pour out his Holy Spirit upon him; that He would uphold the principle of Celestial Marriage, which He had revealed in these last days for the good of the human family, notwithstanding the persecutions of those who sought to overthrow it; that He would strengthen Zion, and bless the young and rising generation, and bring peace into the valleys of the mountains. She dedicated the congregation to the Lord, prayed that angels might guard them in this hour of trial; and hasten the time when Zion shall be redeemed, and all shall be accomplished for the living and the dead, even back to the time when the Priesthood was taken from the earth.

The Choir sang:

Up, awake, ye defenders of Zion!
The foe's at the door of your homes;
Let each heart be the heart of a lion,
Unyielding and proud as he roams.
Remember the wrongs of Missouri;
Forget not the fate of Nauvoo;

When the God-hating foe is before ye,
Stand firm, and be faithful and true.

By the mountains our Zion's surrounded;
Her warriors are noble and brave;
And their faith on Jehovah is founded,
Whose power is mighty so save,.
Opposed by a proud boasting nation,
Their numbers, compared, may be few;
But their union is known through creation,
And they've always been faithful and true.

Miss Eliza R. Snow

said:

Beloved Sisters and Friends:

It now becomes my duty as president over this assembly, to state the object of this meeting. As saints of the living God, who have been persecuted and driven from our homes from place to place, and now located in the valleys of these mountains, having been misrepresented from time to time, we claim the privilege today, of representing ourselves. As true and loyal American citizens, we claim the right of protection by that government under which we live, and the free exercis of our religious rights. It is for the sake of our religion that we are located here; and inasmuch as we, the veritable women of Utah—those who came here when this land and soil belonged to Mexico, and who, through our faith, prayers and indefatigable labors, have assisted in reclaiming it—making it habitable and beautiful—we claim that we have, under God and the glorious Constitution of our country, which has been bequeathed to us by our forefathers, and which we believe to have been given by the inspiration of God through our noble progenitors, the sacred right to believe as we please,—to listen to the voice of God when He speaks—to obey Him by keeping those commandments which He has delivered unto us; knowing that He has spoken in these last days by his own voice, by the voice of his well beloved Son, and by the voice of angels to him whom He raised up prophet and seer—that he has gathered his people together from the four quarters of the earth, that He is establishing a government upon the principles of purity, peace and righteousness.

We feel that it is our right to worship God according to the dictates of our own consciences, without fear or molestation, under the protection of that government which guarantees unto us the right of conscience. And inasmuch as one of the most important principles which God has revealed and which He requires of his children to practice has been assailed, we have met to mutually express our views upon this subject.

Before the principle of plurality of wives was known to be practiced by the Latter-day Saints, we were driven, our prophet and patriarch were vilely massacred, and not one of the perpetrators of the atrocious deed has ever been brought to justice. We have submitted to these wrongs—we have suffered oppression, privation, hardships and misrepresentation; and now we feel that it is our right, and duty demands of us, to express our sentiments.

I am proud to state before this large and honorable assembly, that I believe in the principle of plural marriage just as sacredly, as I believe in any other institution which God has revealed. I believe it to be necessary for the redemption of the human family from the low state of corruption into which it has sunken. And I truly believe that a Congress composed of polygamic men who are true to their wives, would confer a far higher honor upon a nation, and would perform better service to their country than a

Congress composed of monogamic, unreliable husbands.

Virtue is the foundation of the prosperity of any nation; and this sacred principle of plural marriage tends to virtue, purity and holiness. Those who represent the women of Utah as ignorant and degraded, are either aiming to bring evil upon us, or they know not what they are doing. Although I deprecate the false and odious representations of our condition, and the vilification of our characters, I view with pity and commiseration those who have banded together in our midst, to work up a crusade that is calculated and designed to subvert and to sever the most sacred ties existing between man and woman—to separate husbands and wives, to put the reproach of bastardy upon their children, and trample upon the holiest affections of the human heart. I say I look upon them with sympathy and commiseration.

They are trying to measure arms with the Almighty—they know not what they do. Do I feel a spirit of revenge towards them? No, my sisters, I do not. They are in the hands of God; we are in the hands of God, and to Him we submit all these matters. Yet it is our duty, as far as we have the privilege, to plead our own cause, realizing fully that it is better to represent ourselves than to be misrepresented, and leave vengance unto God who has said, "Vengeance is mine, and I will repay". For this purpose, my sisters, we have met together to express our feelings and to plead our own cause.

The following address was then read by

Mrs. Bathsheba Smith

It is somewhat surprising that we, who are the true representatives of the women of Utah, having, in connection with our husbands, assisted in redeeming these once desert valleys, should be called to assemble to vindicate ourselves against misrepresentations made by our Christian sisters, those who have arrived here at so late a date, and for so different an object. We were driven from our homes to seek refuge somewhere else, for the testimony of Jesus and the word of God. They know why they are here. We came because we loved God and the principles of rightousness, "counting all things as dross for the excellency of the knowledge of God", who had revealed himself in our day; hoping that far away from a professed Christianity we might live in peace and worship Him who had so highly favored us, and live in accordance with those principles which alone lead to endless lives.

As a legal citizen of this great republic, I enter my most fervent protest against this unlawful, and unhallowed crusade founded on misrepresentations. Congress has no right to interfere with our most sacred religion. As well might that honorable body legislate against baptism by immersion as against plurality of wives. God has revealed these principles and they must be sustained. With our own free consent our husbands take more wives, and when children crown our joy, around our sacred family altars we bow the knee and supplicate our Heavenly Father's blessing on our household, and rejoice in his divine favor as legitimate wives with honorable children. We regard our husbands as men of true virtue and integrity, who take upon themselves so great a responsibility in honoring the laws of God, and we bear them up in our faith and secret prayers. Let our sisters in the United States know this, and instead of seeking special legislation to infringe upon our liberties, let them rather take the honorable part and protect us in our rights, and thus make for themselves a nobler record.

Mrs. Zina D. Young

delivered the following extemporaneous speech:

The ladies of Utah, whose intelligent faces I now look upon! Could I have had a vision of so grand a spectacle forty years ago, when as a church, few in numbers, we were struggling for an existence on the earth, I question whether I then could have believed my eyes, nor could I then have thought that God had prepared so great a blessing; that I should behold so goodly a number of intelligent ladies who have had the privilege of being baptized into Christ, of putting on Christ, counting it no robbery with God to be heirs and joint heirs with his Son Jesus.

It was for this purpose you and I found a resting place in these valleys of the mountains, which, as has been remarked, was not then United States soil. The incidents of our coming here in the manner we did—the fatigue, the suffering from cold and hunger—as well as the heart-rending scenes through which we passed, have often been penned.

But oh! none can realize them, or appreciate fully our feelings when contemplating those early experiences, but those who passed through them. Those scenes have passed; but we are sometimes reminded of them, especially when croppings of the same spirit are witnessed in those who oppose us in our rights which prompted those who forced upon us our sufferings.

The principle of our holy religion that is assailed is one that lies deep in my heart. Could I ask the heavens to listen! Could I beseech the earth to be still, and the brave men who possess the spirit of a Washington to hear what I am about to say! I am the daughter of a Master Mason; I am the widow of a Master Mason, who, when leaping from the windows of Carthage jail, pierced with bullets, made the Masonic sign of distress; but, gentlemen (addressing the representatives of the press that were present), those signs were not heeded except by the God of heaven! That man, the prophet of the Almighty, massacred without mercy! He is now with those who are crying, "Wait a little longer, until the blood of your brethren, the martyrs, is shed." (Applause.) Sisters, this is the first time in my life that I have dared to give utterance to this fact, but I thought I could trust my soul to say it on this occasion, and I say it now in the fear of Israel's God, and I say it now in the presence of these gentlemen, and I wish my voice could be heard by the whole brotherhood of Masons throughout our proud land.

That institution I honor. If its principles were practiced and strictly adhered to, would there be a trespass upon virtue? No indeed. Would the honorable wife or daughter be intruded on with impunity? Nay, verily. Would that the ladies of America, with the honorable Mrs. Hayes at their head; would that the Congress of the United States, the law-makers of our nation, could produce a balm for the many evils which exist in our land through the abuse of virtue, or could so legislate that virtue could be protected and cherished as the life which heaven has given us! We in common with many a woman throughout our broad land, would hail with joy the approach of such deliverance, for such is the deliverance woman needs.

The principle of plural marriage is honorable, it is a principle of the Gods—it is heaven-born. God revealed it to us, among other things, as a saving principle; we have accepted it as such, and we know it is of Him, for the fruits of it are holy. Worthy men and women of old practiced it, even the Savior himself traces his lineage back to polygamic parents. We are proud of

the principle because we understand its true worth, and we want our children to practice it, that through us a race of men and women may grow up, possessing sound minds in sound bodies, who shall "live to the age of a tree."

Some of the ladies who have so recently come among us have thought fit to band together, for what? If they truly want to benefit and bless their sex, let them direct their labors among the many unfortunate women of the towns, and cities from whence they came. They cannot help us. God alone can do that; and we are already blessed with comfortable and happy homes, with rights and privileges which they can neither give nor take from us; and we are blessed with husbands whom we have confidence in, and we honor them as they honor their God.

And let me tell you, my sisters, there are many good and intelligent women in our land today who wish their husbands were as honorable as ours, and that they could tie to theirs as we can ours. We love our husbands, we love our children, and we love our religion, and there is abundance of proof in what we have done that we are sincere.

The next speaker was

Mrs. Hannah T. King

who read the following, written by herself:

I heard in my youth of the perfect freedom and the glorious liberty of America; of the uncounted wealth of her citizens: that there were no poor in America; that fraternity and equality walked hand in hand; that her Constitution was the most faultless thing on earth; that the finger of God was palpable in its formation; that the country produced almost spontaneously, its prospects grand and glorious; that her hills were mountains and her rivers seas; **that the worship of the great Creator was free and unbiased to all, without any restrictions, even though it were absurd, or thought to be so, still it was free, and all respected!**

For this very freedom the Mayflower bore her precious freight of souls across the mighty Atlantic. Yes, the one grand idea, that here they might worship God according to the dictates of their own individual creed and conscience. I was born free, and was an earnest, deep-thinking girl, and the glory of this description became daguerreotyped on my young mind till the dream of my youth became a desire to visit this El Dorado, and see for myself this glorious, young America! This far renowned republic; But years passed, and the way did not open. I was married early in life, and peace and plenty surrounded my habitation, my cup became full to overflowing, of good things when I heard of a people who had risen up in this land which I had so poetized in my own mind, and that they were called Latter-day Saints. My mind was brought to focus upon the principles they advanced; I consulted no one but my God. I took my Bible, and compared them with the teachings of Jesus, and found they corresponded in every particular. The elders told me that an angel had come and restored the everlasting gospel in its purity again to the earth; that revelations had been given for the reorganization of God's church upon the earth, the door being that by which Christ himself entered when he was baptized by John the Baptist, before entering upon his mission, etc., etc. I listened and obeyed; there were no inducements held out of ecclesiastical honors, or of a high position in society. No! but that probably my name would be cast out as evil when I took upon myself the name of a disciple of Jesus, whose life was suffering and obedience! The love of

truth and the spirit of God showed me that this Church was according to the pattern, in every particular, that Christ had laid down and established by his own example; I embraced it, passing through the door of baptism for the remission of my sins. And now the way was open for me to realize the dream of my youth and become an inhabitant of this free and glorious country, that I had so often heard spoken of as the refuge of the destitute and the land of the free!

Then came the astounding news that Joseph Smith, the Prophet, Seer, and Revelator of the Church of Christ, had been massacred for his principles, as also his brother Hyrum with him. It came like a thunderbolt! What, in America? the land of religious freedom? that land whose Constitution guaranteed to all of every clime among her people "Life, liberty and the pursuit of happiness!" It could not be! I exclaimed. Alas! I awakened from my early dream!! My eyes were opened and I saw and knew that light had come into the world, but darkness was preferred. To me, it acted only as a testimony that this was indeed the Church of Jesus Christ, re-established upon the earth, and hence the persecution.

Gathering was and is one of our principles and I had the spirit of it as soon as I had been baptized; my good and beautiful children embraced it also, and we rose and left our beloved home, laying all upon the altar, if need be, for the gospel in its fulness; and embracing all its principles and of course plurality among the rest. I had been educated in the strictest principles of morality and refinement, yet when I heard that this was one of the tenets of the church, given by revelation, I was by no means staggered, but pondered it in my heart like Mary of old!

I knew it was the order of the ancient Saints, and great blessings had been conferred upon the human family by obeying it, even the Savior coming to earth through that lineage. Viewing it also philosophically, I felt that its laws coincided with the laws of my nature; my daughters entered into the order in all their youth and beauty —educated as they had been in all the refinements of the world, and have ever honored it, and been an honor to it, and to the Church, whose principles they left their home and all its attractions to obey; and if my husband did not enter into it he was of course free to follow his own mind. He was a man of the purest, most refined morals, and I never heard him say or hint one word against the order, even when his young daughters entered into it.

Verily, "**To the pure, all things are pure.**" I have now been in the Church twenty-eight years, and my path has not been one of roses by any means, but I have no regrets; I would not return to former things for Queen Victoria's crown and all its appendages. The Lord being my helper, I will live and die where I have cast my lot. **Its principles will feed and sustain all who desire to live them, and are full of glory and immortality.** This is, indeed, a mere synopsis of my Church history, but a hint to the wise and good is sufficient for them. I would like to have an interview with the first lady of our country at the present time; I have heard much of her goodness, her love of honesty and truth, and should love to see her take steps to investigate our principles, and us as a people; we court investigation, and never feel afraid. For perfect love casteth out fear.

We love the honest, the wise and the good of every land and clime, for one touch of the gospel makes the whole world kin, when they embrace it. If there are any strangers present I would respectfully ask them to investigate our principles—not the charac-

ters of men and women indiscriminately, the truth of God is not dependent on human action or human judgment. Among what churches on earth are there no imperfect ones? We must first be perfect ourselves before we throw down the gauntlet. This is a probation, and imperfection is at present the law of our being; by this "we make the whips that scourge us", and by this we get our schooling and increase in knowledge, wisdom and understanding, and then we can make all thinks work for our good in time and eternity.

Mrs. Margaret T. Smoot

made the following impromptu speech:

I am thankful, am proud of the privilege of standing before my sisters in the new and everlasting covenant, many of whom know me and have known me for many years. I have been a member of the Church of Jesus Christ of Latter-day Saints for forty-four years; I have trodden paths strewn with thorns, and I have trodden paths strewn with roses. I have enjoyed my life and my religion all the days I have spent in it. I know for myself that we are engaged in the work of the living God, and that I am numbered among his people.

With regard to the principle of plural marriage, I wish to say, that I have had experience in its practice over thirty years. I am the wife of a polygamist, I believe in the principle, and I know it to be pure and chaste; and I know that those who practice it in the spirit of the Gospel of which it is a part, are pure and virtuous. And I know, too, that purer men and women do not live upon God's footstool than those who live in this order of marriage.

I have seen the Prophet Joseph, through whom this principle was revealed; I have listened to his teachings, I have known for myself of his virtue, of his purity, of his goodness, of his desire to elevate and bless the human family, and what I say, many of you, my sisters, can bear witness of. I know, too, that virtue, and goodness, and purity, is the watchword of our brethren; I say I know; I do not say I believe it but I do know for myself that what I say is true. I know it by the revelations of the Spirit of the living God—the Comforter that was promised by the Savior, and it is confirmed by my long experience. I have lived now nearly seventy years on this earth, and forty-four of them have been spent serving God in this new and everlasting covenant.

My husband, as I have intimated, is a polygamist; his other wives and his children by those are just as much a part of his family as me and mine, I being his first wife, and his other wives are just as lawful and honorable in the sight of God as I am, and his children I consider to be just as lawful and honorable as any children born in wedlock. These are not only my feelings, but I know them to be the feelings of many others who occupy a position like that which I occupy, and I believe them to be the feelings of this whole community, who would, if they had the privilege, speak in their own defense.

We are not a degraded community; we are not in abject slavery. We have our privileges and rights—just as many as I want, and as many as I know how to use. Let me repeat—we are not "degraded", neither are our children. We have the noblest of children and the happiest of homes. I would be willing to compare my husband's family with anybody's family, to see what defect could be found in them. Our sisters, ladies of other persuasions, have spoken of us as being "degraded". They do not know us, we are not understood, our principles are not understood, neither are our motives known. We have never attempted to interfere

with any of their privileges. On the contrary, we have made them welcome to our land, after making it what it is.

We are they who came here when the place was a desert wilderness; who have subdued the arid soil, built the cities and planted the gardens and vineyards, and made the place beautiful and desirable. We, I say, have done this; under the blessing of Almighty God, for without his blessing upon our labors we could not have endured the toil. But let me say that as far as our situation is concerned, we are in the hands of God, and, as has often been said, so I say, if this work is of God it will stand despite all efforts to the contrary; and if of man, it must fall. But I do not use the word "if" as though in doubt about it, because I know and you know, my sisters, that it is of God; and we know, too, of the purity, the virtues and the integrity that fill the bosoms of our sisters belonging to this church. We do not profess to be perfect, but we can say that those who live the religion we profess, who live up to all the privileges, are blessed and owned of God. We are in His hands, and He will take care of his people.

Dr. Romania B. Pratt

read the following address:

Mrs. President, Ladies and Gentlemen:

To get the proper understanding of a subject about which there is a difference of opinion, and especially in an element where right and wrong are so intricately intermingled—wrong displacing right at every presented opportunity, we must eliminate the facts, which are the stern and indisputable rounds in the ladder of ascent by which we climb slowly, but surely, to the true solution of the difficulty.

Suddenly there has arisen in our midst a new variety of opposition, the object of which is to tread into the dust, without stint or distinction, that which we hold most sacred. It is an element that, in the search for evil, has skimmed from the surface the floating ills with which (magnified and recolored by their own perverted imagination into misrepresentation) they have sought to arouse in the public mind sentiments as bitter as their own, with this object—that we may be swept out of existence without our cause being investigated or considered. They have entirely overlooked the fact that truth is heavy and often lies hidden in the depths of unspoken words and deeds.

The first question in the process of analysis of this matter is, Who are these opposers? And second, Who are the opposed? The latter are they who, by glancing back through the vista of thirty years, may be seen in their westward journey as a little handful of husbands, wives and children, slowly wending their way toward the wilderness, with the cheerful hope, treasured deeply in their hearts, that there, buried in its depths, they might worship God according as He revealed his will and commandments. Thus the weary miles were crept over, patiently overcoming the obstacles of nature, braving dangers from wild men and beasts, until the Lord whispered to his anointed prophet, "Here in the barren valley of the Great Salt Lake, is the resting place of my people."

Diligently the pitching of tents went on, followed by busy preparations for the approaching untried winter, without a single misgiving as to the result, for their hearts were filled with the sustaining and glowing influence of the Holy Spirit, inspiring them with the assurance that God was near. As the fruits of indomitable energy, perseverance and patient labor, the wild sagebrush vanished, the rocky and arid soil, through the power of the life-giving streams of water, softened the forbidden face of nature into smiling fields and gardens. With this glad

change of elements there gradually arose and prospered, industries, enterprises, and commerce, the busy hum of which tickled the ears of lovers of gain, when again the web of our lives is interwoven with the hostile element of former years. Is it a necessity that a community of members of widely differing sentiments on religious matters need harbor and foster feelings of bitterness and strife? The many true and tried "Gentile" friends of our people certify to the negative.

There come times in our lives which specifically demand that the true spirit and strength of each individual should come forth and take a firm stand for her convictions and principles. History repeats itself in the events of the sailing of the pilgrim fathers, the signing of the Constitution, the exodus of the saints in '46, and today the enforced necessity of vindicating and preserving the most sacred principle of our faith and the honor and integrity of ourselves and husbands. The days of silence and patient endurance of calumny on the women of the Latter-day Saints concerning the subject of plural marriage are over. And notwithstanding that "neglected calumny soon expires", the great importance of the fact that our children and children's children have been born and bred under the teachings and practice of this great principle, and the sacredness of our duty to preserve hallowed and pure in their hearts the altar of filial love, though subordinate to our higher duty of obedience to God, is an inspiration not to be neglected or unheeded.

It is the imperative duty and inalienable right of every woman to choose her religious path in life, and this we have done to the perfect answering of heart and conscience. To me there is but one alternative beside the faith of the Latter-day Saints, and that is, Infidelity—the shoreless deep to which too many are surely drifting. As to securing to ourselves a path in this life without perplexities and trials, can this security be found where there is only one wife, any more than in the family of plural marriage? Investigation says not. Therefore we believe, and are constrained to say, that if the progressive spirit of the age and true Christian sympathy and labor be directed toward the redemption and elevation of the myriads of wronged and abandoned women, abounding in all great cities, to the rearing and education of the thousands of illegitimate children, and to the enactment of such laws that shall lay the axe at the root of this evil, that very soon a feeling of peace and goodwill would fill the hearts of the nation, and the spirit of mobocracy, that would invade the homes of the Saints, depart from the face of the land.

The following preamble and resolutions were read by

Miss Annie Wells

which, on motion, were unanimously adopted:

Preamble and Resolutions

Whereas, We, women of the Church of Jesus Christ of Latter-day Saints, have been misjudged and misrepresented to the nation, by those in our midst, of our own sex, in regard to our most sacred rights—the rights which pertain to the holy relations of wifehood and motherhood, we do hereby earnestly, solemnly and emphatically declare our true sentiments, and invite a thorough and impartial investigation of our cause; wherefore,

Resolved, That we, women of the Church of Jesus Christ of Latter-day Saints, and loyal American citizens, claim the right guaranteed by the Constitution, that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise

thereof''; a right which we seek to exercise, not to the injury of others, but within the pale of justice, of life, liberty, and pursuit of happiness according to the dictates of our own consciences.

Resolved, That we protest against the enactment of any laws which deprive American citizens, whether male or female, of any constitutional right; and that we make a united effort to secure the unanimous voice of the women of our faith to plead the passage of the Sixteenth Amendment during the coming session of Congress.

Resolved, That we solemnly avow our belief in the doctrine of the Patriarchal order of marriage, a doctrine which was revealed to and practiced by God's people in past ages, and is now re-established upon the earth, by divine command of Him who is the same yesterday, today and forever. A doctrine which, if lived up to and carried out under the direction of the precepts pertaining to it, and of the higher principles of our nature, would conduce to the long life, strength and glory of the people practicing it; and we therefore endorse it, as one of the most important principles of our holy religion, and claim the right of its practice.

Resolved, That we do truly appreciate the efforts and labors of the noble ladies of the National Woman's Suffrage Association, who, though opposed in their feelings to plural marriage, and without sympathy for our religious views, bravely defended the cause of woman's rights in Utah, in the halls of Congress, and take this public opportunity of tendering them an expression of our sincere and heartfelt thanks.

Resolved, That the women of Utah memorialize Congress, setting forth their grievances, and that they take such other justifiable steps as may be necessary to defend themselves against the ruthless and violent assault now being made upon their sacred and constitutional rights.

Mrs. Phoebe Woodruff

then said:

My sisters, I can say that I stand before you as a witness of the truthfulness of the doctrines of the Church of Jesus Christ of Latter-day Saints. It has been upwards of forty years since my first acquaintance with these doctrines, this people and the Prophet Joseph Smith. I knew him to be an honorable, virtuous and pure man, and his brother Hyrum also. They strove as much as they could to bless the Saints and the people of this generation by the teaching of true and righteous principles. If my memory serves me rightly, the Prophet was arrested forty different times, accused of crimes, but nothing was ever proven against him. And after laboring until he was thirty-eight years of age, he, with his brother Hyrum, was murdered, and for what? For teaching the Gospel of Jesus as revealed to him from the heavens, of which the whole world was in ignorance, and when those wicked men committed this act they knew not they had killed the best friend they had upon the earth. However, that deed must be accounted for; justice and judgment will take their place.

I was brought up to regard strictly the principles of morality; and when the order of Celestial Marriage was introduced into the church, I thought it was the most heinous thing I had heard of, and I opposed it to the uttermost of my power, thinking I was doing right. But I began to consider and reflect, and I learned that it came through the prophet of God. I regarded it in an earnest light, and therefore I went to God, my heavenly Father, and inquired of him of the truth of this

doctrine. He made it manifest to me as plainly as I could have wished, that it was of Him, and that it came as a principle of salvation to the women of this generation. If I am proud of anything in this world it is that I accepted the principle of plural marriage, and remained among the people called "Mormons", and am numbered with them today.

I am acquainted with their doctrines, and I declare to this large congregation, and I would that I could do so to the whole world, that they teach the principles of truth and righteousness, of virtue and purity. Such principles will harm no one. Then why are we so persecuted? To answer briefly, because these principles are of God, who has set his hand again to establish his name in the earth, by introducing these very principles, which the adversary cannot and will never overthrow. And those who persecute this principle will suffer for it, sure. I can say, truly, that I am satisfied for one—and I don't guess at it, nor is is because some one has told me—but it is because the Spirit of God has borne testimony to me of the truth of this work, and of its truthfulness I am a witness. Then why are people opposed to it? It is because they do not know it, and because they do not seek to know it.

There is but one way that anybody can find out the truth of our doctrines, and that is by going to God, the Author of them, in all humility and honesty of heart, asking him in the name of Jesus, whether they are of Him or of man.

To those who have come among us, and who are endeavoring to put down the principle of plural marriage, I would say, that for one, I thank you for your good intentions in trying to suppress what you think is wrong; but let me say to you, and I now speak the sentiments of by far the larger part of this congregation, bestow your sympathy upon those who need it; go to the large cities of our land and reclaim your poor fallen sisters; they need it, we don't, and we ask to be let alone. We are perfectly able to stand on our own foundation by the help of our Heavenly Father; and let me tell you, that He is at the helm, He will see us safely through, and will bless all those who seek to honor and protect virtue; and those who do it not will meet justice. Beware, then, you injure not the innocent, for justice awaits all that shall be found guilty of doing so, as sure as God lives.

Mrs. E. B. Wells

Mrs. President, Ladies and Gentlemen:

I am very much pleased to meet with so many of my sisters on this momentous occasion. I love woman; it is one of my sentiments. And I am proud to say that among the Latter-day Saints there are as true and noble women as can be found anywhere else in the world, with aims and desires as lofty and as pure; although we are charged with nearly everything that it is possible for our sex to be accused of, yet we feel we have those motives within us that buoy us up and bears us above the trials we have to endure.

I intended to have written an address for this meeting, but have been ill and unable to do so. Yet I thought I could not let this opportunity pass without offering a few words.

I feel that we are in earnest, that the time has come when we can no longer be silent, as we are assailed, and that, too, by our own sex, who, it seems, would, if possible, deprive us of the claim to wifehood and motherhood, by destroying our most sacred relations, and crushing our most holy affections. But they know not what they do. Were they conscious of the consequences were their undertaking

to be successful, they would cease their efforts and shrink from the task.

The Lord is with this people; this fact has been plainly manifest. None, I think, who are possessed of reason, can question that, whether our principles are true or not. We have already proclaimed our wrongs and sufferings, brought about through persecution, to the world; but now we feel that we are called upon to do so in a manner different perhaps from that we have heretofore employed; and that, too, because we have been attacked in a way we never anticipated; I never thought that woman would rise up against woman. Such thoughts were far indeed from my mind, and I believe from the minds of the women of Utah. Though I cherish no ill feeling towards those who have arrayed themselves against this principle of our faith, "plural marriage", yet as they oppose it, we must meet it and we intend to meet it with all the energy that we possess, and it will be "diamond cut diamond", I assure you. Proposing, of course, all measures of peace and harmony, and strictly adhering to the Constitution of our country; but let it be known that we intend to defend our institutions and represent our own cause, both at home and abroad, and let the world know how much truth there is in those oft-told tales of woe about the "down-trodden Mormon" woman. Thank God there are a few honorable people in the world who are not afraid to publish the truth for the outcast and despised "women of Utah".

The choir sang, "Do What Is Right".

The closing prayer was offered by Mrs. Elizabeth Howard.

General Clark and the Extermination Order

Should the Saints still pray that the blood of the Prophets be avenged? Dear reader, read this expose, and judge for yourself. Though during the Civil War the State of Missouri suffered nearly beyond repair, for her crimes against the Mormons, no true Saint can sit by and feel that she has fully paid the penalty. Those who understand the work of God are waiting, praying and laboring against the day when the State of Missouri shall be "swept so clean that there won't be as much as a yellow dog left to wag its tail." And though the present Church leaders may find it easy to forgive and forget, in order to make friends, those who have the gospel of Christ at heart continue to hear the blood of the innocent cry unto the heavens; and they lend their voices in protest against the wrongs suffered by their fathers and await with gladness the execution of judgment against the wicked, that the Lord by oath and covenant has decreed.—Editor.

On the 6th, Gen. Clark delivered his noted extermination speech, and read over the names of the brethren who were made prisoners, to await a trial for something, they knew not what, and placed under a strong guard. In order that the tyrant may not be forgotten I insert a portion of his speech:

"Gentlemen, you whose names are not attached to this list of names, will now have the privilege of going to your fields and of providing corn, wood, etc., for your families. Those who are now taken will go from this to prison, be tried and receive the due demerit of their crimes. But you (excepting such as charges may be hereafter preferred against) are at liberty as soon as the troops are removed that now guard

the place, which I shall cause to be done immediately. It now devolves upon you to fulfill the treaty that you have entered into, the leading items of which I shall now lay before you.

"The first requires that your leading men be given up to be tried according to law; this you have complied with.

"The second is that you deliver up your arms—this has also been attended to. The third stipulation is that you sign over your properties to defray the expenses that have been incurred on your account; this you have also done. Another article yet remains for you to comply with, and that is, that you leave the State forthwith; and whatever may be your feelings concerning this or whatever your innocence is, it is nothing to me. General Lucas (whose military rank is equal to mine) has made this treaty with you, and I approve of it. I should have done the same had I been here, and am therefore determined to see it excuted.

"The character of this State has suffered almost beyond redemption, from the character, conduct and influence that you have exerted; and we deem it an act of justice to restore her character by every proper means.

"The order of the Governor to me was that you should be exterminated, and not allowed to remain in the State. And had not your leaders been given up, and the terms of the treaty complied with before this time, your families would have been destroyed and your houses in ashes.

"There is discretionary power vested in my hands, which, considering your circumstances, I shall exercise for a season. You are indebted to me for this clemency. I do not say that you shall go now, but you must not think of staying here another season, or of putting in any crops; for the moment you do this the citizens will be upon you; and if I am called here again, in case of non-compliance with the treaty made, do not think I shall act as I have done now. You need not expect any mercy, but extermination, for I am determined the Governor's order shall be executed.

"As for your leaders, do not think, do not imagine for a moment, do not let it enter your minds that they will be delivered and restored to you again, for their fate is fixed, the die is cast, their doom is sealed.

"I am sorry, gentlemen, to see so many apparently intelligent men found in the situation that you are; and oh! if I could invoke that great Spirit of the unknown God to rest upon and deliver you from that awful chain of superstition, and liberate you from those fetters of fanaticism with which you are bound—that you no longer do homage to a man.

"I would advise you to scatter abroad and never again organize yourselves with Bishops, Priests, etc., lest you excite the jealousies of the people and subject yourselves to the same calamities that have now come upon you.

"You have always been the aggressors, you have brought upon yourselves these difficulties, by being disaffected, and not being subject to rule, and my advice is, that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin."

He also said: "You must not be seen as many as five together, if you are, the citizens will be upon you and destroy you, but you should flee immediately out of the state. There is no alternative for you but to flee, you need not expect any redress; there is none for you."

* * * The murders, house-burnings, robberies, rapes, drivings, whippings, imprisonments, and other sufferings and cruelties inflicted upon the people of God under the illegal orders of Missouri's Executive, have only in part been laid before the world, and form a page in history unsurpassed and unparalleled in the history of religious persecution—that foulest of all crimes. This historic page alone can credit Lilburn W. Boggs and his minions with feeding the ministers of the proscribed religion on the flesh of their murdered brethren; the odium of which is fully shared by the ministers of different denominations who participated in these vile atrocities. If hell can furnish a parallel, where is it?

I have not the ability to write what I saw and felt and realized, but will leave it to eternity to reveal the scenes of those days. I can say before God, angels, heaven and earth, that I am innocent of violating any law of the State of Missouri, and my brethren are equally innocent and virtuous, true to their God and their country.

The measure they meted to the Latter-day Saints shall be measured to them again, and upon all those who had a hand in our persecution and expulsion, and those who consented to it, four-fold, full, running over, and pressed down; and as the Lord God Almighty liveth, I shall live to see it come to pass!—Life of Heber C. Kimball.

BRIGHAM YOUNG

"We are the best people in the world; and have the greatest reason to be thankful because of our location and situation.

"Let us love one another, and love God supremely. It is written: 'Love your enemies.' Brother Erastus Snow was going to correct Paul for trying to excuse himself. I do not think the term was any more misapplied than when the Apostles wrote—'Love your enemies'; for I do not believe a word of that. 'Love your enemies!' What, love Hell? When people do that they get where devils are. If it had been written: 'Love the spirits God has placed in tabernacles and try to reclaim them and do them good, and pray for those who disrespectfully use them, and place them where they would not hurt anybody'. You may think that I am disputing the Bible. If you understand what the Lord means when He talks about loving his children you would understand that He does not love them as they are now; for He hates and is angry with the wicked. He dislikes their wicked acts, because He has organized them, and He wishes to see them obedient."—Brigham Young, J. of D., Vol. 8, p. 156.

A TRIBUTE

Editor of Truth,
2157 Lincoln Street,
Salt Lake City, Utah.

Dear Sirs:

Recently I have been associated with two of your brethren in a mining venture. These men served prison terms for their beliefs. During my army life and through being a salesman since, I have learned to know character of men quite well, and have seldom found as good men as these two. Our other partner who is not a member of your belief, but, who like myself, has, during the past few weeks, become acquainted in business, remarks quite frequently that the more he gets to know these two men that the more he respects them, and that such is unusual in life.

The fact that two men like these were sent to prison, makes me ashamed of being a member of a Church whose leaders would have any part in their going. If you desire I would like this letter to be printed.

RICHARD PARTRIDGE KIMBALL.

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

WHEN a man is full of sin he is not capable of lifting his voice to teach his family. How does a man expect he can be a Patriarch to a large family when he is going on in sin and darkness and is becoming more blind to the things of the kingdom? He goes forward and gathers other wives and increases his family, but how does he expect to teach them when he is not susceptible of instruction himself? I tell you he will see the day when he will be too late and will have to stand out of the way. A man has to look well at the foundation upon which he builds; a man has to look to the Lord for strength, he has to be purified and sanctified, and he has to purify those around him, and among that number will be his one wife, if she is worthy of salvation, and if she is susceptible of being saved. He must have sufficient in him of the saving principle to impart to her, and inasmuch as she can conform to that, she can thereby become sanctified, and be prepared for an exaltation; but if he cannot get faith enough to receive the principles of life and salvation, so that he can communicate those truths to others, he may get one wife, and then he may get another, and after that another, and still another, and then he is worse off than before, and is no nearer to the kingdom of God, but much further off. * * *.—Lorenzo Snow, J. of D., 4:154.

PRESIDENT WOODRUFF AND THE 1890 MANIFESTO

With the constant efforts the Church is making to sustain the divinity of the Manifesto of 1890 by referring to the sermons of President Woodruff, given both at Salt Lake City and Logan, Utah, many of our correspondents are asking us to again make some comments on the 1890 Manifesto. One correspondent writes:

"Recently President —— gave a stirring discourse on the divinity of the 1890 Manifesto. To prove that it was a revelation from God, he referred to President Woodruff's sermons given at Logan and Salt Lake in justification of signing the 1890 document. The people generally felt satisfied with the explanation, and were confirmed in their faith regarding the action of President Woodruff. I, however, could not ac-

cept the explanation in view of what I have read regarding President Woodruff's attitude toward the law of the land and the principle of Celestial Marriage. For instance: I cannot reconcile his sermon given in 1879 with his action in 1890. There must be some clearer explanation of President Woodruff's action than the Church is in the habit of giving. Perhaps Truth could further enlighten us on this very important subject.''

This feeling is general among the faithful Latter-day Saints, and though the manifesto and related subjects are more or less a hush-hush issue in the Church, the Saints can't help but feel that something is being withheld from them. Truth has often offered the correct explanation of the action of 1890 by the Church, but due to the gravity of the principles involved we feel that we might again make a few comments in defense of the law of Celestial Marriage.

To begin with let us remember that President Woodruff was well acquainted with the principles of truth established through Joseph Smith. Elder Widtsoe writes the following regarding this great character:

''The Church was little more than three years old when Wilford Woodruff, destined to become its fourth president, entered the waters of baptism. UNDER THE VOICE OF THE PROPHET JOSEPH SMITH HE GREW IN GOSPEL KNOWLEDGE. When called to the apostleship six years after his baptism, he become intimately acquainted with the stirring events and powerful personalities that made up the early history of the Church. Moreover, HE KEPT CAREFUL NOTES OF THE UTTERANCES OF THE PROPHET AND OF THE TEACHINGS THAT HE RECEIVED IN THOSE EARLY DAYS.''

With this splendid background in view we are prepared to review a few of his teachings regarding the laws of man and the principle of Celestial Marriage. Regarding the warfare between good and evil, he said:

''There was always a war between light and darkness, God and the devil, Saint and sinner, correct principles and false doctrines. We ourselves have a warfare with the evil propensities of our nature: we have already had to meet a warfare outwardly. In some instances there has been a physical contest, and our enemies have sought our destruction from the beginning. That warfare will continue until Satan is bound and iniquity swept from the earth. We need not suppose that we shall have peace in this conflict, for there will be no peace to the righteous until he reigns whose right it is to reign.

''These two principles do exist, good and evil, God and the devil. What ever leads to good and to do good is of God. Whatever leads to evil and to do evil is of the devil. God has labored from the creation of man to lead him to keep the celestial law, that he may inherit a celestial glory and partake of eternal life, the greatest of all the gifts of God to man; while the devil, with all the fallen angels, has labored from the creation to lead man astray, to lead him down to the perdition of ungodly men, that he may have dominion over them.''

—Discourses of W. Woodruff, page 239.

As to his feelings regarding the law of the land and the principle of Celestial Marriage, he said:

''Now, after having obeyed the law (of plural marriage) for many years, the congress of the United States, and the supreme judges of the nation, stand forth and say, you shall be damned if you do obey it. Now, Latter-day Saints, what are we going to do under

the circumstances? God says we shall be damned if we do not obey the law. Congress says we shall be damned if we do. It places us precisely in the same position it did the Hebrews in the fiery furnace, and Daniel in the den of lions. The enemies of Daniel counseled together and said, we cannot find any occasion against Daniel, except we find it against him concerning the law of his God. Our enemies have pursued the same course, and the lawmakers and judges of the nation have joined them, and made it a law of offense to obey one of the laws of God. **NOW WHO SHALL WE OBEY? GOD OR MAN? MY VOICE IS THAT WE WILL OBEY GOD!**''—Mill Star, Vol. 41, page 242.

And again:

''The Congress of 1862, and the supreme Judges of 1879, in their acts and decisions, have taken a dangerous and fearful step (in trying to suppress the practice of plural marriage); their acts will sap the very foundation of our government, and it will be rent asunder. The Lord never gave a law to the children of men which will give them exaltation and glory except through the observance of that law.—Mill. Star, Vol. 42, page 243.

As to President Woodruff's belief in and knowledge of Celestial and Plural Marriage, Latter-day Saint History records no parallel except the other stalwarts associated with him in the work. Said he:

''Again, this testament which Joseph Smith left contains a revelation and commandment from God, out of heaven, concerning the patriarchal order of marriage. * * * And God, our heavenly Father, knowing that this was the only law, ordained by the Gods of eternity, that would exalt immortal beings to kingdoms, thrones, principalities, powers, and dominions, and heirs of God and joint heirs of Jesus Christ to a fulness of Celestial Glory; I say, the God of Israel, knowing these things, commanded Joseph Smith, the Prophet, and the Latter-day Saints, to obey this law, 'or you shall be damned', saith the Lord.''—Mill. Star, 41:242-3.

''The law of the patriarchal 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 to another people. * * *''—Life of W. W., p. 546.

''I desire to testify as an individual and as a 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.

''We have many bishops and elders who have but one wife. They are abundantly qualified to enter the higher law and take more, but their wives will not let them. Any man who will permit a woman to lead him and bind

him down is but litle account in the Church and Kingdom of God. The law of Patriarchal marriage and plurality of wives is a revelation and commandment of God to us, and we should obey it; but one says, 'If you do, Judge McKean will be after you.' What has given us a future in these valleys of the Mountains? It is because we have obeyed this part of the Celestial Law of God."—Life of Wilford Woodruff, p. 490.

If further testimony be needed to prove President Woodruff's attitude toward this eternal principle we quote from the now famous sermon of 1879:

"The question was asked the Hebrews, what God is there that is able to deliver you out of the hands of King Nebuchadnezzar? A righteous answer of faith was given, that we do not know as our God will deliver us out of your hands, but one thing we know, that we will not bow down and worship the golden image which thou hast set up. So say I, as an Apostle of the Lord, Jesus Christ, I will not desert my wives and my children and disobey the commandments of God, for the sake of accommodating the public clamor of a nation steeped in sin and ripened for the damnation of hell! I would rather go to prison and to death. If I would not I would never be fit to associate with the Prophets and Patriarchs of old, and I could not but despise in my heart any man who professed to be a Latter-day Saint do otherwise. * * * I would say to all Israel, treat your wives and children kindly and keep the commandments of God and trust in Him, and He will fight your battles. And I will say in the name of Jesus Christ, the Son of the living God, that Mormonism will live and prosper; Zion will flourish, and the Kingdom of God will stand in power and glory and dominion as Daniel saw it, when this nation is broken to pieces as a potter's vessel and laid in the dust and brought to judgment, or God never spoke by my mouth.

"Therefore I say to all Latter-day Sains 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 God and testimony of Jesus Christ, and Joseph Smith proved to God, angels and men, that he would and did abide in his covenants unto death, and none of us shall be called to do anything more. We certainly, any of us, would be ashamed to deny the faith to accommodate our enemies then meet the Prophets and Apostles in the spirit world. May God forbid that this should be the case with any of the blood of Ephraim."—Mill. Star, Vol. 42, page 241-2-3.

To cap this beautiful and unflinching testimony, as well as to give final counsel in regard to a manifesto, the Lord ten months before the fatal day gave President Woodruff the following instructions:

"November 24th, 1889.

"Attended a meeting with the lawyers at the Guardo (house) in the evening. They wanted me to make some concession to the court upon polygamy and other points, and I spent several hours alone and inquired of the Lord and received the following revelation":

"Thus saith the Lord to my servant Wilford. I, the Lord, have heard thy prayers and thy request, and will answer thee by the voice of my spirit.

"Thus saith the Lord unto my servants the Presidency of My Church, who hold the keys of the Kingdom of God on the earth. I the Lord hold the destiny of the courts in your midst, and the destiny of this nation, and the destiny of all other nations of the earth.

in mine own hands, and all that I have revealed and promised and decreed concerning the generation in which you live shall come to pass, and no power shall stay my hand.

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

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

"I, the Lord, will hold the courts, with the officers of government and the nation responsible for their acts towards the inhabitants of Zion.

"I, Jesus Christ, the Saviour of the world, am in your midst. I am your advocate with the Father. Fear not, little flock, it is your Father's good pleasure to give you the Kingdom. Fear not the wicked and ungodly.

"Search the scriptures, for they are they which testify of me; also those revelations which I have given to my servant Joseph, and to all my servants since the world began, which are recorded in the record of divine truth.

"Those revelations contain the judgments of God which are to be poured out upon all nations under the heavens, which include Great Babylon. These judgments are at the door. They will be fulfilled as God lives. Leave judgment with me, it is mine, saith the Lord. Watch the signs of the times and they will show the fulfillment of the words of the Lord. Let my servants call upon the Lord in mighty prayer, retain the Holy Ghost as your constant companion and act as you are moved upon by the Spirit, and all will be well with you.

"The wicked are fast ripening in iniquity, and they will be cut off by the judgments of God. Great events await you and this generation and are nigh at your doors. Awake! O Israel, and have faith in God and his promises and he will not forsake you. I the Lord will deliver my Saints from the dominion of the wicked in mine own due time and way.

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

"The eyes of the Lord and the Heavenly Hosts are watching over you and your acts. Therefore be faithful until I come. I come quickly to reward every man, according to the deeds done in the body. Even so, Amen."

It is against this evidence, together with the example President Woodruff set that the Church authorities pit the following utterances made by him in defense of his action in signing the manifesto. We will not here print the sermons in full, but excerpts from them. Said he:

"I want to say to all Israel that the step which I have taken in issuing this manifesto has not been done without earnest prayer before the Lord. * * * I am not ignorant of the feelings that have been engendered through the course I have pursued. But I have done my duty, and the nation of which we form a part must be responsible for that which has been done in relation to this principle. * * * The Lord has required at our hands many things

that we have not done, many things we were prevented from doing. The Lord required us to build a Temple in Jackson County. We were prevented by violence from doing it. He required us to build a Temple in Far West, which we have not been able to do. * * * This people are in the hands of God. This work is in the hands of God, and He will take care of it. * * * The question is this: which is the wisest course for the Latter-day Saints—to continue to attempt to practice Plural Marriage, with the laws of the nation against it and the opposition of sixty millions of people, and at the cost and confiscation and loss of all the temples, and the stopping of all the ordinances therein, * * * and the imprisonment of the First Presidency and Twelve and the heads of families in the Church; or, after doing and suffering what we have through our adherence to this principle to cease the practice and submit to the law, and through doing so leave the prophets, apostles and fathers at home, so they can instruct the people and attend to the duties of the Church, and also leave the temples in the hands of the Saints. * * *

"The Lord showed me by vision and revelation exactly what would take place if we did not stop this practice. * * * This is the question I lay before the Latter-day Saints. You have to judge for yourselves. I want you to answer it for yourselves. I shall not answer it: * * * I leave this with you, for you to contemplate and consider. The Lord is at work with us. He is doing things here that you do not comprehend. * * * Speaking of the Apostles and members of the Church, he said:

"When that manifesto was given they accepted it. Why? Because they had the spirit of God for themselves, they knew for themselves it was right. It was passed also, before ten thousand Latter-day Saints, and there was not a solitary hand raised against the edict. They, also, had the spirit of revelation for themselves. Yes, I saw by vision and revelation this temple in the hands of the wicked. I saw our city in the hands of the wicked. I saw every temple in these valleys in the hands of the wicked. All these things would have come to pass, as God Almighty lives, had not the manifesto been given."

To further quote President Woodruff as he tried vainly to justify the manifesto would be to insult his integrity and the great labors he performed. In this treatise we have placed before you the **Word of the Lord to President Woodruff before 1890, and what he called the word of the Lord after 1890.** Let the whole Church accuse God of changing the eternal principles of light and Truth if they want to, but we must enter our solemn protest against such foolishness and folly. Another thing: President Woodruff took consolation in the fact that ten thousand Latter-day Saints voted without a solitary protest against the edict. We wonder if this was generally the same ten thousand people President Young spoke to just before he died, when he said:

"And with regard to the conduct of this people—if an angel were to 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.

And we wonder, too, if these were the same ten thousand President Heber C. Kimball spoke to in his last public address. Said he:

"But the time will come when the Lord will choose a people out of this people upon whom He will bestow his choicest blessings. * * * There are many here today, who, unless they repent, will never see my face again, after my eyes are closed in death. I have not one word of reflection to make against you, yet you are living at a poor dying rate."—J. of D., 12:190.

It is devoutly hoped that the people had changed and found favor with the Lord before 1890, if their united vote in favor of the manifesto was an indication that they were inspired of God. We feel that it would have taken a direct and speedy revival to have accomplished such a thing; for four years before the Prophet John Taylor said:

"I would be surprised if ten per cent of those who claim to hold the Melchizedek 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. See Rev. of 1886.

There is another thing relative to President Woodruff's remarks that is very important. He made quite an issue of the Saints not being able to complete the temples God commanded them to build, intimating that they were thus released from that responsibility. He is sustained in this by a revelation. However, in not being able to complete the temples, the Saints were robbed of the blessings of the endowment, and of doing work for the dead. Thus though they were given permission to cease a certain work, the blessings pertaining to that work were withheld. And, equally important, there is a very great distinction between performing a **work** and obeying an **Eternal Law.**

In the same light we view the giving up of the principle of Celestial Marriage. **We cannot agree that the Lord permitted it to be taken from the earth.** However, looking at it from the viewpoint of the Church, and agreeing that the Lord permitted it to be done away with, what has happened to the blessings predicated upon obedience to the law?

President Woodruff emphatically stated:

"The law of the patriarchal 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 a 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.

We feel that this was the word of the Lord to President Woodruff, and

inasmuch as his testimony agreed with the testimonies of his associates and the Prophet, there is no doubt that the Lord meant just what He said.

In giving permission to the Saints to reject the law, did the Lord promise the blessings connected with living it? There has been no additional revelation given supporting the Saints in rejecting the law. President Woodruff never attempted to change the meaning of the law, nor did he ever produce a revelation from the Lord which promised the Saints the blessings connected with the law if they rejected it. The final analysis of his counsel was: AND I NOW PUBLICLY DECLARE THAT MY ADVICE TO THE LATTER-DAY SAINTS IS TO REFRAIN FROM CONTRACTING ANY MARRIAGE FORBIDDEN BY THE LAW OF THE LAND.

Thus we are forced to agree that whether divinely sanctioned, or otherwise, the manifesto of 1890 turned the keys against the Church, and the progress of the Church towards celestial perfection stopped. Or in President Woodruff's language: **"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."**

The First Presidency of the Church fully understood this and declared in their official statement to the government in 1870 that to task them to give up polygamy would be to rob their leading men of the right to officiate in the Priesthood. Note the exact language: "IT ROBS OUR PRIESTHOOD OF THEIR FUNCTIONS AND HEAVEN-BESTOWED POWERS."

No matter how ridiculous this may appear to the Latter-day Saint people, they have either got to admit that the leading brethren of the Church, including Joseph Smith, were deceived from 1830 to 1890 and led the people astray, or they must agree that in voluntarily giving up the law, the Church caused the keys to be turned against it, and as far as the principles of endless lives are concerned the Church stopped right where it was before it received the law and embraced it.

There is another position that is more tenable than either o these, and that is that President Woodruff never expected the principle to stop, but made certain that it would be carried on by setting men apart and sending them to places where the law of the land was not opposed to plural marriage. He then began to send people by the hundreds to these men to receive their blessings. **Thus the manifesto was meant only to deceive the government, and those members of the Church who were willing to go back to the "flesh pots of Egypt", and become a part of the SPIRITLAL and TEMPORAL bondage President Taylor predicted in 1886.**

Another point. President Woodruff said that he saw the temple and the city in the hands of our enemies. Looking at both the temple and the city from the 1950 angle it would appear that President Woodruff rather got his vision confused, and the straight of it was that if he signed the manifesto our enemies would finally overrun us and the Saints would find themselves in spiritual and temporal bondage. This viewpoint was shared by all the leading brethren up to that time.

Space will not permit us to go further with this treatise. We hope the Saints will note the comparison we have made and judge accordingly. Or as President Woodruff so ably stated:

"THIS IS THE QUESTION I LAY BEFORE THE LATTER DAY SAINTS. YOU HAVE TO JUDGE FOR YOURSELVES. I WANT YOU TO ANSWER IT FOR YOURSELVES. I SHALL NOT ANSWER IT, I LEAVE THIS WITH YOU, FOR YOU TO CONTEMPLATE AND CONSIDER. THE LORD IS AT WORK WITH US.

HE IS DOING THINGS HERE THAT YOU DO NOT COMPREHEND.''

''TRUTH IS MIGHTY AND WILL PREVAIL. There is a proverb or saying which I have heard a good many times in my life, and which I think bears a great deal of weight, and that is **TRUTH IS MIGHTY AND WILL PREVAIL,** I think this has been manifested in every capacity in which Truth has been used, whether applied temporally or spiritually; whether applied to the world or the Kingdom of God. I think that in every age of the world, truth, whether it has been popular or unpopular, **HAS PROVED ITSELF, IN THE END OF ITS LABOR, TO PREVAIL IN ALL CASES.**

''It has been said that the Patriarchal Order of Marriage has caused more sorrow to the daughters of Eve than any other principle ever revealed from heaven to men, but this is not true. **NO DIVINE PRINCIPLE BRINGS TROUBLE TO THOSE WHO FAITHFULLY OBEY IT.** If they who are in it have troubles, it is not the fault of the principle but because of the weaknesses and of the false traditions which surround them. The Lord never gave a law to the children of men which will give to them exaltation and glory except through the observance of the law. **THE LORD'S PEOPLE WHO ABIDE THAT LAW ARE ENTITLED TO HIS PROTECTION BY THE OATH AND COVENANT WHICH HE HAS MADE WITH THEM. FROM THE DAY THAT THE APOSTLES AND ELDERS PUBLISHED THAT LAW TO THE WORLD WITH THE DETERMINATION TO MAINTAIN IT THE LORD HAS FOUGHT THEIR BATTLES.''**—J. of D., 25:4. Life of W. W., pages 546-7.

Life and Death, Organization and Disorganization

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

Life and death are set before us, and we are at liberty to choose which we will. I have frequently reflected upon these two principles, but were I to explain in full my own views upon them, they might perhaps come too much in contact with the feelings and views of many people.

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

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

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

To live as I am, without progress, is not life, in fact we may say that is impossible. There is no such principle in existence, neither can there be. All organized existence is in progress, either to an endless advancement in eternal perfections, or back to dissolution. You may explore all the eternities that have been, were it possible, then come to that which we now understand according to

the principles of natural philosophy, and where is there an element, an individual living thing, an organized body, of whatever nature, that continues as it is? It cannot be found. All things that have come within the bounds of man's limited knowledge—the things he naturally understands, teach him, that there is no period, in all the eternities, wherein organized existence will become stationary, that it cannot advance in knowledge, wisdom, power, and glory.

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

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

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

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

But to simply take the path pointed out in the Gospel by those who have given us the plan of salvation, is to take the path that leads to life, to eternal increase; it is to pursue that course wherein we shall never, never lose what we obtain, but continue to collect, to gather together, to increase, to spread abroad, and extend to an endless duration. Those persons who strive to gain eternal life, gain that which will produce the increase their hearts will be satisfied with. Nothing less than the privilege of increasing eternally, in every sense of the word, can satisfy the immortal spirit. If the endless stream of knowledge from the eternal fountain could all be drunk in by organized intelligences, so sure immortality would come to an end, and all eternity be thrown upon the retrograde path.

If mankind will choose the opposite to life held out in the Gospel, it will lead them to dissolution, to decomposition, to death; they will be destroyed, but not as it is commonly understood. For instance, we would have destroyed

more of the material called flour, had we possessed it this spring in greater abundance. We should have destroyed more of the wood that grows on the mountains, could we have got it with more ease, which seems to us to be utterly destroyed when it is consumed with fire. But such is not the case, it will exist in native element. That which is consumed by eating, or by burning, is nothing more than simply reduced to another shape, in which it is ready for another process of action.

We grow, and we behold all the visible creation growing and increasing, and continuing to increase, until it has arrived at its zenith, at which point it begins to decompose. This is the nature of all things which constitute this organized world. Even the solid rocks in the mountains continue to grow until they have come to their perfection, at which point they begin to decompose. The forests grow, increase, extend, and spread abroad their branches until they attain a certain age. What then? Do they die? Are they annihilated? No! They begin to decompose, and pass into native element. Men, and all things upon the earth, are subject to the same process.

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

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

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

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

eyes. He has caused us to forget everything we once knew before our spirits entered within this veil of flesh.

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

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

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

* * * The whole object of my existence is, to continue to live, to increase, to spread abroad, and gather around me to an endless duration. What shall I say? You may unite the efforts of the best mathematicians the world can produce, and when they have counted as many millions of ages, worlds, and eternities, as the power of numbers within their knowledge will embrace, they are still as ignorant of eternity as when they began. Then ask people of general intelligence; people who understand in a great degree, the philosophical principles of creation, which they have studied and learned by a practical course of education, and what do they know about it? It

is true they know a little, and that little every other sane person knows, whether he is educated or uneducated; they know about that portion of eternity called time. Suppose I ask the learned when was the beginning of eternity? Can they think of it? No. These are principles and ideas I scarcely ever meddle with.

The practical part of our religion is that which more particularly interests me. Still my mind reflects upon life, death, eternity, knowledge, wisdom, the expansion of the soul and the knowledge of the Gods that are, that have been, and that are to be. What shall we say? We are lost in the depth of our own thoughts. Suppose we say there was once a beginning to all things, then we must conclude there will undoubtedly be an end. Can eternity be circumscribed? If it can, there is an end of all wisdom, knowledge, power, and glory—all will sink into eternal annihilation.

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

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

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

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

I do not desire to talk any more at this time.—Journal of Discourses, Vol. 1, page 349. Truth, Vol. 1, page 9.

"Five great enemies of peace inhabit us: viz, avarice, ambition, envy, anger and pride. If those enemies were to be banished, we would infallibly enjoy perpetual peace." — Petrarch (A. D., 1350).

TRUTH

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

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The Coming Crisis--How to Meet It

Millennial Star, 15:273

Among the early documents published by the Church of Jesus Christ of Latter-day Saints, few if any are more strikingly prophetic or more profoundly attuned to the present-day situation than is "**THE COMING CRISIS —HOW TO MEET IT**", appearing in the Millennial Star, April 30, 1853, (15:273, et seq.)

In terseness, richness and trueness the document is outstanding and is a literary gem, possessing a definite historical background, lending itself to present-day conditions with a force and exactness that at once stamps it as divinely inspired.

The article was re-published in TRUTH (1: Nos. 6 & 7, and 5: No. 5), copies of which, however, are now unavailable from that source. Yielding to the earnest solicitation of many of our readers, we now re-publish it.

The Publishers commend this offering to the earnest consideration of all Saints—both in and out of the Church; in fact it should prove profitable to all sober-minded and thinking people of whatsoever sect or belief, serving as a reflex of events now taking place in the earth, and which particularly affects man's eternal welfare.—**PUBLISHERS.**

A great and awful crisis is at hand—such a crisis was never known before since the foundation of the world. All nations are looking through the misty future, in order to decry, if possible, what is about to happen. Many sermons have been preached, many speeches have been made, and some pamphlets have been published, with the hope of lifting up the veil of the future. Yet none but the servants of God who have the testimony of Jesus, which is the spirit of prophecy, can unfold the mysteries of the future. They can give the trump a certain sound, and their counsel will not be guess work. God will do nothing except He reveals His secrets to His servants the Prophets. (1) God, the Lord God of Israel, will take the control of these great events which are shortly to come to pass. Not a sparrow will fall to the ground without His notice. But

"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."

His servants will be fully advised of every important event that is to transpire. They will be the heralds of blessings and also of vengeance. For the Lord hath a controversy with all nations, and the hour of recompense is at hand.

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

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

Now just stop right here, and pause, and mark emphatically this key. Then you and I will proceed to unlock the mysteries and to prepare ourselves to the battle. For there will be **no neutrals** in the approaching controversy. I say again, that God, the Highest of all, will make bare His arm in the eyes of all nations. And the heavens even will be rent, and the lighting down of His power will be felt by all nations. But this is not all. **Satan also will be revealed.** He has made some manifestations of his power in different periods of the world, but never before has there been such an array of numbers on his side, never before such a consolidation of armies and rulers, never before has there been such an imposing and overwhelming exhibition of miracles as Satan will shortly make manifest. Don't suppose for a moment, that I am uttering dark sayings or speaking unadvisedly upon speculation or the strength of mere human opinion.

Don't tell me about **Popes and Prelates sitting in the Temple of God as God.** One far greater than any Pope or Prelate is soon to be revealed, and **He will claim to be worshipped as God.** (2) Now remember, that it is no modern wicked man that is going to claim divine honors. No, it is that old Serpent, the Devil. He it is that will head the opposition against God and His Christ. And he, the son of perdition it is, that will be allowed a much longer chain than heretofore. And such will be the greatness of his power that it will seem to many that he is entirely loose. He will be so far unshackled and unchained that his power will deceive all nations, even the world. **And the elect will barely escape the power of his sorcries, enchantments, and miracles! And even God himself, the true God, will contribute to put means and instruments in his way and at hand for his use, so that he can have a full trial of his strength and cunning, with all deceivableness of unrighteousness in them that perish.**

Anti-Christ

It is not to be expected that Satan will carry on his great warfare against Christ and His Saints, by means of any one religion exclusively. It is not the Papal or Protestant religion alone that you have need to fear. But the great and abominable Church which you should expect to encounter is Anti-Christ. **Whatever exalts and opposes itself to God, that is anti-Christ, whether it is civil or religious power.** But the most formidable power that will be arrayed against Christ and his Saints in the last days, will consist in the Revelations of Satan. **These revelations of Satan** will come through

every medium and channel by which the cunning and power of Satan can be brought to bear against the Saints and their Lord. It is a great mistake to suppose that Satan is altogether a religious personage. No, far from this. **He is a politician, a philosopher, an erudite scholar, a linguist, a metaphysician, a military commander, a prince, a god, a necromancer, an enchanter, a diviner, a magician, a sorcerer, a prophet, and** (if it were not railing), **a clergyman and liar from the beginning.**

With these universal endowments, he has never hitherto made a full and grand exhibition of himself, as it remains for him to do. But the Lord, who gave him an opportunity to try his battery upon good old Job, is fully designing to give him sufficient apparatus to deceive all the nations that love not the truth, and have pleasure in unrighteousness. His signs and tokens are as ancient as the **Apostasy of Cain,** and as varied as will suit the secret designs of all ages. Through him men learn how to become "observers of time and seasons", with great skill and astonishing accuracy. He presides over the arts of **Astrology, Clairvoyance, Mesmerism, Electro-Biology and all Auguris and Divinations.** Being Prince of the power of the air, he understands **Aeronautic and Steam Navigation, and he can compose and combine the various elements, through the co-operation of them that believe in him, with far more than human skill.**

Now don't doubt what I say concerning this matter, but rather read the history of his skillful exploits and his mighty power, as they are recorded in the Old and New Testaments. Take a Bible and Concordance, (if you have any Faith in the Bible left, in an age when the Bible is perverted beyond all other books), and read attentively for yourselves, and you will there learn that I am telling you the truth.

Judgments

Now there is a **greater destruction** coming upon the wicked nations of the earth, than was even experienced by Pharaoh at the Red Sea. But before that destruction can be made manifest, men's hearts will be hardened, and wickedness will rise to a more overtowering height than many begone generations have been allowed to witness. God, through His Prophet, will **roar out of Zion.** His voice will be heard in spite of all the confusion and indignant opposition from many nations. After the testimony of His servants has been proclaimed to all nations, as a witness, then shall the scene of the end come. **And great shall be that scene.** The Devil in the last stage of desperation, will take such a pre-eminent lead in **literature, politics, philosophy, and religion; in wars, famines, pestilences, earthquakes, thunderings and lightnings, setting cities in conflagration, etc., that mighty kings and powerful nations will be constrained to fall down and worship him.** And they will marvel at his great power, and wonder after him with great astonishment. For his signs and wonders will be among all nations. Men will be raised for the express purpose of furthering the designs and marvelous works of the Devil. Every description of curious and mysterious arts that penetrate beyond the common pale of human sagacity and wisdom, will be studied and practiced beyond what has been known by mere mortals.

The great capabilities of the elements of **fire, air, earth, and water,** (3) will be brought into requisition by cunning men under the superior cunning of the Prince and God of this world. And, inflated with the knowledge of these wonderful arts and powers, men will become boasters, heady, high-minded, proud, and despisers of that which is good. But the God who is above all, and over all, and who ruleth in the armies of heaven, and amongst the in-

habitants of the earth, will not be a silent observer of such spiritual wickedness in high places, and among the rulers of the darkness of this world. **For the master spirits of wickedness of all ages, and of worlds visible and invisible, will be arrayed in the rebellious ranks before the closing scene shall transpire.**

Now just at this time, God will come out of His hiding place and **vex the nations in his hot displeasure.** By the mouth of His Prophet He will **rebuke strong nations afar off,** notwithstanding their strong armies and great miracles and cunning arts. His servant, the **Prophet in Zion,** will have a marvelous boldness to rebuke them, and to lay down before them in plainness and inflexible firmness the law of the Lord. As Moses laid down the law to Pharaoh, and continued to multiply evils and judgments until he made an utter end of Pharaoh and the Egyptians, even so will the living God prescribe the line of conduct to be pursued, and the penalties of violation, to great and mighty nations, until they rally around the ensign established upon the mountains, and go up to the house of the God of Jacob to learn His ways, or are utterly overwhelmed in keen anguish and ruin.

Strong Delusions

The ways of the God of Jacob are easily recognized in these days of general wickedness. It is true, that they are clearly revealed in the Scriptures of truth, and by a living Priesthood of inspired men, yet they have been so long and so grossly perverted by the precepts and opinions of a hireling ministry, that doubts and contentions have sprung up in every land, and the plainest and simplest truths are denied, abrogated, or accounted obsolete.

God is not allowed to speak from the heavens by the mouths of Prophets as in former days. Notwithstanding there is much preaching and praying, still there is a virtual acknowledgment amongst all nations that God, as He was known unto the Patriarchs and Prophets of old, has **forsaken the earth.** And men are left to discover the way to heaven by the light of nature, or the misty nebulae of a hireling Priesthood.

And it is a fact, undeniable, that infidels in the school of nature have more true piety towards the living God, than the hireling ministers of Christendom have. Hence priests are doing so much, often unwittingly, to blind the eyes of the people, so that they shall not see the approaching crisis in its true character until the catastrophe is completed, and Great Babylon and all her lofty cities, great wealth, princely merchants, chief captains, and mighty sovereigns, are laid low in one general ruin.

Oh ye great and strong nations! ye philosophers and religionists! ye spiritual mediums and ye revelators, sitting upon thrones over great nations! how can you fulfill the prophecies that are so clearly revealed, concerning the destructions of the last days! Ye perhaps marvel that the great men and governors over one hundred and twenty-seven provinces in ancient Babylon, with a brave monarch at their head, should have been such firm believers in the astrologers, magicians, and interpreters of dreams in their days! **But marvel not, for when the greater power of the like class of persons, under the direction of Satan, shall be brought to bear in your own day, the delusion will be so much stronger that Princes, Presidents, Governors, and chief Captains, will be constrained to bow to it. Their credulity will be taxed beyond the power of resistance.**

The workers of these mysterious and supernatural arts will bring to their aid both natural and supernatural causes that will challenge and defy disputation. The senses and judgment

of men cannot withstand such imperative facts as will arrest their observation. For it cannot be denied that facts and truths will constitute such a measure of the ingredients of these mysterious and wonderful arts as to give them an irresistible strength of conviction to those who are unenlightened by the spirit of God.

And so far as facts and truths are mingled, it must also be acknowledged **that God, the true and living Sovereign of heaven and earth, will contribute to produce the delusion. He has said that "HE WILL SEND THEM STRONG DELUSIONS THAT THEY MIGHT BELIEVE A LIE."** He gives His reason and apology for acting after this strange manner—because, knowing the truth, they do not love it unadulterated. And knowing God, they do not choose to glorify Him as God. Therefore their foolish hearts become darkened, and suffer Satan to compound and mix up truth and error in such proportions as to be captivating and strongly delusive. As a snare, this composition will be ingeniously mixed and administered to all nations, by skillful and practiced hands.

Revelation Necessary

And who shall be able to withstand? Do you think that your great sagacity and the compass of your profound, philosophical turn of mind will enable you to detect the error and delusion of these arts? Oh, man, this is a vain hope. Your mind will not be competent to detect the delusion. God Himself will allow Satan to ply your scrutinizing eye with powers and sophistications far beyond your capacity to detect. Do you say then, I will stand aloof from investigation, I will shun all acquaintance with these mysterious workings, in order that I may not be carried away with their delusive influence? Vain hope. Oh man, **you cannot be neutral.** You must choose your side and put on your armor. Those that come not up to the help of the Lord in the day of battle, will be sorely cursed.

The captive Hebrew Daniel stood up boldly against all the governors and whole realm of Babylon with their monarch at their head. Daniel readily acknowledged that it was not from any wisdom in him, above other men, that he could surpass the astrologers and magicians. But holding intercourse with the God of heaven, he became endowed with a supernatural comprehension that effectually shielded him against supernatural delusion. Thereby he escaped the snare that entwind around the great statesmen and governors of that immense empire of Babylon. Thereby those who take refuge in the name of the Lord and in immediate revelation from heaven, will be safe, and no others.

He that is not for God and the principle of immediate revelation, will inevitably be ensnared, overcome and destroyed. Because he that is not for Him must be against Him. No man in any age was ever for God or even a friend of God, that did not hold intercourse with Him personally, and receive for himself the revelations of His will. The rock of revelation, by which Peter knew Jesus Christ, is the only basis upon which any man can escape the strong delusion which God will send among the nations, through Satan and his mediums and coadjutors.

Reader, if you live long, you will be compelled to take a side for God or for Satan. Satan was allowed to try a compulsory process upon as good a man as Job. The whirlwind and tempestuous elements, with disease and death, were put into Satan's hand that he might compel Job to abandon his integrity. **Had not Job possessed the key of revelation from God, he would have been compelled to have**

made peace with Satan and forsake the Lord. His wife urged him to do so—says she, "Curse God and die"; or in other words, take the side of Satan against God.

Now, reader, if you have ships of precious merchandise, floating at sea. the time is fast coming when Satan will destroy those ships, unless you bow down to his power and become a co-operator with him. And if you do bow down to him, to work wickedness and say, no eye seeth me—then God will destroy those ships and you, too, and peradventure He will destroy your family also, and make a clean end of you, and blot out your name under heaven. Your beautiful mansion and flourishing family still have to be consecrated to God or to Satan, whichever you may choose.

The controversy is begun and the war will never end till the victory is complete and universal, and there shall not be found so much as a dog to move his tongue against the Lord, and the immediate revelations of His will. Your being a minister of some church, will not serve as the least screen for you against the hot indignation of God, unless you have the law and the testimony of the true and living God made known to your personality. For the time has come that **God will write His law upon every man's heart, that will receive it, not with ink, but with the spirit of the living God.** And against him that hath this law, the gates of hell never have prevailed and never will prevail. Heaven and earth shall pass away before a jot of this law shall be made to succumb to wicked men or devils. The heavens have been shaken once tined to another shaking even with when angels rebelled, and they are desthe earth. Do you say you don't need any more revelation from God. Then the Devil will be allowed to give you some which you don't need. And by the time that he has revealed himself to you, and buffeted you, and trained you under his rigorous discipline to fight in this awful crisis against the heavens, peradventure you will not then feel so rich and increased in goods, but that you can take a little counsel from the Lord and feel a little of your extreme poverty and destitution.

Necessary to Know God

You cannot know God without present revelation. (4) Did you ever think of this most solemn and essential truth, before? You may have been accustomed to pray all your lifetime, and as yet you, even you, do not know God. You may have heard many thousand sermons, with a sincere desire both to remember and practice them, and yet you do not know God. **But it has been decided in the court of heaven, that no man can know the Father but the Son, and he to whom the Son revealeth him.**

Now, has Jesus Christ ever revealed God the Father to you, dear reader? Be honest with yourself, and do not err in your answer to this most important question. However much the Son may have revealed the Father to Prophets, Patriarchs, and Apostles of old the question still remains in full force—has he revealed Him to you? A revelation to another man is by no means a revelation to you. For instance, God revealed himself to Samuel, and called him by name to be a Prophet. But the call to Samuel is by no means a call to you to be a Prophet. God called Abraham to kill Isaac, but that is no revelation to you to kill your son. God revealed the baptism of repentance unto John the Baptist, before Christ's death, but that is not a revelation to you. He revealed authority to Paul to preach to the Gentiles, but what was told to Paul is not told to you, nor is it required of you. Again, you need the righteousness of God to go where God is, and be happy—and how will you get it except it is revealed to you

personally? You cannot get it in any other way. Hence the Lord says, "The righteousness of God is revealed from faith to faith."

Don't say now, as some do, that revelation was anciently given in order to establish the truth, and being once established it is no longer necessary to be revealed to subsequent generations of people. Don't say this for your life, for revelation is just as necessary to establish truth now as it was then. You need the ministry of angels now, just as much as people did then. They in past ages could not know God, nor say for a certainty, from personal knowledge, that Jesus Christ was the Christ only by the Holy Ghost—and you are just as weak and dependent as they were. You most assuredly cannot call Jesus, Lord, only by the Holy Ghost. If the Holy Ghost is confirmed upon you, by the imposition of the hands of the **true Priesthood, then you can know God for yourself. Why? Because the Holy Ghost teaches all things even the deep things of God.**

This generation needs present revelations from heaven, as much as any other generation ever did, because they are quite as wicked as Sodom ever was. They practice as gross sensuality and beastliness, as glaring robbery and murder, as much treachery and lying, and are as ardent for war and blood-guiltiness as ever the ancient Canaanites were. And among the many religions that have sprung up, calculated to confuse people's minds, there is, now, as much jargon and schism, contention and strife, and persecuting zeal as there ever was before.

Now, reader, **you need present revelation** from God to your own dear self, in order to help you out of this nasty, confused labyrinth, and to set your feet firmly upon the solid rock of revelation. Mere flesh and blood cannot help you now. It requires an Almighty arm to effect your deliverance. Therefore, put no more trust in man, for a curse rests upon him that will be guided by the precepts of man.

I do not ask you to be guided by what I say to you, unless the Lord from heaven shall reveal to you that I speak the truth, even as it is in Christ. **Although I know that I am declaring heaven's truth to you, in all sobriety, yet my knowing it, does not suffice for you. You also must know it for yourself, and not for another.** This is your right and your privilege. For God has made this promise to you, and not to you, reader, only, but to all others whom He calls to repentance.

Now, go and get revelation for yourself. If you are penitently desirous with all your heart to get revelation from God to your own self, go to some one whom God has called and ordained to confer the Gift of the Holy Ghost upon men, according to His promise in the Acts of the Apostle, and I promise you in the name of Jesus Christ, whose I am both by covenant and by sacrifice, that you shall have the desire of your heart. Even so. Amen.

God Calls All

Reader, be resolute! This is a critical and trying moment with you. And this is God's call unto you. Don't refuse when He calls you! And if you are honestly, without prejudice, meditating upon what you now read, then God's Spirit is sweetly persuading you to believe what I say. The faint dawn of the Spirit is even now upon your mind. Now, reader, cherish this little dawn of light until the daylight of more truth shines more clearly upon your mind. Pray mightily for the Spirit of Revelation to rest upon you, that you may know the things that are freely given to you of God. And follow the Spirit of revelation as fast as you receive its whisperings, down into the water where Jesus went, for the remission

of your sins, and you will very soon become a witness to the truth, and put your own seal upon it even as I have done. And you will not barely believe, and hope, and fear, but you will **know**, from present and personal revelation, that the Lord is a God at hand, revealing Himself as freely as He ever did in Patriarchal days. Will you not, then, be a happy man, O reader! and you a happy woman, O reader, to come into possession of the same gift of present revelation from heaven, that holy men and holy women enjoyed in ancient times? Yes, I know you will.

You will then feel deep pity and sorrow for any one that says he doesn't need present revelation! You will then discover the pride of such an one's heart, and mourn over him as one that is blinded by the God of this world. But your peace will be great and your joy unspeakable. Although you can hardly believe me now, yet through your faithfulness, the spirit of prophecy will in due time rest even upon you, O man! and also upon you, O woman! The spirit of prophecy has rested upon many sons and daughters in as humble walks of life as you are, and they, according to "promise", have prophesied and dreamed dreams. Now when this promise is fulfilled in your experience, you will feel very glad and very happy. And you will feel thankful that you ever read this article with a humble, prayerful heart. And when you see the promised signs following your faith, as thousands have done in this day, then you will exclaim, Surely this is not merely the form, but also the power of godliness—this kind of gospel is in very deed the power of God unto salvation to every one that believeth!

And then if you have money, which so many worship, you will not be afraid to give a tenth to rear up a Temple like Solomon's, in which God will place the ark of His covenant, and reveal His will, through His servants the Prophets, for the benefit of all the ends of the earth.

When you yourself have the promised gift of discerning of spirits, then you will not have to ask your neighbor, who is an imposter and who is not—you will know from the Fountain Head all about it just as well as the next person. He that is spiritual judgeth all things. Many things are hard to be understood and reconciled, which the unstable and unlearned stumble at, even as formerly—he that is spiritual can easily judge all things, but he that is not spiritual can judge nothing correctly, for he is blind, and he cannot see afar off.

Wickedness

And further, when you see also the gross and beastly sexual abominations that are practiced and are increasing among all nations, without shame or fear, you will not marvel that God is determined to raise up a righteous seed and glorious branch, by re-establishing the Patriarchal Order, as in the days of Abraham, Jacob, David, Solomon, and Elkanah. Neither will you marvel, while the Spirit of God is upon you, that man and even woman should sneer at the sacred institution of marriage being an institution wholly under the control of God, as it was in the days of Abraham. Why should you not marvel at their sneers? Because, we have been distinctly and emphatically forwarned that in the last days there shall arise scoffers, walking after their own hearts' lusts, who shall speak evil of dignities and things that they know not, **having men's persons in admiration because of gain.** You would have more cause to marvel and disbelieve the scriptures of truth if sensual men and women did not speak evil of the Patriarchal order of marriage, and of men that conform to the pure sanction and penal restrictions of that most holy Order.

Dreams and Visions

Now there are several ways in which the pure and obedient get revelations. It will be your privilege in due time to become acquainted with these various ways. One way is, through the inspiration of the Spirit. The Spirit is given to every man to profit withall. All men have such a measure of the Holy Spirit as to enable them to make a profitable use of the light and opportunities that they have and to obey the law under which they are placed.

All the different methods of revelation are not probably given to all men now. God dispenseth His gifts severally as He will. The inspiration of the Almighty giveth understanding. Every various method of immediate revelation, however, always accords with the inspiration of the Spirit. If an holy angel talks with a man, what the angel speaks accords with the inspiration of the Holy Spirit. If the Urim and Thummim is consulted, it accords with the teachings of the Holy Spirit. An open vision or a dream, each accords with the inspiration of the Holy Ghost.

Now one mark of a dream from God is, that it is distinguished for the clearness and simplicity of the impress that it makes upon the mind of him that dreams. **A dream from the Lord being always true in all its legitimate bearings, will be so disembarrassed from error and uncertainty to him that has the spirit of truth in lively exercise, that he will know it perfectly in distinction from all false hallucinations or deceptions of the mind.**

Reader, take your Bible and read the Bible account of dreams. There you will see that dreams from the Lord, for any important end, are plainly distinguishable from all deceptive influences.

When Jacob went toward Haran and lay upon his stone pillow, and dreamed of seeing a ladder reaching up to heaven, etc., after he awoke he knew, beyond a doubt, that the dream was from God. Hence he says, "How terrible is this place", etc.

When Laban wanted to cheat Jacob out of his just wages, the Lord appeared to Jacob in a night dream, and told him how to increase the number of his cattle, so that he could get the advantage of the cheating employer. Jacob understood the dream perfectly, and so managed as to have the best of the increase fall to his share.

When Joseph told the simple dream of the sheaves, his brothers all understood it well. And when he told the dream of the sun, moon, and eleven stars bowing down to him, his father Jacob felt the force of the meaning, although he rebuked Joseph.

When God gives a dream to a wicked man, He makes him fully to understand it, unless He wishes to hide the meaning from him. Abimelech understood his two dreams from the Lord, concerning Sarah, Abraham's wife. The Lord gave Solomon wisdom, and riches, and dominion, in a dream, and yet Solomon knew the import of the dream, and that the Lord had appeared to him, in that dream.

The Lord does not suffer wicked spirits to foul and blot and mar a dream, when he wants to communicate His mind and will in a dream. Foul spirits are rebuked and commanded to depart when God wants to indict the truth upon any one's mind. The Angel of God guards the dreamer till a clear and distinct impression is made. And that impression if of an unmistakable character, it cannot be misunderstood, any more than the light of the sun can be mistaken for the darkness of midnight. An open vision is another method of revelation.

David saw an Angel of the Lord with a drawn sword, even the pestil-

ence, standing between the heavens and earth. The Prophet having prayed that the eyes of his servant might be opened, showed him that the armies of heaven were more numerous than the host of his enemies. Another method of revelation is through the ministry of angels. An angel forewarned Lot to leave Sodom. Angels gave the Law to Moses, upon Mount Sinai. An angel opened a great iron gate that liberated the Apostle Peter. Again, God reveals things by Urim and Thummim, and by burnt offerings, and by divers tongues, etc.

Now, reader, I entreat you to seek the aid of present revelations from God. You need them just as much as any poor creature ever did, that has been born into the world. Without them you never can know God, worlds without end. Don't flatter yourself that because others know God or have formerly known Him, you are any better off on that account, unless you know Him for yourself.

Are you poor and oppressed? Then you have the greatest need to receive revelations from God. There are very many poor people in these days, and in these lands. Even in England, (5) rich men oppress you, and many cheat you and defraud you and keep back your merited wages—and you, who do the greatest part of the work that is done in the land, can hardly get an honest living, while your masters roll in pomp, and fare sumptuously every day.

I have seen you and your little sons and tender daughters, hurrying off early in the morning to work for them, and returning late at night, poorly fed and poorly clothed often. And all the time that you are making others rich, they are keeping you in poverty and ignorance. And your daughters are often insulted and sometimes seduced by masters, and you are threatened with workhouse if you don't grind for the oppressor, and you have but little time to see your own families, and bless them with comforts, and educate and train them up for usefulness and salvation. Now, if you knew how to take counsel from the God of heaven, as Jacob did, you would not have to submit always to such fraud and oppression. But God would help you out of your many difficulties, and your enemies could not help themselves. God has seen your afflictions, and has sent forth His servants to all nations to preach deliverance, for the acceptable year of the Lord has now come.

And ye rich men, **the Voice is to You.** Gather up the poor and bless them, and your riches shall not waste, but increase fourfold and great shall be your reward in heaven. But blessed are the poor who shall obtain the gifts of revelation for themselves, for they shall rejoice greatly in the Holy One of Israel. For not many rich, not many noble, will be humble enough to seek revelations from God. But beware of the counsel of any priests or ministers who are hired and paid for preaching.

God never hired any man to preach, nor did He ever authorize any man to hire himself out to preach for wages. Therefore beware of all such lest they deceive you. Go not after them, neither listen to them for a moment, for they are confederate with rich men and oppressors, and they are despisers of present revelations, and consequently they neither know God themselves, nor are they willing that others should know Him. And vengeance will shortly overtake all that know not God, and obey not the gospel.

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(1) The true text is: "Surely the Lord God will do nothing, until he revealeth the secret unto his servants the prophets."—Amos 3:7, (Inspired Translation.)

(2) An outstanding example of men in the present day claiming to be worshipped as God is that of Prince Abdul Baraba Baba whose

home is on the river Euphrates, near Alep, Syria. He is cousin to the late King Feisal of Iraq. He has put forth the positive claim that he is God. He is credited with great supernatural powers, duplicating many of the miracles performed by Moses and the Lord Jesus Christ such as healing the sick, raising the dead, exercising mastery over the elements, calling fire into existence, etc. It is claimed that literally thousands who visit him at his princely palace are led to fall down and worship him as God.—See "The Super Deceiver on the World Horizon", by Hollenbeck.

(3) By these three was the third part of men killed, by the fire, and by smoke, and by the brimstone, which issued out of their mouths.—Revelations 9:8. (This doubtless has reference to aerial and other warfare where fire, gases and bombs are used.)

(4) "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 once a man like us; yea, that God himself, the Father of us all, dwelt on an earth the same as Jesus Christ himself did."—Joseph Smith.

(5) It should be remembered that the article we are treating was evidently first published to the European Saints. Reference to England, with its then capitalistic and unequal labor conditions would so indicate. The article was doubtless endorsed by the leaders of the Mormon Church; and while it seemed to have particular reference to conditions in England, it must not be forgotten that the abuses spoken of have been the fruits of the capitalisic system in all parts of the world.

FATE OF THE WICKED

(God's Message Through Joseph Smith)

I am no respector of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, **when peace shall be taken from the earth, and the devil shall have power over his own dominion.**—D. & C., 1:35.

I have sworn in my wrath, and decreed wars upon the face of the earth, and the **wicked shall slay the wicked, and fear shall come upon every man.** Ib. 63:33.

And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to **feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations.**—Ib 87:6.

I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in behalf of my people; and even as I have said, it shall come to pass. **Mine indignation is soon to be poured out WITHOUT MEASURE upon all nations.**—Ib. 101:10-11.

HIGH LIGHTS IN IDOL WORSHIP

And God spake all these words, saying,

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth:

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

And showing mercy unto thousands of them that love me and keep my commandments.—Ex. 20:1-6.

"And Cain loved Satan more than God."—Gen. 5:6 (I. T.)

"From the days of Cain there was a secret combination, and their works were in the dark."—Gen. 5:37 (I. T.)

Terah, father of Abraham, was a worshipper of idols. (Book of Abraham, 2:5).

Nebuchadnezzar set up an image of gold and commanded his subjects to worship it.—Daniel 3.

King Darius established a decree that no one should pray to any other God than himself for thirty days.—Daniel 6.

The Athenians worshipped the "Unknown God."—Acts 17:23.

"Yea, woe unto those that worship idols, for the devil of all devils delighteth in them. II Nephi 9:37.

Human sacrifices made to idols.—Mormon 4:21.

"And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, who is like unto the beast? who is able to make war with him?"—Rev. 13:4.

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of its own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall."—D. & C.—1:16.

We are seeing the beginning of some things foretold in the book of Revelation. John saw men worship the dragon, and already scores are giving themselves to dragon worship. Pierre Van Paasen, writing in the New York Evening World, states that there are twenty-two chapels in Paris given over to the worship of Satan.

He states that a black mass is offered every Friday in these chapels. He describes a three-hour service in one of these chapels given over to Satan worship, in which a High Priestess was seated at the left of the altar. A procession of priests and acolytes slowly advanced down the aisle of the chapel and made a profound bow to the Priestess. A censer was swung before the altar so that the whole place was filled with the smell of incense. A chant was sung in which God and Christ were cursed and the devil was praised as the source of happiness, life, and goodness.

According to this writer they have a litany which is sung to an organ accompaniment, "O Lucifer, immensity without limits, beauty, perfection, utterance, love; we offer thee our bodies, our hearts, our souls. Take possession of us. Give us strength to make thy cause triumph against Christ and against all superstitions and errors of Christianity. To thee, glory in this age, and in the age to come! Amen." He states, "Usually the black mass ends in an orgy of hysterics" and the low, obscene demonstrations that followed this black mass were of too vile a nature for us even to reprint in these columns.—"Last Days", p. 86.

The FREEMASON", 19th Jan., 1935, quoting "instructions" by Albert Pike, who simultantously was Grand Master of the Central Directory of Washington, Grand Commander of the Supreme Council of Charleston. Sovereign Pontiff of Universal Freemasonry.

"That which we must say to the crowd is—We worship a God, but it is the God that one adores without superstition. To you, Sovereign Grand Inspectors General, we say this that you may repeat it to the Brethren of the 32nd, 31st, and 30th degrees—The Masonic Religion should be, by all of us initiates of the high degrees, maintained in the purity of the Luciferian Doctrine. If Lucifer were not God, would Adonay (the God of the Christians) whose deeds prove his cruelty, perfidy, and hatred of man, barbarism and repulsion for science, would Adonay and his priests, calumniate him? Yes, Lucifer is God, and unfortunately

Adonay is also God—the intelligent disciples of Zoroaster, as well as, after them, the Gnostics, the Manicheams, and the Templars have admitted, as the only logical metaphysical conception, the system of the two divine principles fighting eternally, and one cannot believe the one inferior in power to the other. (Gnostic dualism, copyist). Thus, the true and pure philosophic religion is the belief in Lucifer, the equal of Adonay."—Taken from "The Key to the Mystery".

MEN, NOT THE TRUTH, CHANGE

During former administrations in church government the leaders invariably, and quite consistently, in referring to the Gospel, used the expression, "Principles of the Gospel." An Article of Faith says, "We believe that the first principles and ordinances of the Gospel are", etc. Now, since the Church has surrendered vital principles and is condemning those of the Saints who persist in believing and teaching the same, it has become common to use the expression. "Principles of the Church", the "Law of the Church", the "Rule of the Church", etc.

In a letter to one of the brethren, dated November 17, 1923, President Grant used this expression: "That those who entered into plural marriage at the present time were not only guilty of disobeying the LAWS OF THE CHURCH, but that they are liable to prosecution under the laws of the land." In his statement at the General Conference, April, 1904, President Joseph F. Smith made it clear that those entering into plural marriages thereafter would be "deemed in transgression AGAINST THE CHURCH." And in his testimony in the Smoot case, in Washington, 1904, President Smith. along with others of the leading brethren admitted they were living "contrary to the RULES and LAWS of the Church", as well as of the laws of the land. And in the present day people are "handled" for failing to live up to the "Principles of the Church", not of the Gospel.

In none of these instances, it will be noted, are the people accused of breaking a law of God, nor of failing to live the principles of the Gospel. The difference in meaning in these several terms is clear and its purpose obvious. President Smith was not disciplined for breaking the "laws of the Church", but had he been guilty of breaking the laws of God or transgressing the principles of the Gospel, his standing in the Church would certainly have been called into question. It is well that the Saints understand these expressions and the purpose of the change, which has been brought about since the issuing of the Manifesto.

In his excellent work, "Gospel Problems", the late Bishop Heber Bennion aptly stated:

"When men are cut off the Church for wickedness, they become reprobate and go from bad to worse, but when cut off without good cause the Lord will not forsake them. Nothing but our own sins can cut us off, or come between us and the Lord. The Priesthood has no power in unrighteousness.

"Therefore, cutting people off the Church for believing that President Woodruff fulfilled the prediction of Isaiah regarding the 'covenant with death and hell', with the Manifesto, is equal to cutting people off the Church for believing that Joseph Smith fulfilled the prophecy, and sinned, by letting Martin Harris have the 116 pages of manuscript of the Book of Mormon. * * * "—Gospel Problems, pp. 45-6.

Elder Bennion touched the "key note", and this explains why so many of the Saints now being "handled" for choosing to live the laws of God rather than abide by the "rules of the Church", remain humble, faithful and true to their covenants. They are sin-

gularly free from the spirit of hatred and vindictiveness and are leading clean and wholesome lives. This fact testifies in no uncertain terms the absence of the spirit of apostasy from among them.

At an M. I. A. Conference, President J. Reuben Clark was quoted by the Press as referring to the "Priesthood of the Church." Says the account:

"He called attention to the fact that they (the young men) were approaching the age when they should receive the PRIESTHOOD OF THEIR CHURCH, and described this as the culminating objective of all their training."

We are of the opinion that the newspaper account of this address is incorrect, as such an expression must be foreign to President Clark's understanding of the Priesthood. And yet such an error is a common one with some of the leaders. Speaking of the "Priesthood of the Church" is similar to say, "The principles of the Church." It is the Priesthood of God, not of the Church. The Church functions, as President Clark explained on a previous occasion, under the authority of the Priesthood, but the Priesthood does not originate with it, nor spring out of it.

Priesthood is God's voice—God's power in the earth; it expresses the laws of the eternities, and is the power by which all earths are fashioned and ruled. We call it the Melchisedek Priesthood, Melchisedek meaning "Great High Priest". Melchisedek is an office, it was once occupied by Shem the son of Noah, and the Presidency of Priesthood rested in that office. The Lord speaks of it as being "after the order of Melchisedek, which is after the order of my Only Begotten Son." If President Clark spoke of the Priesthood as the power by which the Church exists and functions, he was right, but to speak of it as the "Priesthood of the Church", is a misnomer and may be entirely misleading.

As intimated above, the Church is but a child of the Priesthood—sometimes an impetuous child and disobedient. It sometimes goes astray as it did in Moses' day, in the Apostolic age after the Crucifixion of Jesus Christ, in the reign of the Jaredites and Nephites and in the present day. At different periods the power of the Priesthood has been employed by the Lord to chastize the people and to set the Church back in order. The Church, being composed of an aggregation of individuals, themselves filled with human weaknesses, is prone to stray off —go off on a detour, as one of our leaders recently put it. It has to be brought back, sometimes under circumstances of great stress and suffering.

It may be asked why the Church in this day has adopted rules and laws which are opposed to the principles of the Gospel and which the Church was organized to teach: and why its leaders have had to confess breaking the "laws of the Church" in order to live the laws of God, as in the case of President Joseph F. Smith, Heber J. Grant and others. And it may be answered that the Church being but a reflex of the people comprising it, voices the sentiments of the people. The people have gone astray and have taken the organization with them, for they are the organization. A fountain cannot rise above its source of supply.

The "principles of the Church", then, may not always reflect God's purposes in the earth. The Church, as stated, has often gone astray, but the Gospel remains steadfast and true—an ETERNAL HERITAGE, UNCHANGEABLE and EVERLASTING. As an evidence of this fact we need but refer to a statement of Elder Joseph Fielding Smith, of the Quorum of Twelve. He said: "PLUARAL MARRIAGE IS ONE OF THOSE IRREVOCABLE

AND UNCHANGEABLE LAWS OF THE GOSPEL" (not of the Church), "but", said he, "THE CHURCH IS NOT TEACHING IT NOW."

Here we have a recognized law of the Gospel which is "irrevocable and unchangeable", but the Church, having adopted rules and laws opposed to its continuance, is no longer teaching it nor upholding it; but is disciplining its members who profess a belief in it and the right to defend it. No greater evidence is needed to confirm the fact that the Church is but a child of the Priesthood and gets out of order as the minds of men who comprise it get out of order. The Lord, understanding this situation, made the following glorious promise:

"And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, TO SET IN ORDER THE HOUSE OF GOD, and to arrange by lot the inheritances of the Saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God."—D. & C., 85:7.

Unless the "House of God" is out of order why send a "mighty and strong" one to set it in order? The answer is obvious. God saw it would get out of order. He knew the weaknesses of His children. He knew they would go astray and take the Church with them, as had been the case many times previously. He knew there would be bitterness in the hearts of some of the leaders of the Church. He caused Isaiah to say: "For the leaders of this people cause them to err; and they that are led of them are destroyed." He caused His Prophet Jeremiah to say: "A wonderful and horrible thing is committed in the land; the Prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" He caused his servant President Daniel H. Wells to say in 1875:

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

These warnings are definite and admit of no doubtful interpretation. The one "mighty and strong" is to come. The "House of God", including His Church is to be set in order; then, we apprehend, men will cease referring to the "Principles of the Church", and the "Priesthood of the Church", and will adopt the Gospel in its entirety, for it will then be "written in their hearts." May God speed the day.—TRUTH, Vol. 3, page 25.

MISERS

Misers have been described as madmen, who in the midst of abundance banish every pleasure, and make, from imaginary wants, real necessities. But very few correspond to this exaggerated picture. Instead of this we find the sober and industrious branded by the vain and idle with that odious appellation; men who, by frugality and labor, raise themselves above their equals, and contribute their share of industry to the common stock. Whatever the vain and ignorant may say, well were it for society had we more of this character. In general, those close men are found at last the true benefactors of society. With an avaricious man we seldom lose in our dealings, but we too frequently do in our commerce with prodigality.—Oliver Goldsmith, 1770.

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

A Citation

FOR behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good. And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell. And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance.—Nephi 28:20-22.

A PROPHECY AND ITS FULFILLMENT

On April 6, 1893, President Wilford Woodruff dedicated the Salt Lake Temple. In his dedicatory prayer he uttered the following prophecy, together with a plea to the Lord in behalf of the faithful Saints.

"Heavenly Father, when Thy people shall not have the opportunity of entering this holy house to offer their supplications to Thee, and they are oppressed and in trouble, surrounded by difficulties or assailed by temptation, and shall turn their faces towards this Thy holy house and ask Thee for deliverance, for help, for Thy power to be extended in their behalf, we beseech Thee to look down from Thy holy habitation in mercy and tender compassion on them, and listen to their cries. Or when the children of Thy people, in years to come, shall be separated through any cause, from this place, and their hearts shall turn in remembrance of Thy promises to this holy Temple, and they shall cry unto Thee from the depths of their affliction and sorrow to extend relief and deliverance to them, we humbly entreat Thee to turn Thine ear in mercy to them, harken to their cries, and grant unto them the blessings for which they seek."—Contributor, Vol. 14, page 300.

Recently a correspondent asked us to give our opinion as to whom President Woodruff had reference in this prophecy. said the writer:

"It does not seem consistent to suppose that after the Manifesto of 1890 that President Woodruff held any fear for the general body of the Church. The covenant with the world had been agreed upon and settled. The world

even then had begun to smile upon Zion and her inhabitants and there was no reason to suppose that the enemies of the Church would again try to rob them of their properties so long as the Church maintained her part of the covenant. What people do you suppose President Woodruff had reference to in his prophetic prayer?''

The question of our correspondent is well put, and deserves some sincere and solemn reflections on our part.

It will be remembered that on October 6, 1890, the general body of the Church ratified a Manifesto signed by President Woodruff, to the effect that Plural Marriages would no longer be allowed in the Church. Although at that time President Woodruff confined the manifesto only to the United States and its Territories, he was informed by the government that the agreement was that it would pertain to the labors of the Church in all the world. President Woodruff agreed to this and so counselled the Saints.

With this firm agreement in mind (the covenant with death, and the agreement with hell) together with the manifest love the world began to shower upon Zion and her inhabitants, it is not reasonable to suppose that President Woodruff held any fear of the world again persecuting the general body of the Saints.

We feel impressed that he was inspired to make a special appeal to the Lord in behalf of the true Latter-day Saints, who, at a future date, would be deprived of the use of the temple because of their religious belief. **This group of Saints would comprise the blood of Ephraim who would not agree with the ''Covenant with death and the agreement with hell'', and who would try to push spiritual things ahead.**

President Woodruff was not ignorant of the prophecies he and the other faithful leaders of Israel had made concerning just such a group. Nor was he ignorant of the laws of God regarding this dispensation of the fulness of times and that not one law of the gospel could be suspended without the Saints losing their rights to immortality and eternal lives. No one was more explicit regarding this than President Woodruff.

In his epistle to the world and the Saints, published in the Deseret News, May 12, 1885, President Woodruff declared:

''A few years since, Earl Rosenberry, who seemed to be well acquainted with the history of the Latter-day Saints, while on a visit to Utah, asked President Taylor, 'What excuse did Governor Boggs and the nation make for driving ten thousand Latter-day Saints out of Missouri into Illinois and depriving them of their homes and lands which they had bought of the general government before polygamy was revealed to the world or to the body of the Church?'

''President Taylor answered by saying, 'Because we believed in Prophets, Apostles, the revelations of heaven to us in our day, the administrations of angels and the gifts and graces and ordinances of the gospel as taught and practiced by Christ and the apostles in ancient days.' 'Very well', said Mr. Rosenberry, 'THEN IF YOU GIVE UP POLYGAMY, YOU MUST GIVE UP EVERY OTHER PRINCIPLE IN WHICH YOU PROFESS TO BELIEVE AS LATTER-DAY SAINTS, BEFORE THEY WILL STOP PERSECUTING YOU.' THE EARL WAS RIGHT.''

Nor was President Woodruff alone in making such bold statements. All down the line we find the leaders of Israel warning the people of such a latter-day calamity.

Ancient Isaiah and Jeremiah saw this picture and sounded a solemn warning. Said Isaiah: "**As for my people, children are their oppressors, and women rule over them. O, my people they which lead thee cause thee to err, and destroy the way of thy paths.—Chap. 3:12.**

Jeremiah agreed by saying: "**A wonderful and horrible thing is committed in the land. The Prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?"—Chap. 5:30-31.**

Nor were the Apostles in Christ's day ignorant of these calamities. Apostle Paul wrote the following to Timothy: "Now the spirit speaketh expressly that in the LATTER TIMES some shall depart from the faith, giving heed to seducing spirits, and the doctrine of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron, forbidding to marry. * * * For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Even though the Lord knew that the plan of Life and Salvation had been restored to the earth for the last time, he saw in the future that the Church would turn and love the world, thus throwing itself into a state of apostasy. In open revelation he made this condition known to the Prophet and further promised:

"**And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, TO SET IN ORDER THE HOUSE OF GOD, and to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God."—D. & C., Sec. 85, verse 7.**

Joseph, the Prophet, continued this school of thought when he said:

"**The Saints may be divided, broken up and scattered before we accomplish the work now in view. There are too many fools in the world for the devil to act upon that it oftimes gives him the advantage. Any person who is exalted to the highest mansion must abide the Celestial law, and the whole law (Plural Marriage), too, but there has been much difficulty in getting understanding into the hearts of this generation. How many will be able to abide the Celestial law, endure the trials, and receive their exaltation, I am unable to say. Many are called but few are chosen."—Life of Wilford Woodruff, page 198.**

On another occasion, speaking to the Saints, he said:

"**Would to God, brethren, I could tell you who I am; would to God I could tell you what I know; but you would call it blasphemy, and there are men upon this stand who would want to take my life. IF the Church knew all the commandments one-half they would reject through prejudice and ignorance."**

President Brigham Young continued this warning among the people when he said:

"**I recollect in Far West, Joseph talking upon these matters, said: 'The people cannot bear the revelations the Lord has for them. There was a great**

many revelations if the people could bear them.' ''—D. News, 1874.

''The people generally would not have the revelations which the Lord revealed to Joseph Smith, unless he would give them a law of carnal commandments like that which he gave to the children of Israel. * ** * They would not receive the revelations from God, but, as they were told, **GOD SUFFERED THEM TO HAVE REVELATIONS THAT THEY WOULD BELIEVE, THAT THEY MIGHT BELIEVE LIES AND BE DAMNED.**''—D. News, Aug. 6, 1862.

On another occasion he said: ''When we can see the time that we can willingly strike hands and have full fellowship with those who despise the Kingdom of God, knew ye then, that the Priesthood of the Son of God is out of your possession.''—J. of D., 10:273.

And again ''Brethren, this Church will be led onto the very brink of hell by the leaders of this people, then God will send the one mighty and strong spoken of in the 85th section of the Doctrine and Covenants, to save and redeem this Church.''—Address at Provo.

President John Taylor saw this calamity coming and warned the people in this wise:

''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 (Plural marriage), and some of you may have to surrender your lives because of the same, but woe, woe, unto those who shall bring these troubles upon you.''

He further said: ''That the time would come when many of the Saints would apostatize because of this principle. And 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. The day will come when a document (the manifesto) would be odopted by the Church, following which apostasy and whoredom would be rampant in the Church; and at 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. * * *

''I would be surprised if ten per cent of those who claim to hold the Melchizedek 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 propertly conferred upon them.'' (1886 Meeting).

In a declaration authorized by President Taylor in 1885 carried in the Deseret News of April third of that year the following warning was given:

''What would be necessary to bring about the results nearest the hearts of the opponents of Mormonism? Simply to renounce, abrogate, or apostatise from the New and Everlasting Covenant of Marriage in its fulness. Were the Church to do that as an entirety, God would reject the Saints as a body. The authority of the Priesthood would be withdrawn with its gifts and powers and there would be no more heavenly recognition of the administrations. The heavens would permanently withdraw themselves, and the Lord would raise up another people of greater valor and stability, for his work must, according to his unalterable decrees, go forward; for the time of the second coming of the Savior is near, even at the doors.''—D. News, April 23, 1885.

President Heber C. Kimball saw the same condition in vision and solemnly warned the leaders of the Church, saying:

"Some quietly listen to those who speak against the Lord's servants, against his anointed, against the plurality of wives, and against almost every other principle that God has revealed. Such persons have half a 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."—J. of D. 5:203.

Well after these calamities were beginning to be felt, President Joseph F. Smith again sounded the warning by saying:

"If the time or condition should ever come to pass that a man, possessing human weaknesses, shall lead the Church, woe be to the Church, for it will then become like the churches of the World, man-made and man-led, and have no power of God or of life eternal and salvation connected with it, only the wisdom, the judgment and intelligence of man. I pity the world because this is their condition."—G. Doctrine, pp. 9, 7th Ed.

But, says one, "If all these calamities are to take place, won't the Priesthood be taken from the earth, and the purposes of God thwarted? Yes, this would happen if the true Saints did not stand in the gap and keep alive the fulness of the gospel until the Lord comes. Of this peculiar group of Latter-day Saints much has been spoken. President Young referred to them when he said:

"The Lord Almighty will not suffer his Priesthood to be again driven from the earth even should He permit the wicked to kill and destroy this people. . . . God will preserve a portion of this people, of the meek and the humble, to bear off the Kingdom to the inhabitants of the earth, and will defend his Priesthood, for it is the last time, the last gathering time." — Contributor, 10:362.

Again he said:

"Out of this Church will grow the Kingdom that Daniel saw. This is the very people that Daniel saw would continue to grow and spread and prosper; and if we are not faithful others will take our places; for this is the Church and people that will possess the Kingdom forever and ever. Shall we do this in our present condition as a people? No, for we must be pure and holy, and be prepared for the presence of the Savior and God, in order to possess the Kingdom.—J. of D., 8:141-4.

President Kimball pointed to this group when he said:

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

Apostle Orson Pratt noted the same condition when he prophesied the following:

"There must be a reformation, there will be a reformation among this people for God will not cast off this Kingdom or this people, but he will plead with the strong ones of Zion, He will plead with his people, He will plead with those in high places, He will plead with the Priesthood of this Church, until Zion shall become clean before him.

"I do not know but that it would be an utter impossibility to commence and carry out some principles pertaining to Zion right in the midst of this people. They have strayed so far that to get a people who would conform to heavenly laws it may be needful to lead some from the MIDST OF THIS PEOPLE and commence anew somewhere in the region round about in

these mountains."—J. of D., 15:357-361.

President Daniel H. Wells saw the same condition and sounded this timely warning:

"Many will doubtless make shipwreck of their faith and will be led away by the allurements of sin into by and forbidden paths; yet the kingdom will not be taken from this people and given to another. **BUT A PEOPLE WILL COME FORTH FROM AMONG US, WHO WILL BE ZEALOUS OF GOOD WORKS, WILLING TO DO THE BIDDING OF THE LORD, WHO WILL BE TAUGHT IN HIS WAYS, AND WHO WILL WALK IN HIS PATHS.**"—D. News, Nov. 6, 1875.

And again:

"And if we as a people do not hold ourselves on the altar ready to be used with our means and all that God has bestowed upon us, according to the Master's bidding, for the upbuilding of His kingdom upon the earth, He will pass on and get somebody else; because He will get a people that will do it. I do not mean to say that He will pass on and leave this people; **NO, THERE WILL COME UP FROM THE MIDST OF THIS PEOPLE THAT PEOPLE THAT HAS BEEN TALKED SO MUCH ABOUT.**"—D. News, Dec. 9, 1882.

According to President Wells this thing was no secret and was being openly talked about and placed before the people. This is evident from an editorial printed in the Millennial Star in 1880. This article states:

"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 a 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."—Mill. Star, 42:584.

President Joseph F. Smith felt impressed to sound a like warning. Said he:

"Do we expect or hope that all the people that are now numbered among the Latter-day Saints will be true and faithful to the end? No, we may justly fear that many will fall by the way. But there will be a sufficient number of this people, and of their children, and children's children, and of the honest in heart who are at present in darkness but who will yet come to a knowledge of the truth, who will be sufficiently faithful to the covenants that they make with God, that the Kingdom will never fall or be left to another people."—D. News, July 7, 1883.

Apostle Orson F. Whitney agreed with this condition in offering the following warning:

"Many of this people are perhaps preparing themselves, by following after the world in its mad race for wealth and pleasure, to go down with Babylon when she crumbles and falls; **BUT I KNOW THERE IS A PEOPLE, IN THE HEART'S CORE OF THIS PEOPLE, THAT WILL ARISE IN THEIR MAJESTY IN A DAY THAT IS NEAR AT HAND, AND PUSH SPIRITUAL THINGS TO THE FRONT; A PEO-**

PLE WHO WILL STAND UP FOR GOD, FEARING NOT MAN NOR WHAT MAN CAN DO, BUT BELIEVING AS THE PROPHET JOSEPH SAYS, THAT ALL THINGS WE SUFFER ARE FOR OUR BEST GOOD, AND THAT GOD WILL STAND BY US FOREVER AND EVER."—D. News, Aug. 11, 1889.

With these reflections in mind, we feel impressed to sustain President Woodruff in uttering his prophecy and appeal in regard to this group of Latter-day Saints, concerning which, so much has been said and predicted. And pray with him that although, for a season, the doors of the temples are closed to the faithful Saints, and many of them are being sorely oppressed because of their religion, that the Lord will hear their petitions and soon send the one mighty and strong to set His house in order. We take comfort and strength in the following promise:

"Let the weak knees quake, and the false hearts flutter and tremble; let those of little faith ignore and forsake, if they choose, the holy principles of eternal life committed to their care. Let the winds howl and the waves dash, and the storms burst forth in all their fury! There are those remaining whom God hath reserved for perilous times, whose knees have never bowed to Baal, whose hands have never faltered, whose hearts have never trembled; these shall stand steadfast, firm-rooted as the rock upon which their hopes are built, and though the floods come and the rains descend and the winds blow and beat upon their house, it shall not fall."—Mill Star, 44:312-14.

FALSE AND DELUSIVE SPIRITS

(A Deseret News Editorial, Willard Richards, Editor, February 21, 1852)

Responding to many requests, especially from new subscribers to TRUTH, we are reproducing the article on "False and Delusive Spirits".

Perhaps there has never been a time in earth when the facts expressed in this article were so outstandingly true as the present. The article is filled with truth and admonition and speaks for itself, and we cheerfully pass it on to our many readers.—Editors.

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

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

That was what made division in heaven and war followed; Lucifer, with one-third of the spirits of heaven, which he drew around him by his sophistry and false philanthropy, declared war against Jesus and the two-thirds that rallied round his standard to maintain the truth; and they fought until Lucifer and his followers were overcome, and cast out of heaven, even

unto the earth, and were cursed with this curse, even that they should not receive unto themselves bodies on the earth, like the two-thirds who maintained their integrity, and fought by the side of Jesus.

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

There are multitudes of just such benevolent souls on the earth at the present day. Men may lie, steal, swear, get drunk, then murder and shed innocent blood, for which there is no forgiveness in this world nor the world to come, and for which as good a man as King David, "a man after God's own heart", was thrust down to hell, and there will remain till he has paid the uttermost farthing; and yet there are men in abundance on the earth who are possessed of the same holy benevolence with their **father Lucifer**, who will pray over them, exhort them to repentance, petition the Governor to pardon them and do all in their power to save them, from punishment decreed by the laws of heaven; they are so sympathtic, have so much kindhearted feeling, so full of Christian benevolence, disinterested benevolence, they would save the rascals from punishment if possible; they can't bear to have their poor fellow creatures suffer so much, it is too bad. Such conduct is the disinterested benevolence of which the world is so full, and boasts so much.

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

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

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

False spirits are more subtle, and more contagious than the smallpox; their number and diversity of operations cannot be counted by man; and the first moment the Saints leave the path of duty, that moment they are subject to the influence of evil, false spirits, which once having taken possession of the soul, are difficult if not impossible to be removed, by the person so receiving them, without assist-

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

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

For instance, a person for some real or supposed injury or neglect from a friend, wishes to retailiate, to be revenged, and of course opens the way, **and invites the spirit of jealousy to take possession;** and the moment jealousy enters the breast, **there is a perfect hell of happiness.** No scheme that hell itself can devise to torment, perplex, harass, disturb, vex or mar the peace of friend, wife or husband is left untouched or unmoved; and by that time the breast of the harborer is opened to all the evil spirits of Pandemonium—all have free access and oh, what a world of glory dwells there!

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

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

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

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

name of Jesus to depart, **peace will instantly be restored to their souls.**

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

Carry out this principle and what will be the result? Every Saint will live by his creed, and "mind his own business". Every dear wife will look with a zealous eye towards the happiness and welfare of her dear husband, and if she is tempted to think he is doing wrong, she will say, Get thee behind me, Satan, that is none of my business, I will do right, that is enough for me, and I shall have peace in my soul. And so continue to do, till he has done so wrong that forbearance is no longer a virtue, then give him a divorce and do better if you can; but while you live with him, live in peace, and keep jealousy out of doors; if you don't you will always have hell within, and devils enough to carry it on. The moment you are jealous that your husband is wrong, that moment you are miserable, that misery is proof positive that you yourself are wrong for it destroys your peace.

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

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

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

If here is one solitary case, such as we have supposed, among the Saints, we would venture a prescription. What,

are you a docor? We make no such pretensions, but men may say that we are. Let the husband who wants a quarrel with his wife go to some deep, remote canyon, where no human voice was ever heard or foot trod, there strip and fight till you are tired of it, then come home and behave yourself.

Let the wife who wants to pick a quarrel with her husband, retire to some dark room or cellar, which contains nothing but bare walls, and total darkness, and there fight till you are tired of fighting, then return to your family and behave yourself; and when husband and wife have got through with their fights, they will each be willing to acknowledge that they had had as many devils in them as Mary Magdalene, or they would not have been such fools as to fight themselves at such fearful odds; and if they don't, we'll make another gratis prescription. —Mill. Star, 14:277.

INTEGRITY

Integrity to the work of God, as restored to the earth through the Prophet Joseph Smith in this last dispensation, is absolutely necessary to constitute a man or woman a true and faithful Latter-day Saint. We may justly say that without it, it would be impossible to please God, or to serve him acceptably, or ever to become worthy of his unqualified favor and approbation.

The question as to how far we, being members, bring upon ourselves the condemnation of Him who is the Author of this great Latter-day Work, by professing belief and faith therein without integrity, is a serious question. Nor will a non-profession of belief or faith in that system of salvation which God has instituted, by those whose opportunities have been such as to become acquainted with the same, excuse or justify them; for this will be the condemnation of such, "that light has come into the world", but they reject it, perhaps for the reason that their deeds are evil, and need to be repented of, and they love darkness rather than light. Such individuals will find that there will be no excuse for them when they are brought to the bar of the Rightous Judge. "Therefore to him that knoweth to do good, and doeth not, to him it is sin." (James IV: 17).

There is a difference between faith and integrity. Faith admits of degrees of comparison; for instance—"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." (Matt. 17:20).

Faith is the first principle of action which bringeth knowledge through the gift of the Holy Ghost, and as faith leads to an acquirement of knowledge through obedience, diligence, and the blessings of the Holy Spirit, so knowledge increases faith; but integrity comprehends a fulness of faith and confidence in the system espoused, in the principles embraced, and in the promises made by the "Father of light with whom there is no variableness, neither shadow of turning", and transforms the creature into the similitude of the Creator; for whosoever possesses integrity of mind and soul towards him and his revealed purposes, will not only be like the Father, without "variableness or shadow of turning", but like him, pure, holy, and uncorruptible.

Integrity implies honest conviction, moral purity of faith, and unshaken confidence in the principles, doctrines, and laws of the Gospel, in the promises of God to man, and the proclamations, prophecies, predictions and counsels of his inspired servants, and they are worth these or they are worth nothing.

All will admit that the system of salvation as revealed through Joseph

Smith, the Prophet of the nineteenth century, or that any other system, must be true, or false, as to its claims to Divine origin. We testify that the Gospel has been restored in its fulness; that Joseph Smith was raised up by the power of God to be the instrument of this glorious restoration, and that he was therefore and is a true Prophet, and an Apostle of the Lord Jesus Christ; and that Brigham Young is his rightful successor, by virtue of the authority of the Holy Priesthood, and by the sanction and approbation of God; therefore we aver that whatever confidence, faith, or reliance is placed in this cause, is well placed, and by integrity and the light of the Holy Spirit its votaries may wisely, and assuredly will place their whole confidence and their whole faith in God the Father of all, and live by every word that proceedeth from his mouth.

The race is not always to the swift, nor the battle to the strong; but he that hath received the light, been cleansed from sin, obtained the promise, and endureth to the end, shall be saved, whether he runs swiftly or slowly, or is weak or strong. Then let integrity, that is, wholeness of soul, of faith, of confidence, and of love in God and in his work acutate our lives, direct our energies, and circumscribe our labors, for, as it has been written, "The moral grandeur of independent integrity, is the sublimest thing in nature, before which the pomp of magnificence and the splendor of conquest are odious as well as perishable." This saying whether in reference to the government of God or of man, of mind or matter, of men or things, is equally true. * * *.

In cannot be otherwise, it must be that the truth will win, and consequently that those who love the truth will eventually triumph. Nothing but truth can endure through trial, can pass unscathed all ordeals, can stand all tests, and the Lord will have a tried people. Why? Not only that they may be the best people, but that it may be manifest and undeniable that they are the best people, and thus indubitably worthy of all confidence, all honor, all reward. Those who cleave to the truth will be sanctified and saved thereby, will partake of the nature, the purity, the power, the invincibility of the truth.

Integrity is the most precious of all qualities, yet in the world it is the most rare. Integrity is capable of making the Saints the wonder of the world, because it is a quality of such exceeding rarity. Integrity is the salt of the earth, the saving principle, the only thing worthy of absolute trust and confidence, the very thing the nations lack. It is better than learning, better than riches, better than talent, better than genius. Integrity will save and exalt men and women in the presence of God and all good men and women, to do which learning does not know how, riches too poor, talent is incompetent, and even genius itself is impotent.

If the Saints maintain their integrity in the Gospel and lose not their faith in God their Father in heaven, the Gospel will prove to them the power of God unto salvation, and he will bear them off more than conquerors through Jesus Christ. Why more than conquerors? Because although a conqueror gains much, he also loses much. No one loses more, nor is more hardly used, than a conqueror, the defeated alone excepted. The Duke of Wellington is reported to have said that he knew nothing more dreadful than a victory, excepting a defeat.

In the present horrible war, France suffers tremendously, but "Germany bleeds at every pore" also, and suffers only less than France. With the Saints it is not so. They suffer no real loss from any of the attacks of their enemies. What the Saints do lose thereby, it is good for them to lose—they are

better off without than with it. The more severely they are tried, the better chance for manifesting their integrity, so that no one can doubt it, for they prove their faithfulness in the eyes of God, angels, and men, they lose dross and learn obedience by the things which they suffer, and they work out their salvation and exaltation in the kingdom of God. Securing that, they possess all things desirable, they become heirs of God and joint-heirs with Jesus Christ, as the Apostle says, "All are yours, and ye are Christ's, and Christ is God's."—Millennial Star, Vol. 33, pp. 2-3; Vol. 36, p. 808.

CREED

I have formed, through conflict and through tears,
A creed that is unique but is my own.
And chanting of the priests down through the years
Can change no syllable or shade or tone
Of this, my heart's belief and testament.
This sturdy tree of faith has grown the way
The fragile sapling of my thought was bent
On some long gone and quite forgotten day.
And men will call me dreamer when I speak
Of love and peace and lasting brotherhood,
Just as they scoff at all who dare to seek
And find and hold the beautiful and good.
But I have found what men are searching for
And will not find, for they have locked the door.

—Lois T. Henderson.

TWO WAYS TO WEEP

In two different ways
Have our tears been shed;
One way for the living,
One way for the dead.

The turbulent tears
That our eyes would start,
And the quieter ones
We have wept in our heart.

—Virginia Fleming.

THE CARNAL EYE

A moment's respite from the cares of day
And utterness of bliss is born.
The world of shadows quickly dies away
Like shades at morn.

And if the carnal eye could only sense
And judge intemperate desire,
It would not set (for any recompense)
Its house on fire.

—George Scheffel.

ATTORNEY FOR HUMANITY

Who pleads the cause of scarred humanity
By tyrants trampled into dust will find
His efforts minimized as vanity,
His counsel desecrated or declined.
The voices echoing futility
Shall mock him with their mouthings of despair,
While prophets of a false humility
Will whisper caution, urging laissez-faire.
His foes will then denounce as heresy
His stand against injustices and greed,
Or fasely make him out a Pharisee
To nullify his every word and deed.
Yet one whose love for humankind is great
Will plead their cause however harsh his fate.

—Raymond M. McCarty.

DO NOT SMILE

Oh, do not smile, I beg:
Play not so brave a part,
For well I know that tears
Are falling in your heart.

Stand not so tall and straight
Against a broken trust,
For well I know your faith
Lies prostrate in the dust.

So, do not smile, I pray,
But weep as others do,
And let your armor fall
That I may comfort you.

—Myra Perrings.

GRAND HOTEL

Gorgeous red hibiscus that has no smell,
Bright electric fires, devoid of heat,
Eager service, synthetic smiles,
Ankle deep carpets, muted strings,
Silver service, these are the things
That spell "Grand Hotel",
And yet!
Financial nightmares, worthless lives
Exchange-haunted men, faithless wives,
Querulous age, sex crazed youth,
The Midus touch still keeps to plan
Everything golden but cursed to man.

—J. V. Jones.

MARTHA HANDS—MARY HEART

My Martha hands are always heavy cumbered
About much serving, and my Martha mind
Is troubled that the daylight hours are numbered
Too few for all the tasks assigned.

But when my shining house smiles approbation
And evening comes, I choose the better part;
My Mary soul joins stars in adoration
And God's own glory fills my Mary heart.

—Alice M. Burnett.

TRUTH

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

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Priesthood From Adam to Joseph

In calling the attention of our readers to those important personages, who have received the Priesthood, we cannot do justice to the subject without tracing it from the beginning, and showing the power which the Priesthood has bestowed upon all who have been endowed with it.

What is a Prophet of God, a Seer, a Revelator? or who are such men as Noah, Moses, Abraham, Christ, the first Apostles, Joseph Smith and the Apostles and Prophets of this last dispensation? What is their relative position to God our Father in heaven, and what is due to them from the different generations of men to whom they have been sent? These are questions which have always been of great importance to mankind, and to no portion of them more so than to the present generation. We do not profess the ability to answer these questions in full. To do so would require a complete knowledge of the plan of salvation in all its operations, from the time it was decided upon in the councils of heaven down to the winding up scene of the last days. This knowledge man has attained to only in a very limited degree.

The terms, Prophet, Seer and Revelator convey such vague and indefinite ideas to the minds of some, that we will endeavor to reflect a little light upon the subject, that the Saints may the better appreciate their own position, and that of those who are over them in the Priesthood. Then they can more plainly see the necessity of walking carefully in the path marked out for them as the only way of eternal life.

Some Prophets have been sent to urge the people to repentance, and declare the judgments or blessings which the Almighty has had in store for them and to foretell future events as the Spirit of revelation has shown them to the vision of their minds. Others have been sent, not only to warn and prophesy, but endowed with all 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."

power necessary to bring to pass the events which they predicted.

From the very limited account of the Priesthood contained in the Bible, we do not learn that there was ever a time when there was not a man upon the earth who held the keys of revelation and phophecy, from Adam down to the last of the early Apostles of Jesus Christ. Such men have performed important parts in the great plan of redemption, and have held the keys of eternal life to the generations of men in which they lived, and will continue forever to hold the important positions which they occupied, with a continual increase of power throughout eternity, unless the right to do so was forfeited by some act of disobedience while they were on the earth.

All men who have been, are now, or in time to come will be, endowed with the powers of the holy Priesthood, have received it, or will receive it, in succession from their predecessors, and the works of one and all are necessary for each other's perfection. Were the minds of men unveiled, so that the powerful influnces which those holding the Priesthood exert upon the destinies of the world could be clearly seen, the necessity of keeping their counsels, and working righteousness, would be forced upon the understandings of men, instead of their being left, as is now the case, to act upon their free agency to choose simply between right and wrong.

Priesthood is unlimited, being "without beginning of days or end of years." It includes all the great truths and principles of the Godhead. It circumscribes all the powers of the universe. Every principle which tends to exaltation, increase, and dominion belongs to it. It involves the principle on which all matter is organized throughout the dominions of the Almighty, and on which creations will continue to exist and increase forever.

When the Melchisedek Priesthood is bestowed upon a man, it endows him with the power to learn practically those things which exalt the Gods, and which will fit him for their society. The greatest blessing pertaining to this Priesthood is the power of perpetuating eternal lives, and of an infinite increase in all the vast variety of organizations which are spread out in the created worlds around us. And thus, those who have received this power of progression have continued to succeed each other in one eternal round of increase, exaltation and dominion.

The most perfect obedience to those who are before them, is rendered by all who receive these exalted blessings. When a new world is ushered into existence, teeming with its millions of animated beings, all the Gods rejoice in the addition to their glory, for the bonds of the Eternal Priesthood so perfectly blend their interests together, that selfishness is unknown, and perfect harmony reigns in all the vast accumulations of worlds. The path which leads to these exalted conditions is the one that Apostles and Prophets of former days walked in, and this Priesthood, which circumscribes all things, is the same that was bestowed upon them, and with which Joseph, Brigham, and all the other Apostles and Prophets of this our day are endowed.

This great chain, or succession of Priesthood, has been extended from the celestial worlds down to man in his low estate, that he may also be exalted in like manner as those who have gone before him. The ordinances of the Priesthood have been taught to men in various periods of time, and have been as variously esteemed, profited by, or rejected. Some have perverted them and gone down to perdition, while others, through obedience, have received the keys of the resurrection, and entered into their glory.

The labors of those who are diligent in the callings of the Priesthood, continually increase, that their powers may develop by being properly exercised. Men will inherit the fruits of their labors, whether they be good or evil; therefore the wicked will be the authors of their own calamities, and the works of the righteous will be their greatest reward.

We will now show how this eternal Priesthood was handed down from the celestial kingdom to the inhabitants of this terrestrial world. The Mosaic account of the creation states that, after the earth had been prepared, "there was not a man to till the ground." This was not the only, nor perhaps the greatest, deficiency.

There was no one to commence and carry out the order of the higher spheres. There was no one to partake of mortality, and propagate the race of the Gods in a descending scale, that their spiritual children might become beings of tabernacle, and receive all knowledge in a school of experience. It is evident that for this great purpose Adam and Eve were placed upon the earth, from the fact, that the first and most prominent command given them was to increase and multiply.

After Adam and Eve had partaken of the seeds of mortality, it appears from the Scriptures that the Gods held a council on the subject. We read in Gen. iii, 22—"And the Lord God said, Behold, the man has become as one of us, to know good and evil."

From this we learn that Adam was not only in form like unto the Gods, as previously stated, but that this knowledge of good and evil was that which would exalt him among the Gods; and then that his resemblance to the Gods might be complete, the Lord God bestowed the right to exercise full power and dominion over the earth, and all its creations.

"And God 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." —Gen. i, 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. While there is nothing to refute, the whole tenor of revelation substantiates, the supposition, that 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 fulfil 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 now observed how Adam the first man became a God, we inquire why may not millions of his children receive the same Godlike knowledge and power? The Apostles, Prophets, and Seers, who have lived on the earth since the days of Adam, have been a succession of intelligences, who by doing the will of the Father receive of His glory, and become the heirs of His increasing dominions.

God saw that among His numerous posterity of spirits there were some more noble than others, and therefor capable of assuming greater responsibilities, and performing more important parts in the great work of redemption.

These He foreordained and set apart to the work designed for them, and at the time appointed they appeared on the earth through the lineage of the Priesthood. Having been ordained in the Spirit, and being heirs according to the flesh, they came forth prepared to enter upon the work designed, inherit the fruits thereof, and partake of the same glory and exaltation as the Father. 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 family. Therefore on him the Father has bestowed the keys of salvation, and the powers of the resurrection, to unlock the gates of death. On him devolved the great crowning work of redemption, and the meridian of time was appointed for the sacrifice. 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 —holy men who have faithfully performed the work assigned them in their Father's kingdom, and have received the fruits of their labors as an everlasting inheritance, and thereby become heirs of God and joint heirs with Jesus Christ. These men move and act independent of all others, in their sphere, and are responsible to none but the Lord Jesus Christ who sent them.

The Lord has seen fit, in these days, to raise the veil a little which obscures our vision a little, by revealing to us the position now occupied by some of those ancient worthies who lived on the earth previous to his coming. In a Revelation given to the Prophet Joseph, on Celestial Marriage, the Lord, speaking of Abraham, Isaac and Jacob, says,

"And because they did none other things than that which they were commanded, they have entered into their exaltations, according to the promises, and sit upon thrones; and are not Angels, but are Gods." All who live on the earth, and faithfully work righteousness, as did those ancient fathers, will receive like blessings of power and dominion, for God is no respecter of persons, but judges all men righteously according to their works. Thus we have a succession of Gods from Adam down to Christ and his Apostles at least. All men 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, bear rule and dominion over their own posterity and have power to redeem, purify, and exalt them, also, to like power and glory.

What was the position of the former-day Apostles and Prophets, when they were on the earth?

This question was one of great importance to those to whom they were sent, and is so to us inasmuch as the past and the present are connected.

Their position then was the same as that of the Apostles and Prophets of this day. These men have held, and still hold, the keys of salvation and restitution to the men of their day and generation, and it is only through their administrations that the Priesthood has been again restored to the earth, and that man can now attain to eternal life. Righteous men have been sent to teach, guide, and govern mankind, according to the laws of this Priesthood, and all who will not follow their counsels must suffer the consequences of their disobedience.

The Lord commanded Noah to preach righteousness to the antediluvians, and the event proved that obedience to his counsels was the only way of salvation to them, for they were destroyed in the flesh, and their spirits were cast into prison until the day of their visitation. The Lord called Moses to be His agent in delivering Israel from bondage, and to teach them His laws and ordinances in the wilderness, and the way to obtain salvation daily, in all their journeyings, and prepare to enjoy its blessings in their next estate. The Lord honored His servant then, as He always will, for He would condescend to talk with none of all that mighty host except Moses. When the people would not listen to his counsels the Lord, in His displeasure, chastened them with afflictions until they repented and rendered obedience.

The position of Noah and Moses in their day, is, essentially, that of every Prophet and Revelator who has lived, or will live, on the earth. To reject their counsels is to reject the only way of salvation. Without such men to teach the laws and ordinances of eternal life, no man can attain to a celestial glory. The Jews and Gentiles, in the days of Jesus and the Apostles, by rejecting them, completely shut up the way of salvation to themselves and their children for many generations, not to be open again until they have paid in prison the penalty of their transgressions. * * *

Having shown to a limited extent the authority and power which the Priesthood gave to those who held it, from Adam down to Jesus Christ and his first Apostles, it now remains for us to connect the past with the present, and to show how and when the Prophet Joseph Smith received authority to reorganize the kingdom of God on the earth, and to appoint others to act in his stead after he was slain.

When the inhabitants of the earth had put Jesus to death, and persecuted and slain those who believed in his testimony, they entirely rejected the spirit of revelation, which is the channel of communication between man and the heavens. For this reason their generations have been left to wander for ages in darkness, until a seed should be raised up in the midst of the earth, who would be fit subjects to receive the Priesthood, and again gather the righteous together and prepare them to inherit the earth when the generations of the wicked are cut off.

Many noble spirits have been reserved to come forth in the time when the Lord should do His last, His great work in the days of restitution. From among these, Joseph Smith was chosen to reopen the channel of communication with the heavens through revelation, and to stand at the head of the dispensation of the last days. This dispensation will complete the work of, and circumscribe, all others, that in it all things may be united in one. In view of the subject, every thing pertaining to the Prophet Joseph is of the deepest interest to this generation, and the importance of his position assumes a magnitude not even conceived of by a large portion of the Saints.

Some may ask, "Why did the Lord choose Joseph Smith, an illiterate youth, to be His agent in so great a work. We answer, **Because in his viens flowed the pure blood of the Priesthood, which had descended in a direct line through many generations, from fathers who never forfeited their right to its powers and blessings for themselves and their posterity. For this reason he was the best man that could be found on the earth, to fulfill this important mission. Like others who had performed similar missions before him, he was raised in comparative indigence, and had to toil for his**

bread. His mind was gradually prepared, by visions and ministrations of angels, for the work which was before him.

In due time the keys of the Aaronic and Melchisedek Priesthoods were conferred upon him by those who had held them last on the earth. This was their privilege according to the order of succession in the Priesthood. Brother Joseph Smith and Oliver Cowdery were ordained to the Aaronic Priesthood on the 15th of May, 1829, under the following circumstances, as related by Brother Joseph in his history, Supplement to Star, Vol. 14, page 15. He says, "We on a certain day went into the woods to pray, and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hand upon us, he ordained us, saying unto us, 'Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins.' He said this Aaronic Priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter.

"The messenger who visited us on this occasion, and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the Priesthood of Melchisedek, which Priesthood he said should in due time be conferred on us."

The particular circumstances under which Brother Joseph was ordained to the Priesthood of Melchisedek, have not yet been published to the world; but in a revelation given to him in September, 1830, the Lord says:

"And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be Apostles and especial witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the Gospel for the last times."

As Brother Joseph freely received from Peter, James, and John, he freely bestowed the keys of this ministry, upon those who were worthy to succeed him, that they might carry out and perfect the plans which he had received.

We have now shown the principle of continual succession in the Priesthood, how the former part of the Gospel dispensation is connected with the present, and how the present system will continue in all future time. **There will be no other foundation laid for the salvation of the children of men, than that which is laid through Joseph Smith.**

In the language of Brother Brigham:

"No man or woman should be deprived of going into the presence of the Father and the Son, and enjoying an exaltation, if they would walk in the path he had pointed out." Thus we see that all the bright hopes of eternal life now entertained by the Saints have been derived from the revelations given through the Prophet Joseph, and that he forms one of the principle links in the great chain of our salvation.

Joseph Smith is to this generation what Noah was to the antediluvians, or Moses to the children of Israel. He is the only channel through which mankind can receive temporal and spiritual, present and future salvation. The Lord will forever recognize him as standing at the head of this dispensa-

tion, and all who reject the principles revealed through him will continue in darkness and go down to death. His mission is important, and having faithfully performed it, the fruits of his labors will forever increase, and he will inherit them.

Although Brother Joseph has sealed his testimony with his blood, and passed behind the veil, he still labors, in connection with those who act in his stead on the earth, and those just men made perfect who have preceded him, to bring about the great events of these latter days. He will receive his exaltation like unto Abraham, Isaac, and Jacob, sit in the councils of the Gods, and have power with his fellow-laborers to complete the great work of redemption. **THOSE WHO RECEIVE HIS TESTIMONY WILL FOLLOW HIM IN THE INHERITANCE OF ETERNAL LIVES. HE AND HIS BRETHREN WILL YET SIT IN JUDGMENT ON THOSE WHO HAVE REJECTED THEIR COUNSELS, DESPISED THEIR AUTHORITY, PERSECUTED THE SAINTS, AND SHED THE BLOOD OF THE RIGHTEOUS.**

When the Elders go forth among the nations to preach the Gospel, the Spirit constrains them to testify to the divine mission of Joseph.

Without this testimony they find that their preaching is void. Why is it so? Because this is the determining point, the test by which all men in this generation are to be tried. If they will receive Joseph Smith, they will receive the Lord Jesus who sent him; if they reject him and his teachings, they reject the Gospel of salvation and all its blessings.

The primitive Apostles were not required to testify to the Jews of Moses and the Prophets, because they already believed in them, but they were required to declare that that same Jesus whom the Jews had crucified was the Messiah—the Son of God, and that he had risen from the dead, and ascended to the right hand of the Father.

It appears to have been quite as difficult to establish that part immediately after it occurred as it is now to establish this—that Joseph Smith was sent of God, that he was slain for the testimony of Jesus, and that, having endured all things even unto death, as did his elder Brother, he has, also, like him, overcome all things, and will be crowned in the kingdom of his Father.

A belief in the divine mission of the Prophet Joseph is just as necessary in order to attain to salvation in this day, as the simple belief in a crucified and risen Redeemer was in the days of the early Apostles.

The Christian sects of the day, in a spirit of characteristic covetousness, long for the blessings which the ancients enjoyed, and overlook similar blessings which are within their reach. They look back to the early ages of the world as the only periods of mervelous events and holy men. They almost wish that they could have lived in the good old days of Abraham, Moses, Peter, or Paul. Could they have lived then they imagine that they would have been extremely sanctified and holy. Such persons are too blind to see that the practice of the same principles will make men righteous now, as well as then, and that such principles are eternal and within their reach. The righteousness of some of these people scarcely exceeds that of the Scribes and Pharisees, for they persecute the Saints of these days for believing and practicing the same principles that exalted Abraham, and for which Stephen was stoned to death.

Christians of the present day will probably admit that adultery was a heinous crime in the days of Ancient

Israel, when the guilty were put to death. Whereas in these days they attach but little or no criminality to it, and some are seized with holy horror at the idea that men should be put to death for such an offense. A plurality of wives was quite right, as they view it, in the days of Abraham, Isaac, and good old David, but is now declared to be quite "intolerable, infamous, and degrading", when at least one-half of the world are reeking in licentiousness and prostitution. FUTURE GENERATIONS WILL WONDER WHY THIS REREEMING PRINCIPLE IS NOW REJECTED.

As with principles and practices, so it is with men and sacred records. The Christian world admit that the divine mission of former-day Prophets and Apostles, but when Joseph Smith came on a similar mission, he was rejected and slain. The Bible, notwithstanding its many grammatical errors and apparent inconsistencies, the latter arising from the vague and absurd interpolations of men, is reverenced and believed in, as the truth it contains ever should be; but when the Book of Mormon is presented, testifying of the same Jesus, and setting forth the same high and holy principles in a still more simple and perfect manner, it is denounced as a fable, an imposition, and the man who brought it forth is stigmatized as a money digger and fanatic.

Not only the Bible, but the Book of Mormon, and every other book which teaches the same principles, is good for instruction in the doctrines of salvation. **The record of the life and writings of the Prophet Joseph, not only in the theory of salvation, but in the practical application of that theory to the present condition and wants of mankind, is not equalled by any inspired record yet made konwn to the world.**

We do not expect those who have not obeyed the Gospel and received the gift of the Holy Ghost, to believe what we say on this subject, for the most implicit faith in Joseph Smith as an inspired Apostle and Prophet, is necessary before his teachings can be believed as sacred. **We wish to impress forcibly upon the minds of the Saints, the importance of the mission of Brother Joseph, and the position which he occupies to them, and also the worth of that invaluable record of his life and sufferings, which is now being published to the world, entitled History of Joseph Smith.**

But few of the Saints appreciate the great blessings which they now enjoy. This is also a day of great events, when righteous men speak and write as they are moved upon by the Holy Ghost. The doctrines and ordinances that will save men, if believed and practiced, are now continually handed out to man in a way best suited to their circumstances and wants. Present and future salvation is what the honest in heart desire and therefore it is the Apostles, Prophets, and sacred Records of the present day which more immediately concern them. * * *

—Millennial Star, Vol. 17, pp. 193-6, 209-12, F. D. Richards, Editor.

LEST WE FORGET

An Epidemic of Disease—Joseph Heals the Multitude—Brigham and Heber Start on Their Mission to England—Sickness by the Way—Heber Poisoned—His Life Saved by Brigham Young.

Chapter XXXVII
LIFE OF HEBER C. KIMBALL
Pages 272-280

Twelve months had elapsed since the word of the Lord came for the Apostles to depart and "go over the great waters" to promulgate the Gospel. They had fulfilled the revelation in so far

as to take leave of the Saints in Far West, at the time and place appointed, but the toils and trials incident to settling their new home had unavoidably delayed their departure from America.

One of these trials was an epidemic which swept over Nauvoo and the neighboring towns, prostrating many of the inhabitants with sickness; partly due, no doubt, to the moist, malarial nature of the soil in and around the lower portions of the new settlement, but greatly enhanced by the physical weakness of the Saints, resulting from their recent privations and sufferings in Missouri. So general and widespread was the sickness that scarcely a family in Nauvoo or the vicinity entirely escaped the scourge.

But this unhappy condition of affairs—rendered doubly disheartening from following so closely upon the Missouri troubles—was not without its recompense. It was the occasion of a marvelous and miraculous display of divine power in behalf of the Lord's afflicted people. Heber thus describes the event:

"July 22nd, the Prophet Joseph arose from his bed of sickness, when the power of God rested upon him, and he went forth administering to the sick. He commenced with the sick in his own house, then visited those who were camping in tents in his own dooryard, commanding the sick in the name of the Lord Jesus Christ to arise from their beds and be whole; when they were healed according to his words. He then went from house to house, and from tent to tent, upon the bank of the river, healing the sick by the power of Israel's God, as he went among them. He did not miss a single house, wagon or tent, and continued this work up to 'the upper stone house', where he crossed the river in a boat, accompanied by Parley P. Pratt, Orson Pratt, John E. Page, John Taylor and myself, and landed at Montrose. He then walked into the cabin of Brother Brigham Young, who was lying very sick, and commanded him in the name of the Lord Jesus Christ to arise and be made whole. He arose, healed of his sickness, and then accompanied Joseph and his brethren of the Twelve, and went into the house of Brother Elijah Fordham, who was insensible, and considered by his family and friends to be in the hands of death. Joseph stepped to his bedside, looked him in the eye for a minute without speaking, then took him by the hand and commanded him in the name of Jesus Christ to arise from his bed and walk. Brother Fordham immediately leaped out of his bed, threw off all his poultices and bandages, dressed himself, called for a bowl of bread and milk, which he ate, and then followed us into the street. We then went into the house of Joseph B. Noble, who was also very sick, and he was healed in the same manner.

"Joseph spoke with the voice and power of God.

"When he had healed all the sick by the power given unto him he went down to the ferry boat, when a stranger rode up almost breathless, and said that he had heard that Joseph Smith was raising the dead, and healing all of the sick and his wife begged him to ride up and get Mr. Smith to go down and heal her twin children, about three months old. Joseph replied, 'I cannot go, but will send some one.' In a few minutes he said to Elder Woodruff, 'You go and heal those children, and take this pocket handkerchief, and when you administer to them, wipe their faces with it, and they shall recover.' Brother Woodruff did as he was commanded, and the children were healed.

"The mob spirits, when they saw men whom they thought were dying, arise from their beds, and pray for others, stood paralyzed with fear; yet

those same men would have killed Joseph and his brethren if they had had an opportunity. Joseph recrossed the river to his own home and I returned to mine, rejoicing in the mercies and goodness of God. This was a day never to be forgotten by the Saints; nor by the wicked; for they saw the power of God manifest in the flesh."

"August 4th, being Sunday, the Saints met to partake of the sacrament, and received an exhortation from the Prophet Joseph, impressing upon them the necessity of being righteous and clean of heart before the Lord. He also commanded the Twelve to go forth without purse or scrip, according to the revelations of Jesus Christ.

"During the night of August 23rd, my son, David Patten, was born in Commerce, in the log cabin I had put up at the end of the Bozier house. We had a heavy thunderstorm that night, but the hand of the Lord was over us. As soon as my wife was able I moved my family into the new log house that I had built."

September came, and the Apostles prepared to take leave of their families and friends and depart on their mission to Europe. Again the evil one laid his plans to circumvent them. As he once afflicted righteous Job, striving to overthrow his trust in God, he now sought by similar means to undermine the faith and integrity of these latter-day servants of the Lord. But his efforts were unavailing; he had the same class of spirits to contend with as in the days of old; men who could say with the patient man of Uz, though bowed in sorrow and humiliation: "I know that my Redeemer liveth", and "though He slay me, yet will I trust in Him."

"September 14th", says Heber, "President Brigham Young left his home at Montrose to start on the mission to England. He was so sick that he was unable to go to the Mississippi, a distance of thirty rods, without assistance. After he had crossed the river he rode behind Israel Barlow on his horse to my house, where he continued sick until the 18th. He left his wife sick with a babe only three weeks old, and all his other children were sick and unable to wait upon each other. Not one soul of them was able to go to the well for a pail of water, and they were without a second suit to their backs, for the mob in Missouri had taken nearly all he had. On the 17th Sister Mary Ann Young got a boy to carry her up in his wagon to my house, that she might nurse and comfort Brother Brigham to the hour of starting.

"September 18th, Charles Hubbard sent his boy with a wagon and span of horses to my house; our trunks were put into the wagon by some brethren; I went to my bed and shook hands with my wife who was then shaking with a chill, having two children lying sick by her side; I embraced her and my children, and bade them farewell. My only well child was little Heber P., and it was with difficulty he could carry a couple of quarts of water at a time, to assist in quenching their thirst.

"It was with difficulty we got into the wagon, and started down the hill about ten rods; it appeared to me as though my very inmost parts would melt within me at leaving my family in such a condition, as it were almost in the arms of death. I felt as though I could not endure it. I asked the teamster to stop, and said to Brother Brigham, 'This is pretty tough, isn't it; let's rise up and give them a cheer.' We arose, and swinging our hats three times over our heads, shouted: 'Hurrah, hurrah for Israel.' Vilate, hearing the noise, arose from her bed and came to the door. She had a smile on her face. Vilate and

Mary Ann Young cried out to us: 'Good-bye, God bless you.' We returned the compliment, and then told the driver to go ahead. After this I felt a spirit of joy and gratitude, having had the satisfaction of seeing my wife standing upon her feet, instead of leaving her in bed, knowing well that I should not see them again for two or three years.

"We were without purse or scrip, and were carried across the prairie, about fourteen miles, to a shanty near the railway, where Brother O. M. Duel lived. We were unable to carry our small trunks into the house; Sister Duel seeing our feeble condition, assisted the boy to carry them in.

"Sept. 19th, Brother Duel took us in his wagon to Lima, about twelve miles. When he left us he gave each of us a dollar. Brother Bidwell then carried us in his wagon to John A. Micksell's, near Quincy, about twenty miles. The fatique of this day's journey was too much for our feeble health; we were prostrated, and obliged to tarry a few days in Quincy.

"Sept. 25th, we left Quincy about 11 a. m., as we felt considerably better. My sorrow was great, to see so many of our brethren sick and dying, in consequence of being driven, and exposed to hunger and cold. Brother Lyman Wight took us in a one horse wagon and carried us to Brother C. C. Rich's at Burton, where we slept through the night. Brother Wight predicted many things, and left his blessings with us when he bade us farewell.

"Sept. 26th, Brother Rich carried us to Brother Wilber's; while on the road the chills came on me again, and I suffered much pain and fatigue.

"Sept. 27th, Brother Wilber took us in a buggy about twenty-five miles to the house of James Allred, in Pittsfield.

"Sept. 28th, Father Allred carried us to the place where Brother Harlow Redfield lived. There we preached to a small branch of the Church, on Sunday, 29th.

"Sept. 30th, Brother Rodgers carried Brother Brigham to Brother Decker's, and myself to Mr. Roswell Murray's; they were living within a few rods of each other, near Winchester in Scott County.

"Here we also found a few brethren in the Church, who had been smitten and robbed of their property in Missouri; who were once more in comfortable circumstances, rejoicing in the Lord.

"Oct. 1st, we were carried to Lorenzo D. Young's, a brother of Brigham Young, where we stayed and recruited our strength until the 4th, when he carried us to Jacksonville, where we stayed the night.

Oct. 5th, a sister in the Church hired a horse and buggy to carry us to Springfield, and Brother Babcock drove us there, a distance of thirty-five miles, where we were gladly received by the brethren and nursed. Brother Brigham was confined to his bed by sickness. Brother Libius T. Coon, who was practicing medicine, attended upon him. Here we found Brothers G. A. Smith, Turley, and R. Hedlock.

"I went from house to house, strengthening the brethren and teaching them the things of the kingdom. I was so far recovered that I preached on the Sabbath. They got a two horse wagon and harness, for which they paid fifty-five dollars and collected thirty-five dollars in money, for the company.

"Judge Adams, one of the judges of the Supreme Court, took me to his house; I stayed with him three nights and the most part of three days. He gave me five dollars when I left. My father-in-law, Roswell Murray, went

with us on a visit to his friends in the East.

"Oct. 11th, resumed my journey in company with Brothers Young, Turley, Smith, Hedlock and Murray. The brethren exchanged horses in Springfield, and with the assistance we received from the brethren living there, we succeeded in obtaining one horse and a two-horse wagon, in which the sisters fitted up a bed for Brother Brigham to ride on, as he was unable to sit up. We traveled eight miles with the three-horse team, and put up at the house of Father Baker.

"When we went into the house, Brother George A. Smith, while stooping down to warm him at the fire, dropped a small flask bottle, containing tonic bitters, out of his pocket, on the hearth, and broke it; at this occurrence Father Baker was very much astonished, and said, 'You're a pretty set of Apostles, to be carrying a bottle of whisky with you.' We explained to him that the bottle contained some bitters which the brethren at Springfield had prepared for George A. because of his sickness; this appeased his righteous soul, so that he consented to allow us to stay through the night.

"Oct. 12th, we pursued our journey towards Terre Haute; traveled all day; most of the brethren being very sick I walked most of the way; at night I slept in the wagon with my father-in-law and Brother Hedlock, and caught cold; the next morning I had to go until twelve o'clock before I had anything to eat, and then it was transparent pork and corn dodger. My health again began to fail; the wagon broke down twice, and the chills came on me about two in the afternoon, and held me till night; then the fever held me all night. I had the chills and fever three days, and lost my appetite. The third chill was so severe that it seemed as though I could not live till night.

"We arrived at Terre Haute about dusk on the 17th; Brother Young and I put up at Dr. Modisett's. In the evening I became very ill. The doctor said he could give me something that would do me good, that would relieve me of my distress, and I would probably get a nap; but the old man was so drunk that he did not know what he did, and he gave me a tablespoonful of morphine; his wife saw him pour it out, but dared not say a word, although she believed it would kill me. In a few minutes after I took it, I straightened up in my chair, complaining of feeling very strange, and felt as though I wanted to lie down. On my attempting to go to the bed, I reeled and fell to the floor. There was hardly a breath of life in my body. Brother Brigham rolled me over on my back, put a pillow under my head, and inquired of the doctor what he had given me, and then learned that he had given me morphine. I lay there for a long time; when I came to, Brother Brigham was attending to me with a fatherly care, and manifesting much anxiety in my behalf. I told him, 'Don't be scared, for I sha'n't die.'

"In a short time after he had got me on the bed, I commenced vomiting, and continued doing so most of the night. It was through the closest attention of Brother Young and the family that my life was preserved through the night. In the morning Brothers Smith, Turley, Hedlock and Murray came to see us. They laid their hands on me and prayed for me. When they left they wept. Father Murray felt very sorrowful; said he, 'we shall never see Heber again; he will die.' I looked up at them and said, 'Never mind, brethren, go ahead, for Brother Brigham and I will reach Kirtland before you will.' Brother Brigham gave them all the money we had except five dollars, and told them to take good

care of the team, and make all possible speed to Kirtland. They started the same day. In about an hour after they departed I arose from my bed."

ETHICS

(Contributed)

Prologue

It is all too often true that we use words of whose meaning and essence we have not the slightest enlightenment. Accepting them as matter of fact, if we were to stop and try to define them our ignorance would violently confront us, a sometimes unpleasant situation. But day after day such adjectives as "good", "beautiful" are used with such blindness that it would leave a true philosopher in a state of contempt and scorn for the human beings who are so puffed up that with the prick of a pin they would burst like a bubble. It is indeed a fact that people must know how many callories and vitamins are in their daily diet which builds up the body, and yet never even care about the import of the words that flow from their mouths, the ignorance of which tears down the mind. To think is hard; to feel is easier.

We must know the words we speak, not repeat them.

What is the good? What is beauty? What are truth, knowledge, faith, evil, and ugliness?

Try to define them in a few well chosen words, and you will see that it is impossible to do so until after weeks of thought and reasoning.

The power of speech was heaven sent and is the servant of thought. When speech is used without thought it ceases to be a power and becomes an obstacle which prevents progress.

It is therefore necessary that the ancient tongues be attentively studied in order that the history of each word be clearly understood. This is the beginning. After this all the philosophers should be read so that a wide field may be left open for thought and debate.

Then only, if the meaning and essence are clear to the mind, is it right for those words to be used.

The Good

What is the good? Is it a cause or is it caused?

According to the laws of motion there must always be moving in living things. This may involve change or it may not. The motion is forward, back, or around. In order to find the meaning of good it is necessary to delve into motion. The need for the latter mentioned is illustrated in the molecular system in which all molecules move either slowly or fast. The space allotted for their movement determines whether the substance be gas, solid, or liquid.

There must be motion in our solar system in which the moons revolve about the planets, the planets on their axes and around the sun while the sun itself moves.

Motion means life; rest means death.

Man moves either forward or back, for to stop is destruction. If his progress is forward and he is damned, he has no choice but to retreat. If, however, he moves steadily forward both in his mortal and immortal state he may hope for perfection which is a state of being, the opposite of becoming. Here, motion is not forward but around. The state of perfection is a completement or Godhood. It involves omnipotence, omniscience, and changelessness, for motion, which must always be, is only in increase the creation of other souls and earths. But since God is omnipotent and omniscient it is impossible for him to change having reached ultimateness.

Man, however, must change constantly, for better or worse.

Motion is divided into two classes, the mover and the moved, for since man is not self existant he cannot move in and of himself. So a mover (agent) and moved (patient) must be. Therefore if man is the patient what or who is the agent?

This is where we arrive at the good. Good is an agent, but so is evil. However, the one moves the patient (man) forward while the other moves him back.

Good, being the agent, is self existant and therefore a cause. When the patient is perfected he is an agent and causes. He is united and is a symbol of the good; hence the similarity of the English words "good" and "god".

Evil as agent is represented by the devil. Thus evolves the contest between good and evil, God and the devil, everything about them being opposed.

Good as an agent is a cause and man the caused. Good (God) the changer, man the changed.

Beauty

Having discussed the good we shall now speak of beauty and determine the qualities of goodness in the same.

Beauty is a pleasure in the sense that it is that which pleases:

(a) the physical senses.
(b) the mind or soul.
(c) both the senses and mind

"A" could be referred to as physical beauty, "B" spiritual beauty, "C" complete beauty.

Frequently when we view a work of art, for instance, we comment on it as being good or beautiful; these two adjectives are often confused. A painting cannot be good without being beautiful to a nature fit to receive it, but it can be beautiful without being good.

When is beauty good? The answer is when it causes motion forward. When is beauty evil? When it causes motion backward is the only logical conclusion. Thereby beauty "A" would be evil since it concentrates solely on the sensuous and surface with the result that any other beauty is no beauty to the spectator who has reached the point of feeling and unnatural passions to such a degree that a thought of higher things is impossible.

It is generally found that a society which loves physical beauty in art. music, poetry, etc., is immoral and adulterous. One of the numerous examples is pre-revolutionary France.

Spiritual beauty is good. It focuses the mind on higher things through hearing and seeing though it may not directly please the sight and hearing. In the arts the works of Dante, Bach, Handel, Beethoven, and El Greco stand as an example of spiritual beauty. Their masterpieces require acute attention and analysation in order to break through the difficult surface and find the almost hidden beauty.

Complete beauty is that spiritual pleasure which also affects the senses. Although the tastes of the viewer or hearer must be refined and spiritual to perceive the physical beauty which is no beauty at all to the lover of physical beauty.

This beauty is also good as long as the physical part is refined, sincere, uplifting and does not dominate the spiritual. This beauty finds examples in the works of Browning, some works of Beethoven, Handel, Gibran, Rembrandt, and in the ancient Grecian architecture.

Only the art field has been mentioned, but philosophy has spiritual beauty while science in the modern conception and use has physical beauty because it is a slave to fulfilling the demands for comfort.

Since the word beauty is derived from the Latin beatus, meaning blessed or happy, we may come to the conclusion that spiritual and complete beauty contribute to happiness. Physical beauty does not bring happiness but a temporary sensuous delight. It is therefore to be concluded that beauty is a pleasure, the result of the classes dependent upon the recipient who, if he is refined and spiritual, will find happiness in the spiritual and complete beauty, if he is coarse and unschooled, will find only sensuous delight. Furtheremore beauty is NOT a matter of taste but a matter of good and evil. In so far as beauty is good it is necessary and should be earnestly sought, for in being good it contributes to perfection.

Knowledge

Since we have found that perfection is the extreme goal of mankind we must discover the means whereby to reach that goal. The means is knowledge.

What is knowledge? Knowledge is a state of knowing which is synonymous to a state of complete understanding, acquired through mental or spiritual perception, experience, and study.

Why is it so important? It is so for no other reason than that perfection includes omniscience, or knowledge of all. It follows only naturally that how could anyone be complete and finished with gaps in the extent of his knowledge? Certainly all knowledge cannot be obtained in this existence, but a start and ambition to learn must be. The separation of the body from the spirit does not change the person one wit. Those who say, "Well, I have all eternity to learn", will learn that if they make no good beginning here and now they will not have all eternity.

It is required that we love the handiwork of God's creation. It is also said that where there is no understanding there is no love. As before mentioned, knowledge is complete understanding. Therefore it is necessary that we obtain knowledge , and through knowledge we shall learn to love which leads to charity, the supreme command. "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." (Isaiah 53:11).

How are we to begin acquiring this knowledge which is so necessary? We must start at the bottom, of course. We must learn the means which God and men have used to impart their commands and findings respectively. What is this means but language which is the only way in which God gives his commandments, which is the only way in which histories, wisdom, sciences, and philosophies are preserved and handed down to us, which is the only way in which present findings can be communicated. Therefore we must know not only our own tongue but the tongues of ages past. Some may and do say, "Why should I study languages when all I wish to know and read is translated for me into my own tongue?" But is not purity more desirable than obscurity? When manuscripts pass through the hands of so many translators will not their purity be impaired? For the translator, unless he be as putty in the hands of the spirit of God and is only his instrument, cannot help but let his own personality slip in here and there . Multiply this ten times and you will find that the ancient writings are obscure and frequently inaccurate because of many translators.

Certainly when you seek knowledge you seek the truth in it, not the appearance. The only way to succeed in this is to go to the bottom first and come up, not start at the top and then to the bottom which leads to misconceptions and prejudice.

In order to obtain a knowledge of peoples we must know their tongues and thereby fathom their beliefs and philosophies. By understanding peoples we love them, not their failings but their aspirations though we profit

by both. We learn to govern ourselves and go on to other learning. Questions arise and we must think and pray in order to find the answer. This draws us closer to God and opens our eyes to his ways. A deeper ambition to serve him is aroused, and determination aids in slowly climbing to the good. Our love of the good and true and our hope for perfection makes us fitter instruments in the hands of God, for in our eagerness to progress we lay aside our prejudices, narrowness, and stubborn self righteousness, because in contemplating the vastness of God's creation we see our true stature and handle accordingly. We will be humble by virtue of our search of true knowledge and will more sincerely strive to keep God's laws, not because of the fear of punishment but because of the love of truth. And thus on through eternity in accordance with our destinies we may reach perfection and true being.

Epilogue

Having gone over the principle of knowledge, the old idea of the opposition of love and knowledge comes to mind. According to this a person guided by reason and knowledge is incapable of loving and vice versa.

Let us then analyze love and see if it does oppose knowledge. There is but one true kind of love although usage has broadened the term to the extent that it includes passions which are evil. Love is a desire, a desire for union or possession for the good of both the lover and loved. Anything more or less than this is not love, but madness. Thus we find the explanation for "God is love", for does not God constantly seek to bring us back to Himself and be united with Him not only for His glory but for our own good? This principle is eternal and therefore basic. If the idea of mutual good is laid aside passion, or an indulgence in the sensual results. Therefore true love is not a thing which brings only pleasure; it requires obedience and sacrifice before the reward (good) can be obtained. By this it may be seen that filial, parental, and love of husband and wife are basically the same in their pure state: when they cease to be the same, they cease to be pure.

How then can it be known if a union in love is caused by the good, is good in itself, or results in good? Knowledge is the answer. So it is evident that knowledge and love grow together. When separated, they are misnamed. A person who is a seeker and lover of knowledge may not indulge in passion; but this is no sign that he is incapable of loving. As mentioned before, love is not a madness guided by impulse, fiery one moment and forgotten the next, but is a desire. A desire for what? For that which we have not and that which we have, but wish to keep forever, both with an eye to the good.

When we speak of men loving certain evils such as money, etc., we do not mean true love but a sensuous desire for that which will satisfy appetite. The result of this madness is evil not good, death not life, ignorance not knowledge, for knowledge and love are eternally wed and cannot be put asunder.

Finally, as a consequence of close observation and thought, it is evident that love, knowledge, good, are bound by an unbreakable bond or relationship. Wisdom and beauty lie in the perception of these relationships. We must see God everywhere in His creations, for when the cause is perceived the result can be foreseen which in itself breeds Hope, Faith, Patience, and Temperance, which also are joined to the above mentioned eternal principles.

Thus starting at the bottom in learning to know ourselves and others through language, then progressing and throwing off prejudice and ideas of the opposition of religion to science, science to art, nature to knowledge,

etc., and seeing eternal relationships, we advance to the good, we will delight in spiritual beauty, we will not only recognize our ignorance but do something about it, and we will practice a charity toward all.

Though the road may be hazardous the reward will by far outshine all our trials and sacrifices, for what is the reward? It is perfection.

ITEMS ON PRIESTHOOD

I want the Elders of Israel to reflect upon this subject. I would be glad to teach you something, that you may not get into such snarls as heretofore. You make me think of a child that is trying to make rope of a parcel of old thrums, until he gets the whole in snarls. It is so with the Elders of Israel as touching their ideas of the Priesthood.

Now hear me, and I will try to talk so that you can understand. I will presume to go a little further than I did, with regard to the President of the Church, and say to this people, **a man might have visions, the angels of God might administer to him, he might have revelations, and see as many visions as you could count; he might have the heavens opened to him, and see the finger of the Lord, and all this would not make him the President of the Church, or an Elder, a High Priest, an Apostle; neither would it prove that he was even a Saint:** something else is wanted to prove it. Why I mention this is because of the frailty, weakness, and short-sightedness of the people. If a man should come and tell you he had had a vision, and could appear to substantiate his testimony that he had had the heavens opened to him, you would be ready to bow down and worship him; and he might be, at the same time, perfectly calculated to destroy the people—one of the biggest devils on earth. He would appear to be one of the finest of men, to be honest and unassuming, and come with all the grace and generalship of the devil, which is so well calculated to deceive the people. Admit this to be the case.

If you ask me what will prove a man or woman to be a Saint, I will answer the question. **"If you love me", says Jesus, "you will keep my sayings."** That is the touchstone. If you love the Lord Jesus Christ, and the Father, you will keep the commandments of the Son—you will do his will.

If you neglect to do this, you may have all the visions and revelations that could be bestowed upon a mortal being, and yet be nothing but a devil. Why I use this expression is because when a man's mind is enlightened, and he turns from that light to darkness, it prepares him to be a devil. A man never knew how to be wicked, until light and truth were first made manifest to him. Then is the time for men to make their decision and if they turn away from the Lord it prepares them to become devils.—Brigham Young, Journal of Discourses, 1:133-134.

WHICH SHOE FITS?

Are you an active member,
The kind that would be missed?
Or are you just contented
That your name is on the list?

Do you attend the meetings,
And mingle with the flock,
Or do you stay at home
And criticize and knock?

Do you take an active part
To help the work along,
Or are you satisfied to be the kind
That "just belong"?

Men who drive the car one-handed are headed for church. Some will walk down the aisle and others will be carried.

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

WE are all born with our free agency; with the power within ourselves, aided by the blessings of God to attain unto the highest glory. How shall we attain unto the highest glory? THERE IS ONLY ONE WAY, AND THAT IS BY OBSERVING THE HIGHEST LAWS. The highest laws when obeyed, bring as a reward the highest glory; and the man or woman who expects to attain to the highest glory without obeying these laws, DECEIVES HIMSELF OR HERSELF. It cannot be done. If I rise above the Telestial glory, I must obey a law that will lift me above that. If I rise above the Terrestial glory it will not be by obeying a terrestial law. IF I DO NOT OBEY HIGHER LAWS THAN THAT, I CANNOT ATTAIN TO A HIGHER GLORY. I want to impress upon you, my brethren and sisters, that our exaltation, our future glory, depends entirely upon our obedience to law.—George Q. Cannon.

WHO IS THE "ONE MIGHTY AND STRONG?"

The above question has been asked by the Latter-day Saints since section 85 was given to the Prophet Joseph Smith as a revelation. As early as 1905 many of the Saints have been posing as this messenger, and at the present time, most every disaffected male member of the Church considers himself the "One mighty and strong". The questions then, might properly be asked, has this revelation been fulfilled, if not, is it yet to be fulfilled, and who is the "One mighty and strong?"

The First Presidency of the Church issued an Epistle on the subject of the "One mighty and strong", in November, 1905. (See Improvement Era, 10: 929 et seq). This Epistle was considered sufficient at that time to consider the whole incident of the prophecy closed. The present Leaders consider the Epistle still binding upon the people, and that the 85th section of the Doctrine and Covenants has been fulfilled as suggested in the "Official Statement".

However, the revelation (section 85) continues to cause much comment and speculation among the Saints, many of whom are not in accord with the

statement of the brethren, which, as they view it, amounts to a repudiation of the revelation. At the time the statement was published a number of persons were claiming the distinction of being the "One mighty and strong", the Lord then preparing them to assume their roll at the proper time. Many of the Saints were being led astray in their faith by these groundless claims. The Epistle was doubtless one of those "expediency" documents that the leaders have been led to issue from time to time.

In the statement an attempt was made to fasten the implications of the revelation on Elder Edward Partridge, whose labors as Bishop at Zion in the early history of the Church in Missouri, were characterized by occasional disagreements with the Prophet, Joseph Smith, regarding church policy and discipline; yet there is nothing in the wording of the revelation that would suggest the name of Brother Partridge. The revelation reads, in part:

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

"And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the Saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God;

"While that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning. * * *

"These things I (Joseph Smith) say not of myself; therefore, as the Lord speaketh, he will also fulfill."—D. & C. 85.

The statement seeks to prove that the revelation related to the affairs of the Church in Missouri and the granting to the Saints their inheritances; and Edward Partridge, being the Bishop, was the logical man to perform that work. But this assumption is in error. True, the Lord's clerk, then located in Zion, was instructed in the manner of keeping records—general instructions applicable to all such clerks in the Church. But the one mighty and strong was to be given two separate assignments, (a) **To set in order the house of God; and** (b), **after the house of God is set in order** he is to arrange by lot the inheritances of the Saints, etc. The second assignment could hardly be undertaken until the first is completed. Naturally the "house of God" will have to be in order before the Saints can receive their inheritances, **and since the house is to be set in order, obviously it will be out of order.** Then, again, as good and faithful a man as Edward Partridge was, he could hardly answer to the qualifications the Lord mentions, (nor could any mortal man) as **"holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth."** This doubtless describes an immortal and resurrected being.

So much, then, on the assumption that Bishop Partridge, by reason of his bishopric, was the logical man to perform the work mentioned. Was he the man who was to be stricken with the shaft of death? The statement says:

"But that he was the man so threatened in that revelation there can be no question; not only on account of what is here set forth, but also because Orson Pratt, one familiar with

Edward Partridge, and an active participant in all these historical matters, publicly declared from the pulpit in Salt Lake City, about the time of the death of President Young, that the man referred to in that passage of the revelation in question was Bishop Edward Partridge. Of the fact of this statement, there can be no doubt; and at the time he was the historian of the Church as well as a member of the quorum of the Apostles.''—Imp. Era, 10:939.

That this statement was made by Orson Pratt is doubtful. Such a statement would doubtless be published in the Deseret News, also in the Journal of Discourses. No reference is given in the Epistle. We have made a careful search in the published sermons of Orson Pratt delivered during the time mentioned, and can find no reference to such a statement. Then, again, this sermon was supposed to be delivered about the time of the death of Brigham Young, which occurred August 29, 1877. The Doctrine and Covenants was divided into chapters and verses, with foot-notes by Orson Pratt, and the first issue, with footnotes, was published in 1879. (See Copyright introduction by Heber J. Grant, prepared doubtless by Dr. James E. Talmage, in the edition of 1921) in all the editions of the Doctrine and Covenants published from 1879 to and including that of 1920 ''Printed and Published by George Albert Smith, 295 Edge Lane, Liverpool'', the foot-note under verse 7 of the revelation reads, **''A future messenger promised.'** This was expurgated from the record in and after the edition of 1921.

In the light of this information, is it reasonable to suppose that Orson Pratt, Church Historian and as thorough a student as he was, would claim in 1877 that Sec. 85 of the D. & C. had reference to Edward Partridge, then in 1879—two years later—add an explanatory foot-note to the effect that the revelation did not have reference to Edward Partridge, but to a future messenger? Edward Partridge died May 27, 1840, and 39 years later (1879) the foot-note referred to, promising a future messenger, was published and continued to be published until taken out by Dr. Talmage in 1920—41 years later. The facts in the case do not support in the least degree the claim that Orson Pratt made the statement attributed to him. How easy and helpful it would have been while allegedly quoting Orson Pratt, to have given the reference so that the statement could be verified.

The Epistle itself is self contradictory. After a vain attempt to associate Edward Partridge with the revelation, as being the man to be stricken with the shaft of death, and pleading his cause through his subsequent repentance, sacrifices and death, the statement reads:

''And inasmuch as through his repentance, and sacrifice and suffering, Bishop Edward Partridge undoubtedly obtained a mitigation of the threatened judgment against him of falling ''by the shaft of death like as a tree that is smitten by the vivid shaft of lightning'', so the occasion for sending another to fill his station—''one mighty and strong'' to set in order the house of God, and to arrange by lot the inheritance of the Saints''—may also be considered as having passed away and the WHOLE INCIDENT OF THE PROPHECY CLOSED.''

Here the incident is closed, and the implications in the revelation declared void, but in closing the statement the brethren reiterated their faith in the future coming of ''one mighty and strong'', which we quote later. This shows a fatal weakness in the argument set forth.

Speaking of the man who was to lead the Saints out of bondage ''like as

Moses led the children of Israel", (D. & C., 103:16-18), Orson Pratt expressed the hope that the Prophet Joseph Smith will be that man (See J. of D., 15:363). The one "mighty and strong" that is to set the house of God in order, bears every ear-mark of being Joseph Smith.

This man is to be "holding the scepter of power in his hand." Joseph Smith holds all keys pertaining to the present dispensation; is the head of it and directs all affairs pertaining to it —certainly he holds in his hand the "scepter of power".

This man is to be "clothed with light for a covering." As a resurrected immortal God nothing but light—most glorious light—can be his covering.

This man is to utter words, "eternal words", while his "bowels shall be a a fountain of truth." Being a resurrected immortal being, obviously his words will be eternal as he is eternal, and naught but truth will issue from him and permeate his entire being.

Joseph Smith, being the instrument in the hands of God in setting up the "house of God" — organizing His church and kingdom, is the logical one to clean up the mess they are in and set them in order. He possesses every needed qualification.

To our minds the Lord has made His choice of Joseph Smith to perform this great work very clear, as indicated in the parable concerning the redemption of Zion (D. & C., 101:43-62). **"And the lord of the vineyard said unto one of his servants: Go and gather together the residue of my servants, and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry; and Go ye straightway into the land of my vineyard, and redeem my vineyard; for it is mine; I have bought it with money."**

It is reasonable to assume the servant who is to redeem the Lord's vineyard, is the one who will set His house in order and arrange by lot the inheritances of the Saints, as indicated in Sec. 85. Who is this servant? The Lord tells us his name:

"Verily, verily I say unto you, that my servant Baurak Ale (Joseph Smith, Jun.) is the man to whom I likened the servant to whom the Lord of the vineyard spake in the parable which I have given unto you.

"Therefore let my servant Baurak Ale (Joseph Smith, Jun.) say unto the strength of my house, my young men and the middle aged—Gather yourselves together unto the land of Zion, upon the land which I have bought with money that has been consecrated unto me."—D. & C., 103:21-22.

We are told that President Woodruff, in his day, referred to Section 85 as the one revelation most feared by the Presidents of the Church; that it stood as a constant challenge of their actions in that high office. The late Anthony W. Ivins is reported as saying that it (the Revelation) is yet to be fulfilled. The late President J. Golden Kimball, acknowledging the Church to be out of order, stated, "It will take some one **mighty and strong to set it** back in order, we can't do it."

We know, the leaders know—they have admitted it—that the Church is out of order—is on a detour, and since it is established never again to be thrown down or given to another people, it will have to be set in order, and the "one mighty and strong" will do it.

In our judgment the Epistle itself answers the question in its last paragraph, which reads, as taken from Gospel Doctrines, p. 478:

"The presiding quorums of the Church will always be composed of such men (men of integrity), they will

be chosen in such manner, that the Saints can be assured that solid wisdom, righteousness, and conscientious adherance to duty, will characterize the policy of those who are entrusted with the administration of the affairs of the Church. While, from time to time, as the work of the Lord may have need of their services, men of EXCEPTIONAL TALENTS AND ABILITIES WILL DEVELOP AMONG THE PEOPLE OF GOD; and without disorder or eruption or excitement, they will be called of the Lord through the appointed agencies of the Priesthood and Church authority, to positions that will afford them opportunity for service. They will be accepted by the Saints in the regular order, appointed by the law of the Church, just as Edward Partridge was called and accepted, and just as the 'ONE MIGHTY AND STRONG' WILL BE CALLED AND ACCEPTED when the time comes for his services.

(Sig.) JOSEPH F. SMITH
(Sig.) JOHN R. WINDER
(Sig.) ANTHON H. LUND

First Presidency.''

It may have been an act of expediency to put the statement referred to before the Saints, but it was also an act of wisdom to wind up with the frank claim that the "one mighty and strong" will be called and accepted when the time comes for his service, which must now be very near. The fulfillment of the revelation in question is still future, and the Prophet Joseph Smith, is the "One Mighty and Strong, who has already taken steps to set the House of God in Order.

THE CASE OF OLIVER COWDERY

Much has been said regarding the life, labors and apostasy of Oliver Cowdery. This month being the 144th anniversary of his birth in mortality, the editors of TRUTH feel impressed to pay tribute to this man of letters and character, to his faith in maintaining his convictions against world opposition and to his courage in returning to them at a time when all the bitterness of hell was arrayed against the system he espoused.

Oliver Cowdery was born October 3, 1806, in the town of Wells, Rutland County, Vermont. For many years he was a conspicuous character among the early adherents to Mormonism. He is credited with having written practically all the Book of Mormon as the words were dictated to him by the Prophet Joseph Smith; he was one of the three witnesses to the plates from which the Book of Mormon was translated, was shown the "Holy Interpreters" (Urim and Thummim). He was with the Prophet, and received with him, the Aaronic Priesthood under the hands of John the Baptist, and later, the Melchisedek Priesthood given by Peter, James and John. He was one of the six members that comprised the organization of the Church, was designated as the second Elder (Joseph Smith being the first), and, on April 11, 1830, **"preached the first public discourse delivered by any Elder in this dispensation."**

In association with David Whitmer and Martin Harris, Elder Cowdery chose the personnel comprising the membership of the Quorum of Twelve, and, under direction of the Prophet, delivered the charge to that Quorum in which it was made clear that to fully qualify for the position one must have a personal knowledge of the Christ and have his hands laid upon him. Elder Cowdery was present at the dedication of the temple at Kirtland, when on April 3, 1836, he, together with the Prophet Joseph Smith, saw and heard the Savior, Moses, Elias, and Elijah "who committed unto them the keys necessary for the furtherance of the work of the great latter-day dispensation."

December 18, 1833, the Prophet records the following concerning Oliver Cowdery:

"Blessed of the Lord is Brother Oliver; nevertheless there are two evils in him that he must needs forsake, or he cannot altogether forsake the buffetings of the adversary. If he forsake these evils, he shall be forgiven, and he shall be made like unto the bow which the Lord hath set in the heavens; he shall be a sign and an ensign unto the nations. Behold he is blessed of the Lord for his constancy and steadfastness in the work of the Lord; wherefore, he shall be blessed in his generation, and they shall never be cut off, and he shall be helped out of many troubles; and if he keeps the commandments and hearkens unto the counsel of the Lord, his rest shall be glorious."—L. D. S. Biographical Ency. 1:248.

LAST DAYS OF OLIVER COWDERY

(From the Deseret News, April 13, 1859)

We publish the following testimony, thinking it may prove interesting and useful to the Elders and Saints in this Mission:

At a special Conference at Council Bluffs, Iowa, held on the 21st day of October, in the year 1848, Brother Oliver Cowdery, one of the three important witnesses to the truth of the Book of Mormon, and who had been absent from the Church, through disaffection, for a number of years, and had been engaged in the practice of law, was present and made the remarks here annexed. Brother Orson Hyde presided at the said Conference. Brother Reuben Miller, now Bishop of Mill Creek Ward, was also present at the time and noted what he said, and has furnished us what he believes to be a verbatim report of his remarks, which we take pleasure in laying before our readers:

"FRIENDS AND BRETHREN,—My name is Cowdery, Oliver Cowdery. In the early history of this Church I stood identified with her, and one in her councils. True it is that the gifts and callings of God are without repentance, not because I was better than the rest of mankind was I called; but, to fulfill the high purposes of God; He called me to a high and holy calling.

"I wrote with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by the means of the Urim and Thummim, or, as it is called by that book, "holy interpreters". I beheld with my eyes, and handled with my hands, the gold plates from which it was transcribed. I also saw with my eyes and handled with my hands the "holy interpreters". That book is TRUE. Sidney Rigdon did not write it; Mr. Spaulding did not write it; I wrote it myself as it fell from the lips of the Prophet. It contains the Everlasting Gospel ,and came forth to the children of men in fulfillment of the revelations of John, where he says he saw an angel come with the Everlasting Gospel to preach to every nation, kindred, tongue and people. It contains principles of salvation; and if you, my hearers, will walk by its light and obey its precepts, you will be saved with an everlasting salvation in the kingdom of God on high. Brother Hyde has just said that it is very important that we keep and walk in the true channel, in order to avoid the sand-bars. This is true. The channel is here. The holy Priesthood is here.

"I was present with Joseph when an holy angel from God came down from heaven and conferred on us, or restored, the lesser or Aaronic Priesthood, and said to us at the same time, THAT IT SHOULD REMAIN UPON THE EARTH WHILE THE EARTH STANDS.

"I was also present with Joseph when the higher or Melchisedek Priesthood was conferred by the holy angel from on high. This Priesthood we then conferred on each other, by the will

and commandment of God. This Priesthood, as was then declared, is also to remain upon the earth until the last remnant of time. This holy Priesthood, or authority, we then conferred upon many, and is just as good and valid as though God had done it in person.

"I laid my hands upon that man—yes, I laid my right hand upon his head—(pointing to Brother Hyde) and I conferred upon him this Priesthood, and he holds that Priesthood now. He was also called through me, by the prayer of faith, an Apostle of the Lord Jesus Christ."

In the early part of November following, as Brother Miller relates, Brother Hyde called a High Council in the Tabernacle, to consider the case of Brother Cowdery; having been cut off by the voice of a High Council, it was thought that, if he was restored, he should be restored by the voice of a similar body. Before this body Brother Cowdery said:

"Brethren, for a number of years I have been separated from you. I now desire to come back. I wish to come humbly and to be one in your midst. I seek no station. I only wish to be identified with you. I am out of the Church. I am not a member of the Church, but I wish to become a member of it. I wish to come in at the door. I know the door. I have not come here to seek precedence. I come humbly and throw myself upon the decisions of this body, knowing, as I do, that its decisions are right ,and should be obeyed."

Brother George W. Harris, President of the Council, moved that Brother Cowdery be received.

Considerable discussion took place in relation to a certain letter which, it was alleged, Brother Cowdery had written to David Whitmer. Brother Cowdery again rose and said:

"If there be any person that has ought against me, let him declare it. My coming back and humbly asking to become a member through the door, covers the whole ground. I acknowledge this authority.

Brother Hyde moved that Brother Oliver Cowdery be received into the Church by baptism, and that all old things be dropped and forgotten.

Seconded and carried unanimously.

We are informed by Elder Phineas H. Young, who was present at his death, that Oliver Cowdery died in Richmond, Missouri, at 4 o'clock a. m., March 3, 1850. Elder Young says, "His last moments were spent in bearing testimony of the truth of the Gospel revealed through Joseph Smith, and the power of the holy Priesthood which he had received through his administrations."

Oliver Cowdery's half-sister, Lucy P. Young, a widow of the late Phineas H. Young, relates that Olivery Cowdery, just before breathing his last, asked his attendants to raise him up in bed, that he might talk to the family and his friends who were present. He then told them to live according to the teachings contained in the Book of Mormon, and promised them if they would do this they would meet him in heaven. He then said, "Lay me down and let me fall asleep." A few moments later he died without a struggle. —Ib. 251.

A further testimony from David Whitmer to Apostles Orson Pratt and Joseph F. Smith in 1878:

"Oliver died the happiest man I ever saw. After shaking hands with the family and kissing his wife and daughter, he said, 'Now I lay me down for the last time: I am going to my Savior"; and he died immediately with a smile on his face."—Mill Star, 40:774.

Elder Edward Stevenson, one of the First Seven Presidents of Seventy,

gave the following testimony of Oliver Cowdery's labors, as recorded in Mill. Star, 48:420:

"I have often heard him bear a faithful testimony to the restoration of the gospel by the visitation of an angel, in whose presence he stood in company with the Prophet Joseph Smith and David Whitmer. He testified that he beheld the plates, the laves being turned over by the angel, whose voice he heard, and that they were commanded as witnesses to bear a faithful testimony to the world of the vision that they were favored to behold, and that the translation from the plates in the Book of Mormon was accepted of the Lord, and that it should go forth to the world, and no power on earth should stop its progress. Although for a time Oliver Cowdery absented himself from the body of the Church, I never have known a time when he faltered or was recreant to the trust so sacredly entrusted to him by an angel from heaven."

While practicing law in Michigan, a gentleman, on a certain occasion, addressed Oliver Cowdery as follows:

"Mr. Cowdery, I see your name attached to this book (Book of Mormon). If you believe it to be true, why are you in Michigan?" The gentleman then read the names of the Three Witnesss and asked, 'Mr. Cowdery, do you believe this book?' 'No, sir', was the reply. 'Very well', continued the gentleman, 'but your name is attached to it, and you declare here (pointing to the book) that you saw an angel, and also the plates, from which the book purports to be translated; and now you say you don't believe it. Which time did you tell the truth?' Oliver Cowdery replied with emphasis, 'My name is attached to that book, and what I there have said is true. **I DID SEE THIS; I KNOW I SAW IT, AND FAITH HAS NOTHING TO DO WITH IT, AS A PERFECT KNOWLEDGE HAS SWALLOWED UP THE FAITH WHICH I HAD IN THE WORK KNOWING, AS I DO, THAT IT IS TRUE.'"**—L. D. S. Biographical Ency., p. 249.

We close this narration on the life and works of Oliver Cowdery, with a recital of an experience of the late Judge C. M. Nielsen of Salt Lake City as published in the Deseret Semi-Weekly News, February 24, 1910:

"In the year 1884, I was traveling as a missionary in Minnesota. I had most of the eastern part of the state to myself. I was without purse or scrip and one night slept in a hay stack. Next day I came to a city and wandered up and down the streets. I had no money, no friends and didn't know where to go. . I passed a large store called the Emporium — something like our Z. C. M. I. I was attracted by it, but didn't know why. There were about 25 teams hitched near the place, owned by farmers in town on business. Something told me to 'Go over and see a certain man.' The street was full of people and I wondered which man. Then one man seemed to me as big as three ordinary men. The spirit whispered: 'Go over and speak to him!' I hesitated to approach this entire stranger, but the same voice came to me a second and a third time. Then I went.

"He was a prosperous looking farmer with a fine two-seated buggy which he was ready to enter and was a prominent man, I afterwards learned. Not knowing what else, I said: 'How far are you going?' 'Home; where are you going?' 'I have no certain place; I am from Utah.' 'You are not a Mormon, are you?' he asked, anxiously. 'Yes.' 'Then God bless you!' he replied, reaching out his arms and dropping the lines. 'Get into this buggy as fast as you can. When we get home, my wife will rejoice as I rejoice now. I will then explain all. But you are not a Josephite, are you?' 'No, I'm a real live Mormon from Utah.'

"Reaching the home, he called, 'Mother, here's a real live Mormon elder.' I'm afraid I didn't look very fine, as I had slept in a haystack the previous night. They took me by the hand and led me into the house. I was very hungry and begged for something to eat. After my hunger was satisfied, they called in their sons and daughters and we sat around the table. My new found friend then said:

" 'Now, young man, you thought it strange how I acted when you spoke to me. When I get through you will realize the importance of your coming to us. When I was 21 years of age, I was working my father's farm in Michigan. I had worked hard on the farm that summer and decided to take a day off, so went to the city. Near the courthouse I saw a great many people assembling, and others walking that way, so I went over to see what was up. There was a jam in the courtroom, but being young and strong, I pushed my way close up to the center, where I found the prosecuting attorney addressing the court and jury in a murder trial. The prosecuting attorney was Oliver Cowdery, and he was giving his opening address in behalf of the state. (After he was cut off from the Church, Oliver Cowdery studied law, practicing in Ohio, Wisconsin and then Michigan, where he was elected prosecuting attorney.) After Cowdery sat down the attorney representing the prisoner arose and with taunting sarcasm, said: "May it please the court and gentlemen of the jury, I see one Oliver Cowdery is going to reply to my argument. I wish he would tell us something about the Mormon Bible; something about that golden Bible that Joe Smith dug out of the hill; something about the great fraud he perpetrated upon the American people whereby he gained thousands of dollars. Now he seems to know so much about this poor prisoner, I wonder if he has forgotten all about Joe Smith and his connection with him." The speaker all the while sneering and pointing his finger in scorn at Cowdery in the hope of making him ridiculous before the court and jury.

"Everybody present began to wonder if they had been guilty of making such a mistake as choosing a Mormon for prosecuting attorney. Even the judge on the bench began looking with suspicion and distrust at the prosecuting attorney. The prisoner and his attorney became elated at the effect of the speech. People began asking, 'Is he a Mormon?' Everybody wondered what Cowdery would say against such foul charges.

" 'Finally Oliver Cowdery arose, calm as a summer morning. I was within three feet of him. There was no hesitation, no fear, no anger in his voice, as he said: "May it please the court, and gentlemen of the jury, my brother attorney on the other side has charged me with connection with Joseph Smith and the golden Bible. The responsibility has been placed upon me, and I cannot escape reply. Before God and man I dare not deny what I have said, and what my testimony contains and as written and printed on the front page of the Book of Mormon. May it please your honor and gentlemen of the jury, this I say, I saw the angel and heard his voice—how can I deny it? It happened in the day time when the sun was shining bright in the firmament; not in the night when I was asleep. That glorious messenger from heaven, dressed in white, standing above the ground, in a glory I have never seen anything to compare with the sun insignificant in comparison, and these personages told us if we denied that testimony there is no forgiveness in this life nor in the world to come. Now how can I deny it—I dare not; I will not!"

"The man who related this to me was a prominent man in that state; he was a rich man, a man who has held offices of trust from the people—a man of respect, one when you look into

his face you will not doubt. To strengthen his statement this man, who knew nothing of Mormon history, said Oliver Cowdery mentioned something he wanted me to explain; that th angel took back a part that was not translated. We know this and that part of the golden plates then withheld will be revealed at some future time.

"'Since I heard Oliver Cowdery speak', continued my host, "I have not had peace for these many years. I want to know more about your people. I felt when I listened to Oliver Cowdery talking in the courtroom he was more than an ordinary man. If you can show us that you have what Oliver Cowdery testified to, we shall all be glad to receive it.' He and his whole family embraced the gospel and came to Utah." (Also Truth, Vol. 9, No. 5.

LOYALTY TO GOD

Brigham Young, 1857, J. of D., Vol. 4:297-8

It is folly in the extreme for persons to say that they love God, when they do not love their brethren; and it is of no use for them to say that they have confidence in God, when they have none in righteous men, for they do not know anything about God.

It is reasonable for the Elders of Israel to be very sanguine and strenuous on this point. And were I to be asked whether I have any experience in this matter, I can tell the people that once in my life I felt a want of confidence in Brother Joseph Smith, soon after I became acquainted with matters. It was not about his revelation,—but it was in relation to his financiering—to his managing the temporal affairs which he undertook.

A feeling came over me that Joseph was not right in his financial management, though I presume the feeling did not last sixty seconds, and perhaps not thirty. But that feeling came on me once and only once, from the time I first knew him to the day of his death. It gave me sorrow of heart and I clearly saw and understood, by the spirit of revelation manifested to me, that if I was to harbor a thought in my heart that Joseph could be wrong in anything, I would begin to lose confidence in him, and that feeling would grow from step to step, and from one degree to another, until at last I would have the same lack of confidence in his being the mouthpiece for the Almighty. * * * and I would be left, as Brother Hooper observed, upon the brink of the precipice, ready to plunge into what we may call the gulf of infidelity, ready to believe neither in God nor His servants, and to say that there is no God, or, if there is, we do not know anything about him: that we are here, and by and by shall go from here, and that is all we shall know. Such persons are like those whom the Apostle calls "As natural brute beasts, made to be taken and destroyed." Though I admitted in my feelings and knew all the time that Joseph was a human being and subject to err, still it was none of my business to look after his faults.

I repented of my unbelief, and that, two, very suddenly: I repented about as quickly as I committed the error. It was not for me to question whether Joseph was dictated by the Lord at all times and under all circumstances or not. I never had the feeling for one moment, to believe that any man or set of men or beings upon the face of the whole earth had anything to do with him, for he was superior to them all, and held the keys of salvation over them. Had I not thoroughly understood this and believed it, I much doubt whether I should ever have embraced what is called "Mormonism". He was called of God: God dictated him, and if he had a mind to leave him to himself and let him commit an error, that was no business of mine. And it was not for me to question it, if the Lord was disposed to let Joseph lead the people astray, for he had called him and instructed him to gather Israel

and restore the Priesthood and kingdom to them.

It was not my prerogative to call him in question with regard to any act of his life. He was God's servant, and not mine. He did not belong to the people but to the Lord, and was doing the work of the Lord, **and if He should suffer him to lead the people astray, it would be because they ought to be led astray, and if he should suffer them to be chastised, and some of them destroyed, it would be because they deserved it, or to accomplish some righteous purpose. That was my faith and it is my faith still.**

A TRIBUTE

Dear Brethren:

I am enclosing $3.00 for a renewal of my subscription to TRUTH. I think it well worth it. The only magazine of its kind in the whole world that fearlessly sheds the light of truth, regardless of the consequences. It is worthy of the support of true Latter-day Saints everywhere, especially those who are honest in heart, because it holds fast to the original pattern of the Gospel as laid down by the Savior through Joseph Smith, the latter-day prophet. My continual prayer is, that God will continue to strengthen and support the arms of its editors, through the prayers and the full support of the Saints. In this fast decaying world, TRUTH is all that now matters.

Sincerely,

Your brother in Christ,

DO YE UNTO OTHERS

Christ, of the moving finger,
Record our sins in sand!
Let no evils linger
Upon earth's blood-stained strand.

Imprint on granite tables
Your golden, bold decree
To quell earth's rising Babels
And set the spirit free.

—Margaret Penick.

ONE PURPOSE OF THE SCHOOL OF THE PROPHETS

"I want to say again to the brethren and sisters,—and this is the great secret we are teaching in th **School of the Prophets**—be exclusive enough to **sustain the kingdom of God.** We want our means ourselves and if we trade with outsiders at all we want it to be yonder at a distance, and not here . . .

"I will tell you what the priests want. They want to see a groggery at the corner of every street, and houses of accomodation between and behind them, and they want to hear cursing and swearing, and they want to see drinking and carousing and the drunkard falling in the street and rolling in the mire, then they could come along with their long faces, crying, 'Oh, what a sinful people!' "—Brigham Young, Nov. 29, 1868.—The D. E. N.

DERELICT—CAFETERIA STYLE

His eyes were famine's ravenous abode,
Starved for the remnants of another's plate.
As hunger knows no sanity code—
He saw the scraps, his hand reached out—he ate.
Defiance was the cloak which garbed him there
And he hung on to little shreds of breath,
Enjoying more than any millionaire
The daily game of chess he played with death.
Across the sea are others hungry, lost,
Whom we with a sufficiency have fed.
But here in our own land what would it cost
To feed our own, our native living dead?
Look homeward, statesman, planning foreign meals.
Here, too, are those who know how starving feels.

—Lucile Coleman.

LIVING DEAD

Petrified and polished credos—
Beautiful but dead—
Never feet the hearts that hunger
After living bread.

—William Capell.

There will always be a Frontier where there is an open mind and a willing hand.—C. F. Kettering.

TRUTH

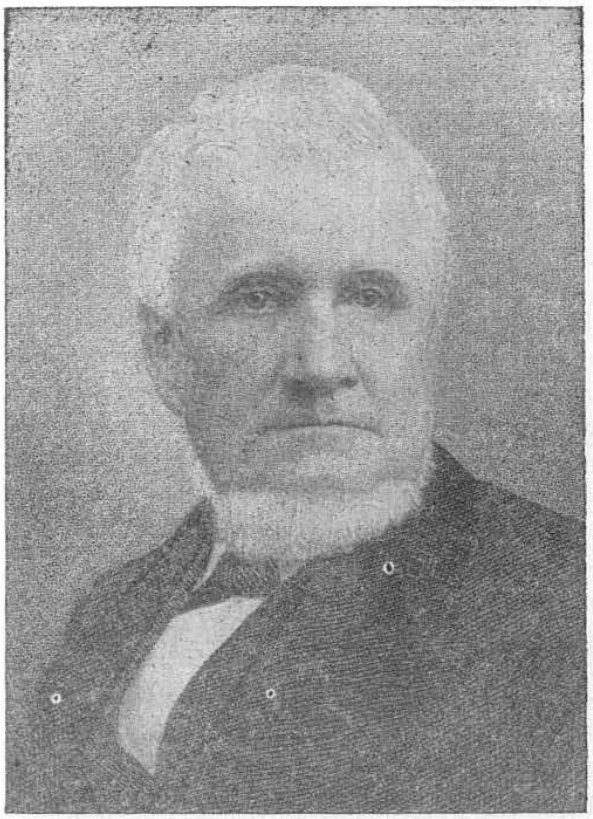
TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 16. NOVEMBER, 1950 NO. 6.

EXCERPT FROM CONFERENCE ADDRESS DELIVERED BY PRESIDENT JOHN TAYLOR

APRIL 9, 1882

(Journal of Discourses, 23:48-68)



Principles of the Gospel Eternal —Constitutional Rights Defended—God's Judgments About to Begin — Wars, Famine, and Bloodshed to Cover the Earth— Human Rights God-given — Plural Marriage defined as Celestial Marriage—The "Hosanna Shout".

* * * I am aware of the position that we occupy today. I feel that I am surrounded by a large number of intelligent men and women, and while I am addressing you, I am also addressing the world, for the remarks I make will be reported and published to the world. **Therefore I am dsirous to advance such sentiments as will be in accord with the enlightenment of the Latter-day Saints, with the intelligence of the 19th century, and with the principles that have emanated from God.**

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

"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."

Any intelligence which we may possess and which we may be able to impart, is not of ourselves, but of God. It did not originate with us; it did not originate with Joseph Smith, with Brigham Young, with the Twelve Apostles, nor was it received from any institution of learning, nor of science, either religious, political, or social. Our philosophy is not the philosophy of the world; but of the earth and the heavens, of time and eternity, and proceeds from God. * * *

Again, Joseph was commanded to preach this Gospel and to bear this testimony to the world. He was taught the same principles that were taught to Adam, the same principles that were taught to Noah, to Enoch, to Abraham, to Moses, to Elijah and other Prophets, the same principles that were taught by Jesus Christ and the Apostles in former times on the continent of Asia, accompanied with the same Priesthood and the same organization, only more fully, because the present dispensation is a combination of the various dispensations that have existed in the different ages of the world, and which is designated in the Sriptures as the dispensation of the fulness of times, in which God would gather together all things in one, whether they be things in heaven or things on earth. Therefore, whatever of knowledge, of intelligence, of Priesthood, of powers, of revelations was conferred upon these men in the different ages was again restored to the earth by the ministration and through the medium of those who held the holy Priesthood of God in the different dispensations in which they lived. * * *

When we started (on our Missions) we were told that we were not sent to be taught, but to teach. Why? Because the world was not in possession of the principles of life, and therefore could not teach them. We went in obedience to the direct command of God to us through his servant Joseph, and we have spread forth the Gospel among the nations. And is there anything unreasonable about it? No. Is it true? Yes. Is it scriptural? Yes. Is it philosophical? Yes. And I say today, not by way of boasting, because we have nothing to boast of (I have no intelligence but what I am indebted to God, my heavenly Father and by brethren for), that while I have traveled through various parts of the United States and the Canadas, also in England, Ireland, Scotland, Wales, France, Germany, and different parts of the earth, among the wise and intelligent as well as the poor and ignorant, among all classes of men—I have stood in their halls and talked with their professors, ministers, legislators, rulers, divines, judges and wise men of every class, grade and position in life—but I have never met with a man who could gainsay one principle of the Gospel of the Son of God, and I never expect to; because truth, **eternal truth, as it emanates from God, cannot be controverted.**

And what is the nature of the Gospel? It is the same as that taught on the day of Pentecost by the Apostles, when they cried out to the multitude, "Repent and be baptized every one of you in th name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." That was the testimony which they bore to the people. That is the testimony which the Elders of this Church bear. There is something about this that is reasonable, that is intelligent, and that is susceptible of proof. It was a very fair proposition for the Apostle to make, promising the people who would obey the requirements which the Gospel imposes upon its adherents, that they should receive the Holy Ghost. And what should this do for them? It was to cause their old men to dream dreams and their young men to see visions, it was to make their sons and daughters prophesy, it was to bring things past to their remembrance, to lead them into all truth, and to show them things

to come. This proposition was not alone of a religious nature, but it was also strictly philosophical. The farmer sows oats or wheat or plants corn, and what does he expect? He expects oats, wheat or corn, as the case may be, and nothing else. There are laws and principles in nature, in the vegetable, the animal and the mineral kingdoms, as well as in all the works of God, that are true in themselves and they are eternal. There are such metals as gold, silver, copper or iron, each possessing certain distinct elements which they always did possess; and the different bodies in their chemical relations possess principles that are always true to unchangeable laws. It is so also in regard to all the elements by which we are surrounded, and also in regard to the heavenly bodies. Because of these unchanging laws, we know precisely when the sun will rise and when it will set. We know when certain planets or comets will appear and disappear. All their movements are undeviating, exact and true according to the laws of nature.

Now here is a principle of the Gospel that will admit of as strong evidence as anything in nature. What is it? "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Or in other words, sow wheat and you reap wheat; plant corn and you gather corn. It was a bold position to take. I remember that on these points I questioned the Elder who brought the Gospel to me. I asked, What do you mean by this Holy Ghost? Will it cause your old men to dream dreams and your young men to see visions; will it bring to pass the scripture which saith: And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy? Yes. Will it give you the permeating influence of the Spirit of the living God, and give you a certain knowledge of the principles that you believe in? "Yes", he answered, "and if it will not, then I am an imposter." Said I, That is a very fair proposition. Finding the doctrine to be correct, I obeyed, and I received that Spirit through obedience to the Gospel which gave me a knowledge of those principles which I simply believed before, because they were scriptural, reasonable and intelligent, according to that scripture which saith, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." * * * Some people think we are a set of ignorant boobies, who do not know what we are talking about, and they try to overrun the faith of the Latter-day Saints by sophistry, falsehood and folly. Whilst the fact is, we are in possession of the principles of eternal life, and are operating for eternity; and then we are operating to build up the Zion of God, where righteousness can be taught, and where men can be protected, and where liberty can be proclaimed to all men of every color, of every creed and of every nation.

Being placed in communication with God, the sophistry, nonsense and dogmas of men have no influence upon us. We are built upon the rock of revelations, as Peter was, and on the same principle. Said Jesus to him, "Whom do men say that I, the Son of Man am?" The answer was: "Some say thou art one of the Prophets; some say thou are the Elias who was to come", etc. "But whom say you that I am?" Peter answered and said: "Thou are the Christ, the Son of the living God." Jesus replied, "Blessed art thou Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven; and I say also unto thee, that thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it." What rock? The rock of revelation—upon the intelligence communicated by the Holy Ghost to those who obey the Gospel of the Son of God; by this, men shall know for themselves,

and stand as the rock of ages, invulnerable, immovable and unchangeable. That is the position which we, the Latter-day Saints, occupy. * * *

But passing on. Some time after that, we had some United States officials sent out here, who were not polygamists, but one of them went so far as to show us what beautiful civilization they had where he came from, and he left his wife at home and brought with him a strumpet and took her on to the bench with him to let people see how intelligent and enlightened the people were in the United States. However, fortunately for him, there was no Edmunds bill then. Still, we were not much edified. It might be according to some people's system of ethics; it may be considered beautiful or aesthetic by the admirers of this fast and progressive civilization; but we could not appreciate it, and the consequence was, that the people felt indignant, they looked upon him as a profligate, and that he had defiled and disgraced the ermine. These were the sentiments of the people then, and they are yours today, for you have never been taught anything else. He and some others went back to Washington, and reported that the "Mormons" were in a state of rebellion; that they were a very wicked people, very corrupt and very depraved, almost as bad as some of our truth-telling ministers make us out to be, for some of them are not very notorious for telling the truth, nobody believes them here; but then they have reverend put before their names and that, of course, covers—what is it?—a multitude of sins. * * *

But to return; judges and other officials were sent here, and suffice it to say, we did not like their civilization; and then, they were not much enamored with ours, because whatever we may be in the estimation of the world generally, we are utterly averse to anything like licentiousness and debauchry; and, if there is any among us, we are indebteded to our Christian friends for it, and to our Christian judges for maintaining and protecting it in our midst. We have no affiliation with such things; they cannot exist among us as a people, only by the force, the power and influence of this federal Christianity that has been introduced among us. Until these people came into our midst we had no house of ill-fame; and a lady could travel as safely in our streets at any time of night as in the day; we had no occasion to lock our doors to prevent thieves from preying upon us; we had no drunkenness, ribaldry or blesphemy in our streets; all these things have been introduced among us by our good, kind, pure, pious Christian friends, and in scores of our remote settlements where this civilization has not penetrated, they are free from these vices today.

Now we will go back to the statement of these men. They were believed in Washington. What did they state? Among other things they said that we had burned the United States library, and the court records, and that a dreadful state of anarchy was in existence; and instead of the United States sending out a commission to enquire into these matters, they took the statement of a Lothario and his associates, and sent out an army to destroy us. And these troops were reduced to gnawing mules' legs about the vicinity of Bridger, refusing salt when we sent it to them—for we would have done them good, notwithstanding they came as our enemies. * * *

We have peacefully, legally and honorably possessed our lands in these valleys of the mountains, and we have purchased and paid for them; we do not revel in any ill-gotten gain. They are ours. We have complied with all the requisitions of law pertaining thereto, and we expect to possess and inhabit them. We covet no man's silver or gold, or apparel, or wife, or servants, or flocks, or herds, or horses, or car-

riages, or land, or possessions. But we expect to maintain our own rights.
* * *

As American citizens, we shall contend for all our liberties, rights and immunities, guaranteed to us by the Constitution; and no matter what action may be taken by mobocratic influence, by excited and unreasonable men, or by inimical legislation, we shall contend inch by inch for our freedom and rights, as well as the freedom and rights of all American citizens and of all mankind. As a people or community, we can abide our time, but I will say to you Latter-day Saints, **that there is nothing of which you have been despoiled by oppressive acts or mobocratic rule, but that you will again possess, or your children after you. Your rights in Ohio, your rights in Jackson, Clay, Caldwell and Davis Counties in Missouri, will yet be restored to you. Your possessions, of which you have been fraudulently despoiled in Missouri and Illinois, you will again possess, and that without force, or fraud or violence. The Lord has a way of His own in regulating such matters.**

We are told the wicked shall slay the wicked. He has a way of His own of "emptying the earth of the inhabitants thereof". A terrible day of reckoning is approaching the nations of the earth; the Lord is coming out of His hiding place to vex the inhabitants thereof; and the destroyer of the Gentiles, as prophesied of, is already on his way. Already the monarchs of the earth are trembling from conspiracies among their own people; already has one Czar of Russia been destroyed and another holds his life by a very uncertain tenure through the perpetual threats and machinations of an infuriated populace; already have the Emperor of Germany, the King of Italy, the Queen of England, the king of Spain, the Sultan of Turkey, and many others of the honorable and noble rulers of the earth had their lives jeopardized by the attacks of regicides; already have two of the Presidents of this Republic been laid low by the hands of the assassin; and the spirit of insubordination, misrule, lynching, and mobocracy of every kind is beginning to ride rampant through the land; already combinations are being entered into which are very ominous for the future prosperity, welfare and happiness of this great Republic. The volcanic fires of disordered and anarchial elements are beginning to manifest themselves and exhibit the internal forces that are at work among the turbulent and unthinking masses of the people. Congress will soon have something else to do than to proscribe and persecute an innocent, law-abiding and patriotic people. Of all bodies in the world, they can least afford to remove the bulwarks that bind society together in this nation, to recklessly trample upon human freedom and rights, and to rend and destroy that great Palladium of human rights—the Constitution of the United States. **Ere long they will need all its protecting influence to save this nation from misrule, anarchy and mobocratic influence.**

They can ill afford to be the foremost in tampering with human rights and human freedom, or in tearing down the bulwarks of safety and protection which that sacred instrument has guaranteed. It is lamentable to see the various disordered and disorganized elements seeking to overthrow the greatest and best government in existence on the earth. Congress can ill afford to set a pattern of violation of that Constitution which it has sworn to support. The internal fires of revolution are already smouldering in this nation, and they need but a spark to set them in a flame. Already are agencies at work in the land calculated to subvert and overthrow every principle of rule and government; already is corruption of every kind prevailing in high places

and permeating all society; already are we, as a nation, departing from our God, and corrupting ourselves with malfeasance, dishonor, and a lack of public integrity and good faith; already are licentiousness and debauchery corrupting, undermining and destroying society; already are we interfering with the laws of nature and stopping the functions of life, and have become the slayers of our own offspring, and employ human butchers in the shape of physicians to assist in this diabolical and murderous work. The sins of this nation, the licentiousness, the debauchery, the murders are entering into the ears of the Lord of Sabaoth, and I tell you now, from the tops of these mountains, as a humble servant of the living God, that unless these crimes and infamies are stopped, this nation will be overthrown, and its glory, power, dominion and wealth will fade away like the dews of a summer morning.

I also say to other nations of the earth, that unless they repent of their crimes, their iniquities and abominations, their thrones will be overturned, their kingdoms and governments overthrown, and their lands made desolate. This is not only my saying, but it is the saying of those ancient prophets which they themselves profess to believe; for God will speedily have a controversy with the nations of the earth, and, as I stated before, the destroyer of the Gentiles is on his way to **overthrow governments, to destroy dynasties, to lay waste thrones, kingdoms and empires, to spread abroad anarchy and desolation, and to cause war, famine and bloodshed to overspread the earth.**

Besides the preaching of the Gospel, we have another mission, namely, **the perpetuation of the free agency of man and the maintenance of liberty, freedom, and the rights of man.** There are certain principles that belong to humanity outside of the Constitution, outside of the laws, outside of all the enactments and plans of man, among which is the right to live; God gave us the right and not man; no government gave it to us, and no government has a right to take it away from us. We have a right to liberty— that was a right that God gave to all men; and if there has been oppression, fraud or tyranny in the earth, it has been the result of the wickedness and corruptions of men and has always been opposed to God and the principles of truth, righteousness, virtue, and all principles that are calculated to elevate mankind. The Declaration of Independence states that men are in possession of certain inalienable rights, among which are life, liberty and the pursuit of happiness. This belongs to us; it belongs to all humanity. I wish, and the worst wish I have for the United States, is, that they could have liberality enough to give to all men equal rights, and, while they profess to have delivered the black slaves, that they strike off the fetters of the white men of the South, who have been ground under the heel of sectional injustice, and let them feel that we are all brothers in one great nation, and deliver all people from tyranny and oppression of every kind, and proclaim, as they did at the first, liberty throughout the land and to all people. That is the worst which I have for them. And when I see them take another course I feel sorry for it upon constitutional rights; I would like it if I had time to talk a little upon the unconstitutionality of that Edmunds bill: but it was ably done by many senators of the United States, and by others in the House of Representatives. Very ably done; and I honor the men who maintain such sentiments. It is true that most of them apologized and said that they were as much opposed to polygamy as anybody. Well, that is a matter of their own; they have a right to their opinion as much as I have a right to my opinion. Would

I deprive them of that right? No, I would not. I preach the Gospel to the world. What is it? Force, tyranny and oppression? No: it is all free grace and it is all free will. Is anybody coerced? Did anybody coerce you, Latter-day Saints? Are any of you forced to continue Latter-day Saints if you do not want to? If you think you are, your are all absolved today. **We know of no such principle as coercion;** it is a matter of choice. The principle that I spoke of before—that is, men receive the Holy Ghost within themselves, is th cementing, binding, uniting power that exists among the Latter-day Saints. What right have I to expect that members of the House of Representatives of the people of the United States should advocate polygamy? They would not understand it. Nor would it be reasonable for us to expect it at their hands; but what I admired in those Senators and Members was their fealty to the government, to the Constitution and the maintenance of the freedom and the inalienable rights of man, of every color, creed and profession.

I will relate a little conversation that I had with President Hayes, when he was here, on the subject of polygamy. I said to him, we are not generally understood by the people of the world, by the outsiders; and I can look with very great leniency upon the action of members of the House of Representatives and the Senate, the governors, and others who have expressed strong indignation against this principle. From your standpoint, you think we are a corrupt people; you think it is a part or portion of the thing you call the social evil, that permeates all classes of society, and is sapping the foundation of the life of so many throughout the land. You think that we are trying to introduce something that is encouraging licentiousness and other kindred evils among the people, and to legalize these things by legislative enactment and otherwise, and trying to popularize and make legal those infamies. I continued, that is a false view to take of the subject. Mr. President, I have always abhorred such practices from the time I was quite young; when I have seen men act the part of Lotharios, deceiving the fair sex and despoiling them of their virtue, and then seeing those men received into society and their victims disgraced, ostracised and esteemed as pariahs and outcasts, I could not help sympathizing with a woman that was seduced. I looked upon the man who seduced her as a villain; I do so today. Said I, when Joseph Smith first made known the revelation concerning plural marriage and of having more wives than one, it made my flesh crawl; but, Mr. President, I received such evidence and testimony pertaining to this matter, scriptural and otherwise, which it was impossible for me as an honest man to resist, and believing it to be right I obeyed it and practiced it. I have not time now to enter into all the details; but in regard to those honorable gentlemen in the Senate who maintained the principle of constitutional rights and who declared, as I declare today, that that instrument which was then gotten up was unconstitutional in several particulars, I could not expect them to advocate my religion; it is not their business, but is mine and yours. They can take what religion they please; we do not wish to force our religion nor our marital relations upon them, nor have we ever done it, nor could we do it if we wished, for this principle is connected with the Saints alone, and pertains to eternity as well as time, and is known to us by the appellation of "celestial marriage."

(1) **It does not belong to them, nor does it pertain to all of our own people. None but the more pure, virtuous, honorable and upright are permitted to enter into these associations.**

Now I speak to the Latter-day Saints, who are acquainted with what I say. If I state untruths, tell me, and I will consider you my friends, and the friends of this community. Should we preach the doctrine of plurality of wives to the people of the United States? No; you know very well that it is only for honorable men and women, virtuous men and women, honest men and women who can be vouched for by those who preside over them, and whom they recognize as their Presidents; it is only such people as these that can be admitted to participate in this ordinance. You know it. I know it, you Presidents of Stakes know it and the people know it. There are any number of people in this Territory who are good people in many respects, but who cannot come up to that standard. That is the position we occupy in relation to this principle.

If the United States were to ask us, if we could give to them the same ordinance, we would say, No; no, we cannot. Why can you not? Because it is a religious ordinance, as I have stated; because it connects men and women together for time and for eternity; because it associates people of this world in the next ;because it makes provision for our marital associating in the other world and that, while we have our wives here we expect to have them in eternity; and we believe in that doctrine that reaches beyond time into eternity. Others make their marital relation to end in death; their covenants last only till death does them part. Ours take hold of eternity, they enter into the eternal state of existence, and contemplates an eternal union of the sexes worlds without end.

We believe in the resurrection of the dead and the life in the world to come; and not only in the resurrection of the male but also of the female. We believe also in eternal unions, union on earth and in heaven and as the heavens declare the glory of God, and the stellar universes roll on according to eternal laws implanted in them by the Deity, and perform their revolutions through successive ages, so will man progress and increase—himself, his wives, his children—through the eternities to come. Who is injured by this faith? Cannot a great and magnanimous nation afford the privilege to enjoy these principles without passing bills of pains and penalties for the belief and denunciation of such divine, enobling and Godlike principles?

Man is a dual being, possessed of body and spirit, made in the image of God, and connected with Him and with eternity. He is a God in embryo and will live and progress throughout the eternal ages, if obedient to the laws of the Godhead, as the Gods progress throughout the eternal ages. Is it a thing incredible in this generation that God shall raise the dead? Is it a thing in-

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(1) President Taylor's position that plural marriage, when properly performed, constitutes Celestial marriage, was also the position of both his predecessors and successors in the Presidency of the Church up to and including the late Joseph F. Smith. Since the death of President Smith, however, the Church has accepted the position announced by the late Dr. James E. Talmage, that plural marriage "is but an incident, never an essential" of Celestial marriage. In an "Official Statement" of the Church, dated June 17, 1933 (p. 19), we read:

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 accoradnce with the word of the Lord and the laws of the Church, are Celestial marriages."

On this point the late President Joseph F. Smith says:

"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 believed that a man with one wife, sealed to him by 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.—TRUTH 5:43 (qv).

credible that the finest and most exalted ties and sympathies of humanity, sanctified by family relations—pure, undefiled love, should continue in the resurrection?

We have no fault to find with our government. We deem it the best in the world. But we have reason to deplore its mal-administration, and I call upon our legislators, our governors and presidents to pause in their career and not to tamper with the rights and liberties of American citizens, nor wantonly tear down the bulwarks of American and human liberty. God has given to us glorious institutions; let us preserve them intact and not pander to the vices, passions and fanaticism of a depraved public opinion.

Cannot the enlightenment, civilization and statesmanship of the nineteenth century in this great Amerian nation find a more worthy object than to fetter human thought, to enslave its own citizens, to forge chains for the suppression of human progress, to bind in Cimmerian darkness the noblest aspirations of the human soul, to tear down the pillars of the temple of liberty, to inaugurate a system of serfdom and oppression, and to copy after Egypt, Russia, and the late practices of this nation in enslaving and brutalizing humanity, tearing to pieces that great Palladium of human rights, the Constitution of the United States? Can they afford to do this? If there are supposed wrongs, can they not find a legal and constitutional way of correcting these wrongs? Surely the tearing down of the bulwarks, the very temple of freedom, will not aid them in the solution of this, to them, vexed question, for if they tear away the strongholds of society they themselves will perish in the ruins.

But with regard to those not of us, I will tell you what I believe about the matter. I believe it would be much better for them to have even polygamy in their state of existence than this corroding, corrupting, demoralizing and damning evil that prevails in their midst. We look upon it that polygamy is the normal condition of man; but that has nothing to do with Mormon plurality of wives, OR WHAT IS TERMED "CELESTIAL MARRIAGE". I would state also, that when we speak of its being the normal condition, it has so existed throughout all ages. And when we talk about polygamy, I have read the speeches of men in Congress when speaking about the Mormon position, telling us that the British in India put down suttee, which is the burning of widows on the funeral pile of their husbands; casting children into the Ganges, etc.,—that the British put that down by force of law. But the British, if my memory serves me right, have about two hundred millions of polygamists under their jurisdiction, and they can afford to treat them right and to give them the protection of law; but our free government cannot. **And when we talk about the Suttee, that is the destruction of life, while polygamy means the propagation of human life. One tends to destruction and death, the other to the propagation of life. I will guarantee today, without fear of contradiction, that there is more of the Suttee in the United States today pertaining to infants than there ever was in India among the same number of population.** It has become unfashionable in the east for women to have large families. I have heard remarks like this: One lady was asked, How many children have you? One or two. Is that all? What do you take me for, do you think I am a cow? Why no, you are not a cow, for cows do not murder their offspring. What a terrible tale is here told! What a horrible state of affairs is here exhibited! And I am told that some of these iniquities are being introduced here. I tell you, in the name of God, if you do we will be after you. I am told of physicians who are acting as they do in the east—as the butchers of infants.

Let us look after these things, you Bishops, and if you do find it out, bring them up. **As God lives we will not**

permit such infamies in our midst; you will not commence your fashionable murders here. And I will say now, wo to this nation and to the nations of Europe, or any people among any nation, that sanctions these things. Have you not read that no "Murderer hath eternal life abiding in him?" What shall be thought of those unnatural monsters, the slayers of their own offspring? This revolting, unnatural, damnable vice may be fashionable, but God will require this crime at their hands. Wo to men and to women that are licentious and corrupt, depraved and debauched, and especially wo, tenfold wo, to the murderers of helpless innocence. I tell you this in the name of the Lord. **If these things are not stopped, God will arise and shake the nations of the earth and root out their infamies.**

Now then what shall we do?

We do not wish to place ourselves in a state of antagonism, nor to act defiantly, towards this government. We will fulfill the letter, so far as practicable, of that unjust, inhuman, oppressive and unconstitutional law, so far as we can without violating principle; but we cannot sacrifice every principle of human right at the behest of corrupt, unreasoning and unprincipled men; we cannot violate the highest and noblest principles of human nature and make pariahs and outcasts of highminded, virtuous and honorable women, nor sacrifice at the shrine of popular clamor the highest and noblest principles of humanity!

We shall abide all constitutional law, as we always have done; but while we are Godfearing and lawabiding, and respect all honorable men and officers, we are no craven serfs, and have not learned to lick the feet of oppressors, nor to bow in base submission to unreasoning clamor. We will contend, inch by inch, legally and constitutionally for our rights as American citizens and for the universal rights of universal man. We stand proudly erect in the consciousness of our rights as American citizens, and plant ourselves firmly on the sacred guarantees of the Constitution; and that instrument, while it defines the powers and privileges of the President, Congress and the judiciary, also directly provides that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively or to the people."

I have heard it boasted by British statesmen, that as soon as a slave planted his foot on British soil, his fetters were broken and he was a free man. It is the proud boast of Americans that her flag floats for all; and while Congress claims the right of dominion and legislation over territories, with that same right is associated the right of manhood, freedom and American citizenship. We need have no fears, no trembling in our knees, about these attempts to deprive us of our God-given and constitutional liberties. **God will take care of His people, if we will only do right.** I am thankful to say that you are doing pretty nearly as well as you know how. There are many things among us that are wrong, many that are foolish, but generally you are seeking to fear God and keep His commandments. Now, treat your wives right, but do not subject yourselves to the infamous provisions of the Edmunds' act more than you can help, avoid all harsh expressions and improper actions, act carefully and prudently in all your social relations. Be wise as serpents and harmless as doves. A gentleman in Washington told another, who related it to me, in answer to the question, What will the "Mormons" do with their wives and children when this bill passes? He was told: Turn them out in the streets as we do our harlots. I say in the name of God we will not do any such thing, and let all Israel say Amen. (The vast congregation, amounting to from 12,-

000 to 14,000 persons, responded Amen). We will stand by our covenants and the Constitution will bear us out in it. Among other things, that instrument says that Congress shall make no law impairing the validity of contracts. You have contracted to be united with your wives in time and in eternity, and it would not do for us to break a constitutional law, would it? (Laughter.) Others may do it, but we cannot. We cannot lay aside our honor, we cannot lay aside our principles; and if people cannot allow us freedom, we can allow freedom to them and to all men. We will be true to our wives and cherish them and maintain them, and stand by them in time, and we will reign with them in eternity, when thousands of others are weltering under the wrath of God. Any man that abuses his wife, or takes advantage of this law to oppress her, is not worthy of a standing in the Church of Jesus Christ of Latter-day Saints; and let the congregation say Amen. (The immense congregation responded by a loud Amen.)

Now, what will we do in our relations with the United States? We will observe the law as we have done, and be as faithful as we have been. We will maintain our principles and live our religion and keep the commandments of God, and obey every constitutional law, pursuing that course that shall direct us in all things.

Brethren and sisters, God bless you and lead you in the paths of life, and give you wisdom; be calm and quiet; all is well in Zion. You need not be under any fears about anything that may transpire, as though some strange thing had happened. We have met such things before; we can meet them again. God has delivered us before. He will deliver us again, **if we put our trust in Him and remain true to the covenants we have made with Him.** Our trust is in God. You have heard me say before, Hosanna, the Lord God Omnipotent reigneth; and if this congregation feels as I do we will join together in the same acclaim. Follow me.

(The speaker then repeated and was followed by the congregation: Hosanna! Hosannah! Hosannah! to God and the Lamb, for ever and ever worlds without end, Amen, Amen and Amen.)

Commenting on this incident of the "Hosannah shout", B. H. Roberts, in his "Life of John Taylor", states:

"Thrice was the shout repeated, the vast congregation of from eleven to thirteen thousand followed President Taylor, as with one voice. The grand words of praise and triumph were not new to Israel. They had shaken the walls of the Temple at Nauvoo during the one day that it stood resplendent in all the glory of the House of God—though the Saints knew they would be compelled to abandon it the next day to their enemies. The same glorious shout in the midst of toil and hardships had rolled through the woods bordering the streams of Iowa, and had broken the silence that for ages brooded over the vast prairies of the west. Indeed, the shout was older than that, older than the everlasting hills which now listened to it—aye, older than the earth itself! For was not this the shout which shook the heavens before the foundations of the earth were laid, when the 'morning stars sang together and all the sons of God shouted for joy?' "—Life of John Taylor, p. 365.

MY PRAYER

Father, I thank Thee for senses keen,
For the use of limbs to work out schemes;
For the gift to see thy glorious works,
And power of speech to tell their worth.
Give me, Dear Father, the spirit of prayer
That all my loved ones these gifts may share.

—Alice C. Steed.

Lest We Forget

LETTER TO HIS FAMILY

President Taylor wrote the foregoing letter to his family while he was on the underground during the dark and anxious days of 1886. He finally died without the privilege of returning to the bosom of his loved ones. Of this particular letter and character the Historian Roberts writes: "**Such was the man whom the United States officials in Utah thought it necessary to hunt down like an atrocious felon, and even put a price upon his head for his apprehension! This is the man adjudged unworthy by the Edmunds law to vote or hold office in the United States! This is the man who must be driven from his family and the comforts of home to satisfy the clamor of an unthinking, prejudiced populace, aroused to a frenzy of excited intolerance by misrepresentation and an appeal to passion!**

"To my wives, my children, relatives and friends, who may have assembled at the Gardo House, to celebrate the return of my birthday, November 1st, 1886:

"As I am prevented from being with you on the present occasion, I desire to send to you my benediction and blessing; and to say unto you: May grace, mercy and peace be extended to you from God our Eternal Father, through our Lord Jesus Christ, who is our Savior, Redeemer and Friend.

"I need not say unto you, that it would have afforded me very great pleasure to have been with you on the present occasion, and to have saluted you personally, as I know it would have been very gratifying unto you. But, through the dispensations of an All-wise Providence, things are not in a position that we would desire to have them; they are in accordance, however with the design of our Heavenly Father, who ordains all things in harmony with the dispensation of His providence towards the children of men.

"Some people suppose that persecutions and trials are afflictions; but sometimes, and generally, if we are doing the will of the Lord and keeping His commandments, they may be truly said to be blessings in disguise. When our great Redeemer was on earth, He said to his disciples: 'Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you.'

"Although for the time being, these things may be painful, yet if properly comprehended and realized, we should look at them in another view, and feel as Paul said to the Saints in his day: 'For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal', and will lead us to reflect in most instances even as John Wesley sang:

" 'Shall I be carried to the skies,
On flowery beds of ease;
While others fought to win the prize
And sailed through bloody seas!

" 'No; I must fight, if I would reign,
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by thy word.'

"The foregoing are my sentiments, which I express from the bottom of my heart; and I would state further,

that if we expect to be united with the hundred and forty-four thousand of which John speaks; who are clothed in white raiment, and who were gathered together from every nation, kindred, people and tongue, and who had washed their robes and made them white in the blood of the lamb (therefore were they next the throne and serve their Maker day and night); we must pass through the same ordeal they did.

"These people who were so honored of God, and of the Redeemer, and the heavenly hosts, were those who had come up through much tribulation; and we are further told in late revelations which God has given us through the Prophet Joseph, that 'After much tribulation cometh the blessing.'

"I was very sorry to learn, in the midst of other things, of the sickness of my wives Jane and Sophia, and my heart has gone out in prayer for them, accompanied by my brethren, that they may be healed, and I am pleased to learn that there is some slight improvemnt in the health of Aunt Jane, and also that there are some reasonable hope of the removal of the terrible affliction that has overtaken Aunt Sophia. I would here remark that in speaking of these strokes, I have been making careful inquiry about them since her sad affliction, and learned that it is no uncommon thing for people to be healed of this kind of disease. A lady of about her age that I conversed with quite recently, said she had had two strokes of that kind, and she is now quite well, hale and hearty. I mention these things in hopes that it will afford some consolation to Aunt Sophia and to you, her friends.

"I am pleased to be informed that the health of the family is generally good, and that the disposition and feeling of both wives and children is to fear God, to work righteousness, and to yield obedience to His laws. For if we expect to obtain a celestial glory and exaltations with thrones, principalities and powers in the celestial kingdom of our God, we must abide a celestial law. For it is expressly stated that we can only inherit such a kingdom, such glory, and blessings as we prepare ourselves for, by yielding obedience to the laws thereof; whether it be a celestial, or terrestial, or tellestial.

"We are engaged in a great work, and laying the foundation thereof—a work that has been spoken of by all the holy prophets since the world was; namely, the dispensation of the fulness of times, wherein God will gather together all things in one, whether they be things in the earth, or things in the heavens; and for this purpose God revealed Himself, as also the Lord Jesus Christ, unto His servant the Prophet Joseph Smith, when the Father pointed to the Son and said: 'This is my beloved Son, in whom I am well pleased, hear ye Him.' He further restored the everlasting gospel; together with the Aaronic and Melchisedek Priesthoods; both of which are everlasting as God is; and in the interest of humanity sent forth His gospel to the nations of the earth. I am happy to say that I have been a bearer of this gospel to several nations, and have been the means of bringing many to the knowledge of the truth; among which are some of you, my wives. We have been gathered together, according to the word of the Lord, and the order of His Priesthood, to our present homes, our lands and our possessions. We have had the privilege af assisting in building temples to the Lord, and administering therein. The principles which have been developed for the progression, the happiness and exaltation of the faithful in Christ Jesus; and some of you, my sons, have been favored with the Holy Priesthood, which is after the order of Melchisedek, after the order of the Son God and of God the Eternal Father, and after the power of an endless life. We expect

and have faith, that this earth will yet be renovated and purified the wicked will be rooted out of it, and the righteous inherit it; and we further look forward to the time when there will be a new heaven and a new earth, wherein dwelleth rightousnss; and a new Jerusalem, wherein the Lord God and the Lamb will be the light thereof, and you, my wives, and also my children who have come to years of maturity, will have the privilege, if faithful to your covenants, of entering into and partaking of the most exalted, glorious, and eternal blessings, which any men or women on earth have enjoyed in this world, or in the world to come; and will eventually be associated with the Gods in the eternal worlds.

"We are here gathered together in this land of Zion for the purpose of purifying, instructing and building up the Church of God; and also building up a Zion of God, and establishing the rule and government of God on the earth, and fulfilling that which is spoken of by the Prophet: 'The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us.'

"In view of the many great and precious promises which are made to us, and which fall to our lot through obedience to the laws of God; we should at all times place ourselves in conformity with the laws, usages and requirements of the Church and kingdom of God upon the earth. Our lives should not be a blank. We are heirs of eternal lives. We ought to use all our energies in the interest of humanity, in the establishment of the Zion of God, and the building up of the kingdom of God on the earth.

"It would be very proper for you, my wives, and daughters who are of sufficient age, if you have not already done so, to associate yourselves with the Relief Societies; and of my sons and daughters to unite themselves with the Young Men's and Young Women's Mutual Improvement Associations; and thus, while you are receiving information and benefit, you, at the same time may make yourselves useful and a blessing unto others. Let me here say, that the Prophet Joseph Smith instituted the Ladies' Relief Society for that purpose. It is proper that you should all reverence the Lord your God in all things, and cultivate His love and fear in your hearts. All ought to dedicate themselves daily, morning and evening to the Lord, and seek for His mercy, blessing and oversight, both day and night. You who have families ought to gather them together every morning and every evening, and dedicate yourselves to the Lord. And this dedication ought to be in private, between yourselves only and the Lord, as well as in public or family prayer. The Prophet Joseph gave a special charge to me while living, as near as I can remember as follows: 'Brother Taylor, never arise in the morning or retire at night, without dedicating yourself unto God and asking His blessing upon you through the day or night, as the case may be, and the Lord God will hear and answer your prayers; and don't let any circumstances prevent it.' I had been in the habit of doing so for years before this; but since that time I have not omitted, to my knowledge, the observance of this duty, morning or evening.

"Never do an act that you would be ashamed of man knowing, for God sees us always, both day and night, and if we expect to live and reign with Him in eternity we ought to do nothing that will disgrace us in time.

"We should be strictly honest, one with another, and with all men; let our word always be as good as our bond; avoid all ostentation of pride and vanity; and be meek, lowly, and humble; be full of integrity and honor; and deal justly and righteously with all men; and have the fear and love of God continually before us, and seek

for the comforting influence of the Holy Ghost to dwell with us. Let mothers be loving, kind and considerate with their children, and the children kind and obedient to their mothers, and to their fathers; and seek always to be governed by good and wise counsel, and so to live every day, and in all our acts, as to keep a conscience void of offense towards God and man. Be kind and courteous to all, seek to promote the welfare of all, be gentlemen and ladies, and treat one another, and all men with proper courtesy, respect and kindness. So shall you be honored by the good and virtuous, enjoy the blessing of a good conscience, and secure the approbation of God, and of the holy angels, in time and throughout all eternity.

"The protecting care of the Lord over me and my brethren has been very manifest since my absence from home, for which I feel to bless and praise His holy name. I always am very desirous to acknowledge His hand in all things, and I am very anxious that you should do the same. For to the Lord we are indebted for every blessing which we enjoy, pertaining to this life, and the life which is to come.

"While we seek to God our Heavenly Father for His blessings, let us be careful to so live that we can secure and claim them by our obedience to His laws. Be merciful, and kind, and just, and generous to all. Preserve your bodies and your spirits pure, and free from contamination. Avoid lasciviousness, and every corrupting influence; that you may be indeed the sons of God without rebuke, in the midst of a crooked and perverse generation.

"I pray God the Eternal Father that when we have all finished our probation here, we may be presented to the Lord without spot or blemish, as pure and and honorable representatives of the Church and kingdom of God on the earth, and then inherit a celestial glory in the kingdom of our God, and enjoy everlasting felicity with the pure and just in the realms of eternal day, through the merits and atonement of the Lord Jesus Christ, our Savior and Redeemer, in worlds without end. Amen.

"To those present of my friends and not of my immediate family, I present a most hearty welcome, and an effectionate regard.

"I thank you all for your sympathetic, kind and generous feelings manifested through the letters I have received. I must also beg you to exercise to me a spirit of benevolence and charity, over my apparent negligence, at times, in not being as prompt as desirable in answering your communications. For while I profoundly respect and appreciate your kindness, it is not always convenient for me to send an immediate reply, as I have daily to attend to all my official duties as when in my office at home.

"In regard to my position and that of my brethren who are with me, I am happy to inform you that we now are, and always have been, during our exile, supplied with everything that is necessary to our comfort and convenience. Go where we will, we have good accommodations, plenty of food and the necessaries of life, kind and sympathetic friends, and the best of treatment. I am also happy in the belief that you are comfortably situated. If there is anything that any of you require and you will inform me, I shall be happy to supply it, if within my power. Some of you have written that you 'would like to have a peep at me.' I heartily reciprocate that feeling, and would like to have a 'peep' at you on this occasion; but in my bodily absence my spirit and peace shall be with you.

"God bless you all, in time and throughout the eternities to come, is

the prayer of your affectionate husband, father and friend in the new and everlasting covenant—

"JOHN TAYLOR"
(Life of John Taylor, pg. 391-399.)

PROPHECY OF WAR TO COME, THE CIVIL WAR NOT THE END

By JOHN TAYLOR

Were we surprised when the last terrible war took place here in the United States? No. Good Latter-day Saints were not, for they had been told about it. Joseph Smith had told them where it would start, that it should be a terrible time of bloodshed and that it should start in South Carolina. **But I tell you today the end is not yet. You will see worse things than that, for God will lay his hand upon this nation, and they will feel it more terribly than even they have done before.**

There will be more bloodshed, more ruin, more devastation than ever they have seen before. Write it down! You will see it come to pass; it is only just starting in. And would you feel to rejoice? No; I would feel sorry.

I knew very well myself when this last war was commencing and could have wept and did weep, over this nation; but there is yet to come a sound of war, trouble and distress, in which brother will be arrayed against brother, father against son, son against father, a scene of desolation and destruction that will permeate our land until it will be a vexation to hear the report thereof.

Would you help bring it about? No, I would not; I would stop it if I could. I would pour in the oil and the wine and balm and try to lead people in the right path that will be governed by it, but they won't. Our Elders would do the same, and we are sending them forth doing all that we can, selecting the very best men we can put our hand upon—men of faith, men of honor, men of integrity—to go forth to preach the Gospel to this nation and to other nations.—J. of D., Vol. 20:318.

JOHN TAYLOR ON SPIES

And let us all seek after one another's welfare. If we can help one another let us do it—financially and socially—and don't betray one another. Some people, some poor, miserable—I don't care to say a hard word—I will call them SNEAKS—they will try, because a man has married a wife according to the laws of God, to bring an accusation against him. Such men will be damned and such women will be damned. Do you know that, when these miserable SNEAKS come into your house on every kind of pretense * * * in the midst of their conversation they are known to ask such questions, as "How many wives has your husband got?" POOR, LOW, MISERABLE SNEAKS. KICK THEM OUT OF YOUR HOUSE, have nothing to do with such LOW, INFERNAL TRASH. While we treat good men aright, kick such villains out of your house, they have no business among decent people. We do not want them. Tell them to attend to their own affairs and let our business alone. Tell them to go back where they came from, we do not want them among decent people. These are my feelings. That's saying a pretty hard word, though, as suits such people, for THERE IS NO DECENT WORD that's appropriate for SUCH CONTEMPTIBLE BEINGS.

—Spoken Nov. 22, 1879, at American Fork. (Des. News, June 5, 1880.)

There's one product where the supply is always bigger than the demand . . . and that's TROUBLE.

A bank is a place where they lend you an umbrella in fair weather and ask for it back again when it starts to rain.

It doesn't pay to judge by size. Sometimes even a woman's thumb has a man under it.

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 internal fires of revolution are already smouldering in this nation, and they need but a spark to set them in flame. Already are agencies at work in the land calculated to subvert and overthrow every principal of rule and government; already is corruption of every kind prevailing in high places and permeating all society; **ALREADY ARE WE, AS A NATION, DEPARTING FROM OUR GOD AND CORRUPTING OURSELVES WITH MALFEASANCE, DISHONOR AND A LACK OF PUBLIC INTEGRITY AND GOOD FAITH**; already are licentiousness and debauchery corrupting, undermining and destroying society; already are we interfering with the laws of nature and stopping the functions of life, and have become the slayers of our own offspring, and employ human butchers in the shape of physicians to assist in this diobolical and murderous work. The sins of this nation, the licentiousness, the debauchery, the murders are entering into the ears of the Lord of Sabaoth, and I tell you now, from the tops of these mountains, as a humble servant of the living God, that unless these crimes and infamies are stopped, this nation will be overthrown and its glory, power, dominion and wealth will fade away like the dews of a summer morning.—John Taylor.

PRESIDENT JOHN TAYLOR

TRUTH deems it an honor to devote the major part of this issue to the memory of President John Taylor, whose anniversary occurs November 1st. John Taylor was born November 1, 1808, in Milnthorpe, a small town in the county of Westmoreland, England. Leaving the place of his birth he settled in Canada with his parents in 1832. He was first taught the gospel by Parley P. Pratt and received baptism May 9, 1836.

Volumes have been written regarding the colorful life of this great man. We will confine our treatise to certain events that took place in his later life which are more germane to our time and needs. Regarding his life and labors the Historian Roberts records the fol-

lowing released by his counselors at the time of his death:

"Once more the Latter-day Saints are called upon to mourn the death of their leader—the man who has held the KEYS OF THE KINGDOM OF GOD UPON EARTH. President John Taylor departed this life at five minutes to eight o'clock on the evening of Monday, July 25th, 1887, aged 78 years 8 months and 25 days. * * * But it is not necessary that we should, even if time permitted, rehearse the events of his long and busy life. To do so would only be to give the greater part of the history of the Church; for with it his biography is interseparably interwoven."

Thus, in a few words, his counselers painted the picture of his noble life. As more evidence of his leaving a lasting impression upon this generation, we quote from a tribute paid him by President A. W. Ivins in 1922. This tribute bears greater weight when we understand; it was given at a time when the General Authorities had surrendered the fulness of the gospel, and it becomes even more significant when we realize that the party who paid it, for many years stood in the gap, contrary to the law of the land and the rule of the Church, but, who finally, surrendered his commission, and, later made an effort to sink what he previously accomplished out of existence. How peculiar it is that the Saints could listen to such a confession without making any effort to prosecute. This could only happen among a people completely ignorant of the History of their Church; or a people made static by surrender, having been caught in the web of their own conspiracy. President Ivins states:

John Taylor Never Surrendered

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

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

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

"The laws prohibiting plural marriage were regarded as unconstitutional and unjust by the Church, and their execution bitterly opposed. Suits were carried to the Supreme Court, which upheld the law, and more vigorous steps were taken to enforce it. While this storm raged John Taylor stood immovable in his conviction that the anti-polygamy law was unjust, and DIED WITHOUT MAKING ANY CONCESSION. THAT WAS THE OUTSTANDING FEATURE OF HIS ADMINISTRATION." — April, 1922 Conference Report, pp. 37-38.

When John Taylor came to the leadership of the Church at the death of Brigham Young, August 29, 1877, his administration inherited a baffling situation. He not only faced a national sentiment looking to an extinction of the Church as an organization and the complete spoilation of its members, with polygamy the pretended excuse, but within the Church he was confronted with an increasing faithlessness toward the higher principles of the Gospel—particularly the "United Order

and the order of Plural Marriage''—which principles were earlier proclaimed by Brigham Young as the ''fulness of the Gospel''. Happily for the work, John Taylor had been prepared by the Lord to handle this distressing situation. He was lacking neither in courage nor wisdom. The former endowment had received a supreme test at Carthage when he voluntarily accompanied the Prophets Joseph and Hyrum Smith to prison, and while there and in his brave attempt to shield his friends from the guns of the mob, he himself was brutally shot, his body receiving five musket balls. The Lord said of him:

''I the Lord have raised up unto you my servant John Taylor to preside over you and to be a lawgiver unto my Church. He has mingled his blood with that of the martyred Prophets. Nevertheless, while I have taken my servants Joseph and Hyrum unto myself, I have preserved my servant John Taylor for a wise purpose in me.''—Revelation through Wilford Woodruff 1880; Supplement to New and Everlasting Covenant of Marriage, p. 49.

One of the major features of this ''wise purpose in me'' was doubtless to perfect the organization previously given form by the Prophet Joseph Smith, whereby the sealing priesthood of Elijah might continue to function even though the Church rejected God's marriage law. President Taylor was a man who knew no surrender.

It was this sort of timber that earned for President Taylor the appellation of ''the Lion of the Lord'', and it was just such timber that the work facing John Taylor required. His wisdom, strength and courage were equal to the occasion. As stated, many of the Saints were beginning to waver in their faith in the principle of Celestial marriage. John Taylor was not only the President of the Twelve, but was also President of Priesthood and by virtue of the latter calling was the rightful head of the Church; later (October, 1880), he was chosen its President by formal vote. On October 13, 1882, he received a revelation from the Lord in which the importance and absolute necessity of the principle of plural marriage was reaffirmed. It will be recalled that on January 6, 1879, the Supreme Court of the United States rendered its decision in the George Reynolds case, in which the anti-polygamy law of 1862, enacted by Congress against the Saints, was declared constitutional. And that on March 14, 1882, the Edmunds law, placing teeth into the former measure, was enacted. Naturally in the circumstances the Saints wondered to what extent they would be expected to ''carry on'' in defending the principle of plural marriage since it had been proscribed by the laws of the land. The answer came definite and clear in the revelation mentioned. We copy:

''Thus saith the Lord to the Twelve, and to the priesthood and people of my Church: Let my servants George Teasdale and Heber J. Grant be appointed to fill the vacancies in the Twelve, that you may be fully organized and prepared for the labors devolving upon you, for you have a great work to perform; and then proceed to fill up the presiding quorum of Seventies, and assist in organizing that body of my priesthood who are your co-laborers in the ministry. You may appoint Seymour B. Young to fill up the vacancy in the presiding quorum of Seventies, if he will conform to my law; for it is not meet that men who will not abide my law shall preside over my priesthood.''—Life of John Taylor, Roberts, p. 349.

''My law'' meant the law of plural marriage. And conforming with this command Elder Young did take a plural wife and qualified for the position. Eternal law cannot become subservient to the law of man. Notwithstanding the Supreme Court of the most powerful civil government on

earth had issued its final mandate, outlawing a principle of salvation, the Lord commanded those holders of the Melchisedek priesthood in presiding positions to enter into and abide that holy law else they could not qualify to preside over their brethren. It was following this divine mandate that several leading brethren presiding in stakes and wards, and who refused to enter the law, were released from their positions in the Church.

The enemy of righteousness grew more determined to crush the Mormon marriage system. The Edmunds measure was given full constitutional standing by the United States Supreme Court March 23, 1885, after which prosecutions of the Saints became more vigorous. They were hounded day and night, imprisoned and some murdered by officers of the law. President Taylor went into retirement from public view February 1, 1885.

It was during this retirement while at the home of John W. Woolley, Centerville, Davis County, Utah, and in response to an inquiry of the Lord as to how binding the law of plural marriage was upon the Saints in view of the supreme court decisions, that the Lord visited President Taylor and spent considerable time in his company, which sacred event alone, pays a greater tribute to John Taylor, than any mortal tongue or pen could possibly do. We again feel impressed to reprint the circumstances of this event, together with the revelation President Taylor received as copied by him the following morning. We have no desire to place this revelation and history too often before the Saints, but for the sake of the "record" and because of the attempts of conspiring men to refute the just claims of the Priesthood, the spirit justifies us in again releasing a photostatic copy of this revelation and the testimony relative thereto in extenso.

My Son John: You have asked me concerning the New and everlasting Covenant and how far it is binding upon my people; thus saith the Lord: All commandments that I give must be obeyed by those calling themselves by my name, unless they are revoked by me or by my authority, and how can I revoke an everlasting covenant; for I the Lord am everlasting and my everlasting covenants cannot be abrogated, nor done away with, but they stand forever.

Have I not given my word in great plainness on this subject? Yet have not great numbers of my people been negligent in the observance of my laws and the keeping of my commandments, and yet have I borne with them these many years; and this because of their weakness, because of the perilous times, **and furthermore, it is more pleasing to me that men should use their free agency in regards to these matters. Nevertheless, I the Lord do not change and my word and my covenants and my law do not.**

And as I have heretofore said by my servant Joseph: All those who would enter into my glory **must and shall obey my law.** And have I not commanded men that if they were Abraham's seed and would enter into my glory, they must do the works of Abraham?

I have not revoked this law, **nor will I,** for it is everlasting, and those who will enter into my glory must obey the conditions thereof; Even so, Amen.

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 received 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 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 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 ben 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:

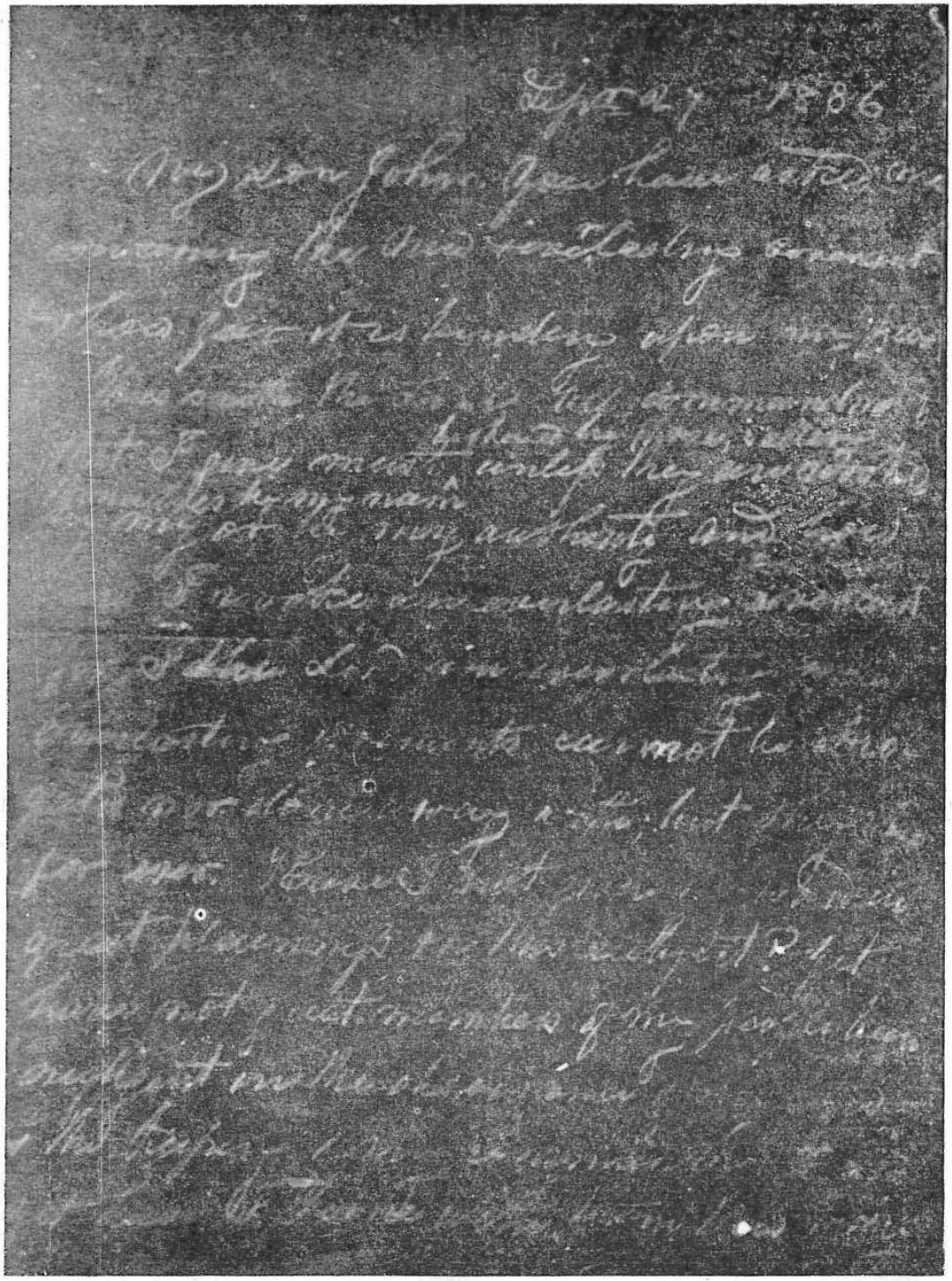
"The pretended revelation of John Taylor never had his signature added to it but was written in the form of a revelation and undoubtedly was in his handwriting." (Marriage—Ballard-Jenson Correspondence, p. 17.)

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 act 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. They have been called to the other side to face those whom thy have lied about.

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.

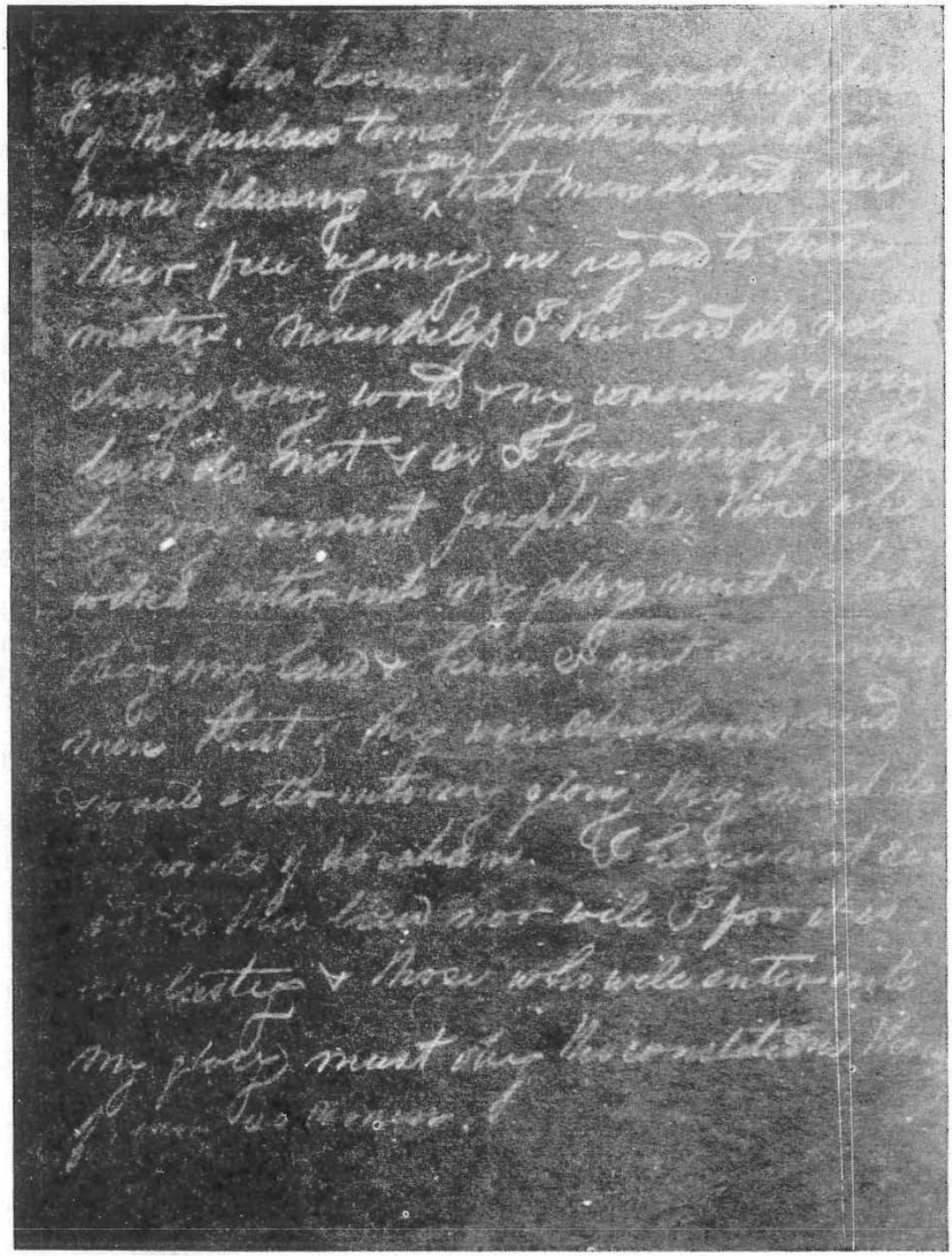


Statement of Lorin C. Woolley with reference to the revelation of 1886, on the subject of Celestial or plural marriage, given September 22, 1929:

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, Will-



iam 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 satis-

fy 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 breathren 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 (Charles Birrell was also a bodyguard of the brethren and was to take the second shift in watching on this night) 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 R. Bateman, Charles Wilkins, Charles Birrell, Daniel R. Bateman, Bishop Samuel Sedden, George Earl, my mother, Julie 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 Gorge 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. 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 referrd to, President Taylor had L. John Nuttall write five copies of the revelation. He called five of us together: Samuel Batman, 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 LIFE AND WE—CHARLES H. WILKINS AND MYSELF—WERE INTRODUCED TO HIM AND SHOOK HANDS WITH HIM.**

(Signed) **LORIN C. WOOLLEY**

Daniel R. Bateman, being present while the above experience was related by Brother Woolley, testified as follows:

I was privileged to be at the meeting of September 27, 1886, spoken of by Brother Woolley, I myself acting as one of the guards for the brethren during those exciting times.

The proceedings of the meeting as related by Brother Woolley are correct in very detail.

(Signed) **DANIEL R. BATEMAN**

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.' "

CONFERENCE REFLECTIONS

At the recent semi-annual conference of the Church, held September 29, 30, and October 1, much was given the Saints that should cause deep reflection. The brethren generally appealed to the Saints to forsake their evil ways, and repent before the Lord concluded the sending of His judgments upon the earth. Much was said of world conditions and sins. We feel that it was time that the Saints should again be warned of the coming judgments, **as well as be told of the judgments both spiritual and temporal which have already been felt.** We feel that the brethren "held back" in telling the people all the TRUTH relative to the condition of the world and this nation, and the people should be further warned as to what to expect in the future. **The brethren, being always aware of their political and social well-being,** oftimes leave out the kernel of the Lord's word concerning these things. In view of this TRUTH again gladly steps into the gap and prints the warnings of judgments to come where the brethren left off.

Warnings of Judgments to Come

Joseph Smith:

A prophecy on war (Dec. 25, 1832) which was to and did begin "at the rebellion of South Carolina" and which is to "eventually terminate in the death and misery of many souls." Concluding this prophecy, the Lord said:

> **And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the CONSUMPTION DECREED hath made a full end of all nations.—D & C., 87:6.**

In his prediction called the **"White Horse Prophecy"**, Joseph Smith is credited with the following remarkable statement, May 6, 1843:

> **A terrible revolution will take place in the land of America, such as has never been known before; for the land will be left WITHOUT A SUPREME GOVERNMENT, and every species of wickedness will be rampant; father will be against son, and son against father, mother against daughter, and daughter against mother The most terrible scenes of bloodshed, murder and rapine, that have ever been looked upon, will take place; PEACE WILL BE TAKEN FROM THE EARTH, and there will be no safety except in the Rocky mountains. This will cause many hundreds of the honest in heart of the world to gather there, not because they would be Saints, but for safety and because they would not take up the sword against their neighbors.—Last Days, Smith, p. 27.**

Writing to N. E. Seaton, Esq., editor of a New York paper, Jan. 4, 1833, Joseph Smith stated:

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

Brigham Young predicted: (July 15, 1860).

When the testimony of the Elders ceases to be given and the Lord says to them, "Come home; I will now preach my own sermons to the nations of the earth", all you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquakes, hail, rain, thunder and lightnings, and fearful destruction. What matter 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 MIGHTY CITIES. Famine will spread over the nations, and nation will rise up against nation, kingdom against kingdom and states against states, in our own country and in foreign lands; and they will destroy each other, caring not for the blood and lives of their neighbors, of their families, or for their own lives.—J. of D., 8:123.

Words of John Taylor: (Oct. 6, 1879).

God will lay His hand upon this nation, and they will be feeling it more terribly than they have ever done before; there will be more bloodshed, more ruin, more devastation than ever they have seen before. Write it down! You will see it come to pass. * * * There is to come a sound of war, trouble and distress, in which brother will be arrayed against brother, father against son, son against father, a scene of desolation and destruction that will permeate our land until it will be a vexation to hear the report thereof.—J. of D., 20:318.

John W. Taylor prophesied: (Spring. 1901).

Elder David W. Jeffs relates having heard Apostle Taylor utter the following prophecy at Farmington, Utah, while a halo of light shown around him:

The time will come when the judgments of God will be poured out upon this nation because of their wickedness in shedding the blood of the Prophets and other righteous men and women, and in passing laws against the Patriarchal order of marriage; and PEACE WILL BE TAKEN FROM THE EARTH. A great revolution will take place in this land and those who will not take up the sword against their neighbor, and the honest in heart, will flee to places of safety; they will come over these Rocky Mountains with knap sacks on their backs and there will be so many to be fed that there will be a famine for the want of food, not because there will not be seed time and harvest, but because of the number of people that will come. Then a sack of wheat will be worth many times more than a bag of gold.

Predictions of Wilford Woodruff: (Feby. 22, 1879).

I wish to warn all nations of the judgments of God which are at their doors. Thrones will be cast down, nations will be overturned, anarchy will reign, all legal barriers will be broken down, and laws will be trampled in the dust. You are about to be visited with wars and sword, famine, pestilence, plagues, earthquakes, whirlwinds, tempests, and with the flame of devouring fire; by fire and with sword will God plead with all flesh and the slain of the Lord will be many. The anger of the Lord is kindled and His sword is bathed in heaven, and is about to fall upon idumea, or the world. * * * The seals are about to be opened, the plagues to be poured forth. Your rivers and seas will be turned to blood and to gall. And the inhabitants of the earth will die of plagues.—From an Epistle to the world, Life of Wilford Woodruff, p. 511.

The following is an abridgement from a leaf of President Woodruff's Journal, which tells of a visit of President Young's party to Logan in August, 1861. The occasion was made memorable by the children turning out and strewing flowers in the road as the Presidential party entered the town. A meeting was held in the bowery. Wilford Woodruff arose and spoke. Among other things, he said:

There are those sitting before me who will live to go into the towers of a beautiful temple to be erected upon the east bench; and when you go into those towers and look out upon this valley, you will recall this day and this visit of Brignam Young: You will say, That was in the days when Benson and Maughan presided over us; that was BEFORE NEW YORK WAS SWALLOWED BY AN EARTHQUAKE, BOSTON SWEPT INTO THE SEA BY A TIDAL WAVE, AND ALBANY DESTROYED BY FIRE.

As Elder Woodruff sat down President Young arose and said, "What President Woodruff has told you is prophecy and WILL BE FULFILLED."

It will also be recalled that in a revelation of the Lord, September 22-23, 1832, the following instructions were given:

Nevertheless, let the bishop go into the City of New York, also the City of Albany, and also to the City of Boston, and warn the people of those cities with the sound of the gospel, with a loud voice, of the desolation and UTTER ABOLISHMENT which await them if they do reject these things.—D. & C., 84:114.

Heber C. Kimball: (May, 1869)

The judgments of God will be poured out upon he wicked to the extent that our Elders from far and near will be CALLED HOME. Or in other words, the Gospel will be taken from the Gentiles and later on will be carried to the Jews. The western boundaries of the State of Missouri will be swept so clean of its inhabitants that, as President Young tells us, when we return to that place, "There will not be left so much as a yellow dog to wag his tail." Before that day comes, however, the Saints will be put to a test that will try the integrity of the best of them. The pressure will become so great that the more righteous among them will cry unto the Lord day and night until deliverance comes. Then the Prophet Joseph and others will make their appearance and those who have remained faithful will be selected to return to Jackson County, Missouri, and take part in the upbuilding of the beautiful City, the New Jerusalem.

Orson Hyde on War:

(Excerpts from an Article by Apostle Orson Hyde, dated Great Salt Lake City, January 1, 1862, and published in the Missouri Republican, February 3, 1862. From the Millennial Star, Vol. 24, pp. 275.)

Speaking of the exodus of the Latter-day Saints from the State of Missouri, and the outrages perpetrated by the mobs, the writer states:

The Guardian Genius of the peace and prosperity of your State (Missouri), left it when we did, and he has not since returned. neither will he return until we do. * * * Joseph Smith once said on the stand in Nauvoo, Illinois, that "if the Government of the United States did not redress the wrongs of the Mormon people, inflicted upon them in the State of Missouri, THE WHOLE NATION should be distracted by mobs FROM ONE END TO THE OTHER; and that they should have mobs to the full and to their heart's content." I heard the foregoing statement myself as it fell from the lips of the Poprhet in the presence of thousands of witnesses. * * *

Unless some measures of this kind (to bind up the wounds of the Mormon People by re-instating them in their rights and possessions, etc.) be soon adopted the people of every town, County and State in the Union * * * will have to fly from their homes and places of business even as did the "Mormons" from Missouri and Illinois.

The cup of persecution of which our enemies forced us to drink at their hands, was bitter in our mouth, but it is sweet in our belly. Though sweet to them when they forced us to drink it, yet their bitterness cannot fail.

Some four years since (1858) in a discourse delivered in the Tabernacle in this City. I made the following statement: "So sure as the storms of the mountains burst and hurl their fury upon the Twin Peaks of the Wasatch Mountains just so sure is the storm of Jehovah's wrath about to burst upon the nation and people of the United States." * * *

You have scarcely yet read the preface of your national troubles. Many nations will be drawn into the American maelstrom that now whirls through our land; and AFTER MANY DAYS WHEN THE DEMON OF WAR SHALL HAVE EXHAUSTED HIS STRENGTH AND MADNESS UPON AMERICAN SOIL BY THE DESTRUCTION OF ALL THAT CAN COURT OR PROVOKE OPPOSITION, EXCITE CUPIDITY, INSPIRE REVENGE OR FEED AMBITION, HE WILL REMOVE HIS HEADQUARTERS TO THE BANKS OF THE RHINE.

Prophecies of Orson Pratt: October 24, 1857

If you will not, as a nation, repent, and unite yourselves with God's Kingdom, then the days are near at hand, when the righteous shall be gathered out of your midst: and woe unto you when that day shall come! for it shall be a day of VENGEANCE UPON THE BRITISH NATION; your armies shall perish; your marine forces shall cease; your cities shall be ravaged, burned, and made desolate, and your strongholds shall be thrown down; the poor shall rise against the rich, and their storehouses and fine mansions shall be pillaged, their merchandise, and their gold, and their silver, and their rich treasure, shall be plundered; then shall the Lords, and the Nobles, and the merchants of the land, and all in high places, be brought down, and shall sit in the dust, and howl for the miseries that shall be upon them; AND THEY THAT TRADE BY THE SEA SHALL LAMENT AND MOURN; FOR THEIR TRAFFIC SHALL CEASE. And thus shall the Lord Almighty visit you, because of your great wickedness in rejecting His servants and His Kingdom; and if you continue to harden your hearts, your remnants which shall be left, shall be consumed as the dry stubble before the devouring flame, and all the land shall be

cleansed by the Fire of the Lord, that the filthiness thereof may no more come up before Him.

Your armies in India have already been smitten with a sore judgment, because they cast out the Lord's servants who were sent to warn them and to prophesy to them; they were rejected by your missionaries and your officers; and being without purse or scrip, they "had nowhere to lay their heads." But they were faithful in delivering their Warning Messages.—Mill. Star, Oct. 24, 1857.

March 9, 1879

Now let me point out some other things which will occur, before the coming of the Son of Man. The Lord has a controversy among all the nations of the Gentiles. He has sent to them a warning. He has sent his servants to prophesy to them. He has sent them to preach and bear record of the truth. He has sent them to call upon the nations to repent, both high and low, rich and poor, religionist and nonreligionist, priest and people, for all of them to repent and receive the Gospel in its fullness, and not only to do this, but to GATHER OUT FROM THESE NATIONS. Will they hear? They will not. We know they will not; but this does not justify us in being slack in delivering our message. We have a responsibility placed upon us, and that responsibility we must fulfill, whether the people hear, or whether they forbear, we must warn them, so that they shall not have any excuse, when the tribulations shall come which I have named.

The Lord, therefore has a controversy among them, the same as he had with the Egyptian nation, with this difference, that the Egyptians did not have the same length of time to consider the message which you have. They only had a few days, and if they would repent and receive the word which Moses and Aaron delivered to them, well and good; and only a short time, a very few days were allowed them to decide this matter. You have had a portion of a whole generation. Your times are not quite yet fulfilled, and hence you have had the privilege to consider it from your childhood up to middle age, and some of you from middle age to old age, to see whether you will receive the latter-day message which God has sent or not. Now, the consequences will be, if you receive it, you will save yourselves by fleeing out from the midst of this nation. You will save yourselves and your children temporally speaking as well as spiritually. On the other hand, if you do not receive it, the Lord, who is long suffering, will after He has borne with the people all the day long, withdraw His servants from your midst. When that day shall come there shall be wars, not such as have come in centuries and years that are past and gone, BUT A DESOLATING WAR. When I say desolating I mean that it will LAY THESE EUROPEAN NATIONS IN WASTE. Cites will be left vacated without inhabitants. The people will be destroyed by the sword of their own hands. Not only this but many other cities will be burned; for when contending armies are wrought up with terrible anger, without the Spirit of God upon them, when they have not that spirit of humanity that now characterizes many of the wars amongst the nations, when they are left to themselves, THERE WILL BE NO QUARTER GIVEN, NO PRISONERS TAKEN, BUT A WAR OF DESTRUCTION, OF DESOLATION, OF THE BURNING OF THE CITIES AND VILLAGES, UNTIL THE LAND IS LAID DESOLATE.

That is another thing that will come before the coming of the Son of Man.

WHAT ABOUT MY OWN NATION—THE AMERICAN NATION? What can I say more than I have said in times that are past? They have had a great desolating war; a war between the North and the South in which many hundreds of thousands were destroyed. This war was foretold twenty-eight years before it took place; the very place where it should commence was marked out by the Prophet Joseph Smith, that young man of whom I have spoken. By him it was designated that the revolution should commence in South Carolina, and it did so. By him it was pointed out that this war would be great and terrible, and it came to pass although twenty-eight years intervened, before it commenced. These revelations and prophecies have been published by hundreds of thousands and circulated in your midst here in Great Britain. The people are not altogether ignorant about these matters; they have been forewarned. But what about the American nation? That war that destroyed the lives of some FIFTEEN OR SIXTEEN HUNDRED THOUSAND PEOPLE was nothing compared to that which will eventually desolate that country. The time is not very far distant in the future when, the Lord God will lay his hand heavily upon that nation. "How do you know this?" inquires one. I know from the revelations which God has given upon this subject. I read these revelations, when they were first given. I waited over twenty-eight years and saw their fulfillment to the very letter. Should I not, then, expect that the balance of them should be fulfilled? That same God who gave the revelations to his servant Joseph Smith in regard to these matters, will fulfill every jot and every tittle that has been spoken, concerning that nation. What then will be the condition of that people, when this great and terrible war shall come? It will be very different from the war between the North

and the South. Do you wish me to describe it? I will do so.

IT WILL BE A WAR OF NEIGHBORHOOD AGAINST NEIGHBORHOOD, CITY AGAINST CITY, TOWN AGAINST TOWN, COUNTY AGAINST COUNTY, STATE AGAINST STATE, AND THEY WILL GO FORTH DESTROYING AND BEING DESTROYED AND MANUFACTURING IN A GREAT MEASURE, WILL CEASE, FOR A TIME, AMONG THE AMERICAN NATION. Why? Because in these terrible wars, they will not be privileged to manufacture, there will be too much bloodshed—too much mobocracy—too much going forth in bands and destroying and pillaging the land to suffer people to pursue any local vocation with any degree of safety.

What will become of the millions of the farmers upon that land? They will leave their farms and they will remain uncultivated, and they will flee before the ravaging armies from place to place, and thus will they go forth burning and pillaging the whole country; and that great and powerful nation, now consisting of some forty millions of people, will be wasted away, unless they repent.

NOW THESE ARE PREDICTIONS YOU MAY RECORD. YOU MAY LET THEM SINK DOWN INTO YOUR HEARTS. AND IF THE LORD YOUR GOD SHALL PERMIT YOU TO LIVE, YOU WILL SEE MY WORDS FULFILLED TO THE VERY LETTER. They are not my words but the words of inspiration—the words of the everlasting God, who has sent forth his servants with this message to warn the nations of the earth.—J. of D., 20:150-1.

We close this article with quotations from the Revelations of the Lord given through the Prophet Joseph Smith:

March, 1829

For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not. UNTIL THE EARTH IS EMPTY, AND THE INHABITANTS THEREOF ARE CONSUMED AWAY AND UTTERLY DESTROYED BY THE BRIGHTNESS OF MY COMING.—D. & C., 5:19.

September, 1830

But, behold, I say unto you that before this great day shall come the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven, and there shall be greater signs in heaven above and in the earth beneath;

And there shall be weeping and wailing among the hosts of men;

And there shall be a great hailstorm sent forth to destroy the crops of the earth. * * *

Wherefore, I the Lord God will send forth flies upon the face of the earth which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them;

And their tongues shall be stayed that they shall not utter against me, and their flesh shall fall off their bones, and their eyes from their sockets;

And it shall come to pass that the beasts of the forests and the fowls of the air shall devour them up.—Ib. 29:14-16, 18-20.

December 27, 1832

For after your testimony (Testimony of the Elders) cometh the testimony of earthquakes, that shall cause groanings in the midst of her and men shall fall upon the ground and shall not be able to stand.

And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon the people.—Ib. 88: 89-91.

BRAVES OF THE HUNT

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

"I never could see why a man should be imbued with a blood-thirsty desire to kill and destroy animal life. I have known men—and they still exist among us—who enjoy what is, to them, the 'sport' of hunting birds and slaying them by the hundreds, and who will come in after a day's sport, boasting of how many harmless birds they have had the skill to slaughter, * * * I do not believe any man should kill animals or birds unless he needs them for food. * * * I think it is wicked for

men to thirst in their souls to kill almost everything which possesses animal life. It is wrong, and I have been surprised at prominent men whom I have seen whose souls seemed to be athirst for the shedding of animal blood. They go off hunting deer, antelope, elk, anything they can find, and what for? 'Just for the fun of it.' Not that they are hungry and need the flesh of their prey, but just because they love to shoot and destroy life."—Gospel Doctrine, p. 334.

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

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

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

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

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

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

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

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

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

TRUTH

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

VOL. 16. DECEMBER, 1950 NO. 7.

To Whom It May Concern:

DURING the first day of trial of the now famous "Boyden crusade against plural marriage", in 1944, the leading defense lawyer made the following statement in substance: "This indictment challenges the birthright of 75 per cent of the people of the State of the State of Utah". The indictment the attorney alluded to was 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 instincts 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." The complaining witnesses to this instrument were: **ELDER SAMUEL O. BENNION, ELDER RICHARD L. EVANS, THE L. D. S. HISTORIAN'S OFFICE, AND MRS. HATTIE WILSON. THE PROSECUTING ATTORNEY WAS A FAITHFUL ELDER IN THE CHURCH.**

Although this indictment was quashed by the lower court, the prosecution carried the case higher in its effort to have the courts rule PLURAL MARRIAGE an immoral act of and in itself. The higher court concurred with the lower court and the case was dropped. However, the Church had another "ace in the hole". They arrested polygamists for violation of the Mann Act. And, although, they agreed that the women had born children to the men, and had acted in every way as wives, their act of living with each other across state lines came under the Mann Act clause which includes "and other IMMORAL PURPOSES".

After a long fight the U. S. Supreme Court upheld the lower court's decision,

"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 Plural Marriage was again interpreted by this legal body as an immoral act in and of itself. The Court agreed that there had been bonafide ecclesiastical marriages performed; that the men and women had lived up to their marriage covenants in every detail that numerous and worthy children and invariably been the result of the unions, but the ACT OF LIVING WITH MORE THAN ONE WOMAN IS IMMORAL IN AND OF ITSELF, NO MATTER WHAT THE INTENT MIGHT BE.

Thus again in a generation the Supreme Court of the United States ruled Celestial or Plural Marriage, the Mormon marriage system, **immoral**, and a threat to the morality of society. In the first instance, in 1879, the decision was made at the request of the Christian ministers and the gentiles to rule out the Mormon system in its entirety. In 1945 the decision was again confirmed at the request of the Church of Jesus Christ of Latter-day Saints in an effort to rule out a body of Priesthood. The student of history readily agrees that in both instances the practice of Plural Marriage was ruled immoral by the Civil court of last resort, and those participating in the same lived together unlawfully and their children were born out of wedlock. The leaders of the Church made a strenuous effort to have the Court so label the practice. In doing so it must have been a reflection of their own belief in the principle. If this be the case, two pertinent questions confront us. Is the marriage institution itself immoral? If Plural marriage is immoral, as the Mormons practice it, when did it become such?

As to the institution of marriage generally, the Christian world considers it ordained of God. If marriage is immoral in its nature, then it would be consistent to rule monogamy immoral as well as polygamy. We have inherited our monogamy, or the marriage system which restricts each man to one wife only, and have practiced it as a matter of course, without any special examination or inquiry; so that we really know but little concerning its origin or its early history.

Brigham Young's explanation of the birth of monogamy is as follows:

"Monogamy, or restrictions by law to one wife, is no part of the economy of heaven among men. Such a system was commenced by the founders of the Roman Empire. That empire was founded on the banks of the Tiber by wandering brigands. When these robbers founded the city of Rome, it was evident to them that their success in attaining a balance of power with their neighbors, depended on introducing females into their body politic, so they stole them from the Sabines, who were near neighbors. The scarcity of women gave existence to laws restricting one wife to one man. Rome became the mistress of the world, and introduced this order of monogamy wherever her sway was acknowledged. Thus this monogamous order of marriage, so esteemed by modern Christians as a holy sacrament and divine institution, is nothing but a system established by a set of robbers."—J. of D., 9-322.

As to polygamy, we are well informed as to its origin and purpose. It cannot be gainsaid that the old testament approves of it, and the New Testament, though not commanding it, does not condemn it. It is interesting to note that although several of the actions in taking forbidden women, they were blessed and promised exaltation for their acts of living the law of plural marriage. The act in and of itself was considered righteous before the Lord, and He only condemned the taking of unlawful women into the order.

We need not write at length in proof that the only worthy prophets of God in old testament history were polygamists;

and although David and Solomon were rebuked for taking unlawful women, their acts of lawful polygamy were commanded and blessed. The exact words of the Lord are:

"David also received many wives and concubines, as also Solomon and Moses, my servants; as also many other 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."—D. & C., 132-8.

That there might be no mistake regarding the status of Abraham, Isaac and Jacob before the Lord, the revelation further 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.

Later, John the Revelator prophesied that the twelve gates surrounding the Holy City would bear the inscription of the twelve polygamist sons of Jacob. The Bible also clearly sets forth the blessings attached to the living of polygamy, and the penalty established for the committing of adultery. Showing that the Lord made a clear distinction between the two.

Even in commanding ancient Jacob of Book of Morman fame to stop the practice of polygamy until He (the Lord) should again command it, Jacob did not attach immorality to its practice in righteousness. The Lord had him cite as examples, David and Solomon, wherein they took wives unlawfully. He also declared unto the apostate Nephites that the Lord's disfavor was kindled against them for seeking after gold and other riches, causing them to forget the gospel. Said he:

"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.—Jacob 2-13. In all this exhortation, and in commanding the Nephites to cease practicing plural marriage, the Lord did not attach immorality to the act in and of itself, but further said: "For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people; otherwise they shall harken unto these things". —Ib. 2:30. (It will be noted here that the Lord did not condemn Abraham, Isaac or Jacob in their polygamy.)

As we said before, although the New Testament does not command it, neither does it condemn it. Speaking to the recreant Jews, as they stood boasting that they were of the seed of Abraham, the Lord rebuked them sharply, saying: "If ye were Abraham's children, ye would do the works of Abraham." Plainly implying that the Jews had rejected the Lord's marriage system, which definitely was a part of the "works of Abraham"; also implying that he himself was teaching the same marriage system. Latter-day Prophets have made that fact very clear. Apostle J. M. Grant said:

"What does old Celsus say, upon this subject of Christ and His Apostles, and their belief? He says, 'The grand reason why the gentiles and philosophers of his school persecuted Jesus Christ, was because he had so many wives!' The grand reason of the burst of public sentiment in Anathemas upon Christ and his disciples, causing his

crucifixion, was evidently based upon polygamy, according to the testimony of the philosophers who 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.

Apostle Orson Hyde adds:

"I discover that some of the Eastern papers represent me as a great blasphemer, because I said, in my lecture on Marriage, at our last Conference, that Jesus Christ was married at Cana of Galalee, that Mary, Martha, and others were his wives, and that he begat children.

"All that I have to say in reply to that charge is this—they worship a Savior that is too pure and holy to fulfill the commands of his Father. I worship one that is just pure and holy enough "to fulfill all righteousness"; not only the righteous law of baptism but the still more righteous and important law "to multiply and replenish the earth." Startle not at this! for even the Father himself honored that law by coming down to Mary, without a natural body, and begetting a son; and if Jesus begat children, he only "did that which he had seen his Father do."—J. of D., Vol. 2:210.

"I will venture to say that if Jesus Christ were now to pass through the most pious countries in Christendom with a train of women, such as used to follow him, fondling about him, combing his hair ,anointing him with precious ointment, washing his feet with tears, and wiping them with the hair of their heads and unmarried, or even married, he would be mobbed, tarred and feathered, and rode, not on an ass, but on a rail. What did the old Prophet mean when he said (speaking of Christ), 'He shall see his seed, prolong his days, etc.'? Did Jesus consider it necessary to fulfill every righteous command or requirement of his Father? He most certainly did. * * * He came to fulfill. Did he multiply, and did he see his seed? Did he honor his Father's law by complying with it, or did he not? (to multiply and replenish the earth). Others may do as they like, but I will not charge our Savior with neglect or transgression in this or any other duty."—J. of D., 4:259-260.

With these strong proofs at hand, we cannot but conclude that marriage is ordained of God and is not a sinful act in and of itself. As to monogamy against polygamy, it is evident that God tolerates the former and commands and blesses the latter.

One man has said:

"For ages man and woman have been associated together in some form of marriage. From the time of Adam, who lived with both Eve and Lillith, down to modern times it has not been strange for one man to have several wives. In fact, some of the very best people who have ever graced this Terrestrial sphere have done it, until a boy Prophet declared it to be a divine institution, no one seemed to kick up much fuss about it, not even the women."

There is abundant proof that God never placed the stamp of immorality upon the practice of plural marriage in other dispensations, but commanded and sustained it. This conclusion brings us to our second question: When, in this dispensation did the act in and of itself become immoral? This question again brings us to the statement before referred to, that if plural marriage is a sinful act in and of itself, then the birthright of 75 per cent of the people of Utah is questionable. With all due respect to the leaders of the Church, we cannot sit back and have our own birthright questioned, together with the birthright of nearly all the leading men and women of Israel without, at least making an effort to legititimatize the Lord's system of marriage as He re-

vealed it through the Prophet Joseph Smith.

We agree with President Joseph F. Smith, when he said:

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

In 1879 the supreme court ruled constitutional an act prohibiting the practice of plural marriage in the territory of Utah. This act in substance declared that plural marriage was an act of adultery, and all children born of such unions were considered illegitimate. Very strenuous crusades were waged against the Church and those practicing the forbidden law.

Later in 1882 the "Edmunds Law" was enacted to put teeth into the 1879 decision. In 1885 the supreme court ruled this law constitutional, which left no doubt in the minds of the people that this government considered plural marriage immoral in its nature; and those who engaged in the practice of it were not only imprisoned, but ruled unfit to hold property or to exercise other rights pertaining to citizenship.

There had been no change in the revelation nor the administration of it since the Prophet had received it as early as 1831. Though he and others of the faithful were known to have embraced it, the Church never fully accepted it as a tenet of its faith until 1852. As early as 1862 the first anti-polygamy law was passed, placing all Latter-day Saints in the position of being **defiers of the law.** In order to maintain the integrity of their faith they had either to defy the law of God relative to marriage, or the law of the land. These peculiar circumstances continued to surround the Church until 1890, when a manifesto was issued relieving the Church of embracing plural marriage as a body, although the Saints still gall under these peculiar circumstances of being **defiers of the law.**

Back to the Supreme decisions of 1879 and 1885. What did President John Taylor, the Prophet of God think of them? It was said of him by a later presidency:

"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."

It is natural for us to ask the question, what did God think of these supreme court decisions? A true reflection of his feelings in the matter can be obtained by reading the revelation He gave John Taylor in 1882, nearly three years after the first famous decision. We quote a portion of it:

"Let my servants George Teasdale and Heber J. Grant be appointed to fill the vacancies in the Twelve; * * * You may appoint Seymour B. Young to fill up the vacancy in the presiding quorum of seventies, if he will conform to my law; for it is not meet that men who will not abide my law shall preside over my priesthood." Here, in the face of what the Supreme Court considered a **constitutional law of the land, the Lord demanded observance of the law of plural marriage, setting forth again the law of the priesthood regarding it, and claiming it as His law.** Later in 1886, the Lord again revealed his mind and will regarding it in these words:

"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, 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."

To further emphasize the need of this law, and to see to it that the faithful Saints were always commanded to embrace it, He instructed John Taylor to take the necessary steps to see that it would be carried on to the end of time. Still later, in 1889, the Lord gave his final instructions to President Woodruff regarding the surrender of the principle. Said He:

"Let not my servants who are called to the Presidency of my Church deny my word or my law, which concerns the salvation of the children of men. * * * Place not yourselves in jeopardy to your enemies by promise. Your enemies seek your destruction and the destruction of my people. * * * If the Saints will harken unto my voice, and the counsel of my servants, the wicked shall not prevail. Let my servants who officiate as your counselors before the courts make their pleadings as they are moved upon by the holy spirit, WITHOUT ANY FURTHER PLEDGES FROM THE PRIESTHOOD."

Against all these protests from the Lord, the Church in 1890 accepted a manifesto, and banned further practice of plural marriage. The question now arises, **did the manifesto of 1890 make further cohabitation with more than one woman a sin? Did it become more of an immoral act in and of itself after the manifesto than before? Did the manifesto form a strict line of demarcation, on one side being illegitimacy, and on the other legitimacy?** For example: the government told the Church that if they would abandon the practice, a date would be established, and all children born to that date would be considered legitimate. If the act in and of itself is immoral, how could the government declare the offspring of it moral? Naturally, by law, the government could legitimatize all children born out of wedlock, as far as citizenship is concerned; but does that remove the stench of their birth? The sober mind cannot fathom such foolishness. If the act was immoral after the manifesto it was immoral before the manifesto. If the act is basically immoral in and of itself—where is the law human or divine that could make it moral, and vice versa? **The courts of this nation have considered it immoral from its inception until the present hour. The only difference between a child born today in the principle, and one born in 1880 is the ELEMENT OF TIME.**

The main purpose of our bringing these things to your attention is to refute the oft repeated accusation of the First Presidency that Plural Marriage constitutes unlawful cohabitation and has become an immoral act since the manifesto, and all those engaging in the same have been and are, committing adultery; together with their plea that all children born in this relationship since the manifesto confess that they were born out of wedlock, and the Church will legitimatize them. The persecuted has now turned persecutor, and has followed the exact pattern of the government in trying to sink out of existence the marriage system of the Lord.

We cannot sit idly by and so cheaply sell our birthright, as well as concur with the decision that all who have engaged in the practice of plural marriage (though it may be ruled unlawful cohabitation) since the manifesto, have committed adultery. Nor can we agree that all Church Presidents after 1890 (excluding George Albert Smith) committed adultery during the entire length of their presidency, and that boastfully. **If this be the case, then this Church was led for 56 years by men who openly professed adulterous relationships (as now interpreted by both Government and Church).**

If the manifesto made the act of cohabiting with more than one woman an immoral act, then we can safely say that the Church has since been steeped in immorality and sin. Can we believe that it was any greater sin to marry more than one woman after the manifesto, than to live with more than one, though they were taken before? **If so, then marriage is not ordained of God, but the sanctity of it is governed by legislative acts. Immorality is not a sin in and of itself, but can be licensed or penalized according to the feelings and dispositions of the lawmakers.** Neither of these statements is true. **The manifesto neither added virtue to plural marriage nor robbed it of any.** This fact is testified to by the General Authorities of the Church as they consistently reflect their attitude and feelings in the matter, through their actions.

It is a matter of history that President Wilford Woodruff, when brought before the Master in Chancery and asked to define the limits of th manifesto, said in substance: that he recognized that the manifesto included all men living in the plural relationship; that the Church could no longer legally perform any plural marriages anywhere in the world, and that all those who had more than one wife would have to give them up to comply with the law. He then confessed that he had broken the law of the land and the rule of the Church. **Anyone living with more than one wife after the manifesto did so against the rule of the Church.**

President Joseph F. Smith understood the manifesto included all marriages after 1890, plus the act of unlawful cohabitation. This was fairly brought out in his trial of November 24, 1906, when he was charged with and pleaded guilty to cohabitating with six different women, from December, 1903, to November, 1906 and was fined $300. **Fifteen children was the result of this unlawful cohabitation.** During the proceedings of his trial the following testimony was brought out:

"This defendant in October, 1891, testified before the referee in the escheate cases that he could not see how the effect of the Woodruff manifesto could fall short of unlawful cohabitation. He was asked particularly about that whether or not this manifesto did include unlawful cohabitation with wives that had been married prior to the manifesto. He answered: "I DO NOT SEE HOW THE EFFECT COULD BE OTHERWISE."

Earlier in the Smoot investigation he testified that he had had eleven children by five different wives, contrary to the law of the land **and the rule of the Church.**

President Snow made his position clear by setting men apart to enter the principle and to invite others to do the same. President Heber J. Grant, although appearing to be bitterly opposed to unlawful cohabitation, was upon one occasion fined $100.00 after pleading guilty to the act. The court record reads:

"F. S. Richards, on behalf of his client, waived the reading of the information and entered a plea of guilty. The sentence of Judge Norrell was, 'The sentence of the court is that you pay a fine of $100.00.' * * * The charge to which the apostle pleaded guilty, was that he committed the crime of unlawful cohabitation on January first, 1899, and on divers other days, and continually between January 1st, 1899, and July 15th, 1899, by unlawfully cohabiting with more than one woman." (See records of Third District Court).

The Presidents of the Church were not alone in breaking the rule of the Church and the law of the land. The Tribune of October 10, 1910, published the names of 210 men whom they had convicting evidence against for unlawful cohabitation; among the names listed were 6 apostles in good standing.

Space will not permit us to print or refer to the many hundreds of others who were guilty.

But, says one, did not Presidents Smith and Grant make public declarations that all who practiced plural marriage after the manifesto committed adultery? We cannot refute the record; but we do invite all interested persons to reconcile such declarations with the actions of those who made them. **Any enlightenment on the subject will be greatly appreciated.**

In the face of this overwhelming testimony, the plural children who were born before the manifesto still sit smugly back and consider their birthright safe, and are not moved in feeling or action when the general authorities place the stamp of immorality on the principle of plural marriage. Pray tell, can they sit satisfied longer? If the act is immoral in and of itself (and the Church so states it is) upon what thread of evidence can they claim legitimacy? Can they point to the hour or the day, or the month, or the year, that living with the wives sealed to men in the New and Everlasting Covenant constitutes morality or immorality?

Although the civil law has always ruled such children illegitimate, THE CHURCH HAS NOW CONCURRED. We wonder if President Joseph F. Smith considered the 15 children born to him after the manifesto illegitimate! Or if in their family gatherings a difference was made between the children born before and after the manifesto! Perhaps they were divided according to legitimacy and illegitimacy, and given their blessings accordingly. We wonder if society and the Church shunned the mothers who continued to bear children after the now famous line of demarcation, OCTOBER 6, 1890? Oh, says one, such foolish talk! Nevertheless, let the record speak for itself. The Church in the past, by implication, and at present by public declaration, has ruled that all plural relationships WHETHER CONTINUED, OR COMMENCED AFTER THE MANIFESTO, WERE ADULTEROUS.

Then there is the other type of high ecclesiast who reasons: but my mother was the legal wife, and I was born of that union. Being thus born I am not a polygamous child, and have no claim to illegitimacy.

WHENCE THE SOURCE OF SUCH REASONING, SUCH INFINITE WISDOM! Such a person in an effort to remove all trace of polygamy from his lineage, reflects the feelings of his own soul in the matter, as well as casts reflection upon those who gave him birth. If his father was living with more than one woman, and the legal wife believed that he was committing adultery and again received him to herself after he had adulterated his seed, she became a part of the act of adultery, and the child born under such conditions was not the result of UNLAWFUL COHABITATION, but of ADULTERY. THUS SUCH REASONING TENDS TO FOUL THE PURE NEST, AND BRINGS REPROACH UPON THE FAITHFUL SIRES. The truth of the matter is: A plural wife is a woman who lives the plural law with other women. The time of her entrance into the family has nothing to do with the case. Hence, all children born of ANY one of such women are POLYGAMOUS.

Enough of this! We cannot consent for one split second that Plural Marriage, ordained of God, is immoral. This writing is not intended to embarrass the Christian system of monogamy, nor is it intended to entice people to break the law, but it is **TO WHOM IT MAY CONCERN.** We say to you, it is high time that you reviewed the circumstances of your birth, and discover if you and your children are included in **the 75 per cent of the people whose birthright has been challenged by the leaders of the Church.**

We cannot sit by any longer without entering a fervent protest against such

accusations. We owe it to our God, to defend the nature of his (God's) birth. We cannot accept the atoning blood of Jesus Christ without making some effort to safeguard the circumstances of his (Christ's) birth. Nor can we sit idly by while the holy prophets and patriarchs, together with their noble wives are assailed and characterized as being lewd, lascivious, licentious and depraved. Though Israel's guardians have long bowed beneath the rule of Baal, and caused the sons and daughters of Zion to sit upon the everlasting hills and weep; we say ARISE, CAST OFF THE SHACKLES OF BAAL! BREAK THE GENTILE YOKE! SAFEGUARDED BY SACRIFICE, OUR FATHERS HAVE THROWN US THE TORCH OF LIGHT AND TRUTH, WHICH LEADS TO EVERLASTING LIVES.

Finally, we take courage and increased faith in the words of the Lord and His servants wherein they say: "**For behold I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, THEN ARE YE DAMNED; for no one can reject this covenant and be permitted to enter into my glory. * * * and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God. * * * GO YE THEREFORE AND DO THE WORKS OF ABRAHAM; ENTER YE INTO MY LAW AND YE SHALL BE SAVED. * * * GOD COMMANDED ABRAHAM, AND SARAH GIVE HAGAR TO ABRAHAM TO WIFE. AND WHY DID SHE DO IT? BECAUSE THIS WAS THE LAW.**" —D. & C., Sec. 132.

Also:

"**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 ternity, by authority of the Holy Priesthood, delegated from God to him.** —Des. News, March 31, 1870.

Orson Pratt further states:

"**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 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. * * *"—Orson Pratt, J. of D., Vol. 17, p. 223.**

And lastly: "And again, as pertaining to the law of the Priesthood—if any man espouse a virgin, and desire to espouse another, and the fiirst give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; HE CANNOT COMMIT ADULTERY FOR THEYY ARE GIIVEN UNTO HIM; for he cannot commit adultery with that that belongeth unto him and to no one else.

And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified."—D. & C., 132:61-62.

Lest We Forget

CONSPIRACY OF NAUVOO

In commemoration of the Prophet Joseph Smith's birthday, which occurs December 1, we reprint the treatise, "Conspiracy of Nauvoo".

(Among the world's greatest conspiracies none perhaps, save that which nailed Jesus Christ to the cross, could be more villainous, more audacious and diabolical in their nature, than the "Conspiracy of Nauvoo", which resulted in the martyrdom of the Prophets Joseph and Hyrum Smith. As is usual in such extreme cases the conspirators had been the trusted friends of the Prophet; they deliberately planned the death of their friend.

The following sketch of the terrible conspiracy, given by Elder Horace Cummings and published in the Contributor, April, 1884, (Vol. 5:251-260), we are convinced gives a faithful outline of many of the events leading to the brutal murdering of these Prophets of God. We pass the account to our readers as a page in history worthy of preservation. Editors.)

Those who have read the life of Joseph Smith the Prophet, must be familiar with the fact that from his earliest boyhood he was ever the object of bitter persecution. Notwithstanding the numerous published accounts of mobbings, drivings, bodily injuries, aggravating accusations, mock trials and murderous attempts upon his life which he endured, and with which the people are familiar, there are, no doubt, many events and trials yet hidden from the world in the bosoms of his most familiar friends, which may have caused him far greater agony than many of those with which the public are acquainted. Among these the following narrative may be classed, as it has never before been published, and the fact it contains may have had an important influence in hastening, if not really accomplishing, the death of the Prophet.

Early in the spring of 1844 a very strong and bitter feeling was aroused against Joseph, among many of his brethren in and around Nauvoo; and some who held high positions in the Church and were supposed to be his best friends, turned against him and sought by various means in their power to do him injury. Many murmured and complained, and some of the more wicked, even watched their opportunity to take his life, and were continually plotting to accomplish that end. At length this wicked feeling became so strong and general, among a certain class, that it was resolved to form an organization, or secret combination that would better enable them to accomplish their wicked purposes.

Accordingly a secret meeting was appointed to take place in the new brick house of William Law, Joseph's first counselor, on a certain Sabbath, and invitations to attend it were care-

fully extended to members of the Church whom it was thought were disaffected, or in sympathy with these wicked views and desires. Among those who received invitations to attend this meeting was Brother Denison L. Harris, now the Bishop of Monroe, Sevier County, Utah, then but a young man of seventeen years of age. Austin A. Cowles, at that time a member of the High Council, was one of the leaders in this wicked movement, and being a near neighbor and on intimate terms with Brother Harris he had given young Denison an invitation to the secret meeting, and told him also to invite his father, but to be sure and not breathe a word about it to anyone else, as it was to be kept a profound secret. Denison was much perplexed over the invitation he had received, and certain things that Brother Cowles had told him; and while sitting on his father's woodpile, thinking them over and wondering what he had better do, another young man, named Robert Scott, who lived but a short distance away, came over, sat down on the log, and the two began to converse upon various subjects such as generally engage the conversation of young men of their age. It seems they had been intimate companions for several years; and they had not conversed long before each discovered that the other had something on his mind which troubled him, but which he did not like to reveal. Finally, one proposed that, as they had always been confidants, they now exchange secrets, on condition that neither should reveal what the other told him.

Both readily agreed to this, and when each had told the cause of his anxiety, it proved to be the same—both had received an invitation to the same secret meeting. Robert Scott having been reared by William Law, seemed to be almost a member of his family, and on this account had been invited by him to attend the meeting.

"Well, Den", said Robert, after a short pause, "are you going to attend the meeting?"

"I don't know", replied Denison, "are you?"

"I don't know whether to go or not", said Robert, "suppose we go into the house and tell your father of this invitation, and see what he says about it."

They entered the house and consulted for some time with Denison's father, Emir Harris, who was a brother of Martin Harris, one of the three witnesses of the Book of Mormon. They informed him of his invitation to the same meeting, and told him many other things that Brother Cowles had told Denison. He decided to go at once and lay the whole matter before the Prophet Joseph Smith, who was then in Nauvoo, and ask his advice. He immediately went to Joseph's house, a distance of about two and a half miles, and informed him of the whole affair. Joseph listened with interest until he had finished, when he said: **"Brother Harris, I would advise you not to attend those meetings, nor pay any attention to them. You may tell the boys, however, that I would like to have them go, but I want them to be sure to come and see me before the meeting takes place. I wish to give them some counsel."**

Subsequent events showed the wisdom of Joseph in advising Brother Emir Harris not to attend the meeting and selecting young men to do the work he wished to have accomplished. Brother Harris returned and told the boys what Joseph desired them to do, and they readily agreed to comply with his request. Accordingly, on the next Sunday before the secret meeting took place, Robert and Denison called at the house of Joseph to learn what he wished them to do. He told them he desired that they should attend the meeting, pay strict attention, and report to him all their proceedings, at

the first favorable opportunity. He moreover cautioned them to have as little to say as possible, and to avoid giving any offense.

They attended the meeting as desired. There were quite a number present, and the time was mostly occupied in planning how to get at things the best, and effect an organization. Strong speeches were also made against the Prophet, and many lies were told to prejudice the minds of those present against him. This portion of the proceedings was not a difficult task, for the element of which the audience was composed was only too susceptible to such evil impressions, and those who spoke were eminently successful in producing the desired impressions, and arousing the feelings of enmity toward the Prophet, that they might wish to use in accomplishing his overthrow. It seems that the immediate cause of these wicked proceedings was the fact that **Joseph had recently presented the revelation on Celestial Marriage to the High Council for their approval,** and certain members were most bitterly opposed to it, and denounced Joseph as a fallen Prophet, and were determined to destroy him.

The meeting adjourned to convene again on the following Sabbath, and the two young men were invited to attend the next one also, but were cautioned not to tell a soul of what had transpired at the first one. At the first suitable opportunity they called upon Joseph, related to him what had taken place, and gave him the names of those who had taken part in the proceedings.

The leading members among the conspirators, for such they really were, were William and Wilson Law, Austin A. Cowles, Francis and Chauncey Higbee, Robert Foster and his brother, two Hicks brothers, and two merchants, Finche and Rollinson, who were enemies to the Church. After hearing their report and asking several questions, which they answered to the best of their knowledge, Joseph said: "Boys, I would like you to accept their invitation and attend the second meeting. But come to me again next Sunday, before their meeting convenes, as I may have something more to say to you before you go."

At the expiration of a week they again went to see Joseph, who gave them the necessary advice, after which they went to the meeting. This time the conspirators were still more vehement in their abusive remarks about Joseph. New crimes that he had committed had been discovered, and the old ones were much magnified. Their accusations were not only against him, but against his brother Hyrum and other prominent men in Nauvoo. There seemed to be no end to the wickedness of which these good men were accused, as most of the time until a late hour was occupied by different ones in denouncing and accusing Joseph and his friends of the most heinous crimes. Before the meeting adjourend, however, it was agreed that they should all endeavor to work the matter up as much as possible during the week, that something definite might be accomplished towards effecting a more complete organization without further delay. The meeting was to convene again on the following Sunday. As the boys had kept quiet and said nothing against any of their proceedings, it was supposed, of course, that they were in sympathy with the movement, and an invitation was accordingly extended for them attend the next meeting.

As on the previous occasion, the young men watched a fitting opportunity of reporting to Joseph without arousing the suspicions of any that attended the meeting. He listened attentively to the recital of all that had taken place at the second meeting, after which he said, "Boys, come to me again next Sunday. I wish you to attend the next meeting also." The boys

promised to do so, and left the room. Thy kept the meetings and their connection with them, however, a profound secret from the rest of their friends, and at the appointed time again went to the house of Joseph to receive their usual instructions. This time he said to them, with very serious countenance: "This will be your last meeting; this will be the last time that they will admit you into their councils. They will come to some determination. But be sure", he continued, "that you make no covenants, nor enter into any obligations whatever with them. Be strictly reserved, and make no promise either to conspire against me or any portion of the community. Be silent, and do not take any part in their deliberations." After a pause of some moments, he added: "Boys, this will be their last meeting, and they may shed your blood, but I hardly think they will, as you are so young. If they do, **I will be a lion in their path;** Don't flinch. If you have to die, die like men; you will be martyrs to the cause, and your crowns can be no greater. But", said he, again, "I hardly think they will shed your blood."

This interview was a long one. Joseph's sensitive feelings were touched by the faith, generosity and love manifested by these young men in their willingness to undertake such a hazardous enterprise at his bidding. He blessed them and made them precious promises for their sacrifice, and told them if their lives were taken their reward would be all the greater. After leaving Joseph's house with his sincere wishes for their safety, the boys waited anxiously for the time of meeting to arrive. They fully realized the dangers into which they were about to plunge themselves, yet they did not shrink. They knew it was their duty, and they determined to attempt it at all hazards. They were now familiar with the names of the persons conspiring against Joseph, the object they had in view, and many of their plans for accomplishing that object. Moreover, they were supposed by the would-be murderers to be in perfect sympathy with all their hellish designs; and if, by any circumstances they should arouse the suspicion that they were present at Joseph's request, or even with his knowledge, their lives in such a crowd would, indeed, be of little value. They determined to trust in the Lord and die rather than betray the Priesthood. Their feelings may perhaps be imagined as the time of meeting drew near, and they started off in the direction of William Law's house, where it was to be held. They certainly displayed faith that every young man in Israel should cultivate.

On arriving at the rendezvous they found to their surprise and discomfiture, that the entrance of the house was guarded by men armed with muskets and bayonets. After being scrutinized from head to foot, and carefully cross-questioned, they succeeded in passing the guards and gaining admittance. From this it will be seen that great care was taken to prevent any person from entering, except those whom they knew to be of their party, and ready to adopt any measures that might be suggested against the Prophet Joseph. On entering they found considerable confusion and much counseling among the members of the conspiracy. All seemed determined that Joseph should die, yet objections were raised by some to each of the plans proposed.

The Prophet was accused of the most wicked acts, and all manner of evil was spoken of him. Some declared that he had sought to get their wives away from them, and had many times committed adultery. They said he was a fallen Prophet, and was leading the people to destruction. Joseph was not the only one against whom they lied. His brother Hyrum and many of the leading men in Nauvoo were accused of being in league with him and shar-

ing his crimes. In these counselings and plannings, considerable time was spent before the meeting was called to order, and anything definite commenced. The boys, however, followed Joseph's instructions and remained quiet and reserved. This seemed to arouse the suspicions of some that they were not earnestly in favor of their wicked purposes, and some of the conspirators began to take especial pains to explain to the young men the great crimes that Joseph had committed, and the results that would follow if his wicked career were not checked, with a view to convincing them that their severe measures against Joseph were for the best good of the Church, and persuading them to take an active part with them in accomplishing this great good. The two boys, however, sat together quietly, and would simply answer their arguments by saying that they were only young boys, and did not understand such things, and would rather not take part in their proceedings.

As before stated, Robert Scott had been reared in the family of William Law, and the latter pretended great friendship for him on that account, and was very anxious to explain to him the object of the proposed organization, and induce him to join. He would come around and sit beside Robert, put his arm around his neck, and persuade, and implore him to join in their efforts to rid the Church of such a dangerous imposter. At the same time Brother Cowles would sit beside Brother Harris in the same attitude, and labor with him with equal earnestness. The boys, however, were not easily convinced. Still, in their replies and remarks, they carefully tried to avoid giving the least offense or arousing any suspicions regarding the true cause of their presence. They said they were too young to understand the "spiritual wife doctrine", of which Joseph was accused, and many of the other things that they condemned in the Prophet. Joseph had never done them any harm and they did not like to join in a conspiracy against his life.

"**But**", they would urge, "**Joseph is a fallen Prophet; he receives revelations from the devil and is deceiving the people, and if something decisive is not done at once to get rid of him, the whole Church will be led by him to destruction.**" These and many other arguments were vainly brought forth to induce the boys to join them, but they still pretended not to understand nor take much interest in such things. At length they ceased their persuasions, and, things having developed sufficiently, they concluded to proceed with the intended organization.

An oath had been prepared which each member of the organization was now required to take. Francis Higbee, a justice of the peace, sat at a table in one end of the room, and administered the oath to each individual separately, in the following manner: The candidate would step forward to the table, take up a Bible, which had been provided for the purpose, and raise it in his right hand, whereupon the justice would ask him in a solemn tone, "Are you ready?" And receiving answer in the affirmative, would continue in a tone and manner that struck awe to the minds of the boys as they listened:

"You solemnly swear, before God, and all holy angels, and these your brethren by whom you are surrounded, that you will give your life, your liberty, your influence, your all, for the destruction of Joseph Smith and his party, so help you God."

The person being sworn would then say, "I do", after which he would lay down the Bible and sign his name to a written copy of the oath in a book that was lying on the table, and would

(Continued on page 196)

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

NOW, if you want to get into darkness, brethren and sisters, begin to oppose this revelation. Sisters, you begin to say before your husbands, or husbands you begin to say before your wives, "I do not believe in the principle of Polygamy, and I intend to instruct my children against it." Oppose it in this way, and teach your children to do the same, AND IF YOU DO NOT BECOME AS DARK AS MIDNIGHT THERE IS NO TRUTH IN MORMONISM.—Orson Pratt, J. of D., 17:225.

THE LAST CHAPTER OF THE 1944 CHURCH CRUSADE IS NOW WRITTEN

The CRUSADE of the leaders of the Church of 1944-1950, against a large group of faithful adherents to the Gospel as established by the Prophet Joseph Smith, has now ended. The CRUSADE will go down in history as equal to the Crusade against Mormonism in the early days.

The leaders of the powerful Church enlisted Federal, State and local aid and five principal charges were brought against some 46 people—men and women, some among them minors—charges that if proven could send some of the defendants to prison for life; yet these charges were all based upon the act of "**Unlawful Cohabitation**", of which those who started the CRUSADE were themselves guilty, and notoriously so.

It mattered not about the morals of the parties making the charges, the officers prosecuting them, or the Judges passing sentence, these men and women had the courage of following their conscientious convictions and were marked for slaughter—and slaughter it must be if public officers wish to retain their positions.

CRUSADES had happened before under the Pope, the Mohamedans, the Saraceans,—seven principle CRUSADES have been waged, in which rivers of blood were spilled and indescribable misery to human souls was caused, but no CRUSADE backed by a greater determination to destroy a people than this one.

The Mormons themselves were driven from western New York into Ohio; from there they migrated to their Zion in Missouri. They were expelled from that State under the most revolting torture into Illinois, and later from Illinois they were forced to flee across a thousand miles of desert, streams

and mountains. **And what for? They were honest people and good neighbors, but their religion was not popular—their God was not the God of the so-called Christians.**

One reason they were driven into the western wilderness to perish was their marriage system. They believed in Celestial marriage as was practiced by Abraham and all the ancient patriarchs,—marriage for eternity which, in its fulness, contemplated plural marriage for those who were able and capable of living this higher order of unoin.

The Mormons fought tenaciously for this principle of marriage. The Federal government passed laws against it but the Mormons evaded those laws as best they could. More than 1300 suffered incarceration in the penetentiaries of the Nation, many others giving their lives, and thousands of others going into hiding, snatched away from their wives and children and spending their dreary days on the "underground". They resisted these laws from 1862 to 1890, when the leaders of the Church surrendered in the Woodruff Manifesto.

However, it was the Church that surrendered, not the Priesthood, an authority that exists entirely independent and apart from the Church.

The law of plural marriage (D. & C., Sec. 132) as revealed to Joseph Smith, the Mormon Prophet, was given as a law of the Priesthood and not of the Church. It was not given to the Church until August, 1852. So at the surrender of the law by the Church the Priesthood continued on in its induction and practice. Many of the leaders of the Church in their Priesthood capacity continued in the practice after the Woodruff Manifesto. Some were arrested and a fine was imposed, especially in the cases of Heber J. Grant and President Joseph F. Smith, but this did not stop the practice.

However, when Heber J. Grant became President of the Church in 1918, although he was living in the principle, he seemed, for financial reasons, to pledge the Church against the further practice of this principle. **His action was resisted, hence the CRUSADE.**

The CRUSADE was not only directed against those living in the principle, but also against those believing in the law and expressing such belief. The kangaroo courts of the Church took action against its people, as directed by its leaders, without reference to Church laws or common usages in jurisprudence .

It was on March 7, 1944, about 6 A. M., that FBI officers, State and local police, heavily armed, raided the people's homes. These officers, although having no search warrants, proceeded unlawfully and against all the defendants' protests, to search their residences for papers and records with which to convict them. Later they were taken to the County jail, and went through the general proceedings regarding the arrest of criminals.

In the afternoon the men were handcuffed together, and under heavy guard marched through the business district to the Federal court house, where they entered their pleas of "not guilty". This act of embarrassment was wholly uncalled for as the officers well knew that hand-cuffs and artillery were not necessary to get those law-abiding citizens into the court house. **But this was a CRUSADE and the officers must make a showing.**

Under the Federal laws the maximum prison sentence for "unlawful cohabitation" is six months and the charge is a simple misdemeanor. This same law was copied in the Utah statutes at Statehood. In 1935 the leaders

of the Mormon Church, the better to start their CRUSADE, had the law changed in the State of Utah, making the act of "unlawful cohabitation", of which they themselves had been abundantly guilty, a felony with a five year prison sentence. Mind you, the leaders of the Mormon Church had this change made in the law, thus creating **"class legislation"**, an unconstitutional act in itself, and thereby branding themselves as felons, including their Prophet, Joseph Smith, who had for years practiced the princpile.

Fifteen of these men, pleading guilty to the charge of "unlawful cohabitation", were sent to the Utah State prison for five years. In his attempt to mitigate this severe sentence defendants' attorney presented the following statement, based on the records:

*** * * From the beginning of Utah's statehood unlawful cohabitation was a misdemeanor punishable by a maximum fine of $300 and six months in the county jail. Indeed two of the finest men, both Presidents of what we have designated as the "dominant Church", one of whom is now living, paid fines for it as follows: September 9, 1899, $100, and 1905, $300. In ten minutes I could if necessary bring those records before you.**

But in 1935 some one (the leaders of the Church—brackets ours) prevailed upon the Utah Legislature to make unlawful cohabitation a felony punishable by a maximum sentence of five years: an anomalous situation, that adultery, a grievous offense against one spouse, is a lesser crime than unlawful cohabitation, which is an offense against no one except that it is prohibited.

IF THIS BE A FIGHT OF SECT AGAINST SECT I AM INDIGNANT THAT IT SHOULD SEEK TO PROSTITUTE THE JUDICIARY AND THE BAR. STRONG MEN UPHOLD THE INDEPENDENCE AND FAIRNESS OF JUSTICE.

There is another egregious unfairness about this matter. I have in my hand the record of 886 cases of sexual offenses, a large portion of them adultery, by respected citizens of Salt Lake City during the year 1943. I have fifteen pages here of names, dates, arresting numbers and other data; but did you or I ever hear of a single one of them? No, and rather than break the hearts of hundreds of homes I will unless challenged burn the list as soon as I leave court. They are all caught-in-the-act cases involving frequently, fathers and mothers. I am not criticising the County Attorney or my brilliant friend the District Attorney, for like them I should hesitate before making homes unhappy. But these defendants have happy homes. Are they to be immolated? We know that because of their belief men were once mangled by dogs in the Colosseum at Rome, tied to posts and made living torches along the Via Appia or covered with sulphurous pitch; crucified and burned on the colonades of St. Peter's, which was then the garden of Nero. Have we reached that stage of religious persecution? Have we reached the stage when 886 citizens are released with fines of from $5 to $50 and these men with a lesser offense are to go to the State prison for five years?

The people of this State do not want these men to serve time behind bars. There another way: Your honor has under the 1943 law the discretion of suspended sentence and probation when "it is compatible with the public interest." It is compatible with the public interest.

This I know: The wrath of the bar will be aroused if it feels that its judiciary is in the slightest degree pursuaded to be the instrumentality of religious vengeance.

It is needless to say that this very strong and noble plea had no effect upon the court, as each defendant was sentenced to serve five years in the State penitentiary.

The KEY and the final case (which after 6½ years has finally been decided) of the noted CRUSADE was the State Conspiracy case wherein twenty men and eleven women (some mothers) were tried for Conspiracy under a law which has since been adjudged unconstitutional—conspiracy to encourage the breaking of the law. That was the one of five cases that went to trial before a jury. These defendants were accused of purchasing a home in which meetings were sometimes held, **(an awful crime)**; of speaking in such meetings, **(a terrible mistake)**; of paying into the building fund, **(a foolish waste of money)**; and taking the TRUTH magazine, **(an intellectual sin)**. At the few meetings held it was

shown the Gospel of Jesus Christ as formerly taught by the Mormon Church, was advanced. **No one was encouraged to break the laws of the land.**

This trial was held before District Court Judge M. J. Bronson. Some 200 veniremen were examined before a jury of eight could be selected to try the case; and among these eight were members and officers of the Mormon Church, known enemies of the defendants, but whom his honor permitted to serve. Some of these jurors had formed opinions which would require evidence to change, and this under the constitutional provision that in the United States all men are presumed to be innocent, the burden of guilt being on the state to prove.

The trial trailed along for two weeks, when all the defendants excepting one was convicted to serve a year in the County jail.

An appeal to the Utah Supreme court served to eliminate eleven women and two men from the conviction. The case then went up to the U. S. Supreme Court, and after a second hearing was remanded back to the Utah Supreme court to interpret the section of the law on which the convictions were based. This rehearing ended in a dismissal of the case (Oct. 21, 1950).

This case was most tenaciously fought and defended. It was the Church's KEY case. A favorable decision in the case would justify the omission of Section 132, from the Doctrine and Covenants, the law book to the Church, together with many parts of sections bearing upon the "New and Everlasting Covenant of Marriage", and which the leaders of the Church were evidently anxious to get rid of. This elimination was attempted some years back by Elder James E. Talmage, who prepared for the Church "Latter-day Revelations". Such a furor came up from the people the sale of that book was transferred from Salt Lake City to England, where it was supposed to be used by the missionaries. It eliminated all reference to marriage.

All five cases started in the Federal and State courts were based on **"unlawful cohabitation"**, under which fifteen of the defendants manfully pleaded guilty, throwing themselves on the mercy of the court. But, as stated, a five years' sentence was meted out to each defendant. The inhuman CRUSADE as started by the leaders of the Church must go on, throwing husbands in jail and wives and children on public relief. Like the cat and the mouse —the cat having its belly full only wants to play the mouse to death.

Former President of the Church, Heber J. Grant, once said: "I shall rejoice when the government officials put a few of these (polygamists) in the county jail or the state penitentiary." He died the day before these men were taken to the penitentiary. We are wondering what occasion the great chief had for rejoicing, and just how much his companion crusaders were caused to rejoice in the holocaust. Certainly his counselors, who appear to be carrying on their chief's program, in view of their knowledge of the sacredness of the principle and their purported experience in it, have no cause for rejoicing.

How do we know that the Mormon Church officials are at the bottom of this religious CRUSADE?

It is part of the court records and is testified to by the press. John A. Boyden, the Federal Assistant Prosecuting Attorney, made the statement in open court that the leaders of the Church had taken the matter up with him, the County and District Attorneys, desiring that action be commenced to wipe out the polygamy question. Some of the witnesses in the State conspiracy case indicated they were selected by the Church to get evidence and pro-

duce it at the trial. One of the chief witnesses testified that he had been set apart by President David O. McKay to get into the people's homes on the pretext of assisting them in order to get evidence to turn over to the civil authorities.

The Salt Lake Telegram of March 8, 1944, said:

> **The Telegram is glad to see this action. And the fact that the action was taken jointly by the federal government and the state, with support of city and county authorities, AND THE LEADERS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, which has no connection with the sect, is evidence that the state of Utah as a whole and the Mormon Church likewise approve of the action.**

The Salt Lake Tribune, March 8, 1944, carried the following interview from Heber J. Grant: "We commend and uphold the federal government in its efforts through the office of the U. S. district attorney, and assisting agencies to bring before the bar of justice those who have violated the law."

It is reported that the Church sent two of its Apostles to Washington to confer with the State's representatives in Congress, with a view of poisoning the minds of the Attorney General, if and when the cases came to Washington.

But the one damning piece against the leaders of the Church is a letter that was read into the court records, from Mark E. Petersen, a member of the Quorum of Twelve, addressed to Murray Moler, Bureau Manager of the United Press, which reads as follows:

> **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 some Eastern sections especially, many people are beginning to think that the cultists are Mormons, and we are now beginning to get the blame for this mess so far as many newspaper and magazine readers are concerned.)**
>
> **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 faiths.**
>
> **2—All cultists who have held membership in the L. D. S. Church have been excommunicated by the Church; some of them, such as Joseph Musser, the ring leader, 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 the Manifesto in an official conference of the Church held in Salt Lake City, October 6, 1890, and has excommunicated members since that time who have either taught or practiced it.**
>
> **6—The cultists use the name of 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.**

We present this letter to expose the whole nefarious and damnable affair, and the fact that at least the leaders of the Church inspired it. The letter of Mark E. Petersen completely lays the plot bare. It divulges the whole conspiracy against those defendants who were being tried and convicted of a conspiracy. The real conspirator was the Church and it alone should have been convicted.

What benefits has society derived from this legal fiasco?

We have achieved the first two freedoms enunciated by the late President Roosevelt, which, until these cases were decided, were in very great danger of being destroyed, as follows:

"The first is freedom of speech, press and expression everywhere in the world.

"The second is freedom of every person to worship God in his own way, everywhere in the world."

This achievement is well worth the cost as great as it has been. Freedom of speech, assembly and press, are of incalculable value to Americans. Under the court decision we can speak freely, assemble at will and continue to publish and distribute the TRUTH magazine.

It is conservatively estimated that the cases have cost the federal government and the State of Utah upwards of $500,000. What the cost has been to the Church in "hush money" and lack of tithing and other contributions is a mooted question. The State lost many tourist friends through its asinine laws and these bitter persecutions; while it is estimated the Church, through its deflections and other indignations, has lost many thousands of its membership, and it has gone on record as a **Persecutor.**

The Mormons came West under the guidance of Brigham Young that they might enjoy religious liberty; and then under the leadership of Heber J. Grant, and his counselors, the Church turned persecutor and denounced the very act of which they were guilty for many years.

The cases were guided through the courts by Attorneys Claude T. Barnes, Joseph H. McKnight, Knox Patterson and Edward D. Hatch, Mr. Barnes doing the major part of the work in the appeal cases to the higher courts.

We would not say anything in deprecation of the Church of Jesus Christ of Latter-day Saints. Those faithful in it are members of the Church of the Firstborn. Its leaders, as thousands believe, have gone astray on many principles and ordinances of the Gospel, but the Church has not been rejected. We are looking for the one "Mighty and Strong" as mentioned in Doctrine and Covenants, Section 85, to set the house of God in order, and that means the Church and all other institutions pertaining to the kingdom of God.

At the request of our many readers, we print, in extenso, the last decision of the Utah Supreme Court, handed down October 21, 1950.

IN THE
SUPREME COURT OF THE
STATE OF UTAH

The State of Utah,
Plaintiff and Respondent,
vs.
Joseph White Musser, et al,
Defendants and Appellants

WADE, Justice:

Section 103-11-1, U. C. A. 1943, denounces as a criminal offense for two or more persons to conspire "(5) To commit any act injurious . . . to public morals . . ." Our problem here is to determine whether the broad sweep of that general language, in view of the whole context of that statute and our other statutory and common laws and the history and background of the enactment of that statute may be by construction limited so as to define the offense therein denounced so as "to give adequate guidance to those who would be law-abiding to advise defendants of the nature of the offense with which they are charged, or to guide courts in trying those who are accused" under that subdivision. Musser v. State 333 U. S. 95 ..... L. Ed. ....., 68 S. Ct. 397.

Appellants were convicted of an offense under the above subdivision. We sustained that conviction on the grounds that the evidence showed that they were parties to "an agreement to advocate, counsel, advise and urge the practice of polygamy and unlawful cohabitation by other persons". State v Musser, 110 Ut. 534, 175,p. 2d 724 to 734. Although the appellants urged that their conviction violated the Fourteenth Amendment to the Federal Constitution, the question here presented was never specifically assigned or argued in any court until inquiries from the bench suggested it during the argument before the United States Supreme Court. That court set aside the convictions and remanded the case to us for further consideration .Musser v State, supra.

The problem which we must decide as stated above, must be answered in the negative. The argument before this court has developed no reason why we should believe that the legislature intended, in using this language, that it should be limited to a meaning less broad than the words therein used would indicate in their ordinary sense. No language in this or any other statute of this state or other law thereof or any historical fact or surrounding circumstance connected with the enactment of this statute has been pointed to as indicating that the legislature intended any limitation thereon other than that expressed on the face of the words used. We are therefore unable to place a construction on these words which limit their meaning beyond their general meaning .The conviction of the defendants thereunder cannot be upheld. This part of the statute is therefore void for vagueness and uncertainty under the Fourteenth Amendment to the Federal Constitution.

In the case of City of Price v .Janes et al, ... Utah ....., 191 P. 2d 606. we struck down a city ordinance on this ground. That ordinance provided that the right of the people of that city "to be secure in their persons, houses, papers and effects against unreasonable searches and seizures shall not be violated", and denounced the violation of that provision as a crime.

While the wording of this ordinance was taken directly from the Fourth Amendment to the Federal Constitution, and the terms thereof have been many times construed by the courts of this nation, still we were of the opinion that under the decision in Musser v. State, supra, that ordinance was void on account of vagueness and uncertainty. If that ordinance was void on that account and in view of the many judicial constructions which have been placed upon those words, certainly in the absence of any judicial construction of the words of this statute, which is equally vague and uncertain, we are not justified in the absence of some historical basis therefor in limiting this statute by construction.

The judgment of the lower court is therefore reversed. The convictions of the defendants are vacated and set aside.

WE CONCUR:

EUGENE E. PRATT,
Chief Justice

JAMES H. WOLFE,
Justice

ROGER I. McDONOUGH,
Justice

LATIMER, Justice: (Concurring in result)

I concur in the result.

The United States Supreme Court in State of Utah v. Joseph Musser, et al 333 U. S. 95, 68 S. Ct. 397, 92 L. Ed. 562, passed back to us a determination of two questions: (1) Whether Section 103-11-1, U. C. A., 1943, is so vague and

indefinite that it fails adequately to define the offense or give reasonable standards for determining guilt; and (2) whether the right to raise the first question has been waived or lost because there was a failure to comply with our appellate practice and assign it as error in the first hearing. Admittedly, the first question was not raised before this court in the previous hearing, but in view of the importance of the principle involved, I believe it requires an answer.

Insofar as is material to my decision, Section 103-11-1, U. C. A., 1943, is as follows:

> "If two or more persons conspire:
>
> (1) To commit a crime; or,
> * * *
>
> (5) To commit any act injurious * * * to public morals, * * * — they are punishable by imprisonment in the county jail not exceeding one year, or by fine not exceeding $1,000."

I am of the opinion that the conviction could have been sustained under sub-section (1) of Section 103-11-1, U. C. A., 1943, had it not been for the theory of the state and the instructions given by the trial court. Both polygamy and cohabitation have been made offenses by our legislature and under subsection (1) when two or more persons conspire to commit either of those crimes they have committed a separate offense.

To illustrate the theory of the trial, the judge instructed the jury as follows:

> "Your attention is directed, however, to the fact that the defendants are not charged specifically with the crime of polygamy, nor specifically with the crime of unlawful cohabitation. They are charged with the crime of **conspiracy, conspiracy to do an act injurious to public morals** * * *
>
> **"You are instructed that an agreement between two or more persons to advocate, promote, encourage, teach, counsel, advise, and practice polygamous or plural marriage and to advocate, promote, encourage, urge, counsel, advise and practice the cohabitation of one male person with more than one woman, is, as a matter of law, an agreement to do an act injurious to public morals."** (Emphasis added).

These instructions direct the attention of the jurors to the theory that the prosecution is predicated upon a conspiracy to commit acts injurious to public morals and not upon a conspiracy to commit a crime. An agreement between two or more parties to teach polygamy might be considered by a jury as a conspiracy to commit an act injurious to public morals and yet not be considered as a conspiracy to commit a crime. Marrying another while married has been made a statutory offense, but teaching that polygamy should be legalized has not.

The state, having elected to prosecute under subsection (5), cannot now rely on subsection (1) as the jury might have taken a different view under a different theory. Such being the case, we are required to determine whether the conviction can be sustained under the first mentioned subsection.

This court, in the case of Rio Grande Lumber Co. v. Darke, et al, 50 Utah 114, 167 P. 241, stated:

> "To challenge the constitutionality of a solemn and deliberate act of legislation by the lawmaking power of a sovereign state always presents a serious question, however trifling or insignficant may be the amount involved in the particular case."

In connection with the present action, its history, background and procedural deficiencies, declaring the statute unconstitutional is a serious and delicate task and one which I

would not do unless I believed the statute clearly violated the constitutional rights of the appellants. However, this court's duty is to protect these rights of citizens and if a penal statute fails adequately to define an offense so that an ordinary individual cannot tell whether the acts he is committing are legal or illegal it must be held invalid for failing to meet the tests prescribed by the due process clause. The legislature cannot leave to judges or juries the right to prescribe the elements of an offense. Different courts and different jurors would prescribe different standards and no one would know whether he was a sinner or a saint. As stated by Mr. Justice Jackson in State of Utah v. Musser, et al, supra:

> "Legislation may run afoul of the due process clause because it fails to give adequate guidance to those who would be law-abiding, to advise defendants of the nature of the offense with which they are charged, or to guide the courts in trying those who are accused."

The subsection need not stand by itself as the law of this state. It could be considered in connection with other statutory enactments or decisions of this court, if there were any, which had a bearing on its interpretation. If other statutes had been enacted which set up the necessary standards, or had this court circumscribed the import of the language, or could it now fix reasonable limits from the language of the act, then the vagueness or uncertainty might be cured. However, a search has convinced me that this court has not by any decision limited the subsection, other provisions of the statutes do not afford definite standards for determining guilt and the language, when given its ordinary meaning, covers so much that it has no bounds.

I might pose the question: How all-inclusive is the phrase "contrary to public morals"? It must be conceded it has wide coverage unless limited by other judicial or legislative pronouncements. It has been suggested that the phrase can be interpreted so as to indicate a legislative intent to limit its effect to those acts which are specified by the legislature in other sections of the statutes as being injurious to public morals. This argument overlooks the fact that if the acts were denounced by the legislature they would constitute crimes, and that section (1) covers those instances where parties conspire to commit a crime. I do not conceive of any act which the legislature has said is prohibited because of being injurious to public morals which has not been made a crime. The legislature must have contemplated some acts additional to those defined as crimes when it selected the wording it used. The acts encompassed by the phraseology of subsection (5) appear to be those over and above the ones mentioned in subsection (1). Otherwise, the legislature enacted a useless provision.

In interpreting a statute, the legislature will be presumed to have inserted every part for a purpose and to have intended that every part be given effect. Significance and meaning should if possible, be accorded every phrase, and a construction is favored which will render every word operative rather than one which makes some phrases or subsections nugatory. If we adopt the foregoing rule of construction we must hold that subsection (5) is a catch-all provision without guides, standards or limits.

There are situations when conspiracies to teach certain dogmas, tenets, or beliefs might be deemed inimical to public morals by some jurists and by some jurors, and yet not be defined by the legislature as crimes. The teaching of card-playing might be considered by some as being in that category, although the legislature may not have made such teaching a crime. It is in this aspect that subsection (5) be-

comes vagrant and wandering and has not limits. Courts and juries might determine that certain teachings offend against public morals and yet the parties doing the teaching might not be advised by statute or otherwise that they were committing a crime. The standards for an offense would thus be fixed by those who heard the evidence and not by the legislature, whose duty it is to define the crime with some degree of particularity.

In the final analysis, each individual has his own moral codes, private and public, and what acts might be considered as injurious to public morals are as numerous as the opinions of man. The law requires that crimes be defined with more certainty than that.

LEST WE FORGET

(Continued from page 186)

be legally acknowledged by the justice of the peace.

The boys sat gazing upon this scene wondering how intelligent beings who had once enjoyed the light of truth could have fallen into such depths of wickedness as to be anxious to take such an oath against the Prophet of God and his faithful followers. They also felt no little uneasiness concerning their own fate, and almost dreaded the moment when the last one should have taken the oath. At length that portion of the business was accomplished, and about two hundred persons had taken the oath. Among that number were three women, who were ushered in, closely veiled to prevent being recognized, and required to take the same oath. Besides doing this, they also testified that Joseph and Hyrum Smith had endeavored to seduce them; had made the most indecent and wicked proposals to them, and wished them to become their wives. After making affidavits to a series of lies of this kind, they made their exit through the back door. One of the women, whom the boys suspected as being William Law's wife, was crying, and seemed to dislike taking the oath, but did so as one who feared that the greatest bodily injury would surely follow a refusal.

After the oath had been administered to all but the two boys, Law, Cowles and others again commenced their labors to get them to take it, but met the same success as before. Arguments, persuasions, and threats were in turn used to accomplish their desire, but in vain. They exhausted their ingenuity in inventing arguments, lies, and inducements to get the boys to unite with their band. "Have you not heard", said they, "the strong testimony of all present against Joseph Smith? Can a man be a true Prophet who would commit adultery? He is a fallen Prophet and is teaching the people doctrines that his own imagination or lustful desires have invented, or else he received that revelation from the devil. He will surely lead the whole Church to destruction if his career is not stoppd. We can do nothing with him by the law, and for the sake of the Church we deem it our solemn duty to accomplish his destruction and rescue the people from this peril. We are simply combining and conspiring to save the Church, and we wish you to join us in our efforts, and share the honors that will be ours. Come, take the oath and all will be well."

"Oh, we are too young", they replied, "to understand or meddle with such things, and would rather let others who are older and know more do such work. We came to your meeting because we thought you were our friends and gave us a kind invitation. We did not think there was any harm in it, but if you will allow us to go now we will not trouble you nor any more of your meetings. Joseph Smith had never done us any harm, and we do not feel like injuring him."

"Come, boys", said another of the crowd, "do as we have done. You are

young, and will not have anything to do in the affair, but we want you should keep it a secret, and act with us; that's all."

"No", replied the boys in a firm but cool tone, as they rose to leave, "we cannot take an oath like that against any man who has never done us the least injury." They would gladly have passed out and escaped the trouble they saw brewing for them; but, as they feared, they were not allowed to depart so easily. One of the band exclaimed in a very determined voice: "No, not by a d——d sight! You know all our plans and arrangements, and we don't propose that you should leave in that style. You've got to take that oath or you'll never leave here alive."

The attention of all was now directed to the two boys and considerable confusion prevailed. A voice in the crowd shouted, "Dead men tell no tales!" Whereupon a general clamor arose for the boys to take the oath or be killed. Even their pretended friends, Cowles and Law, turned against them. "If you do not take that oath", said one of the leading members, in a blood-curdling tone, "we will cut your throats." The looks and conduct of the rest showed plainly that he had spoken only what they were ready to execute. It was evident the mob were eager for blood. That moment certainly must have been a trying one, but it seemed that fear had suddenly vanished from the bosoms of the two boys, and they coolly but positively again declared that they would not take the oath nor enter into any other movement against the Prophet Joseph.

The mob was now enraged as they thought they were betrayed, and it was with the greatest difficulty that the leaders succeeded in keeping them from falling upon the boys and cutting them to pieces. The leaders, however, were no less determined that the boys should die, but as the house in which the meeting was held stood but a short distance back from the street, they thought it better to be more quiet about it, lest some one might be passing and discover what was going on. Order was at last restored when it was decided to take the boys down into the cellar, where the deed could be more safely accomplished. Accordingly, a guard, with drawn swords and bowie knives, was placed on either side of the boys, while two others, armed with cocked muskets and bayonets, at their backs, brought up the rear as they were marched off in the direction of the cellar. William and Wilson Law, Austin Cowles, and others, accompanied them to the cellar. Before committing the murderous deed, however, they gave the boys one more chance for their lives. One of them said: "Boys, if you will take that oath your lives shall be spared; but you know too much for us to allow you to go free, and if you are still determined to refuse, we will have to shed your blood."

But the boys, with most commendable courage, in the very jaws of death, once more rejected the only means that would save their lives.

At this juncture when it seemed that each moment would end the earthly existence of those two noble young men, a voice from some one in the crowd, as if by Divine interposition, called out just in time to save their lives: "Hold on! Hold on, there! Let's talk this matter over before their blood is shed!" And with great difficulty some of the more cautious ones succeeded in quieting those whose anger and excitement prevented them from weighing well what they were on the verge of committing, and considering the consequences that would inevitably follow. Thus the instantaneous death of the boys was prevented, while the crowd retired to the further end of the room and consulted earnestly together, in so low a tone, however, that the boys could not hear what they said.

It was evident, however, that they were nearly equally divided in their views of the feasibility of putting the boys to death. Some appeared to be enraged and fully determined to shed their blood, while others were equally resolved to prevent the cruel deed. During the discussion the boys distinctly heard one of them say: "The boys' parents very likely know where they are, and if they do not return home, strong suspicions will be aroused, and they may institute a search that would be very dangerous to us. It is already late, and time that the boys were home."

This was a very important consideration, as well as a very unexpected circumstance in favor of the boys. Hope rose high in their breasts as the discussion continued, and one by one of the more excited conspirators were silenced, if not convinced, until at length the tide turned in favor of the boys, and it was decided that they should be released. Some openly, and many in their feelings, opposed this resolution, as they considered it as unsafe to liberate the boys to reveal all their plans, as to kill them and get them out of the way.

A strong guard was provided to escort them to a proper distance lest some of the gang might kill them before they made their escape. They placed a strict injunction upon the boys not to reveal anything they had seen or heard in these meetings, and declared if they did any member of the conspiracy would kill them at first sight. This caution and threat were repeated several times in a way that gave the boys to understand that they meant all they said, and would just as leave slay them as not if they suspected anything had been revealed by them

Everything being ready, the boys started off in charge of the guard. Right glad were they to once more gain the open air with so good a prospect for their lives, and they breathed a sigh of relief and satisfaction when they were out of sight of the house in which they had endured such great peril. They took an unfrequented road down toward the Mississippi River which runs around one side of Nauvoo. Some of the guards were very much dissatisfied with the way the tables had turned, and, when they had got a safe distance from the house, they halted to consider if it would not be best to slay the boys on their own responsibility. They would gladly have murdered them if they could have done so with any hopes of having the deed remain undiscovered; but, after some discussion, they contented themselves by reiterating the cautions and threats that had been given to the boys before starting. They continued their march until within a few rods of the river, when they halted, and one of the guards said: "Well, I guess we have gone about far enough, and had better turn back." Then turning to the boys, he continued, "Boys, if you ever open your mouths concerning anything you have seen or heard in any of our meetings, we will kill you by night or by day wherever we find you, and consider it our duty."

"Oh, don't fear on that account", replied the boys, anxious to allay their uneasiness, lest they still might take a notion to slay thm and cast their bodies into the river, "we can see that it is greatly to our advantage and necessary to our peace and safety to keep silent concerning these things."

"I'm glad you've got sense enough to see it in that light", was the rejoinder in a tone that indicated his mind was somewhat relieved.

During this conversation, one of the boys looking toward the river, to his great surprise, saw a hand rise into view from behind the bank and beckon fo rthem to come that way. The guards, after admonishing them once more to be silent, and telling them their lives depended upon their keeping the se-

cret turned to retrace their steps just as one of the boys, anxious to put them at ease as much as possible, said to his companion: "Let's go down to the river."

"Yes", returned the guard, evidently pleased with that arrangement; "you had better go down to the river."

The reader will readily understand that the meeting had lasted until a late hour in the afternoon and the conspirators had already detained the boys so long that they were afraid their parents and friends, some of whom perhaps knew where the boys had gone, would become anxious and would begin to suspect foul play. and possibly might institute a search which would prove exceeedingly disadvantageous to the conspiracy. The boys therefore very adroitly proposed to go to the river, so if they were found there it would be sufficient explanation for their long obsence. The guards perceived the idea instantly, and it pleased them, for it indicated to them that the boys wished to keep the secret, and avoid being questioned too closely.

The boys started off in a run toward the river, but lest the guards should watch them, and discover the presence of Joseph, whose hand it was they had seen above the bank, they directed their course to a point about a quarter of a mile beyond where Josph was, knowing that he woud follow them. On reaching the river, they stepped down the bank and there awaited the arrival of the Prophet, while the guards returned to the meeting.

It seems that Joseph, knowing the danger into which the boys had gone, had become so uneasy at their long absence that he could no longer remain at home, so he and one of his bodyguards John Scott, who was the brother to Robert, started out to see if they could discover what had become of them. Perhaps they suspected the boys had been murdered, and that their bodies would be thrown into the stream, as William Law's house, where the meeting was held, was but a short distance from the river. At all events they were there under the bank when the boys were liberated, and now glided around close to the water's edge to the point where the boys were awaiting them.

It was a joyful meeting; Joseph seemed delighted to see that the boys had escaped with their lives. The party walked on to a point nearly opposite Joseph's store, where a board fence came down to the edge of the river, forming, together with the orchard trees and shrubbery, a suitable retreat where they could converse without any danger of being seen or heard.

"Let us sit down here", said Joseph. All four of them entered the secluded retreat, and when they were seated he continued: "Boys, we saw your danger and were afraid you would not get out alive but we are thankful that you got off safely. Now relate to me all that you have witnessed."

The boys then gave him a complete account of all they had witnessed, and passed through; repeated to him the oath they had seen and heard administered to some two hundred individuals separately; gave him the names of all they knew that had taken the oath; in short they gave him a most accurate recital of all they had seen and heard.

Joseph and his companion listened very attentively, and, as the boys proceeded, a very grave expression crept over the countenance of the former, showing that a deep anxiety was preying upon his mind. When the recital was finished a pause of some length ensued. Joseph was very much moved, and at length burst out: "O, brethren, you do not know what this will terminate in!" But proceeded no further,

for his feelings were so strong that he burst into tears.

In great agitation, Brother John Scott, who was an intimate and trusted friend of Joseph, sprang forward and throwing his arms around the Prophet's neck, exclaimed: "O, Brother Joseph! do you think they are going to kill you?" and they fell on each other's necks and wept bitterly. The scene is difficult to describe. The thought of losing their friend and Prophet by the hands of such a bloodthirsty mob was sufficient to wring their hearts; and those brave men who but a few moments before had fearlessly faced death, and scorned the proffered conditions on which their lives might be spared, now wept like children and mingled their tears with those of their leader.

Joseph was the first to master his feelings, and raising Brother Scott's arms from off his neck, he said, in a deep and sorrowful tone: "I fully comprehend it!" He then relaxed into a solemn study, while his brethren anxiously watched the changes of his countenance as if they would read the thoughts and feelings that were preying upon his heart. The scene was painful and impressive. Each moment they expected to hear him say that his work on earth was done and that he would have to be slain to seal his testimony.

After a long silence he finally continued: "Brethren, I am going to leave you. I shall not be with you long; it will not be many months until I shall have to go."

This remark still left them in doubt as to his future fate, but had such significance that Brother Scott again anxiously inquired: "Brother Joseph, are you going to be slain?"

Joseph, for some reason, evaded a direct reply, but continued in a tone that told too plainly of the sorrow he felt: "I am going away and will not be known among this people for twenty years or more. I shall go to rest for a season."

This reply did not clear away their doubts any more than the former one, but it was evident he intended to leave the people and keep hid more closely than he ever had done, or else, with prophetic vision, he discerned the final outcome of his enemies' efforts, and, through compassion, forebore to crush the spirits of his brethren by telling them plainly the whole truth.

Subsequent events leave us still in doubt as to the real purport of his words. The dark clouds of persecution from enemies without, fearfully augmented by traitors from within, grew so threatening toward the close of the Prophet's life, that he saw something must be done for the safety of himself and the people. He therefore conceived the idea of moving the Saints once more, and this time far beyond the cruel blasts of persecution, and seek shelter behind the barriers of the Rocky Mountains. He called for a company of volunteers to explore the great West and find the most suitable place for the Saints to settle. Quite a number volunteered and began to make preparations for the journey.

It is a well known fact that just previous to surrendering himself to be taken to Carthage, Joseph got into a boat and started across the river, evidently to evade his enemies. He intended to keep out of their hands until this company had procured a suitable outfit for such an undertaking, when he would have accomapnied them. Some of his brethren, however, begged him not to desert the people in such a time of trouble and danger, and at their importunity he returned to Nauvoo, and we all know the result. He was induced to surrender himself to the officers of the law, was cast into prison, and there cruelly murdered by a bloodthirsty mob.

Perhaps in reply to Brother Scott's question, Joseph was revolving these plans in his mind and looking forward to the time when he and the Saints would be beyond the reach of persecution; it is now impossible to tell, but the events which followed rather indicate that the foresaw his death. However, he continued in great earnestness:

"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 his work, gave me this revelation and commandment on celestial and plural marriage, and the same God commanded me to obey it. He said to me that unless I accepted it and introduced it, and practiced it, I, together with my people, would be damned and cut off from this time henceforth. And they say if I do so they will kill me! Oh, what shall I do? If I do not practice it, I shall be damned with my people. If I do teach it, and practice it, and urge it, they say they will kill me, and I know they will. But", said he, "we have got to observe it. It is an eternal principle and was given by way of commandment and not by way of instruction."

It will be seen from these outbursts of his soul what a conflict was going on in his mind, and the agony that he endured can only be imagined by those who knew his sensitive and generous spirit. Persecution and imprisonment from the hand of any enemy would be passed by almost unnoticed when compared with these murderous thrusts from the dangers of alienated friends. Death, to a man who was so familiar with the unseen world and the happiness to be enjoyed there, was stripped of its terrors. His fear of simply losing his life caused him little anxiety. But his whole soul was in the work which the Lord had given him to do ,and such bloodthirsty opposition to a commandment of God among his brethren caused the greatest anxiety and grief. His greatest trials are no doubt hid deepest from our view.

The consultation lasted for a long time before they separated to their homes, and impressions were made on the minds of our two young heroes that will last forever. They got an insight into the life of the Prophet and the nature of the work he had to perform, that had never before entered their imaginations. Their love for him and the cause in which he was laboring was increased, and gladly would they have laid down their lives to have saved his.

Before separating, however, Joseph placed a seal upon the boys' lips, and made them promise that they would not reveal what had transpired that day to a living soul—not even to their own fathers, for at least twenty years. The object of placing this injunction upon them no doubt was for their own safety, as their lives would probably have been taken if any of the conspirators should ever find that any of their proceedings had been revealed. The boys kept their promise, and, now, after a lapse of so many years, these important facts, which throw light upon many of the acts and sayings of Joseph Smith which his brethren could never before fully understand are revealed and placed with other important records in the archives of the Church.

The muse of history, too often blind to true glory, has handed down to posterity many a warrior, the destroyer of thousands of his fellowmen, and left us ignorant of the valorous deeds of real heroes, whose lot chanced to be

more humbly cast; but in that day when all men's actions will be revealed upon the housetops, we shall no doubt see the names of Denison L. Harris and Robert Scott among the world's heroes as stars of no small magnitude.

"Fact is stranger than fiction", and in value they cannot be compared. I respectfully submit the above narrative which is a true recital of events that actually transpired. The manuscript has been carefully scrutinized by proper authorities who are satisfied of its authenticity and have approved its publication as an important and accurate item of history connected with the Church.

THE SIGN OF THE BOW

(By Joseph Smith)

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

But I will take the responsibility upon myself to prophesy in the name of the Lord, that Christ will not come this year, as Father Miller has prophesied, for we have seen the bow; and I also prophesy, in the name of the Lord, that Christ will not come in forty years; and if God ever spoke by my mouth, He will not come in that length of time. Brethren, when you go home, write this down, that it may be remembered.

Jesus Christ never did reveal to any man the precise time that He would come. Go and read the Scriptures, and you cannot find anything that specifies the exact hour He would come; and all that say so are false teachers.—History of the Church, Vol. 6:254.

A MAN'S REAL MEASURE

The place to take the true measure of a man is not in the darkest place or in the amen corner, nor the cornfield, but by his own fireside. There he lays aside his mask and you may learn whether he is an imp or an angel, cur or king, hero or humbug. I care not what the world says of him: whether it crowns him boss or pelts him with bad eggs. I care not a copper what his reputation or religion may be; if his babies dread his homecoming and his better half swallows her heart every time she has to ask him for a five-dollar bill, he is a fraud of the first water, even though he prays night and morning until he is black in the face and howls hallelujah until he shakes the eternal hills. But if his children rush to the front door to meet him and love's sunshine illuminates the face of his wife every time she hears his footfall, you can take it for granted that he is pure, for his home is a heaven—and the humbug never gets that near the great white throne of God. He may be a rank atheist and red-flag anarchist, a Mormon and a mugwump; he may buy votes in blocks of five, and bet on the elections; he may deal 'em from the bottom of the deck and drink beer until he can't tell a silver dollar from a circular saw, and still be an infinitely better man than the cowardly little humbug who is all suavity in society but who makes home a hell, who vents upon the helpless heads of his wife and children an ill nature he would inflict on his fellow men but dares not. I can forgive much in that fellow mortal who would rather make men swear than women weep; who would rather have the hate of the whole world than the contempt of his wife; who would rather call anger to

the eyes of a king than fear to the face of a child.—W. C. Brann, Elbert Hubbard's Scrapbook.

A DREAM OF TWO WORLDS

By William Capcynski

According to an old tale of the Orient, a certain Hindu merchant, who was a bit more wordly, perhaps, than his religion dictated, dreamed one night that he had died. To his bewilderment he found himself standing in a large room entirely devoid of furnishings. Puzzled as to whether he were in Heaven or Hell, he looked about and discovered a door in one wall. A small sign, neatly printed, read "For the Damned". Having no other place to go he opened the door and entered.

Before him was an enormous table spread with the rarest delicacies of food and drink. Seated about the table were a number of people, each tied to his chair, with one arm fastened behind his back. To the free hand was fastened a spoon with a handle too long to be of use in transferring food from the plate to his mouth. Although food fit for the gods lay within inches of them, the poor wretches were obviously suffering from the final stages of starvation.

Hurriedly the Hindu backed from the room and closed the door. It was only then that he realized there was another door, with a sign "For the Saved". This door, too, he opened and for a moment he thought he had blundered into the same room. There before him was the table spread with delicacies. The people about it were tied to their chairs with one hand behind their backs and to their free right hand was tied a spoon too long for them to use.

Just before his dream faded, our friend became aware of one great difference. Instead of starving miserably, these people were happy and well fed. Though the spoons were too long to use to feed themselves, they had realized that they were not too long to feed their neighbors.

THE NOBLEST REVENGE

The don'test of all don'ts is: Don t get even.

The greatest of all time-wasting is time wasted on revenge. It is not only a waste of time, but also of gray matter, nerve force, vitality, soul juice, and life reserves.

The desire of retaliation is the most dangerous lust that enslaves human beings.

When you want to hurt him who has hurt you, you want something that irritates you while you want it, disappoints you when you get it, and makes you feel mean after it's all over.

You can't get through this life without meeting people who injure you. There are those that snub you, those that betray you, those that cheat you, those that envy you, besides all the swarm of spiteful, malicious, weak, and venemous human mosquitoes, worms, and wasps.

If you stop and chase each of these to punish them, you will have no time for anything else.

If you allow yourself to think of them they will poison you until your mind is sour as buttermilk, your sleep ruined, and your hours of leisure turned from content to wretchedness.

FORGET IT!

It makes not so much matter whether or not you forgive an offense; the only satisfying thing is to forget it.

GO ON!

There's too much to do to stop and fight bees. Life's too rich to pauperize it by hate. Let it pass! Go on!

Doubtless your enemy needs a thrashing. But what's that to you? The question is: What do YOU need? You

need peace of mind, poise, and contentment; and to keep thinking about him is to upset yourself.

When a man wrongs us, let us simply drop him. He's out of our life. Good-bye! There are plenty of others. As far as we are concerned, he is an undesirable citizen, and that's all there is to it. Next!

Why redress injuries? They always redress themselves automatically better than we can redress them.

We don't realize the self-acting, automatic, equalizing efficiency of the spiritual world. It's more actual than any mechanical device.

When a man does dirt, he gets dirt, by and by. Let him alone. Why bother?

Into what horrors of suffering has the desire for revenge plunged the world! Look at hideous Europe now: The mountains of mangled bodies piled on the altar of revenge!

When Jesus said that about turning the other cheek, he was not talking impossible idealism, but plain sense.

The people who spiritually arrive are the FORGETTERS.

Here is a sentence you may paint on your wall where you can see it by day, on your ceiling where you can gaze on it when you wake up night, on your mind where all your thoughts can read it as they pass by, and on your heart where every emotion can be shaped by it:

AN INJURY CAN GRIEVE US ONLY WHEN REMEMBERED. THE NOBLEST REVENGE, THEREFORE, IS TO FORGET!—From The Family Circle.

100 WIVES GRIEF ENOUGH FOR ONE MAN, U. N. TOLD

Lake Success, Oct. 4 (AP)—The United Nations was counseled today to leave the 81-year-old Fon of Bikom alone with his troubles, maintaining that a man has his hands full handling a hundred women at one time.

This admonition came in a committee of the General Assembly while discussing a petition concerned with the household of the Fon of Bikom. Awni Khalidy, delegate of Iraq, said there had been much misunderstanding on this matter. He maintained that "multiple marriages in Africa are a form of social security." Changes should come as a result of education, he said, adding, "We should leave the man alone; it is enough to handle 100 women at one time . . . may God give him strength in his arduous task."

The United Nations debate started because a British Catholic organization complained he had 600 wives. The British government said he had only 110.

LET MY SOUL STAND TALL

That my life may not tear like a thin-worn sheet
When duress is great, that no hate or conceit
May eat at my heart, make me bitter as gall,
Let my soul stand tall.
That I may be humble, tolerant, wise,
And never take refuge in sycophant's guise,
Although my weak body may totter and fall,
Let my soul stand tall.
That my life may be more than a wail and a sigh,
That I leave the world glad I have lived when I die,
That I stride to my Author, not cower or crawl,
Let my soul stand tall.

—Enid Harding.

MULES AND MEN

Along the street an old man came,
Leading a mule that was old and lame,
Too old to work, his master said,
As he gently dubbed the old mule's head.
"Old friend, you've been faithful all the years
And now as the time of your passing nears,
I'll give you a rest and let you graze,
In pastures of peace the rest of your days.
The mule looked up and his thanks did bray,
As the old man sadly walked away.
The mule is safe, to himself he said,
But where shall I turn to earn my bread?
They have no place for an old gray head,
Denied a living, though not yet dead;
Green fields for a mule's declining days,
Grim want for a man too old in his ways.
Alas! Alack! In a world full of fools;
Such is the life of old men and old mules.

TRUTH

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

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The Power of God and the Power of Satan

A Discourse by Elder Jedediah M. Grant, Delivered in the Tabernacle, Great Salt Lake City, Feb. 19, 1854.

I have been pleased with the remarks of Elder Hyde this afternoon. I am myself more or less familiar with the doings of the Spirit Rappers, having had an opportunity of becoming acquainted with them when I was last in New York and Philadelphia; and I am satisfied now, and was then, that they are manifestations of spirits; and startling are the sentiments, developments, and doctrines they have made known. It has been treated as a bubble upon the wave that soon would burst asunder; but I am satisfied the result of the manifestations of the spirits (wicked spirits) will be to combine their forces in as systematic an order as they are capable of, to succesfully resist the Priesthood upon the earth.

I am aware that even some of the Latter-day Saints are slow to believe in relation to the power of Lucifer, the son of the morning, who was thrust from the heavens to the earth; and they have been slow to believe in relation to the spirits that are associated with him; but from the first revelations of the Almighty to brother Joseph Smith, not only revelations in relation to the deep things of the kingdom of God, and the high things of heaven, and the depths of hell, but revelations showing him the power of Lucifer, the opposite to good, that he might be aware of the strength of his opponent, and the opponent of the Almighty—I say, from perusing these revelations, I have always been specially impressed with the doctrine relating to the power of Satan, as well as with the doctrines relating to the power of God.

I have always felt that no Saint fully comprehends the power of Satan as well as God's Prophet; and again I have thought that no Saint could fully understand the power of God unless he learn the opposite. I am not myself

"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."

acquainted with any happiness that I have not learned the opposite of. You may perhaps enjoy a great deal, the opposite of which you know nothing of, you may be constituted different to me, your feelings may be different, you may have learned to enjoy without first experiencing the opposite; but I may say with safety, nearly all the blessings I enjoy and highly prize are most appreciated after I have learned their opposite; and I am of opinion that all Saints sooner or later will have to learn the opposite to good, they will have to partake of the bitter in order to properly appreciate the sweet, they will have to be impressed with pain that they may appreciate pleasure.

In relation to spirits, for it seems to be the subject introduced to-day, I have this idea, **that the Lord our God absolutely gave Lucifer a mission to this earth; I will call it a mission. You may think it strange that I believe so good a being as our Father in heaven would actually send such an odd missionary as Lucifer. You may call him a missionary, or anything else you please, but we learn he was thrust out of heaven, the place where the Lord dwells, to this earth; and his mission, and the mission of his associates who were thrust down with him, and of those whom he is successful in turning away from God's children who have tabernacles, is to continue to oppose the Almighty, scatter His Church, wage war against His Kingdom and change as far as possible His government on the earth He could take the Saviour upon the pinnacle of the temple, and show him the kingdoms of this world, and could perform many wonderful works in the days of Jesus. When the Priesthood of God is upon the earth, then the priesthood of the devil may be seen operating, for he has got one. When the kingdom of God is on the earth, you may expect to see a special display or manifestation of the opposite to the Gospel of the kingdom, or of the Priesthood of God.**

If you read the Book of Mormon, the Bible, and the Book of Doctrine and Covenants, you read about the power of Satan upon the earth—the manifestation of wicked spirits. When was this special power of Satan more particularly made manifest? **It has always been when the power of the holy Priesthood and the kingdom of God were upon the earth.** In the days of Moses, in the days of the Patriarchs, in the days of the Prophets, and in the days of Jesus and his Apostles, and while His Church remained upon the earth, the opposite of the principles of heaven were specially made manifest, causing a lull in the public mind. **The world is more or less controlled all the time by influences that Lucifer evidently is not opposed to; he has little objections to the present organization of human society, from the fact that everything passes along in the wake that agrees with his religion, and rather tends to forward his purposes.**

Now some suppose if they can see a miracle, as they call it, that is, something beyond that which is ordinary with man, they are bound to believe; but I am of opinion that Lucifer and his associates can show as many miracles as the people desire to see; they can show as many as were exhibited in Egypt in the days of king Pharaoh. I believe Lucifer has as much power to make lice now as ever he had, he has just as much ability to display his power in making a serpent to oppose a Moses as ever. Has he lost his power during the last two, three, or four thousand years? We do not believe he has. If, then, he possesses the same power as he once did, why is he not able in this dispensation to make manifestations corresponding to those in previous ones?

I wish to come down to our own day, for you know I am fond of rooting, grubbing, building, fencing, and doing the things needed right here at home. Let us then confine our remarks to this dispensation, when the

Prophet Joseph Smith was visited by an holy angel, clad in robes of light, who authorized him to sound the trump of the Gospel of peace, and receive the sacred records from the earth, and the Urim and Thummim, and who laid hands upon him and gave him the Holy Ghost, and authorized him to baptize for the remission of sins, and organize the kingdom of God on the earth. What do we see at this time? We see the manifestations of the power of Satan immediately after the revelations of the angel to Joseph. For instance, there were spirit mediums in Kirtland, when the Church was first organized there by brother Parley P. Pratt and others; but when Joseph went with the Priesthood, the devil had to leave, for he had learned the power of Lucifer; and Joseph organized the Church, established the Priesthood, and set everything right.

I might go on with a long routine of manifestations of the power of God, and of the power of the devil; but you who have come from the old country, and some of the first Elders that went over there — Presidents Young, Kimball, Hyde, and others, recollect manifestations of the spirits of the devil in that land. They attacked those brethren by hundreds and by thousands, and the spirits were **actually visible. If you could call up brother Willard Snow, and converse with him, I have no doubt that he would tell you he was attacked by them, and they overcame his body.**

I am not surprised to see these manifestations increased upon the earth; but where is the anchor to the faith of the Saints. Where is the surety of the the Saints against these manifestations? Inasmuch as the world would not listen to the Prophet Joseph, and receive the word of God through him, **I look for the Lord to fulfill His word, and send them strong delusion, inasmuch as they believe not the truth, and will permit them now to believe a lie, that all who have pleasure in unrighteousness may be damned.** I anticipate seeing strong delusion among the wicked in the day in which we live, but where is the anchor for the faith of the Saints? I will tell you where mine is.

When Joseph Smith was alive, his declaration to me was as the voice of Almighty God. Why? Because he had the Priesthood of God on the earth; the Priesthood that is without father, without mother, without beginning of days or end of years, **which is God's authority, the eternal power and right of the government of God upon the earth.** I was subject to that government in the days of Joseph. Men used to talk on this wise—**"But would you believe in the Prophet if he should demand all your property?" Lucifer would suggest this idea to them. "No," says another, "I would not." "Suppose he should come to you, and tell you, you must sell your farm in the east, and go to Kirtland, and consecrate your property to the Lord, would you do it?" "No," answers his neighbor, "the Lord has no use for my property, I would not do it." "Well," says one, "do you think Joseph is right to dictate in temporal matters?" "No." There were quite a majority, I believe, in the days of Joseph, who believed he had no right to dictate in temporal matters, in farms, houses, merchandize, gold, silver, etc.; and they were tried on various points.**

When the family organization was revealed from heaven—the patriarchal order of God, and Joseph began, on the right and on the left, to add to his family, what a quaking there was in Israel. Says one brother to another, "Joseph says all covenants are done away, and none are binding but the new covenants; now suppose Joseph should come and say he wanted your wife, what would you say to that?" "I would tell him to go to hell." This was the spirit of many in the early days of this Church.

If you maintain the fact that the Priesthood of God is upon the earth, and God's representatives are upon the earth, the mouth-piece of Jehovah, the head of the kingdom of God upon earth, and the will of God is done upon earth as it is in heaven, it follows that the government of God is upon the earth. **I allude to the Church which it dictates, and then to the whole earth which it will dictate. Satan may succeed for a season to curtail the extent of this government, and the free working of its machinery, but if the Lord Almighty has organized a government upon the earth, and has committed the keys and Priesthood of it to His Prophet, that Prophet holds jurisdiction over the earth, the same as Adam did in the beginning. And righteous men in very dispensation since the creation, if they had any keys, had the keys of the kingdom of God; and they extended over this wide world wherever God had a people and a government; and just as far as the Priesthood exercised its authority, just so far the rule of the Almighty reached.**

If Joseph had a right to dictate me in relation to salvation, in relation to a hereafter, he had a right to dictate me in relation to all my earthly affairs, in relation to the treasures of the earth, and in relation to the earth itself. He had a right to dictate in relation to the cities of the earth, to the natives of the earth, and in relation to everything on land and on sea. That is what he had a right to do, if he had any right at all. If he did not have that right, he did not have the Priesthood of God, he did not have the endless Priesthood that emanates from an eternal being. A Priesthood that is clipped, and lacks strength, is not the Priesthood of God; if it lacks depth, it is not the Priesthood of God: for the Priesthood in ancient times extended over the wide world, and coped with the universe, and had a right to govern and control the inhabitants thereof, to regulate them, give them laws, and execute those laws. That power looked like the Priesthood of God. This same Priesthood has been given to Joseph Smith, and has been handed down to his successors.

I do not care how many devils rap, it is no trouble to me. I say, rap away, and give as many revelations as you please, whether you are good spirits or bad ones, it does not trouble my cranium. Rap away, for I trust in the anchor of my soul that is sure and steadfast, **in the Priesthood of God upon the earth.**

What would a man of God say, who felt alright, when Joseph asked him for his money? He would say, "Yes, and I wish I had more to help build up the kingdom of God." Or if he came and said, "I want your wife?" "O yes," he would say, "here she is, there are plenty more."

There is another main thread connected with this, that I have not brought out. You know in fishing with the hook and line, if you draw out suddenly on the line when you have got a large trout, you may break your line; you must therefore angle a little, and manage your prize carefully. I would ask you if Jehovah has not in all ages tried His people by the power of Lucifer and his associates; and on the other hand, has He not tried them and proved them by His Prophets? Did the Lord actually want Abraham to kill Issac? Did the Prophet Joseph want every man's wife he asked for? He did not, but in that thing was the grand thread of the Priesthood developed. **The grand object in view was to try the people of God, to see what was in them. If such a man of God should come to me and say, "I want your gold and silver, or your wives," I should say, "Here they are, I wish I had more to give you, take all I have got." A MAN WHO HAS GOT THE SPIRIT OF GOD, AND THE LIGHT OF ETERNITY IN HIM, HAS NO TROUBLE ABOUT SUCH MATTERS.**

I am talking now of the present day. There was a time when we could

be tried pretty severely upon these points, but I now could pick you out hundreds of men that cannot be tried in this way, but they will hand over everything they possess. They understand the nature of such doctrines, and the objects of such requirements. They know it is to prove the people, both men and women, and to develop what they will do. How can the Priesthood judge the people, if it does not prove them.

If ever you are brought into the presence of God, and exalted to a seat in His celestial kingdom, it will be by virtue of the Holy Priesthood, therefore you have got to be proved, not only by being tempted by the devil, BUT THE PRIESTHOOD WILL TRY YOU—IT WILL TRY YOU TO THE CORE. If one thing won't try you, something else will be adopted, until you are like passive clap in the hands of the Potter. If the Lord our God has not seen fit to let the devil loose upon you, and mob you, He will employ some other means to try you as in a crucible, to prove you as gold is tried seven times in the furnace.

The world philosophizes about the "Mormons", about their leaders, and the life they are living, There are a thousand conjectures among them in relation to the "Mormons." The grand secret is told in a few words; the fact is, the Almighty God has spoken from the heavens, sent heavenly messengers, and organized His Church, restored the Holy Priesthood, established His government on the earth, and exerted his power to extend it, and send forth His word. **AND THAT PRIESTHOOD UNDERSTANDS THE PRINCIPLES AND MOTIVES BY WHICH MEN ARE ACTUATED, AND IT UNDERSTANDS THE WORKINGS OF THE DEVIL ON THE EARTH; THAT PRIESTHOOD KNOWS HOW TO GOVERN, WHEN TO STRIKE, AND WHEN NOT TO STRIKE.**

Some things in this Church start up at times, that you would think the whole Church would be rent asunder, like the clans of Scotland. Clanism, and "Mormonism" are like that (putting his fingers across); "Mormonism" is one, it is governed by one head, one President, and that head representing God on earth. **If Joseph Smith held the keys of the kingdom of God on earth, of the Apostleship, does not his successor possess the same? Does of God?**

I might still go on, and explain to your understandings exactly what I mean by rule. **If this Priesthood is upon the earth, and you are controlled thereby, and listen to its counsels, you will be united as one people. I know the time was that many of this people believed that if a man was adopted here and there, one man would hold this way, and another that; but the fact is, in the kingdom and Church of the Lord they are all in one pile. I do not care how many of you have been adopted here or there; that is the doctrine to me.**

Let the devils rap, then, and let them talk, and mutter, and have their mediums; what do I care, so long as the Priesthood is upon the earth, and the Apostleship is upon the earth, and the government of God, and the light and influence of the Holy Ghost, are upon the earth? Can they shake the Saints? NO. BUT LET A MAN LOSE THE SPIRIT OF GOD, AND DEPART FROM THIS CHURCH, AND FROM THE MEN THAT HOLD THE PRIESTHOOD OF GOD ON THE EARTH, AND I HAVE NO DOUBT THAT LUCIFER WILL REVEAL A GREAT MANY TRUTHS TO HIM, AND TEACH AND ADVOCATE PRINCIPLES AND SENTIMENTS THAT WILL AGREE WITH DOCTRINES OF THIS CHURCH. And they will even imitate Joseph Smith's hand writing, and the hand writing of brother Hyrum, of Bishop Partridge, and of Bishop Whitney, and others; and they will give you flaming revelations, and the light they emit will blaze like a comet.

NOW LUCIFER HAS PHILOSOPHY ENOUGH AND RELIGION ENOUGH TO SUFFER HIS AGENTS TO RUN ALONG WITH THE TRUTH HAND IN HAND, AND MAKE HIMSELF APPEAR LIKE AN ANGEL OF LIGHT, AND TEACH HUNDREDS OF TRUE PRINCIPLES, IF HE CAN ONLY THEREBY GET YOU TO SWALLOW ONE ITEM OF FALSE DOCTRINE. But the grand story is, the devil may rage as long as he pleases, and use all the cunning and craft that he may, yet he never can over-reach those who hold the keys of the Priesthood, nor succeed in deceiving them. This Joseph taught the people, but they were slow to believe. But now the energies of the people move as one man; and if they want to build a Temple, they can build it, and whatever they want to accomplish they can do.

THE PRIESTHOOD IS A POWER WE SHOULD RESPECT, REVERENCE, AND OBEY, NO MATTER IN WHOSE HANDS IT IS. Let Lucifer mix in truths with error, and work great signs and wonders to deceive the very elect, but is is not possible. Why? Because they have learned the Priesthood, and they possess the power thereof that cannot be shaken. Let the Rappers go ahead, then, for it is not possible for them to deceive the elect of God: and let the witch of Endor, and all other witches and wizards, with the prince and power of the air at their head, do their best, if we keep the commandments of God we shall continually soar far above their power and influence.

I want to have nothing to do with Satan, I desire not to shake hands with him, nor to do anything that will bring me in contact with him, for he is powerful, and if he once gets you in his grasp and shakes you, you will think you are less than a grasshopper. Let us rally round the standard of God, and when we are in the circle of truth, then let the devil and the enemies of the Church of God fire their loudest guns, and wage their war, and marshal their strength, yet, armed with the armor of righteousness, clothed with the Priesthood and generalship of the Almighty, we shall successfully resist, and triumphantly conquer Satan and all his allied forces of the earth and hell. They will then find out whether Joseph had a right to rule this earth by the power of the Priesthood. They will then find out that the "Mormons," notwithstanding their curious bumps, for they have got some curious bumps, are authorized to preach the Gospel of God, gather Israel, build up Zion, bind Lucifer with a chain, and establish the reign of peace on earth.

My prayer is that the Saints may understand that they are safe as long as they listen to the Priesthood authorized of heaven, are united in one, and not divided into clans, but become one great clan, under one head. Then let all the clanism of the world rally against us, and we are as firm as the rock of ages, that supports the throne of Jehovah.

May God bless you with the truth as it is in Himself, and save you in His kingdom, through Jesus Christ. Amen.

—J.D. 2:10-16

Lest We Forget

CHAPTER XLVI

Revelation of Celestial Marriage—Secrecy The Price Of Safety—Joseph Tests Heber And Makes Him His Confidant—How Vilate Kimball Was Converted—Heber And Vilate Give Their Daughter Helen To The Prophet In Celestial Marriage.

A startling innvocation, a test designed to try, as never before, the **he not have a right to give laws, to instruct, to control and rule the people** faith and integrity of God's people now came upon them. Not in the shape of fire and sword, nor toilsome pilgrimage, nor pestilence, nor wealth,

nor poverty. Ah! no; something far different from these, and far more difficult to bear.

A grand and glorious priciple had been revealed, and for years had slumbered in the breast of God's Prophet, awaiting the time when, with safety to himself and the Church, it might be confided to the sacred keeping of a chosen few. That time had now come. An angel with a flaming sword descended from the courts of glory and, confronting the Prophet, commanded him in the name of the Lord to establish the principle so long concealed from the knowledge of the Saints and of the world.

THAT PRINCIPLE WAS THE LAW OF CELESTIAL OR PLURAL MARRIAGE!

Well knew the youthful Prophet the danger of his task. Well knew he the peril and penalty of disobedience. Fearing God, not man, he bowed to the inevitable, and laid his life—aye, was it not so?—upon the alter of duty and devotion.

Among those to whom Joseph confided this great secret, even before it was committed to writing, was his bosom friend, Heber C. Kimball. Well knowing the integrity of his heart, so many times tested and found true, he felt that he ran no risk in opening to Heber's eyes the treasured mysteries of his mighty soul.

But why careful, among so many friends, to select only a few as the recipients of such a favor? Would not the Saints have died to a man in defense of their Prophet—God's seer and revelator? Alas, none knew so well as Joseph the frailty of man, the inherent weakness and wickedness of the human heart.

"Many men," said he, "will say, 'I will never forsake you, but will stand by you at all times.' But the moment you teach them some of the mysteries of the kingdom of God that are retained in the heavens, and are to be revealed to the children of men when they are prepared for them, they will be the first to stone you and put you to death.

"It was this same principle that crucified the Lord Jesus Christ, and will cause the people to kill the Prophets in this generation."

What! Would even the Saints have so done? Did not some of those who were Saints then, so do?

Had not Joseph said many times—are not men now living who heard him say: **"Would to God, brethren, I could tell you who I am! Would to God I could tell you what I know! But you would call it blasphemy, and there are men upon this stand who would want to take my life."**

"If the Church," said he, "knew all the commandments, one half they would reject through prejudice and ignorance."

No wonder, then, that he should chooe his confidants; for their sakes no less than his own. For these also are Joseph's words:

"WHEN GOD OFFERS A BLESSING, OR KNOWLEDGE TO A MAN, AND HE REFUSES TO RECEIVE IT, HE WILL BE DAMNED."

Revelation is ever the iconoclast of tradition; and such is the bigotry of man, his natural hatred of the new and strange, as opposed to his personal interests or private views, that the very lives of those whose mission is to introduce and establish new doctrines, though designed as a blessing to humanity, are ever in danger from those whose traditions would thus be uprooted and destroyed.

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 re-

ceive what he should tell them, one of the grand principles of the everlasting Gospel, "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.

Before he would trust even Heber with the full secret, however, he put him to a test which few men would have been able to bear.

It was no less than a requirement for him to surrender his wife, his beloved Vilate, and give her to Joseph in marriage!

The astounding revelation well-nigh paralized him. He could hardly believe he had heard aright. Yet Joseph was solemnly in earnest. His next impulse was to spurn the proposition, and perhaps at that terrible moment a vague suspicion of the Prophet's motive and the divinity of the revelation, shot like a poisoned arrow through his soul.

But only for a moment, if at all, was such a thought, such a suspicion entertained. He knew Joseph too well, as a man, a friend, a brother, a servant of God, to doubt his truth or the divine origin of the behest he had made. No; Joseph was God's Prophet, His mouth-piece and oracle, and so long as he was so, his words were as the words of the Eternal One to Heber C. Kimball. His heart-strings might be torn, his feelings crucified and sawn asunder, but so long as his faith in God and the Priesthood remained, heaven helping him, he would try and do as he was told. Such, now, was his superhuman resolve.

Three days he fasted and wept and prayed. Then, with a broken and a bleeding heart, but with soul self-mastered for the sacrifice, he led his darling wife to the Prophet's home and presented her to Joseph.

It was enough — the heavens accepted the sacrifice. The will for the deed was taken, and "accounted unto him for righteousness." Joseph wept at this proof of devotion, and embracing Heber told him that was all that the Lord required. He had proved him, as a child of Abraham, that he would "do the works of Abraham," holding back nothing, but laying all upon the alter for God's glory.

The Prophet joined the hands of the heroic and devoted pair, and then and there, by virtue of the sealing power and authority of the Holy Priesthood, Heber and Vilate Kimball were made husband and wife for all eternity.

Heber's crucial test was in part over. Vilate's trial was yet to come. The principle of celestial marriage was now known to them, so far as their own eternal covenant was concerned, but the doctrine of plurality of wives which it involves, was yet to be revealed. How Heber and Vilate received and embraced this feature of the principle is thus tenderly told by their daughter Helen:

"My mother often told me that she could not doubt the plural order of marriage was of God, for the Lord had revealed it to her in answer to prayer.

"In Nauvoo, shortly after his return from England, my father, among others of his brethren, was taught the plural wife doctrine, and was told by Joseph, the Prophet, three times, to go and take a certain woman as his wife; but not till he commanded him in the name of the Lord did he obey. At the same time Joseph told him not to divulge this secret, not even to my mother, for fear that she would not receive it; for his life was in constant jeopardy, not only from the outside influences and enemies, who were seeking some plea to take him back to Missouri, but from the false brethren who had crept like snakes into his bosom and then betrayed him.

"My father realized the situation fully, and the love and reverence he

bore for the Prophet were so great that he would sooner have laid down his life than have betrayed him. This was one of the greatest tests of his faith he had ever experienced. The thought of deceiving the kind and faithful wife of his youth, whom he loved with all his heart, and who with him had borne so patiently their separations, and all the trials and sacrifices they had been called to endure, was more than he felt able to bear.

"He realized not only the addition of trouble and perplexity that such a step must bring upon him, but his sorrow and misery were increased by the thoughts of my mother bearing of it from some other source, which would no doubt separate them, and he shrank from the thought of such a thing, or of causing her any unhappiness. Finally he was so tried that he went to Joseph and told him how he felt—that he was fearful if he took such a step he could not stand, but would be overcome. The Prophet, full of sympathy for him, went and inquired of the Lord; His answer was, 'Tell him to go and do as he has been commanded, and if I see that there is any danger of his apostatizing, I will take him to myself.'

"The fact that he had to be commanded three times to do this thing shows that the trial must have been extraordinary, for he was a man who, from the first, had yielded implicit obedience to every requirement of the Prophet.

"When first hearing the principle taught, believing that he would be called upon to enter into it, he had thought of two elderly ladies named Pitkin, great friends of my mother's, who, he believed, would cause her little, if any, unhappiness. But the woman he was commanded to take was an English lady named Sarah Noon, nearer my mother's age, who come over with the company of Saints in the same ship in which father and Brother Brigham returned from Europe. She had been married and was the mother of two little girls, but left her husband on account of his drunken and dissolute habits. Father was told to take her as his wife and provide for her and her children, and he did so. *

"My mother had noticed a change in his manner and appearance, and when she inquired the cause, he tried to evade her questions. At last he promised he would tell her after a while, if she would only wait. This trouble so worked upon his mind that his anxious and haggard looks betrayed him daily and hourly, and finally his misery became so unbearable that it was impossible to control his feelings. He became sick in body, but his mental wretchedness was too great to allow of his retiring, and he would walk the floor till nearly morning, and some times the agony of his mind was so terrible that he would wring his hands and weep like a child, and beseech the Lord to be merciful and reveal to her this principle, for he himself could not break his vow of secrecy.

"The anguish of their hearts was indescribable, and when she found it was useless to beseech him longer, she retired to her room and bowed before the Lord and poured out her soul in prayer to Him who hath said: 'If any lack of wisdom let him ask of God, who giveth to all men liberally and upbraideth not.' My father's heart was raised at the same time in supplication. While pleading as one would plead for life, the vision of her mind was opened, and, as darkness flees before the morning sun, so did her sorrow and the groveling things of earth vanish away.

"Before her was illustrated the order of celestial marriage, in all its beauty and glory, together with the great exaltation and honor it would confer upon her in that immortal and celestial sphere, if she would accept it and stand in her place by her husband's side. She also saw the woman he had taken

to wife, and contemplated with joy the vast and boundless love and union which this order would bring about, as well as the increase of her husband's kingdoms, and the power and glory extending throughout the eternities, worlds without end.

"With a countenance beaming with joy, for she was filled with the Spirit of God, she returned to my father, saying: 'Heber, what you kept from me the Lord has shown me.' She told me she never saw so happy a man as father was when she described the vision and told him she was satisfied and knew it was from God.

"She covenanted to stand by him and honor the principle, which covenant she faithfully kept, and though her trials were often heavy and grievous to bear, she knew that father was also being tried, and her intergrity was unflinching to the end. She gave my father many wives, and they always found in my mother a faithful friend."

Helen also refers in her narrative to the sensation caused in Nauvoo, one Sabbath morning, prior to the return of the Twelve from England, by a sermon of the Prophet's on "the restoration of all things," in which it was hinted that the patriarchal or plural order of marriage, as practiced by the ancients, would some day again be established. The excitement created by the bare suggestion was such that Joseph deemed it wisdom, in the afternoon, to modify his statement by saying that possibly the Spirit had made the time seem nearer than it really was, when such things would be restored.

These facts serve to show something of the nature and extent of the sacrifice made by the Saints in accepting this principle, and likewise the pure, lofty, religious motives actuating both men and women who could thus heroically embrace a doctrine against which—as is generally the case with the gospel's higher principles—their traditions and preconceived notions instinctively rebelled.

Soon after the revelation was given, a golden link was forged whereby the houses of Heber and Joseph were indissolubly and forever joined. Helen Mar, the eldest daughter of Heber Chase and Vilate Murry Kimball, was given to the Prophet in the holy bonds of celestial marriage.**

Note:

*Heber was told by Joseph that if he did not do this he would lose his Apostleship and be damned.

**The Prophet Joseph, I am informed, in blessing Heber C. Kimball, told him that his inheritance in Zion should adjoin his on the north.

Life of Heber C. Kimball, p. 331-339.

THANK YOU!

We are not able to acknowledge personally the many holiday greetings we are receiving, nor the intimate expressions of good will coming from our numerous friends throughout the country. However, we take this means and occasion to express our thanks and deep gratitude for such contributions of love and felicitations. We wish to all of our readers the compliments of the season ..with a liberal share of the goods of life to add to their comfort and happiness. May the years to come prove better years for everyone who is seeking to serve the Lord; and may our feet be firmly planted upon the foundation of truth and righteousness.

TRUTH greets you with love and confidence.

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 Holy Priesthood, at the head of which stands the Eternal Father, is the embodiement of "legitimate authority." * * *

There is one cardinal sin —"rebellion against legitimate authority." All other sins are merely the results and modification of this capital one. There is only one fountain of evil—"rebellion against legitimate authority." All other forms of evil are not primitive sources, but are simply streams derived from this parent source. The ten thousand directions into which crime branches are only channels through which rebellion manifests itself in its mission of misery, corruption, degeneracy,and extinction. Strike out of existence this parent sin, and it at once exhausts the material from which all others are manufactured, and destroys the mould in which they are manufactured. Dry up this fountain of evil, and a deadly, withering influence no longer feeds those channels, but the spirit of life, happiness, and exaltation will flow freely through the veins and arteries of universal beings. * * *

Upon the heart of every member of the Holy Priesthood we would have engraved, that rebellion in you against that authority with which you are clothed will, if continued, inevitably lead to sin against the Holy Ghost, and you will become sons of perdition. Yea cherish but as much of the spirit of rebellion as will stand on the smallest conceivable point, and it will fester and fester until you are, in the most literal sense, naturally and spiritually, masses of mortified corruption, at which stage of decomposition takes place, and you will be altogether extinct.

"If mankind will choose the opposite to life held out in the Gospel, it will lead them to dissolution, to decomposition, to death; they will be destroyed." So says the Prophet Brigham Young.
Mill. Star Vol. 18 pp. 227, 8.

SEND DADDY HOME.

Under the above caption in the Church section of the Deseret News, the Editor appealed to the people of the Church to make better homes for their children, and to live a more strict degree of chastity. A mournful

picture was painted of a grief stricken young mother sitting forlornly while her baby son knelt at her knees and ask the Lord to "send Daddy home". The inferance was that "Daddy" had taken up with some other woman, whom he had formerly known in his youth, and the peaceful and beautiful home he had established was being torn to bits.

This editorial was followed the next week by a similar one, explaining the lack of morality among the people, and calling upon them to repent. These two writings together with the appeal made by President David O. McKay during the last conference, wherein he said: **"More intensified efforts must be put forth to maintain and preserve the dignity of motherhood.*****Continue to counteract by every means possible, the false idea growing more and more prevelant that sexual relations before marriage may be indulged in with impunity"**, indicates the sad moral condition of the saints. We compliment the brethren for their intensified efforts to stamp this evil out from among the people, and we join with them in appealing to the saints to return to the "first principles" of chastity both before marriage and after.

Although we appreciate this recent efforts by the leaders to correct the morals of the people, we fear that it is quite useless to close the gate after the animals have escaped. After having issued the manifesto against the Lord's system of marriage, and courting with great effort the praise of the world for over 60 years, it is no surpirse that the Mormon people have adopted the morals of the world. As a result of this our young people of today walk hand in hand with the standards of morality of their gentile friends and neighbors. And we are sure that it would be no surprise to the leaders to say that many of the older saints have fallen prey to the same things.

To our minds, this laxity is due to the giving up of the Lord's system of marriage, together with the laying aside of the garment of the Priesthood among those who have been married in the Temples.

This very condition was prophecied of long before this day. President Heber C. Kimball saw the people desiring the systems of the world and sounded these timely warnings. **"Many of this people have broken their covenants by finding fault with the plurality of wives and trying to sink it out of existence.*****You men and women that lift up your voices against this holy principle (plural marriage) that has been introduced among this people, THE TIME WILL COME WHEN YOUR DAUGHTERS WILL WALK THESE STREETS AS COMMON HARLETS, AND YOU CAN NOT HELP YOURSELVES."**

J. D. 4:108

Orson Pratt could also see the pitfals ahead, and amply warned the Saints that if they forsook this principle they would lose all the light they had, and thus would be led to take up the world's systems of marriage. We quote his exact words: **"Now, if you want to get into darkness, brethren and sisters, begin to oppose this revelation. Sisters, you begin to say before your husbands, or husbands you begin to say before your wives, 'I do not believe in the principle of polygamy, and I intend to instruct my children against it.' Oppose it in this way, and teach your children to do the same, AND IF YOU DO NOT BECOME AS DARK AS MIDNIGHT THERE IS NO TRUTH IN MORMONISM."** **J. D. 17:225**

In 1886, the Lord personally directed President John Taylor to warn the people against these evils. He said in substance: **The time will come when many of the Saints will apostatize because of this principle. One half of the people will apostatize over the principle for which we are now in hiding;**

yea, and possibly one half of the other half. The day will come when a document (The Manifesto) will be adopted by the Church, following which APOSTACY AND WHOREDOM WILL BE RAMPANT IN THE CHURCH.

From 1886 Revelation.

Later, by revelation the Lord again warned the people through President Wilford Woodruff. It is reliably reported that shortly before the manifesto was issued President Woodruff was shown of the Lord in vision two courses.

1st. Stand for the law (Plural Marriage) and let the gentiles and government confiscate both Church and individual property, and leave the battle for the Lord to fight.

2nd. Issue the manifesto, hold on to the property, BUT OPEN THE WAY FOR WHOREDOM AND DESTRUCTION AMONG THE PEOPLE, THE RESULT OF REJECTING THE PERFECT LAW OF SOCIAL CONDUCT.

He was prevailed upon to choose the latter course.

With these very pertinent warnings before us, we can but feel that the great moral laxity existing among the Saints is largely due to their giving up of the principle of plural marriage, and of teaching their chidren to dispise the same. That such laxity exists is a fact, and can not be denied. No one knows this better than the leaders.

It appears to our minds that the only sure remedy for this condition is to forsake the world, and institute again the Lord's marriage system with all its purity and majesty. Then homes will not be broken up on account of sex, and there will be no children kneeling at a broken-hearted mother's knee appealing to the Lord to "send daddy home". The mother will know that she is fulfilling the measure of her creation, and will gaze with gladness upon her husband's dominions upon the earth; and children will be taught to honor and respect the pure channel of birth which comes as a result of embracing pure principles and practices.

Another point: It is well for the leaders to command the Saints to honor and respect motherhood. This principle is eternal in its nature; but the writer can not forget the zealous efforts on the part of the leaders to imprison 11 mothers during the 1944 crusade. A special appeal was made during the "Conspiracy Trial", to find guilty and imprison the 11 mothers indicted. Some of them were mothers of large families, and their children were honored and respected citizens. The worst that could be said of these mothers is that they had embraced an unpopular social law, which is an offence against no one except that it is prohibited. How glorious will be the day when the light of truth again pervades these mountain vales, **and when forked-toungue counsel will no longer be tolerated!**

As to the quotation given from the Doctrine and Covenants, in the defense of the first named article, we can only say that the guardians of Israel have certainly lost sight of the will and commandments of the Lord to produce such a shoddy argument. The article states: "The word of the Lord, given in modern times, is clear and sharp: 'Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else' ". D. C. 42:22.

This is certainly true, and we further expect that the Lord will hold his children accountable for all the wives He gives them. This particular revalation was given before tthe revelation on the eternity of the marriage covenant, which not only allowed, but commanded the practice of polygamy. We take all this to mean that men are commanded to cleave unto all those that the Lord gives them under His law. We can further say, with emphasis, that the **"word of the Lord, given in modern times, is clear and sharp"** in the following: **I am the Lord thy God, and will give unto thee**

the law of my Holy Priesthood, as was ordained by me and my Father before the world was.*And again as pertaining to the law of the Priesthood—if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he can not commit adultery for they are given unto him; for he can not commit adultry with that that belongeth unto him and to no one else.**

And if he have ten virgins given unto him by this law, he can not commit adultery, for they belong to him, and they are given unto him, therefore is he justified."

D. C. 132: 28; 61, 62

As to a man clinging to but one wife, the Lord has said, first through His servant Heber C. Kimball: "I HAVE NOTICED THAT A MAN WHO HAS BUT ONE WIFE, AND IS INCLINED TO THAT DOCTRINE, SOON BEGINS TO WITHER AND DRY UP. FOR A MAN TO BE CONFINED TO ONE WOMAN IS SMALL BUSINESS."

J. of D. 5:22

Secondly through Apostle George A. Smith, the illustrious grandfather of President GeorgeAlbert Smith. "THEY ARE A POOR NARROW-MINDED, PINCH-BACKED RACE OF MEN, WHO CHAIN THEMSELVES DOWN TO THE LAW OF MONOGAMY, AND LIVE ALL THEIR DAYS UNDER THE DOMINATION OF ONE WIFE. THEY OUGHT TO BE ASHAMED OF SUCH CONDUCT, AND THE STILL FOULER CHANNEL WHICH FLOWS FROM THEIR PRACTICES; AND IT IS NOT TO BE WONDERED AT THAT THEY SHOULD ENVY THOSE WHO SO MUCH BETTER UNDERSTAND THE SOCIAL RELATIONS."

J. of D. 3: 291.

OFFENCES MUST COME

The Savior, clothed with the authority of the Priesthood, was not slow to acquaint his disciples, and advertise to the world what would take place in the last days. Matthew records one of his sayings thus: "Wo unto the world because of offences! for it must needs be that offences come; but wo to that man by whom the offence cometh! Now apostates and people will conspire to fulfill this saying: And to show it we have only to quote their own sayings and doings. The apostates will hazard their lives and characters to bring evil upon the church, and stop the spread of truth, and frustrate the gathering. The greedy world, swallow their falsehoods and enter into the secret, and join their honor together to persecute and crush the Saints, because they worship God according to the dictates of their own consciences, and so the offences come.

We cannot better show this principle, than by copying from the Illinois State Register, and the New York paper, the following:—

Public Sentiment

The unlawful doings in Hancock County are, as we expected, bringing the State into disgrace all over the Union. The press, everywhere, condemns, in the most emphatic and indignant language the treatment which the Mormons have received. When an unprejudiced man seriously and candidly reflects on what has been done—when he thinks of the hundreds of houses burnt to the ground, and their bereaved and shivering inmates turned out to starve—when he reflects that a whole community of people are, in this enlightened age, and in this free country, driven out from the comforts and blessings of civilization into the wilderness on account of their religion—for that will be the verdict of the age and of posterity, that sectarianism alone, has thus expelled them—he must admit that disgrace will cleave to our institu-

tions, as a consequence of these outrages.

From a New York Paper.

"A whole community of the people banished! driven violently from their homes, their farms, and their Church; their blood shed by lawless adventurers of Illinois and the State, either unable or unwilling to protect them! How are we as a nation to explain to a civilized world this dire calamity, this desecration of all that is free in our Government? Was it the religion of the Mormons to which objections were made? We have no right to interfere with the religion of any person, if the pursuit of that religion interferes with no man's rights or property. Were the Mormons a rascally, lying, thieving race of people, as alleged? Then enforce the laws against all offenders. But to drive them, their wives and children, beyond the Rocky Mountains, beyond the barriers of civilization, to take lawless possession of their farms and property, exceeds in iniquity everything that has been done in any country since the reign of the Goths and Vandals."

So the truth, "because of offences," comes out of their own mouths.

A still stranger specimen of the folly of this generation, is found in the last dying words of John Long upon the gallows, at Rock Island, before he was hung for the murder of Col. Davenport.

"Mobs, said the prisoner, have made men desperate. He represented that Wm. F. Fox happened to be at Belview at the time of the mob there, and had, up to that time been an honest man, but from that moment, he became a determined and abandoned and successful robber; it is in consequence of being indiscriminately lynched without proof of innocence or guilt, that the country is now filled with horse thieves and robbers all determined to be revenged for their injuries, and to sell their lives as dearly as possible."

Truly, our country is in a state of anarchy and desperation, and the expulsion of the Church of Jesus Christ of Latter-day Saints from her realms, solely because their religious privileges, and common rights of citizens, are not protected by the laws of the land, will open the highway of reserved rights, among desperadoes, passionate and disappointed men, and demagogues, and the fields and habitations of the free men of these United States, as well as the lives of men, women and children, will be sacrificed on the same bloody altar, where they tried to offer the innocent Saints as a "peace offering," to the angry god of misrule, rebellion, and cozened ambition. The pit they digged for their neighbor's sins, becomes the furnace of their affliction, and God blows the fire. — Times and Seasons, 6:1029-1030.

THE POLYGAMY STRUGGLE
(Contributed)

The Mormon doctrine of plural marriage appears to have been first put down on paper in 1843, when Joseph Smith presented it to certain church members. It is probable that Smith's revelation, outlining the matter had been received much earlier, since rumors of polygamy were widespread during the early days of church persecution. The virulence and scope of the struggle over polygamy seem surprising when one considers that probably less than three percent of Mormon marriages were polygamous, but for more than thirty years the winds of prejudice raged around polygamy. With polygamy openly avowed by the Church in 1852, horrified Easterners could assume that it was opening the gates of lust upon society. The "defenseless, degraded Mormon women" were pitied; thunders of indignation rolled out upon the heads of Mormon men. When Mormon women as a body repeatedly expressed their complete happiness and satisfaction with the practice, Easterners assumed that these avowals were obtained by force. The East took little pains to examine polygamy at first

hand, or to consider any sort of compromise. American society demanded that polygamy be stamped out, and fought tooth and nail to that end.

On the Mormon side, polygamy was accepted as an ordinance of God. Socially it was designed to combat the problems of celibacy in society, and to war upon easy immorality. It was a sternly moral responsibility, and polygamous marriages were more successful and freer from dissension than might be thought. Immorality was harshly dealt with in Mormon law, and there is little doubt that there was less sexual laxity among the Mormons than among the American groups that so strongly condemned them.

Responding to the continuous clamor for the Mormon "scalps," Congress attempted to crush polygamy. The first measure was the **Anti-polygamy Act** of 1862, which defined polygamy as a form of bigamy. This act temporarily satisfied popular clamor but proved altogether ineffective as a weapon against polygamy because the Saints were tried before sympathetic brethren. Congress tried again. In 1874, 1882, and 1887 successively were enacted the **Poland Law,** the **Edmunds Law,** and the **Edmunds-Tucker Act;** each in turn was designed to put more teeth into the anti-polygamy campaign. The **Edmunds-Tucker Act** of 1887 was one of the most drastic statutes in American history. It almost completely stripped the Mormons of rights before the law, and confiscated much Church property. Three years later the Church put an end to the struggle with an official manifesto forbidding the practice of polygamy. This action aroused some protest from the membership, but polygamy soon ceased to be an issue.

STATEHOOD FOR UTAH

Following the refusal of Congress in 1850 to incorporate the State of Deseret into the Union, six major appeals for statehood were made from Utah during the long period of its territorial regime. Congress stubbornly refused admission until the polygamy struggle should be resolved. It is interesting to note that in the appeal of 1887 Utah citizens in drafting a proposed constitution included a prohibition of polygamy. This clause strikes a prophetic note, and the years following abandoment of polygamy saw major improvement in Church-State relations. Local feeling also greatly improved, and after a suitable probationary period, Congress, in 1896 admitted Utah . . . into the Union on an equal footing with the original states. . ."

From "Utah's Story", American Guide Series, pp. 65-67.

COMMENTS

This article is very interesting, first, because it tells the truth and admits that the Church of Jesus Christ of Latter-day Saints, as such, actually championed polygamy against the combined forces and power of the United States Government. Judging from the present attitude of the present leaders of the Church, Mormons and Gentiles wonder if the Church ever considered polygamy of any vital importance.

It is also of interest because it frankly admits, as in the "Petition for Amnesty", that the Church voluntarily surrendered the principle of Celestial, or Plural Marriage, in order to be at peace with the Government and with those not of their faith. It is true that "this action aroused **some** protest from the membership" of the Church. By the time the Manifesto was signed, the majority of the members of the Church had already apostatized from the fulness of the Gospel, and few indeed were those who felt any particular regret in forfeiting principles of exaltation and eternal life. Like ancient Israel, who wanted a king, the modern Mormons wanted friendship with the world, and they were willing to pay for it with the sacrifice of eternal lives, the Holy

Priesthood and the approval of Almighty God. Nothing so evidences this truth as the fact that as soon as the struggle over the principle of plural marriage ceased, the people of the Church were in harmony with the rest of the people of the United States and there was "major improvement in Church-State relations."

Jesus said, "I have chosen you out of the world; therefore the world will hate you." Also "Blessed are ye when men shall say all manner of evil against you falsely for my names's sake, rejoice and be exceeding glad, for great is your reward in heaven. But woe, woe, unto you when all men shall speak well of you, for so did they unto the false prophets which were before you."

FOR THE NEW YEAR
(Contributed)

Salute the New Year with a spirit of loyalty, cooperation and gratitude.

Standing on the threshold of 1951, notwithstanding its untrodden paths, we feel it offers opportunities with possibilities. Yea! Better plans for us to avoid the failures that lie behind us in the dead year just gone. We think by reason of some lessons learned with sad experience which we gained during 1950 new ideas will materialize for 1951. We believe to admire the New Year onemust not only look forward, but must look backward and view the dead year: as success in the future must depend upon the knowlledge gotten from experience in the past.

Involuntarily we will grow reminiscent with the power of recollection which can't be resisted. It is then memory will open up old eras in our past with thoughts and impressions so indelibly stamped upon our minds that they cannot be rubbed off—that which we cannot forget, but left there to haunt us in after years as they linger with our memories like ghosts on parade until time swallows us in death.

The new year comes fresh from God, and offers another clean blank record whereon we must write another year's history of our lives— and many of us are wondering what that history will tell! Will it write anguish upon the face of Time, to make trembling pages shake with desperation like quivering lips distorting features and have men suffer melancholy, terror, cruelty, pity and frenzy, or is it the messenger bringing elegance, contentment and happiness which they crave with a longing excitement that enthralls their souls?

To some it will fetch new sorrows and fresh disappointments; to others it will bring the opportunity for new plans, brighter hopes, better joys and success with happiness to make life sublime. Happiness is the substance of something hoped for—the evidence of things unseen, but which is felt, and we all crave this mysterious thing. We are told that "with earnest zeal the soul is urging its quest for knowledge, and will continue to do so, just as long as eternity withholds a secret."

The artist feeds on the expression of the face in search of human suffering or happiness, he explores the globe, climbs the mountain, ransacks the starry places, descends to the bowels of the earth and rummages among the files in the dust-bins of history for the prey—happiness! He reaches the climax of emotion to end a suspense that thrills, and with tragical leap he seizes the prey in a tight grip. Then he opens his hand, and it is gone!

Many of us remain silent rather than speak a truth that may hurt. A web spun with words count little unless they have a truthful, inspiring chant to move one with susceptible notion. Words distilled just to get the essence to charm a phrase don't count, even when seasoned by time and colored with beauty or sadness if not flavored with truth. Dignified mourning that shields a moral evil is the ruse that never substitutes forgiveness for ingratitude, consideration for revenge, and confidence for jealousy to close

gaping wounds caused by ignorance and misfortune.

Our ideal character is one who loves justice, whose existence he knows and feels, and the man who outrages it commits an unpardonable wrong. He hates, despises and abhors injustice with such an intensity that it becomes a divine expression. He loves right so strongly that it evolves into a virtue. Wrongs proceed by method in trial or investigation with error on the pendulum swinging evil from each extreme with every move bearing the fringe of injustice, if the defendant is in disfavor with the presiding judge.

There are some critics who will say, "Never judge the wave by the scum." Let the answer be: "Such men never smile except when they have committed an injustice and only find pleasure in boasting about their offenses, the worst of human ills."

As far back as history records, infidelity, disloyalty and treachery, more than any other cause, has been the rock upon which countless innocent victims have been betrayed and sacrificed. Recent experience has proved to us that that rock, though camouflaged by artifice and guile, still exists. When the veil falls between this life and eternity we don't know where this class will find haven. Surely Heaven will be closed to them, and, in Purgatory, there is no crevice so small an crooked that will house such miserable, shriveled, atomic souls.

Loyalty, cooperation and gratitude compose the hinge on which success hangs for any group or combination. They are words to ravish the senses with marvelous hopes; they thrill with feeling pleasing as a love dream, and are fatal to the gods of injustice. They are words which charm men with musical melody; gives them magical conception and vision to see images of wonders, and fashions individuals for unsefulness too pleasing for description.

Whether good, bad, wise, stupid or clever, it matters not as we are all traveling on the same ship of life, tossed by the same storms and bound for the same unknown port in eternity, so why should we not cooperate to make a safe landing?

—Jarbee.

DEFIERS OF THE LAW

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 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 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 enimies have placed you in that unpleasant position, that you are forced to become "defiers of the law;" it is only left for 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 succeed 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 unconsitiutional. 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; and all the world is to-day 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 a 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. If 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 laws' and let us be friends." The Yankees answered! "See you 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 he 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-five 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 Edmunds 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 is executed; I hope we sense the dangers and difficulties ahead of us in resisting it, and I hope the examples of the heroes, the law breakers, 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.

Contributor 7:14-16.

DAILY SALVATION

Every day salvation is what the world needs, and it is what the Saints should seek for. It is the only kind that will prove effectual and eternal. If, as each passing day comes round, the works belonging to it are performed in righteousness, the faithful man has secured his salvation thus far, and as long as he does this he is going on to perfection, and doing all that he can, and all that the Lord requires of him. This is the way, and the only sure one, of obtaining the gifts, powers, and ordinations of the Priesthood, and of coming to a knowledge of the principles of eternal increase. Theory alone will not save men, it must be combined with practice. The Saints may talk and sing about the bright things of the future, to stimulate their faith and cheer their hearts in the present hour of trial and affliction, but they will obtain salvation just in proportion as they perform the labours that are immediately before them.

There is nothing of greater importance to the Saints than keeping their covenants, not only with the Lord, but with their brethren and sisters, their wives and children, and the Gentiles with whom they associate and do business. All covenants or contracts made under the laws of the land where the Saints reside, are binding, and if they would be blessed and prospered, both temporally and spiritually, they should do their utmost at all times faithfully to keep them. No covenant made under these laws is of more importance than that of marriage. Many of the world, and possibly some of the Saints, have imbided an idea that we as a people consider marriage contracts, made according to the laws of England and other countries, of but little or no force. On the contrary, we consider it of the greatest importance that these contracts should be faithfully kept until either the laws which made them binding, or the Priesthood, shall release the parties, and the latter exercises its power in this respect only in Utah. How can the Saints expect to keep covenants made under a Celestial Law if they prove themselves unworthy of the privileges and blessings of a lesser one, and are not able to keep the

covenants and obligations of the marriage state in their lightest form. All the Lord requires of His creatures is to keep the laws and fulfill the obligations of the sphere in which they are placed. If the Saints will keep the covenants which they have made under Gentile law in purity of heart, and according to the light and knowledge they have, it will be accounted unto them for righteousness. They will then be fitted to receive a higher law, of which they would be otherwise unworthy.

Men should stand in their place at the head of their families, and continually bear in mind that it is a small thing to be a master, but a great thing to be a Father. Therefore let all your associations with the Saints, with the world, and more especially with your families, be in the kind and affectionate feeling of a Father. You should seek unto the Lord in prayer and humility, that you may have power first to control yourselves. This is the first and most important step towards controlling your families, or anything else which may be in your charge. The spirit of a taskmaster is not the spirit of the Gospel, therefore heads of families should let all their chastenings in their households be in a meek and quiet spirit, and they should remember that the spirit which they exercise in their families will be the one which will preside there.

Much has been said about the spirit of revelation, and yet it is very imperfectly understood. It is the privilege of the Saints so to live as to receive revelations continually concerning all that is necessary for them to know in order to walk in the path of daily salvation, and control in righteousness everything committed to their charge. The operations of the Spirit are so plain and simple that they are often unheeded, until bitter experience brings reflection, and it can then be seen when too late that its warnings were rejected. The Lord's ways are not like man's ways, and therefore the small whisperings of the Spirit which He has given as a guide for His people, will often suggest things for their good which they in their self-conceited wisdom may think absurd and ridiculous. The Holy Spirit is a sure, unerring friend, and blessed is the man who strives to know its will, and follow its dictates, for his soul is filled with wisdom.

Some perchance forget their God in the day of prosperity, and when evil comes upon them suddenly, they find that He is far from them. When they or their families are sick, they find that their faith is weak, and that they cannot grapple with the power of the destroyer. A knowledge of revelation and an increase in faith are matters of cultivation, and are only to be obtained through diligent application and experience. Salvation is a science of which the Holy Ghost is the teacher, and the only principle of progress is the most attentive obedience. Obedience to that will include obedience to all the authorities of the Priesthood, for they are dictated by the same Spirit. Obedience, in order to be of a saving nature, must be attended with the testimony of the Spirit that it should be rendered, and that cheerfully. That is, when the way is pointed out by the Spirit, it should be walked in, no matter how simple, ridiculous, or unnecessary it may appear in a worldly view, or how many difficulties, dangers, or apparently insurmountable obstacles may stand in the way. When the Lord directs He will take care of the consequences, and it is not the business of the Saints to trouble themselves about them. It is this fearfulness in the hearts of the Saints, this want of confidence in their God and themselves, which continually hedges up their own way and blocks the wheels of this kingdom. The Lord is ready to stretch forth His hand, and make His power more fully manifest in rolling on His work, if He had a people sufficiently strong in the faith to endure it. Israel will be gathered as fast as they are prepared for it, and many now get to Zion who can-

not endure the light that burns there. A Temple will be built just as soon as the Saints show by their faith and works that they are prepared for its blessings. Zion will be redeemed and the House of the Lord built, when a people are prepared to keep the pure laws which must govern there. Satan will be bound and the Millennium ushered in, in proportion as the faith of the Saints and the power of the Priesthood increase on the earth.

Everything admonishes the Saints that in themselves they will find all the obstacles which oppose their progress in the way of salvation. The Lord is ready and waiting to show them the way as fast as they will walk in it. Then let them be diligent in every good word and work, seek after the counsels of the Spirit, and strive to realize that as each day passes by they have made some progress in the way of eternal life.
Millennial Star, 17:408,409. Editorial.

DIVINE AUTHORITY

***It has been said that it takes a possession of the attributes of God to constitute a man a real representative of God. That it takes all this to make him fully a representative, would be the more proper expression. As far as the legitimacy of a man's authority goes, and as far as other people are concerned, whether a man seeks for the graces, the adornments, or the accomplishments of his office, or not, he is to them still, and under all these circumstances, the actual Priest of God and true representative of Jehovah. Although he may not, to the satisfaction of his Father, represent him, and although he may not be so efficient a workman in the building up of righteousness as he might be, because of the dullness of his weapons. the loss is principally to himself—the dissatisfaction rests with his God.

The man who neglects to acquire the full powers of his office, by clothing himself with the qualifications that gather influence and command respect and love, has simply robbed himself of the means of increasing and perpetuating his greatness. The people under him are affected only to the extent that the blessedness of living under the influence of such principles is kept back from them; but still the Divine authority held by that man is the same unalterable, eternal, omnipotent thing that it would be, were it surrounded with all the beauteous properties that live with him from whom the authority has come forth.

It is true that the efficiency of an administration is hindered by the want of its true accompaniments; but the sheer sovereignty of a position in the Priesthood cannot be affected by their absence. With God authority is always the same eternal thing. It rests by its own weight, and stands upon its own footing . The man who questions the acts of those in authority, because he conceives they are not supported by proper virtues in those who execute them, even should he be right in his conception, is a rebel still: he is grappling with that which has eternal vigour and strength of its own, and which, supported or unsupported, will crush him in the struggle.

Who has a right to guage the perfection of the Priesthood? Who may apply the tests of the perfection with which its individual members may be clothed, or say to what extent they are or are not enriched by celestial qualities? Certainly only those who hold it (in judging for themselves,) or those under whom it is held. They only may take up that question. With all others it is a useless as well as an illegal proceeding.

Divine authority, when once bestowed, is one of those things that need no other qualification to make it legal, or holy and true. Wherever it exists, the whole of it is there. Adorned or unadorned, naked or glorified, it is Divine authority — it is Priesthood, and must be obeyed. It is the almighty law of eternity, which for itself must be respected and suc-

cumbed to. Truly it takes with it a glorious code of principles that will, like judicial robes, dignify and grace the wearer. They are its proper dress; but they may be unworn, and authority be still the same. Those robes of individual righteousness are one thing, and Divine authority is another; and it can live alone, although not so happy or so glorified in its effects and operations, and not so powerful for good, but still powerful enough to command obedience and demand respect.

Truly we are taught that the power of God grew out of his righteousness and complete adherence to all the laws of truth. They gained and rivetted his greatness and consolidated his throne; but still his holiness and perfections did not constitute him God. They prepared his claim—they ensured it to him; but he was not what he is until authority crowned his graces and pronounced him King. Then in him was vested the strength of eternal attributes, combined with the right to govern. The one gave him power to act, while the qualities ensured its continuance and endless increase.

As far as we, who are subjects of Divine authority, (and who are not?) are concerned, we have only business with one question—namely, Does divine authority exist with our leaders? If so, we must obey. The question as to characteristics must be put by God and by those whom he delegates to enquire for him. And we may rest satisfied that it will be ansewered faithfully and truly. In his own due time, God will remove all appearances of stains or blots upon the authority which he has given us. A cobweb can no more effect an iron rod than the acts of men can the Divine authority of the Priesthood. Men may stain themselves, but they have not power to touch or mar the vested authority of Almighty God, or to deprive it of its rights. Let every soul, then, yield always to this eternal authority of God as borne by his servants, remembering that in its source it welled up from a pure and stainless fountain. And whether all the intermediate vessels through which it may have passed to us have been fully cut, chased, and adorned after the pattern of the original fountain, or not, that is "neither here nor there" to us. It is the water of life still, and will both refresh and save.

THE DAY WILL COME WHEN EVERY SAINT MUST LEARN TO WALK BY SHEER NACKED PRINCIPLES ALONE, WITHOUT BRINGING EITHER MEN OR THEIR INDIVIDUAL ACTIONS INTO THE QUESTION AT ALL.

Such is the side of the question that presents itself to us all as subjects of the Holy Priesthood; but to us, as rulers or possessors of it, there is the same stern necessity—the same iron law. If we will be saved by our Priesthood as well as empowered to act by it at present, we must work out its attributes in our daily lives—we must possess the spirit that will draw it down upon us and cement it to us forever, or there will come a day when we and our Priesthood will part company.

Millennial Star 20:707/8.

REVEALED RELIGION

There is no subject, perhaps, more thoroughly misapprehended than "Revealed Religion." Its nature is very faintly, and oft-times very erroneously, conceived. The general notions concerning it amount to this—that it is not altogether adapted to man in this world, but is more applicable to his state in another. Men have always looked upon it with a jealous eye, as though it would bring them into bondage. Instead of its being interwoven with the very life of society, and circumscribing every movement of the world, it has been subordinate in the greatest degree, nor can men think of allowing the Universal King more than the tribute of a few formal ceremonies.

Religion, as it has existed among the nations, is foreign and unnatural, and, consequently, altogether impotent in leading the human family to exaltation and eternal happiness. Its ordinances are capricious, and its character is common-place and degrading. To embrace it, we have to bend, rather than elevate ourselves, in the scale of being, for, with all the profession of Christian nations, the most which they have possessed through a long night of spiritual darkness is, faith in the inspired records of former ages. Without the Spirit which dictated the ancient Prophets, men have established systems by their own wisdom, and, therefore, their most perfect schemes have been powerless to effect the salvation of man.

In treating of "Revealed Religion," I would have it understood in its legitimate sense, and not as a loose, undefined thing. We cannot with propriety apply the term "Revealed" to any Religion which does not admit of immediate and continued revelation. "Revealed Religion" is essentially connected with theocratical institutions, in fact it is Divine government expressed by a synonymous term; and no people can be said to be in possession of it unless they are living directly under a Theocracy. To imagine that having a few books written by men who have lived under such a government, will constitute us its subjects equally with them, is equivalent to thinking that by reading the history of Greece we shall become Greeks.

Men have fallen into a great error in treating religion as an abstract speculation, and making it evaporate in a few prayers and absurd ceremonies, inasmuch as it is real and practical government. Its aims and scope are to solve the social problem, and define the relation of man to man, and of man to God; to give the main motives of all actions, and to be the teacher of Art, Science, and Philosophy; in short, it is a Theocracy, which, viewed from what point you will, reveals its Divine source.

God, as the Creator of all things, and the Author of our existence, has an unquestionable right to be acknowledged the Universal King. That man should be under His authority absolutely, is natural, consistent, and just. It is natural, because He is the Great Father of the human family, to Him we sustain a relation of a far more exalted character than to our earthly parents. It is consistent, because His power, wisdom, and love, are infinite; and His majesty is declared by all His works; while, on the other hand, our best and wisest rulers are altogether incapable of governing the world in righteousness. To define the rights of all, and to deal out to them impartially, according to their deserts to satisfy the infinite wants and aspirations of the mind, and guide mankind to exaltation and eternal happiness, is a task more than human. Our sublimest efforts are immeasurably disproportionate to the stupendous undertaking of a world's government. Besides, the wicked oftimes reign, and the people mourn because thereof. Ever and anon society is torn piecemeal by the ambitions and jealousies of its leaders. Then the earth groans under the burthen of her slain, and sickens at the rivers of blood forced upon her to drink by the crimes of men in authority. It is not an uncommon thing for the innocent and virtuous to be oppressed, and forced to live and die in wretchedness and want; nor is it uncommon for the crafty and vile to sit in the councils of the nations, and revel in the luxuries of the earth. Therefore, a Divine government is the greatest blessing which the human family could enjoy.

It is just, because all things come from God—by Him were they created, and by Him are they upheld. The earth, and the fulness thereof, are the Lord's; and none can legally hold it, only in right of stewardship. All that we are or have, is dependent on His

power and benevolence, therefore it is just that He should be the moral governor of all. It is also just to mankind, inasmuch as the blessings of this life are not righteously divided. Thousands are sent by want to an untimely grave, virtue is seldom rewarded, and human institutions are utterly incapable of satisfying the cravings of the immortal soul These things all prove that a divine government alone is applicable to man.

Herein consists sin—that men have departed from the government of God! Not only is it sin in the abstract, but it is also sin in its consequences. It is sin the abstract—because we usurp the authority of God. It is sin in its consequences—inasmuch as by departing from Him, we leave the source of intelligence, purity, and exaltation. Every step which the world makes from theocratical institutions, is one towards degradation, misery, and death. To assert that "these things are no longer needed," is equivalent to saying that the wisdom of man is greater than that of God. It is an infallible sign of the darkness of the world, and of its fall from virtue and true religion. These things will always be needed, both in this state, and that which is to come.

It is one of the most absurd and degrading notions imaginable, to think that "Revealed Religion" is an institution of unnatural things, or that miracles and revelation were given only to establish the mission of Christ, and to make men believe in his teachings. In fact, the very spirit of Christianity is Divine government, and without it there is no Christianity. A Theocracy is the most natural system which the mind of man can conceive, and instead of wondering that it ever existed, we ought rather to wonder that it is not universal.

What is more natural than that He who rules the day and night, upholds the planets, and directs their revolutions, who created man, and still must nourish the life which He gave—what is more natural than that He should govern us.

There is another absurd notion which obtains in the minds of many; namely, that God, in the act of creation, administered once for all ages—that He made things perfect, and endowed man with reason by which he might discover their laws, and obey them, at the same time affixing a penalty of disobedience. This notion may be stated in plain language thus—God having set the world a-going, left it to get on as best it might. And the ideas of the religious sects amount to much the same thing. True, they allow the consistency of His interfering a few other times, but no more. Now the faith of the ancient heathens, is certainly far preferable to the faith of the moderns. Although the gods of the heathens were considered capricious, and defective, it was believed that they had some love for man, and took an immediate interest in his welfare. But the God of the moderns is believed to have no such weakness, it is supposed to be enough that He made men, and will hold them accountable for their actions.

Admit the existence of a God, and the right and consistency of a theocracy is established. Without Divine government we live as though there were no God. This is obviously and universally true, that an illustration of it may be found in every nation and every sect.

Take the Christian nations, for instance, and there we find that God has no more to do with the government of the people, than as though He did not exist; or if we view them in their religious character, it is no less true; their faith is at most only a negative one, nor are they subject to His authority, any more than the unbeliever. In the pulpit, or among the flock, in the senate, or at the bar, in the life of a philosopher, or in the life necessary for the happiness of the world, are correct teachings and exalted truths. Herein is the super-

of a working-man, the great characteristic is practical Atheism. Yet with all this, every one acknowledges how iority of civilization to barbarism, that it fosters wiser teachers, and reveals greater truths. Now this, I apprehend to be the chief end of a theocracy. Who so wise a teacher as God, or so qualified for revealing of great truths? Who so good a King, or so capable of exalting His kingdom? I say, again, that Divine government is the most natural, and our wonder ought to be that it is not universal.

The cause of the present unnatural state of society is given in the following striking language of Jeremiah—"Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water."

To bring the world again under the absolute dominion of its Creator, has been the design and end of every dispensation of God to man. For this the Prophets and holy men have preached repentance unto their apostate race, for this they suffered, and laid down their lives, for this the Son of God left the courts and glory of his Father; and this is redemption!

That all things will be restored unto the government of God, is a point clearly stated in the inspired records; in fact, it was the great theme on which the ancient Saints delighted to dwell. The Apostle Peter informs us, that the times of the restitution of all things had been spoken of by all God's Holy Prophets since the world began. Jesus instructed his disciples to pray that the kingdom of his Father might come, and His will be done on the earth, as it is in the heavens. The great object of the mission of Christ, was to subdue all things unto God; and when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all!

Millennial Star, Vol. 16, pp. 3-5.

LIFE AND DEATH

So he died for his faith. That is fine,
More than most of us do.
But, say, can you add to that line
That he lived for it, too,
In his death he bore witness at last
As a martyr to the truth.
Did his life do the same in the past,
From the days of his youth?
It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride,
Was it harder for him?
But to live—every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt
And the world with contempt.
Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he lived.
Never mind how he died.

—By Ernest Crosby, Elbert Hubbard's Scrapbook.

MORE DRY HUMOR

In savage tribes where skulls are thick,
And primal passions rage,
They have a system sure and quick,
To cure the blight of age.

And when a native's youth has fled,
And years have sapped his vim,
They simply knock him on the head
And put an end to him.

But we, in this enlightened age—
Are built of sterner stuff,
And so we look with righteous rage
On deeds so harsh and rough.

And when a man grows old and gray
And weak, and short of breath;
We simply take his job away,
And let him starve to death.

ERRATA

In the December issue of TRUTH, on page 174, in the second column and the next to last paragraph, one line was omitted. The sentence should read: "It is interesting to note that although several of the **Prophets of the old testament era were chided by the Lord for for their** actions in taking forbidden women, they were blessed and promised exaltation for their acts of living the law of plural marriage.

ON TEACHING

I would earnestly exhort all the elders or other officers of the church that stand up to teach the people, not to forget the first **principles of the gospel; and to seek by faith, prayer and humility, to obtain wisdom, and the spirit of God to dictate in all your labours. Wisdom is one of the greatest gifts of God, and the voice of wisdom will not tell us to spend our time in warring against the sects of the day, opposing the opinions of men, ridiculing the religions that surround us, thereby cutting off the ears of the hearer; barring the hearts of men against light and truth; the opinions and religions as other men are as dear unto them as ours are unto us. Oh, ye elders of Israel! let Salvation be your text, in meekness and humility, with the power of eternal truth, wisdom, light and knowledge that are hid in the first principles of the gospel of the Son of God, you can be instrumental in saving souls of men, and they will rejoice with yourselves that they have ever beheld the light thereof; We SHOULD NEVER GET ABOVE THE GOSPEL, OR LEAVE IT TO PREACH SOMETHING THAT IS FOREIGN TO OUR CALLING; OR TO MAKE STRIFE ABOUT WORDS TO NO PROFIT; every tree is known by its fruit; if we are faithful before the Lord, pursue a wise and prudent course, good fruit will be sure to follow our labours.**

—Wilford Woodruff
Mil. Star Vol 5: 141

POLYGAMY VANISHING IN EGYPT

L. A. Times November 2, 1950

CAIRO, Egypt, Nov. 1—Polygamy is disappearing among Egypt's Moslems.

Once widespread in this country, the parctice of marrying two to four wives has decreased to the point where today only 5% of Moslems have more than one wife.

A number of factors have influenced this trend. Economic, religious and political pressures have played a part.

The high cost of living has been one factor, especially in urban areas. To a wage earner an extra wife is something of a liability. On the farms, of course, she is an economic asset; her two hands added to the family labor pool means more food. As Egyptians move to the city, they find polygamy less and less practical.

Try Divorce

Many turn to divorce as an alternative. In 1945 the ratio of divorces to marriages in this country was almost one in three. In Islam divorce is easy for the husband. He is restrained somewhat by having to return the remainder of the wife's dowry and having to contribute to her support for a year after the divorce.

The anti-polygamy campaign in Egypt got under way in 1924, when the Feminist Union was formed. This group did not try to eliminate polygamy altogether, it simply argued that, if properly interpreted, Islam would discourage polygamy.

In support of this, it quoted this passage for the Koran: "Marry what you desire of women, in twos, threes or fours, and, if you fear to be unjust, marry only one."

Work for Law

The feminists interpreted this to mean that polygamy is permissible

only if the husband treats all wives on an equal basis.

Many apologists for polygamy regard it as a duty of man, rather than a right. They say that at the end of World War II, men of Britain shirked their responsibilities when they married only one woman. The shortage of men left hundreds of thousands of women without the security of a husband.

Copywright, 1950, Chicago Tribune

HOME TIES

One, considering John Taylor's busy and eventful life might be led to think of him as not possessing strong home ties. This is not true. He was essentially a home lover. Just one example must suffice: It was in the fall of 1849. He was enroute to France to fill a mission. His long and tedious journey across the plains doubtless awakened in him lively thoughts of home. Writing his loved ones and replying to an imaginary question, "Do you think of us at home?" he said:

"Home! Home! What shall I say? Can I tell it? No, a thousand times no! Your forms, your countenances, your bodies and your spirits are all portrayed before me as in living characters. ..You are with me in my imaginations, thoughts, dreams, feelings; true our bodies are separated, but there you live—you dwell in my bosom, in my heart and affections, and will remain there forever. * * *

"Do I see an amiable, lovely woman my feelings are not there, they fly to my home. Do I see a beautiful infant —hear the prattle of lovely innocence, or the symmetry and intelligence of those more advanced in years? My mind flies to my home—there I gaze upon my wives, there I fondle and kiss my children and revel for a time in this mental delight; and I awake from my reverie, and find that it is but a dream, and that mountains, deserts and plains separate us! Do I murmur? No! Do you? I hope not—shall I not say for you, No?"

TRY IT AGAIN

Should the changes in life, like this tide's ebb and flow,
Be ceaseless and varied in form,
And the frail bark of life in a moment forego,
Its reck'ning amidst the dark storm.
Stand firm to the helm, close furl each sail,
While the tempest sweeps over the main;
There is hope in the wind, tho' destructive the gale,
'Twill calm and we'll try it again, again!
'Twill calm and we'll try it again!

There ne'er was a valley but hill tops appear,
Nor a storm but was spent to a calm;
Nor a pain without pleasure, a hope without fear,
Nor a wound but had always a balm!
When the clouds of adversity gather around,
And our friends turn their backs in disdain,
Though the world should conspire all our hopes to confound,
Let us up and go try it again, again!
Let us up and go try it again!

The fears of sad parting, the pangs of regret,
The sighs of fond hope or dull care;
Are feelings implanted to make us respect,
The death-sting of hopeless despair!
Yes, the tear-drop of sorrow may darken the eye,
Like the sunbeams obscured by the rain,
But, the clouds will disperse o'er hope's gloomy sky,
To brighten our hearts up again, again!
To enliven our hearts up again!

Then why should we shrink, though the chances of fate,
Are mingled in life's bitter cup!
'Tis a mixture designed by kind heaven to elate,
And strengthen us ne'er to give up.
Then come wear or come woe, let whatever betide,
Let us run, for the prize we'll obtain;
Though the ract may bt lost by the swiftest who ride,
Let us up and go try it again, again!
Let us up and go try it again!

Education consists not of knowing everything, but of knowing where to find anything.

Our greatest glory consists not in never falling, but in rising every time we fall.

TRUTH

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

VOL. 16. FEBRUARY, 1951 NO. 9.

O Man! Weigh and Consider Before Thou Judgest

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.—Isaiah, IV, 8, 9.

Man is so weak and fallible, so liable to err and wander astray from the paths of life eternal, and withal so wedded to generally received notions, especially false ones, as to become at times exceedingly short-shighted and narrow-minded, and be filled with prejudice and anger when any principle is presented to his view, contrary to the traditions he has been educated in, and has received from his forefathers. In what are termed secular matters, inventions and discoveries which come in contact with the feelings or received notions of men, ofttimes are scouted and depreciated, not from a conviction of their worthlessness, but because they threaten to subvert long cherished theories, and introduce new thoughts and new systems among mankind. The struggles of Galileo, Columbus, and numerous other benefactors of their race, whose thoughts and discoveries penetrated far beyond the generally received notions of their age, and who have materially extended the circle of human knowledge, will readily occur to the mind of the reader.

If this be a prominent feature in the working of the human character, with regard to secular things, much more so is it with regard to the revelation and propagation of what are termed religious truths, or those truths which are considered by the religious portion of mankind as vitally affecting the condition of man in eternity, as well as in time.

In fact it is impossible to instance a single servant of the Lord who propounded principles of life and salvation to his fellowmen, which came in opposition to their education, who was not bitterly opposed, and severely persecuted for his pains. The cry of "delusion", "imposition", "heresy",

"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 "fanaticism", saluted their ears, heralded their approach and excited disgust, suspicion, and hatred towards them, wherever they went. This has caused the people of God to feel at all times as "strangers and sojourners" amongst the inhabitants of the earth; it has caused the innocent blood of thousands to smoke to Heaven, calling down vengeance upon man's inconsiderate folly, from the days of righteous Abel to the present time; and the end is not yet. Each succeeding generation is surrounded with an increasing cloud of witnesses in this matter—even those who have lived before, **and consequently each generation is more culpable than its predecessors. Men ought to learn by the experience of those who go before them; but alas! how seldom does this occur.**

As it was in the days of Abraham, and Moses, and Jesus, and the Apostles of old, so is it in these last days. Joseph Smith, the Prophet of the Lord, and many others, have been persecuted, and mobbed, and laid low in the dust; and the Latter-day Saints as a people are "despised and rejected of men", their names are cast out as evil, so that they, like the primitive Christians, may truly be described as a people "everywhere spoken against". And why all this? Simply because they believe in and teach principles of eternal truth, which have not been believed in and practiced since the days of inspiration and prophecy, and which consequently appear strange to the inhabitants of the earth in the present day, and come in contact with their education and generally received opinions.

When the Elders of the Latter-day Saints first went forth to this generation proclaiming the first simple principles of the fulness of the everlasting Gospel, viz., faith, repentance, baptism for the remission of sins and the laying on of hands for the Gift of the Holy Spirit, they were accounted beside themselves, and their message esteemed the consummation of folly, although those identical principles are as plainly set forth in the Jewish Scriptures—which all Christendom profess to believe, and account a standard of faith and doctrine—as any other principles therein recorded.

The gathering of the people of God, and the building up of Zion in the last days, to shelter the righteous from the judgments of God, and to prepare them for the second advent of the Messiah, and the Millennium, were accounted as nothing more or less than a grand speculation for the worldly advantage and aggrandizement of a few ambitious and aspiring demagogues, who wished to exalt themselves at the expense of the subversion of society; while at the same time these subjects are treated of in such a plain, pointed, full and forcible manner by the Jewish Prophets, that "he who runs may read", and "the way-faring man, though a fool, need not err therein"; indeed, they are the burdens of the prophecies; and the privileges, blessings, and glories, in connection therewith were the cause of the most ecstatic bursts of gratitude, thanksgiving, and joy which are found upon the sacred page; for the hopes of the people of God, in all ages, have been fixed upon a "city, one to come", whose walls, to use the glowing words of the Prophets, should be called Salvation, and gates Praise—whose Priests should be clothed with salvation—whose officers should be peace, and exactors righteousness—whose people should be all righteous—and whose sun should no more go down forever.

The doctrine of preaching the Gospel to the dead, to the spirits in prison—even the opening of the prison door to them that are bound, and the baptism for the dead, that they might

be judged according to men in the flesh, but live according to God in the spirit, though a Scriptural doctrine, and one well understood by the ancient people of God, came also in contact with the prevailing opinions of religious teachers; and was accounted the rankest, and most impious, and heaven-daring blasphemy for the traditions many religious teachers hold in relation to the dead are given by one of their own poets in substance as follows:

Just as the tree cut down, that fell
To north or southward, there it lies;
So man departs to heaven or hell,
Fixed in the state wherein he dies.

The doctrine and practice of polygamy, or plurality of wives, * * * comes in contact with the traditions of Christendom, and will no doubt be regarded by the religious world as but an ill-disguised attempt to screen, under the sanction of legality and religious duty, the most unbridled and abominable licentiousness; and many who have more superstition and zeal than real knowledge, may be stirred up to exert all their power and influence to oppose the doctrine, and to bring to shame and contempt those who believe it to be in accordance with the righteous will of God. But woe unto them who thus put evil for good and good for evil, for the wrath of the Almighty will follow them, and except they repent they will perish from off the earth, and their names be blotted out from among men, and the line of their posterity be cut off.

The Great Jehovah, the Everlasting Father, the Creator of the heavens and the earth, and all that dwell therein, hath uttered His voice from His eternal throne, and revealed unto His Servant Joseph Smith the principles whereby mankind may obtain salvation and exaltation in His glorious presence; and the principle of plurality of wives, in connection with the eternity of the marriage covenant by the seal of the Lord, is one of the greatest, and most important, ennobling, and sublime doctrines that has emanated from the heavens, elevating man to Deity.

For ages and ages, woman—the fairest and most lovely specimen of the creative power of God—has been the prey of the vile seducer, and the victim of worse than brutal lust; her gushing affection and unbounded love have been sacrificed at the shrine of inordinate licentiousness; **and the true end of her creation—to be a helpmeet for man and to "bear the souls of men", has been neither rightly understood, nor propertly appreciated.** Debauchery and lewdness have stalked unblushingly upon the face of the earth, and have practiced their filthiness, and exhibited their horrid deformity to the naked eye: **but their race is nearly run; the Almighty has set His hand to banish wickedness from the earth, and He will not stay Himself until this is accomplished; but He will cut His work short in righteousness, for the salvation of those who wish to purify themselves as He is pure. Surely it must cause the honest and the upright to rejoice and shout aloud for joy, that the Lord in His tender mercy has looked with such abounding favor upon this generation of the children of men.**

One of the principal faults, one of the greatest deficiencies in the religions of men, is this, they do not reach the social condition, nor meet the social needs of the human family; indeed it is the boast of many religious teachers that their religions are "not of this world", by which they understand—misconstruing an expression used by the Savior—that the systems or principles they teach are not designed to emeliorate men's temporal and physical con-

dition in this world, but are amply sufficient to secure their spiritual beatification in the world to come.

This is a most unfortunate position for them; for their authority, their preaching, their ordinances, and all their works, cease when death appears; they make no pretensions to their extension to the world of spirits —and the consequence naturally follows, that their deluded followers miss the blessing both in this world and the next; they are taught that all the benefits of their religion will be obtained in the next world; but when they arrive there they find their religions, being instituted for this world only, are not recognized there; and the authority of their teachers not extending beyond the grave, their ministrations in this world are not recognized in the next. They are thus disappointed in the next world through being deceived in this; and if they obtain any glory, it is by other means.

THE CHIEF EXCELLENCE OF THE RELIGION OF HEAVEN CONSISTS IN THIS, THAT IT MEETS THE NEEDS OF MAN IN EVERY CONDITION IN WHICH HE MAY BE PLACED, MORALLY, SOCIALLY, PHYSICALLY, TEMPORALLY, OR SPIRITUALLY; IT BLESSES HIM ACCORDING TO HIS NECESSITIES AND CAPACITY BOTH IN THIS WORLD AND IN THE WORLD TO COME. TIME DOES NOT COMPREHEND ETERNITY; BUT ETERNITY COMPREHENDS TIME.

Man at present is a mortal being, and all the religions he can invent, and all the authority he can derive from his fellow-man, come to an end when he shuffles off his mortal coil; consequently the blessings of his religion and authority are not found in eternity, and if they are not enjoyed here they are not enjoyed at all, and prove a mere will-o'-the-wisp. God is a spiritual and eternal Being, and all His laws and ordinances are spiritual and eternal, and the blessings from His hands are spiritual and eternal—all He does is with reference to eternity; and as eternity comprehends and provides for every moment of time, so do the eternal laws and ordinances and blessings of Jehovah, comprehend and provide for every temporal, moral, social, and physical, need and condition of the human family, as well as their spiritual needs and conditions. **AND THE PRINCIPLE OF POLYGAMY AND PATRIARCHISM PENETRATES TO THE VERY CORE OF THE SOCIAL, PHYSICAL, MORAL, TEMPORAL, SPIRITUAL, AND ETERNAL CONDITION OF MAN.**

Some will urge as an argument against plurality of wives, that it has been tried in the east, and found wanting. The same argument may be used against Christianity, and with the same force. Christianity has been preached to Jews and Gentiles for 1800 years, and neither Jews nor Gentiles are saved yet, nor wickedness done away from among them; they are not more holy, pure, or united than they were before Christianity was introduced to them.

Why has Christianity so far failed to unite and bless mankind? The fault is not with God nor His institutions. The fault is with man. Christianity has failed because, through a lack of faith and righteousness in the hearts of the people, the true spirit of Christianity has been lost sight of. Why has polygamy failed in the east to bring the blessing God intended? The fault is not in God nor in the institution. The fault is in man. Polygamy has failed in the east, because through a lack of faith and righteousness in the hearts of the people, the true nature and design of it, and laws by which it is governed, have been lost sight of.

NO LAW, ORDINANCE, OR INSTITUTION GIVEN BY GOD, WILL BRING DOWN THE BLESSING HE INTENDS, IF THERE BE A WANT OF FAITH AND RIGHTEOUSNESS IN THE HEARTS OF THE PEOPLE IN OBSERVING IT IN ITS TRUE SPIRIT, AND ACCORDING TO ITS ORIGINAL DESIGN.

Christians know not what they do when they oppose the principle of plurality of wives. They know not that they oppose the ordinance of the Most High God, and the very means whereby men become inheritors of the blessings promised to the faithful. They know not that they oppose the most faithful and righteous men that ever graced this planet.

Abraham, the father of the faithful, and the friend of God, was a polygamist, and in his polygamic seed God promised that all the nations of the earth should be blessed. O Christian, thou hast read that the righteous go to the bosom of their Father Abraham, and thou hopest to go there thyself, has thou ever considered that wives and concubines reposed there when he was a former Saint on this earth, and are there with him now? **HOW WILT THOU SALUTE THE VENERABLE PATRIARCH AND HIS POLYGAMIC CIRCLE?** Do'st thou understand that through this very principle Abraham received, and will eternally continue to receive the fulfillment of the promised blessing? for it was not until after Sarah gave Hagar to his bosom that the chosen seed appeared. **ANSWER IF THOU CAN'ST.**

Jacob was a polygamist, and from Leah, and Rachael, and Bilhah, and Zilpah, his wives, sprang the Twelve Tribes of Israel, the people chosen of God to be His oracle to all the inhabitants of the earth, whose names are to be inscribed on the twelve gates of the New Jerusalem. Moses, the meek servant of God, was a polygamist, yet he was chosen to lead Israel out of Egypt. David, the man after God's own heart, was a polygamist. Did God approbate his conduct? In nothing did David sin, save in the case of Uriah and his wife. Solomon, the wisest man, was a polygamist. In ancient Israel, polygamy was regularly practiced in accordance with the Law of the Lord. **IF IT WERE A TRUE AND RIGHTEOUS PRINCIPLE THEN, WHAT RENDERS IT FALSE AND UNRIGHTEOUS NOW? IF IT MET GOD'S APPROBATION THEN, WHY SHOULD IT NOT NOW?** The Jewish Scriptures contain no record of His prohibitng it. Three or four thousand years make no difference in the truth or validity of the eternal laws and institutions of God.

The subject is now before the world as a Scripture principle, having as strong and decided testimonies in its favor as any other principle God ever revealed, and consequently is entitled to be received on the same footing as any other doctrine contained in the Bible.

* * * There are many high-minded and deep thinking people, both among religious professors, and amongst those who make no profession of religion, who have studied the social condition of the human family, and desired to find a remedy for the evils that prevail, but have sought in vain: we pray our Heavenly Father to open the understandings of such, and of all who love to work righteousness, that they may be led to acknowledge that the Lord's remedy is the best in the name of Jesus Christ. Amen.—Ed. Mill. Star, 15:61-64, Supplement.

Lest We Forget

Salt Lake City, on Tuesday, the 6th inst., 1879, was the scene of one of the grandest demonstrations that ever occurred in this Territory, and, considering the nature of the circumstances that called it forth, it, perhaps, never had a parallel in the history of any country. We are sure our readers who participated in it will not soon forget it. For the benefit of those who did not, we will state what occurred.

The case of John H. Miles, indicted for bigamy, or polygamy, was before Third District Court. Officers of that court had evidently determined beforehand to convict him, whether he could be proved guilty or not. In addition to this, they hoped to make public the sacred and holy rites of the Temple of God. It is stated that the district attorney, P. T. Van Zile, boasted, some time since, that he would have the secret ceremonies of the Endowment House shown up in open court.

To accomplish this, every Latter-day Saint drawn as a juryman was rejected, and only those known to be hostile in their feelings towards the Saints were accepted. Testimony favorable to the accused was ruled out, and that of his wife was accepted, although it was a direct contradiction of sworn statements which she had previously made. All this was in opposition to the spirit and letter of the law, but the judge and prosecuting attorney seemed bent on carrying out their original purpose, regardless of law.

On Friday, the 2nd inst., Counselor Daniel H. Wells was summoned before court, as a witness. A number of questions were asked him in regard to the marriage of the accused, which he answered. But when the prosecuting attorney sought to execute his boast be requiring Brother Wells to describe the dress worn by persons in the Endowment House and the sacred ceremonies of that house, which should be known only to the faithful Saints who are privileged to enter it, he respectfully but firmly declined to do so. For this he was required to answer to the court on the following day, and show cause why he should not be committed for contempt.

If answering the questions by the prosecuting attorney would have tended to establish the guilt of the accused, there might have been some excuse for requiring it; but it was clearly shown by Brother Wells' lawyer on Saturday that the questions were not material to the case. **It was also shown by affivavit of Brother Wells and in the plea of his lawyer that he did not decline to answer them from any disrespect to the Court, but upon conscientious grounds, because he was under sacred obligation not to make known such things, and because it was "interwoven in his character never to betray a friend, his country, his religion or his God."**

However, Judge Emerson decided that Brother Wells was guilty of contempt, and, that the supremacy of the law might be maintained, as he stated it, ordered that he pay a fine of $100, and be imprisoned for two days.

This sentence was executed by the U. S. marshal taking him into custody at 8 o'clock in the evening and conveying him to the Penitentiary—a prison designed for incarceration of fellons. It was very clear that Marshal Shaughnessy was prompted by the same species of animus that the judge and prosecuting attorney were; otherwise he could have had him imprisoned in some place in the city instead of taking him out to the Penitentiary, nor would he have objected as he did, to having any person accompany him to prison. However, to his credit it may be said that the marshal treated his prisoner with kindness while he held him in

Brother Wells was released from prison on Monday evening at eight o'clock, but instead of returning then to his home, he spent the night at the farm house of Bishop R. T. Burton, about a mile west of the Penitentiary.

During his incarceration, preparations were made for greeting him, on his return from prison, with one of the grandest ovations that ever cheered the heart of a prisoner. News of the outrageous proceedings had spread in every direction, and Tuesday morning found thousands of persons from the country settlements, from as far as Bear Lake in the North to Juab County in the South, present to greet him.

A procession in carriages including about 300 vehicles, accompanied by bands of music, started from President Taylor's office at nine o'clock and proceeded to Bishop Burton's farm, where Brother Wells was met, and greeted by the following extemporaneous speech from President Taylor:

"President Wells: In behalf of the community who feel outraged by the treatment you have received, I propose to present to you the confidence, the respect, the honor and the esteem of the people whose hearts, feelings and affections are with you.

"We do not come here to interfere with any matters pertaining to the action of courts; we leave an intelligent public to act upon that matter and to judge according to their wisdom and discretion. But we have come to exhibit to you our esteem and to show you that whilst you are true to your friends, your principles, your country, and your God, that your friends are equally true to you. **You see exhibited before you the spontaneous feeling of this vast people who have come to meet and honor the man who, rather than submit to betray his friends, his country and his God, would permit himself to be deprived of liberty and be immured in prison. We have come, General Wells, to wipe away a stain sought to be heaped upon you by the bigoted, unreflecting and thoughtless, and this demonstration is the spontaneous impulse and action of a generous, patriotic, kind-hearted and friendly people. For this purpose we have assembled here today; and in behalf of this whole community I tender to you our sincere regards and our most heartfelt sympathy."**

Brother Wells responded as follows:

"I will simply say that I should feel exceedingly sorry for myself if I felt, for a single moment, that any of my friends supposed or could entertain the idea that I could do otherwise than I have done. I would be sorry for myself to feel, or to even think for a moment, that I could swerve from my integrity to the covenant which I have had the privilege, yes, the inestimable privilege, of making with my God. I can well afford to suffer bonds, fines and imprisonment, and even death, if necessary—which by the way has no terrors for me—but to forfeit my fellowship with you, my brethren, or a single particle of that confidence which is reposed in me by the people of God, through violating the sacred and holy covenants we have entered into, I could not afford. That would indeed be a source of sorrow and regret, not only through time but for all eternity.

"My treatment, at the hands of the United States officers during my imprisonment has been civil and courteous.

"I feel happy and well; and am rejoiced to meet you, though I did not expect any such demonstration as this. **I thank you heartily; but not, however, so much for myself as the expression of your feelings to sustain the principle.** I know that you are my friends and that you are the friends of the Most High God, and I pray that

I may ever be worthy of your confidence and esteem, and be the friend of the Lord. I will not detain you; but in the fulness of my heart I say, God bless you forever; and again thank you for this expression of your kindness and love."

President Wells then entered the carriage with President Taylor, and the party proceeded to the city.

In the meantime processions had been assembling on East Temple street, composed of the various quorums of the Priesthood, Sunday Schools, Mutual Improvement Associations, Fire Brigade, etc., numbering many thousands, with flags fluttering in the breeze, and banners almost without numbers, bearing appropriate mottoes. As Brother Wells and the party escorting him passed up East Temple Street, he was greeted with cheers from these organizations ranged along either side, and received various testimonials of welcome in the shape of bouquets, etc. After the foremost of the escorting party had passed, the procession on foot took up the line of march, following up East Temple Street, and to the Tabernacle. Here, within a few minutes, the large building was filled to overflowing by one of the most animated enthusiastic audiences that ever assembled.

Many of the banners which had been carried in the procession were arranged around the gallery, presenting a beautiful appearance. Nine bands of music were in attendance, to enliven the scene with their sweet and inspiring strains, and when Brother Wells made his appearance upon the stand, the enthusiasm of his thousands of admirers broke forth in repeated peals of rapturous applause.

President Taylor called the congregation to order; Elder Franklin D. Richards offered a prayer, and Brother Wells appeared and spoke as follows:

"My Friends, My Brethren, My Sisters and Fellow Citizens:

"I sincerely thank you for this demonstration of your love, sympathy and respect; probably this is a demonstration of such a character as never was seen before. No words can express the indignation and resentment which burns within our bosoms, unutterable! Has it come to this, that in free America a man cannot keep his covenant with his God, nor worship Him in accordance with the dictates of his own conscience without suffering the penalties of bonds, fines, imprisonment and death? Oh, tell it not in Britain, nor publish it in the streets of Rome or Spain! Acts speak louder and are more expressive than words. Therefore, after again thanking you, in the name of insulted freedom, and in accordance with the dictates of wisdom, we will soon close these proceedings, and retire in silence to our happy and undisturbed homes. And now may the peace of Heaven and the blessings of Israel's God rest in rich abundance upon you all, and upon every one whose soul responds to the sound of the echoes of truth and integrity, in the name of Jesus, Amen."

President Taylor followed with a most excellent and temperate speech, which lack of space prevents us giving in full, but of which the following is a summary:

"We are not assembled here today for any other purposes than those of peace. We have no quarrel with our government, with our judiciary, nor with the United States; we have no quarrel with any people upon the face of the earth. Our mission is, 'Peace on earth and good will to all men.' And although men have sought to interfere with our religious faith, and to control our consciences, it is understood by us that God and His laws have never been palatable to the great mass of mankind generally. And therefore, if men in different ages have had to en-

dure persecution and prosecution for the sake of the eternal truths of God, it is nothing strange that we should have to partake a little of the same thing.

"We have met to welcome our friend and brother, President Daniel H. Wells, to our midst; to evince a feeling that exists among the Latter-day Saints, that of sustaining their friends that dare be true to God, to their country and its institutions, to their religion and their friends; who have the moral courage and dare to act upon the principles of honor in the face of narrow prejudice, proscriptions and penalties.

"We sympathize with our country whose liberal and generous institutions are tampered with, but we do not propose to trample under foot just laws; we do not propose to violate the Constitution; we do not propose to place ourselves in antagonism to the government. We will stand by it, and be true to it, and when every other people shall desert it and the Constitution, the Latter-day Saints will be found to be its staunch supporters. Whether other people can afford to do right or not, we can. And God is on the side of right, and He will bring us through victorous. Nor have we any particular remarks to make about the judiciary, nor any of their acts pertaining to the Reynolds appeal case in Washington—the acts of the Supreme Court of the United States, nor particularly those of this our District Court, only we could have wished, for their sakes and the dignity of their position, that they could have found a more plausible reason for sending an honorable man to the Penitentiary than the color or cut of an apron. All we desire is, that they will become a little more enlightened, a little more intelligent; that they will possess broader, more liberal, more just and more equitable principles. And we hope to see, and will live to see, the day when every man, no matter what his nation, color or creed, shall be protected under the broad folds of the American flag, and the pure principles enunciated in the Constitution. We can abide our time, and trust in the living God for redress of all grievances.

"If men are in error, we will try our utmost to correct them; if they are weak and ignorant, or even tyrannical, we will try to bear with them, and leave them in the hands of God, for we can afford to wait. There is a God that rules in the heavens. There is an old saying, that "the mills of the gods grind slowly, but that they grind exceeding fine." We can wait the time, the Lord's just time, in relation to these matters, placing ourselves in His hands. We appeal to the great God for redress, and let all Israel say 'amen!' (A universal 'amen' resounded from all parts of the audience). We can afford to treat all people right whether they can us or not. The Methodists, the Presbyterians, the Baptists, the Catholics and any people whatever that have come to our borders have always been protected by us, and always will be; we are not the judges of their consciences, if they profess to be of ours. God has made of one blood all the nations of the earth, and if they do not follow His laws He does not destroy them. Let us cherish in our hearts this spirit. He makes His sun to shine on the evil and on the good, and He sends His rain on the just and on the unjust. It is for us, then, to cleave to God, and to treat all men right—men of every class and condition in life; we will give them equal rights with ourselves, as did the founders of our government; but at the same time, we will take every laudable and proper course to preserve and maintain our liberty. God has placed us here to spread correct principles among the world, and it is for us to

accomplish that. And let us seek to do it in an honorable and upright manner, without trickery, fraud, chicanery and deception; for truth needs no such fictitious aid.

"We see here the outburst of zeal which has been manifested, and the desire to stand up for the cause of right, and to administer a rebuke, a very gentle rebuke, to some of our friends whom we wish had a little more generosity, philanthropy and justice. But we will pass by all hard words, and let them go, and put our trust in the living God, who will continue to lead us in the paths of life."

Nothing occurred during the day to interfere with the harmony of the proceedings; everything passed off in an orderly and agreeable manner. The effect of the demonstration, upon the Saints who participated, at least, will certainly be good.—The Juvenile Instructor, Vol. 14, pp. 114-5.

THE WAYS OF GOD AND THE WAYS OF MEN

Death But an Advancement to the Saints; God's Laws Are for Perfection of His Children; Tithing a Lesser Requirement; Consecration to Return When Saints Are Prepared. (Mill. Star, 14:529—Oct. 16, 1852).

One of the greatest desires of the Saints is, to live to do good, to help build up the kingdom of God. To those who live in obedience to all the requirements of heaven, death has no terrors; but as the quiet, peaceful sleep of the infant imparts renewed life and vigor, so does death open anew, life to the Saint, as his spirit enters the Paradise of increased happiness and glory among the spirits of the sanctified ones, where they are waiting for their bodies to arise and reunite, that their souls may be immortalized in newness of life, and enter into he immediate presence of their Eternal Father.

Far different with the unbeliever; he desires to live that he may enjoy life, and escape the fearful looking-for of judgment, or a world unknown, for better or worse he knows not, but fears the worst; and therefore wishes to tarry as long as possible where he is. He fears to meet his last great enemy, death, lest the grim monster should introduce him to some region of despair, where he will find all his faint hopes of an immortal glory for ever blasted, and where the voice of mercy will no more sound its peaceful notes in his doubting ear.

He knows not the purpose for which he came into the world; he knows not the God who sent him here; he knows not the fate that awaits him at his departure; he has seen his fellows come and go, till he is assured that his turn must follow, like all others; and he is all his life long subject to bondage through fear of that uncertain hereafter, concerning which no traveler returns to give him information; he lies down in misery, and awakes in torment, wishing that he knew what he is ignorant of, and forgetting that those who will not listen to the voice of God's Prophets, would not believe though one should return to them from the dead. Gold is his god; he worships it at morning and evening, at midday and midnight; and could he have his wish thus far, would seat his last remains, the skeleton of his wasted body, on his golden coffers, to protect the object of his worship from desecration when his spirit shall have taken its departure to the dark, unknown regions of futurity.

Not so with the Saints, who esteem the present only as a preparation for the future; who know and feel that earth is the Lord's and the fulness thereof, the world and they that dwell therein; that what they possess is a

stewardship for the passing moment; that having nothing of their own, they can take nothing with them when they depart hence; and if they could take all their gold, and silver, and substance, in their coffins with them, it would do them no good; for all those things that perish with the using are of no value only as they are used for some valuable and useful purpose; and as there is no work, device, or knowledge in the grave, they have no desire to take with them that which they cannot use, and the want of which would deprive others, who remain, of the prvilege of doing good, and thus far destroy the end of the creation of those good things, good only for the good which may be done with them.

Loving others as they love themselves, and doing to their neighbors as they would be done unto, they want no means of doing good to be in their hands unimproved, but desire to put everything which God has put in their hands, to be applied in the most active and useful way to promote the best interest of the Redeemer's kingdom, and the greatest amount of happiness that mortals are capable of experiencing here, to prepare them for a more exalted degree of felicity hereafter.

Bad as the world is, and all things connected therewith, it is the privilege of the Saints to live as perfect in their sphere and calling, and according to their knowledge, here in this state of probation, as it will be in the world which is to come; if it were not so, why do they pray their heavenly Father that His will may be done on the earth as it is done in the heavens? And who will do the will of God on the earth as it is done in the heavens, if the Saints will not, do not, do it? Surely no one; for it is those, and those alone, that do the will of God, who are Saints.

In vain ye call me Lord, Lord and do not the things which I say, says the Savior. If ye love me, ye will keep my commandments; love is the fulfilling of the law. Men do that which they love to do; those who hate God, hate His law, and of course will not keep or abide it; and those who cannot abide the law of God on the earth, will not do His will on the earth; and consequently will not be prepared to abide the celestial law which governs God and all beings who dwell in His presence in the heavens.

As there is no space where there is no kingdom, there is no kingdom where there is no space. Where there is no law, there is no kingdom; and where there is no kingdom, there is no law; for all kingdoms are composed of intelligent existence or beings, and all being are subjects of law more or less perfect in themselves, according to the intelligence and purity of the beings to whom the law is given, so far as God's laws are concerned. Where there is no law, there can be no transgression; and where intelligent beings cannot transgress or do wrong, there is no test of their good or evil properties, passions, propensities, or acts; no test by which they can be judged, praised or blamed, punished or rewarded, for what they do.

A kingdom implies a king or lawgiver, laws, and subjects to be governed by those laws; and neither of the three can be without the others, and a perfect kingdom exist; even the kingdom of Satan has the three; the devil is his own king and lawgiver, so far as his power extends, and has his laws and subjects. A telestial being is not capable of keeping a terrestrial law, for want of knowledge; a terrestrial being is not capable of keeping a celestial law for want of knowledge; and he is not capable of receiving that knowledge for want of capacity; his soul is not sufficiently expanded, the terrestrial law fills him full, and he cannot retain more. When any measure

is full, to add more is to waste; it will run over and be lost.

As with measures, so with intelligences; when a man is filled with the intelligence, the law pertaning to the kingdom which he inhabits, he can receive no more, he can retain no more; and if a law of higher order were given to him, he would have no room for it, no capacity to improve by it.

Before man sinned, he was perfect in the sphere in which he was placed; and his Creator and Lawgiver gave him but one law, one command or prohibition, and that as a test of his obedience; all things connected with the kingdom in which he lived, and on the earth committed to his charge, were at his disposal, and he was permitted to give free scope to all his desires, and do as he pleased, in his sphere, just as his God did in His, if he would only keep one simple, plain and easy-to-be understood law; **but the moment he sinned he was under the curse of that broken law,** and many privileges and blessings which he had before enjoyed were taken from him; his hitherto almost unlimited freedom and liberty were taken from him, by his lawgiver's giving him other laws more restricting in their nature, or more extensive in their operation, depriving him of blessings before enjoyed, as a punishment for the one he had broken.

This course God has pursued with his people in all dispensations. The law was changed to Adam to suit his acts and circumstances. The law to Israel, in the days of Moses, was changed to suit their acts and circumstances. God changes not; he does right all the time, and most particularly in this one thing. He does not vary, wherein He shows His disposition to do good unto, and to bless, His children, in that He always adapts His laws to their capacities and necessities. When Israel would not keep the law of the higher Priesthood, God took it from their midst, in mercy to them, lest they should utterly destroy themselves by sinning against it; and left the lesser Priesthood with them, and the law of carnal commandments, as a schoolmaster, to preserve them a distinct nation, until they should repent, and be ready to receive, and then He was ready to restore, the higher Priesthood, which He did in the person of Christ.

Again, to save man from sinning so that he would be obliged to be destroyed from the earth before the earth had filled up the measure of its creation, He wisely received the Holy Priesthood up into heaven, and with it the opening door to a celestial law and celestial glory; and left man to wander on the earth for centuries in such darkness and ignorance, that he could not commit the unpardonable sin, and utterly and forever destroy himself from the presence of his Maker; leaving yet a door of hope, through future preaching of the Gospel, to those ignorant beings in the prisons of the spirits; as Jesus did to similar spirits while his body was resting in the sepulchre.

The Eternal Father, having beheld the wickedness of man for many generations; that he had transgressed the laws, changed the ordinances, and broken the everlasting covenant—the only covenant by which he could hope for forgiveness here or hereafter; that the earth was hastening to its consummation, and fast filling up the measure of its creation; that the Sabbath of days, since the end of its creation, numbering with the seventh day, or Sabbath of days during its creation or formation, according to the measurement of time at the planet Kolob, the residence of the Creator; and knowing that without His interposition those living on the earth, those who would live on the earth, those who had lived on the earth, without the Gospel, and the earth itself, could not be prepared for celestial glory, sent forth His holy

angels, and committed the greater and the lesser Priesthoods unto His servant Joseph Smith, who, by the virtue and power of that Priesthood, established the Church and kingdom of God on the earth; committed that same Priesthood to many others; opened up the way of life and salvation to the presence of the Father, to the earth and all beings thereon who would receive the glad tidings; SEALED HIS TESTIMONY WITH HIS BLOOD; and fell asleep with all the martyred Prophets which had gone before him to celestial Paradise.

And what was the first great and all-important law given to the Saints through Joseph, for the establishing of the Church and kingdom of God on the earth in this dispensation? Would you say faith, repentance, baptism in water for the remission of sins, and the laying on of hands for the reception of the Holy Ghost? All this was required of sinners, that they might become Saints; always was, and always will be, required of the inhabitants of the earth that they may be Saints, and without all these things no one can be a Saint.

As every kingdom requires a space, and without a space there can be no kingdom, it was necessary there should be a space for the kingdom of God on earth. And God, forseeing this, raised up wise men, long before the opening of this last dispensation, and revealed to them a Constitution and form of political government on this land, under which all men could worship God according to their own consciences, and no one should be molested in his worship according to the laws of the land. And knowing also that this government, the best of all governments, in common with all other governments, had assumed to itself the right to control the land which He had formed for the benefit of the creatures of His creation, commanded His Saints to gather up their money, and all their money, without regard to the amount, and send their wise men with it to purchase land, so that there might be a space on the earth where His Church and kingdom might be established, and no one could have it to say, that space, that land is mine, and the Saints have robbed me.

Did the Saints abide this great command? Some did, and some did not. There were some who sent all they could to purchase land for the establishment of Zion, and there were many who sent little or none, pretending they had none; that what they had was a wife's or children's dowry, and they must not dispose of it; and many excuses were invented by the Saints to keep their money, and comparatively but little land was purchased; and what was the result? **They were few in numbers, and their enemies came upon them, and overcame them, and scattered them, just as the Prophet Joseph told them they would, if they did not keep the commandment.**

From that day almost to the present, the Saints have been driven from city to city, and from place to place; their lives have been wasted from the earth, till few who then were, are left to bear witness of their scourgings; and enough of their property has been wasted to have purchased a resting-place a thousand times; but no thanks to the wicked who have done this scourging, for God will require it at their hands in His own time; and although He uses the wicked as a rod to chastise His people when they transgress, and will not abide His law, they, the wicked, do it voluntarily, in the exercise of their agency; and they must be responsible or their acts and sooner or later suffer the penalty due their crimes.

But to the Saints, in the opening of this last dispensation, as at the introduction of man on the earth, God gave the most perfect law He could give for

the rapid furtherance of His Kingdom, for the good of His people, and endeavored to instill into their minds, that, as they had enlisted in the greatest and most glorious cause that could be instituted, **they ought to consider all they possessed as a loan from their Creator and King, who owned all things; and they ought to use it all freely for the advancement of His kingdom, without querying or gainsaying; not counting themselves, or anything they possessed as their own, but that they had been bought with a price, which blood or treasure could never pay; and themselves and all their possessions were ever ready at the call of their master, to be used even when he would.**

To whom was this law of consecration given? To the Saints, before they had proved themselves disobedient, and for the simple reason that they might receive the greatest blessings possible, through the rapid building up of the kingdom of God. Did they keep the law? No! They refused and were scattered. And what was the result? The law of tithing was given. To whom? To the Saints, after they had proved by their acts that they would not keep the law of consecration. **Did the law of tithing abrogate or destroy the law of consecration? By no means; it is just as good now as it was before the law of tithing was given.**

When the more perfect law of consecration was rejected, the Lord gave the law of tithing. Why? Because God works by means. He formed the world out of the abundance of material that had existed from eternity, and in eternity, and used means to mould and fashion those materials in the form He desired, and uses means for the accomplishment of all His works. And in this thing He gives an example to His people, and requires them to use means in building up His kingdom, and without means He will not have it built. And as all means in creation were His own, He required all He had committed to His Saints, as His stewards, to be brought into use. **And when He had proved that they would not do it, He gave them the least law He could give them, consistent with His purposes, and that was one tenth. And all who are not willing to do that much out of their stewardship, for the advancement of the cause they profess to love above all others, are not worthy to be called Saints, or disciples of Jesus.**

And what has been the result? From the day the law of tithing was given, the Saints have been querying whether they understand it; whether they understand just how to divide a beef, as they have but one, and it is not clear in their minds how to arrange all the different parts, so as to select one-tenth of the value of the whole; or how many bushels of wheat they must tithe out of a thousand, when they have paid labor—tithing for every day in the year? Or whether labor tithing is due at all, while engaged in gardening, or farming? Or if they have but eight pigs, whether they shall tithe them at all, seeing they cannot divide equally without killing one?

Truly may it be said of all Saints who have admitted such queries, and a thousand more of a similar nature, or any queries at all, into their minds about the law of tithing, that they have not understood the subject. **They have been looking at the shadow, and neglecting the substance, having forgotten, or knowing not what manner of persons they ought to be, or what the law of the Priesthod requires.**

What children of the kingdom and Saints of the Most High God, who are looking for and anticipating thrones, and dominions, and principalities, and powers, and exaltations in the eternal worlds, and joint heirship with their beloved Savior to all the glories of his Father's kingdom, stooping to admit the temptations of Satan into their souls for one moment, so as to query

how they shall divide one-tenth of their possessions and income with Him who has lent them all they have (for they own nothing), and that, too, in the very generation when their God and King had given them a great and glorious law; and they have failed to comply, and lost its benefits and blessings; and on account of the slothfulness, and covetness, and ignorance, and idolatry that still entwine around them, a new law has been forced, as it were, from the courts of glory. **the least law that could be given, and the** same that was given to ancient Israel in their slothfulness and backwardness in duty; and that, too, that they might attain to salvation with the least faith and works possible! And yet stop to query?

How are you going to get salvation without the ordinances which produce it? And how will you get those ordinances without a place in which to administer? And what is a Temple of the Lord for, but for the Saints to receive of those ordinances which will secure their own salvation and exaltation, with their friends, living and dead? And will mortal immortals, being destined to the glory you are hoping for and believing in, stoop to inquire about the division of a tenth of your possessions, the mere fruits of a broken but far more full and perfect law, which you ought to have kept, and had you kept which, no soul in Zion would ever have had occasion to say, I am poor, or lack for the comforts of life; for when God's people do His will, He pours them out blessings till they have not room to receive, and their enemies have no power over them.

Ask those few, who have been devoted all their time and talents and substance to the building up of the kingdom, if they regret their course. Ask many more, who have been handing over to the Lord's storehouse without weight or measure for the last six months, if they would exchange the joy they feel at having laid aside their tithing queries, and risen in ther feelings towards the fuller enjoyment of the higher law of consecration, by their acts, if they would exchange those good feelings for all the gold of California.

When the Saints have paid their tithe, or one-tenth of all to the last farthing, how much have they paid? **Just one-tenth of what the law of God requires of them,** only as they have made void that law through their transgressions; and if the Saints should turn to the Lord with their whole heart ~~and substance~~, and consecrate themselves and all the Lord has lent them to His service, even to the free-offering of their lives, if need be, without the Lord's inviting them to it, they would never hear the law of tithing mouthed to them again; they would soon feel that it was a law for a rebellious people, and not for them; that they lived above it, and had no use for it; and the joy of one year living in such obedience, would over-balance all the joys of their former lives, and the angels of heaven would be their companions by night and by day, and they could converse with them as with each other.

But what does the Lord want of so much tithing and consecration? To build Temples? No! He don't want any of your money. He is not coming down here to work and build houses; He has been here and done His work, and he wants you to use your own means and do your own building. Does He want a Temple wherein He can receive His endowment? No! He received His endowment a long time ago, and has entered into His rest, and He wants you to build a house unto His name, a holy place, where He can meet you, and see that you receive your endowments as He has His, that where He has gone you may go also, and dwell with Him forever.

Of late, particularly, many of the brethren have done nobly, and God has poured out His Spirit more abundantly, and the Saints have rejoiced more than ever; and we write not to find fault with any, but to spread before you the simple truth, praying that your minds may be opened to its reception, that your souls may expand, and your faith increase, so that you may have power to do more and more, and help to roll on the Kingdom of God faster and faster, that Zion may be built up, the Temple of the Lord be reared, salvation flow forth to the honest in heart of all nations, and the earth be purified and made ready, while the Saints shall stand in holy places, and watch the coming of the Son of Man in power and great glory.

ON CLEANLINESS

It is the little things that we need to observe now, and as Brother Brigham says, the observance of the small things is what brings us the great blessings of the Almighty.

I would like to see the work of reformation commence, and continue until every man had to walk to the line, then we should have something like union; but you might as well cast little pebbles in the air to stay the wind as to undertake to make those walk right. pray right, and do right, who are full of the devil. People must be right in their works, and be brought to know and practice their duties. You have got doctrine enough and revelation enough, and perhaps one difficulty is that you are too full of them. One doctrine which you need is to make your families, your streets, and every thing about you clean, and to prepare proper outhouses. Purify yourselves, your houses, lots, farms, and everything around you on the right and on the left, then the Spirit of the Lord can dwell with you.

Do you suppose, when I go into a house that is filthy, that I believ that Saints of God dwell there? No, I believe that they are a filthy set of beings. Saints must practice cleanliness and purity, and show by their prayers, by all their works, and in their families, that they are reforming, and forsaking all and every kind and species of filthiness and evil practice, no matter what it is, no, not though it takes the hair off from your heads; no matter if it be high, low, rough, or smooth, the Almighty has given you a law to obey and reverence; and if you practice those doctrines which you have embraced, though all hell foam against you, by the power of God you will triumph and ask no odds of any one.

Talk about the Saints coming up to the Church of the first born, to the state of perfection which Enoch attained; if men and women ever attain to this, they have go to be pure in all their habits, pure in their spirits as well as in their doctrines, for the Lord has told us what is right and required in those things.—J. M. Grant, J. of D., Vol. 3, p. 60-1, July 13, 1855.

JOHN TAYLOR ON FREE AGENCY

I was not born a slave! I cannot, will not be a slave; I would not be a slave to God; I'd be his servant, friend, His son. I'd go at His behest; but would not be His slave. I'd rather be extinct than be a slave. His friend, I feel I am, and He is mine:—a slave! The manacles would pierce my very bones—the clanking chains would grate upon my soul—a poor, lost, servile, crawlng wretch to lick the dust and fawn and smile upon the thing who gave the lash! Myself, perchance my wives, my children to dig the mud, to mold and tell the tale of brick and furnish our own straw! But stop! I'm God's free man: I will not, cannot be a slave! Living, I'll be free here, or free in life above—free with the Gods, fo rthey are free, and if I'm in the way on earth, I'll ask my God to take me to my friends above!

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

"WHO WILL NOT BE SAVED?" SAID BRIGHAM YOUNG, "THOSE WHO HAVE RECEIVED THE TRUTH, OR HAD THE PRIVILEGE OF RECEIVING IT, AND THEN REJECT IT."—J. of D., 8:35.

"WHEN GOD OFFERS A BLESSING, OR KNOWLEDGE TO A MAN, AND HE REFUSES TO RECEIVE IT, HE WILL BE DAMNED."—Joseph Smith.

CHARITY AND THE CHURCH

Some months ago the following information was published in several Salt Lake Papers:

"The Church of Jesus Christ of Latter-day Saints will contribute a generous sum to the city of Independence, Mo., to aid it in acquiring property suitable to meeting the expanding school needs of the city, it was announced Tuesday from Church offices, 47 East South Temple.

"To meet its needs for adequate high school facilities, the city had sought to purchase the L. D. S. owned property in Independence, known as the old Swope property.

"The first presidency affirmed that 'on historical grounds they have a vital interest in the welfare of Independence, particularly along educational and cultural lines, but declined to sell the property because of Church plans to build a temple on the site'. Proposal to contribute toward the purchase of other property was accepted by Robert P. Weatherford, Jr., Independence Mayor; Dr. Floyd Yale, President of the Board of Education, and Mrs. F. L. Snyder, member of the board's advisory committee."

—Salt Lake Telegram.

Some of the other papers carried an estimate of the amount pledged, which was sizeable.

We do not feel to criticize all charitable intents and gifts, generally they are well meant and needed; but for the Church to pay out of the Tithings of the people, such a sizeable amount to further the good-will and culture of a lost people, seems a waste of money, and the misuse of the tithes.

The writer recently attended funerals in two different wards of the Church where the services had to be held in the amusement halls because of the lack of a regular chapel meeting room.

This is the case in many of our wards throughout the church. The Saints in these wards have been faithful and true, and have paid to the Church large amounts of Tithing, but have been too poor to build adequate meeting houses. One could point to many such edifices throughout Mormondom today. When the writer was on a mission a few years back, the Church rebelled, when asked to furnish monthly rental money for a public hall where the Saints might meet, and called upon the people to pay the rent.

To our minds there is much charity needed at home. The point might be well taken taken, that the Church is merely holding back from these poor wards in an effort to arouse the people to accomplish more. Such an action could prove beneficial if rightly inspired; **but, why waste the people's Tithing to build up a land which is to be destroyed?**

But, says one, the people now living in Missouri did not persecute the Mormons. This may be partially true. **On the other hand, a great many of the people now living there are direct descendants of the old mobocrats.**

It is conceded that Missouri has received a partial judgment through the Civil War. We understand at that time, that part of the State was literally bathed in blood. When the Lord again moves to clean up Missouri preparatory for the return of the Saints, as He has promised, many of the more righteous will flee; but what will happen to the rest of the inhabitants together with all their habitations which they have corrupted?

The Prophet, Heber C. Kimball gives us the answer. Said he:

"The judgments of God will be poured out upon the wicked to the extent that our elders from afar and near will be called home. * * * The Western boundaries of the State of Missouri will be swept so clean of its inhabitants, as President Young tells us, when we return to that place, 'There will not be left so much as a yellow dog to wag his tail.—Last Days, p. 141.

If further evidence be needed regarding the acts of Missouri toward God; and the center stake of Zions promised cleansing, we print the following chapter taken from the "Life of Heber C. Kimball", Chapter 31, pp. 228-236.

The thunder-cloud of war now rolled upon the doomed city of Far West. Heber's narrative continues:

"On the 30th we discovered several thousand of the mob coming to Far West, under pretence of being government troops; they passed through our corn and wheat fields, making a complete desolation of everything they came across.

"Brother Brigham and I were appointed captains of fifty, in a hurry, and commanded to take our position, right in the thoroughfare on which the mob was advancing to the city, momentarily anticipating the awful tragedy of a bloody massacre. Joseph was with us giving counsel.

"The army came up to within good rifle shot, and halted seeing our temporary fortifications, which we had thrown up the night previous, by pulling down some of our houses, and fixing up our wagons; they dared not approach nearer, but retreated to Goose Creek, about three-fourths of a mile, screaming, hallooing and screeching; the devils in hell could not have made a more hideous howling. The mob declared there were fifteen hundred of us; but to my certain knowledge there were only about one hundred and fifty in that line.

"The word came to us that Joseph Smith and several others were to be given up, otherwise they would mas-

sacre every man, woman and child. In order to prevent this horrible threat from being executed, Joseph gave himself up, with Elders Sidney Rigdon, Parley P. Pratt, Lyman Wight, and George W. Robinson, they having been betrayed into the mob camp by Col. George M. Hinkle and other apostates, on the 31st of October.

November 1st, the mob, professing to be the regular militia of the State of Missouri, numbering about 7,000, surrounded Far West, we were all taken prisoners and then marched a short distance into a hollow, where Col. Lucas had previously pointed his cannon, in full range, so that if we had not laid down our arms, he could easily sweep us into eternity, which was his design. We were then formed into a hollow square, and commanded by Col. Lucas to ground arms and deliver up our weapons of war, although they were our own private property. We were then marched back a short distance, on the public square in Far West, where we were again formed into a hollow square, near the house of Brother Beeman.

"The mob then commenced plundering the citizens of their bedding, clothing, money, wearing apparel, and everything of value they could lay their hands upon; and also attempting to violate the chastity of the women in sight of their husbands pretending they were hunting for prisoners and firearms.

"The most of us had not had any food for twenty-four hours, not having time to go to our houses to get it. When these troops surrounded us, and we were brought into a hollow square, the first persons that I knew were men who had once professed to be beloved brethren, and they were the men who piloted these mobs into our city, namely William McLellin and Lyman E. Johnson, two of the twelve; John Whitmer and David Whitmar, two of the witnesses to the Book of Mormon; William W. Phelps and scores of others, hail fellows well met. A portion of the troops were painted like Indians, and looked horrible, led by Neil Gillium, who styled himself 'The Delaware Chief''; who, with many others, cocked their guns upon us and swore they would blow our brains out, although we were disarmed and helpless.

"William E. McLellin wanted to know where Heber C. Kimball was. Some one pointed me out to him as I was sitting on the ground. He came up to me and said: 'Brother Heber, what do you think of the fallen prophet now? Has he not led you blindfolded long enough? Look and see yourself, poor, your family stripped and robbed, and your brethren in the same fix; are you satisfied with Joseph?' I replied, 'Yes, I am more satisfied with him a hundredfold than ever I was before, for I see you in the very position that he foretold you would be in; a Judas to betray your brethren, if you did not forsake your adultery, fornication, lying and abominations. Where are you? What are you about? You, and Hinkle, and scores of others; have you not betrayed Joseph and his brethren into the hands of the mob, as Judas did Jesus? Yes, verily, you have; I tell you Mormonism is true, and Joseph is a true prophet of the living God; and you with all others that turn therefrom will be damned and go to hell, and Judas will rule over you.'

"Soon after this, when things began to be a little more quiet, I desired to go to my home to get something to eat as I had not eaten anything for many hours. I asked some of the mob standing near, if I could not have the privilege to go to my house, a little distance off; they referred me to their captain, who was Bogard, the Methodist preacher. I went to him and told him what I wanted. He first spoke of sending some one with me, as I would be liable to be

shot if found alone. In a short time says he, 'I will go with you.' He went down to my house; my wife prepared some dinner, and he ate with me; then we returned, and I took my seat on the ground with my brethren who were under guard.

"The next day, 2nd, I was permitted to return to my house, but was told not to leave the city, as it was surrounded by a strong guard to prohibit anyone leaving the place; they were engaged in taking every man who seemed to have any influence, and putting them in chains to stand a trial. They were pointed out by the apostate allies of the mob.

"We were brought up at the point of the bayonet and compelled to sign a deed of trust, transferring all our property to defray the expenses of this war made upon us by the State of Missouri. This was complied with, because we could not help ourselves. When we walked up to sign the deeds of trust to pay these assassins for murdering our brethren and sisters, and their children; ravishing some of our sisters to death; robbing us of our lands and possessions and all we had on earth, and other similar "services", they expected to see us cast down and sorrowful, but I testify as an eye witness that the brethren rejoiced and praised the Lord, for His sake taking joyfully the despoiling of their goods. Judges and magistrates, Methodist, Presbyterian, Campbellite and other sectarian priests stood by and saw all this going on, exulting over us, and it seemed to make them more angry that we bore our misfortunes so cheerfully. Judge Cameron said, with an oath, 'SEE THEM LAUGH AND KICK UP THEIR HEELS. THEY ARE WHIPPED, BUT NOT CONQUERED.'

"On the 6th, Gen. Clark delivered his noted extermination speech, and read over the names of the brethren who were made prisoners, to await a trial for somethng, they knew not what, and placed under a strong guard. In order that the tyrant may not be forgotten I insert a portion of his speech:

"Gentlemen, you whose names are not attached to this list of names, will now have the privilege of going to your fields and of providing corn, wood, etc., for your families. Those who are now taken will go from this to prison, be tried and receive the due demerit of their crimes. But you (excepting such as charges may be hereafter preferred against) are at liberty as soon as the troops are removed that now guard the place, which I shall cause to be done immediately. It now devolves upon you to fulfill the treaty that you have entered into, the leading items of which I shall now lay before you.

"The first requires that your leading men must be given up to be tried according to law; this you have complied with.

"The second is that you deliver up your arms—this has also been attended to. The third stipulation is that you sign over your properties to defray the expenses that have been incurred on your account; this you have also done. Another article yet remains for you to comply with, and that is, that you leave the State forthwith; and whatever may be your feelings concerning this, or whatever your innocence is, it is nothing to me. General Lucas (whose military rank is equal to mine) has made this treaty with you, and I approve of it. I should have done the same had I been here, and am therefore determined to see it executed.

"The character of this State has suffered almost beyond redemption, from the character, conduct and influence that you have exerted; and we deem it an act of justice to restore here character by every proper means.

"THE ORDER OF THE GOVERNOR TO ME WAS THAT YOU SHOULD BE EXTERMINATED, AND NOT ALLOWED TO REMAIN IN THE STATE. AND HAD NOT YOUR LEADERS BEEN GIVEN UP, AND THE TERMS OF THE TREATY COMPLIED WITH BEFORE THIS TIME, YOUR FAMILIES WOULD HAVE BEEN DESTROYED AND YOUR HOUSES IN ASHES.

"There is a discretionary power vested in my hands, which, considering your circumstances, I shall exercise for a season. You are indebted to me for this clemency. I do not say that you shall go now, but you must not think of staying here another season, or of putting in any crops; for the moment you do this the citizens will be upon you; and if I am called here again, in case of non-compliance with the treaty made, do not think I shall act as I have done now. YOU NEED NOT EXPECT ANY MERCY, BUT EXTERMINATION, FOR I AM DETERMINED THE GOVERNOR'S ORDER SHALL BE EXECUTED.

"As for your leaders, do not think, do not imagine for a moment, do not let it enter your minds that they will be delivered and restored to you again, for their fate is fixed, the die is cast, their doom is sealed.

"I am sorry, gentlemen, to see so many apparently intelligent men found in the situation that you are; and, oh! if I could invoke that great Spirit of the unknown God to rest upon and deliver you from that awful chain of superstition, and liberate you from those fetters of fanaticism with which you are bound—that you no longer do homage to a man.

"I would advise you to scatter abroad and never again organize yourselves with Bishops, Priests, etc., lest you excite the jealousies of the people and subject yourselves to the same calamities that have now come upon you.

"You have always been the aggressors, you have brought upon yourselves these difficulties, by being disaffected, and not being subject to rule, and my advice is, that you become as other citizens lest by a recurrence of these events you bring upon yourselves irretrievable ruin."

He also said: "You must not be seen as many as five together, if you are, the citizens will be upon you and destroy you, but you should flee immediately out of the State. There is no alternative for you but to flee, you need not expect any redress; there is none for you.'

"I was present", continues Heber, "when that speech was delivered, and I can truly say 'he is a liar and the truth is not in him', for not one of us had made any such agreement with Lucas, or any other person; what we did was by compulsion in every sense of the word, and as for Gen. Clark and his 'unknown God', they had nothing to do with our deliverance, but it was our Father in heaven, the God of Abraham, of Isaac and of Jacob, in whom we trust, who liveth and dwelleth in the heavens, and the day will come when our God will hold him in derision with all his coadjutors.

"Joseph Smith, Sidney Rigdon, Hyrum Smith, Parley P. Pratt, Lyman Wight, Amasa Lyman and George W. Robinson were marched off for Independence, Jackson County. It was rumored that all of the men who were in the Crooked River battle would be taken prisoners, therefore many of them fled to the north, before the guards were placed around the city.

"I have no doubt that I would also have been taken a prisoner, for every means was adopted by Hinkle to have me taken, but he could not remember me. The mob had not become ac-

quainted with Brother Brigham, as he lived three or four miles from the city on Mill Creek; and I had not been there over three weeks when the mobbing commenced, and was only known by the brethren, and many of them I had not seen since my arrival."

Heber's wonderful influence over men, that power of controlling and subduing their passions which won for him from the Prophet Joseph the surname of "peace-maker", here found an opportunity for its exercise.

"One afternoon", says he, "I sent my son William on an errand, a short distance, when one of the guards drew up his rifle and threatened to blow out his brains if he stepped one inch furthere towards the house. Through the agency of some of my brethren I was notified of it. I went to the man and spoke to him in a friendly manner, and conversed with him about the beautiful country, it being more beautiful than England and the nations I had been traveling in. He became very much interested; in a short time I pointed out my son William; says I, 'that is my son.' He said, 'if that is one of your sons, he may pass, he may go home'; afterwards the man came to my house several times and became very friendly.

"I merely mention this, to show the perils we were in, men, women and children; death and destruction waiting on us; and this spirit aroused by apostates such as Hinkle, who sold Joseph and his brethren, and actually received money for betraying them.

"The murders, house-burnings, robberies, rapes, drivings, whippings imprisonments and other sufferings and cruelties inflicted upon the people of God, under the illegal orders of Missouri's Executive, have only in part been laid before the world, and form a page in history unsurpassed and unparalled in the history of religious persecution—that foulest of all crimes. This historic page alone can credit Lilburn W. Boggs and his minions with feeding the ministers of the proscribed religion on the flesh of their murdered brethren; the odium of which is fully shared by the ministers of different denominations who participated in these vile atrocities. If hell can furnish a parallel, where is it?

"I have not the ability to write what I saw and felt and realized, but will leave it to eternity to reveal the scenes of those days. I can say before God, angels, heaven and earth, that I am innocent of violatng any law of the State of Missouri, and my brethren are equally innocent and virtuous, true to their God and their country.

"THE MEASURE THEY METED TO THE LATTER-DAY SAINTS SHALL BE MEASURED TO THEM AGAIN, AND UPON ALL THOSE WHO HAD A HAND IN OUR PERSECUTION AND EXPULSION, AND THOSE WHO CONSENTED TO IT, FOUR-FOLD, FULL, RUNNING OVER AND PRESSED DOWN; AND AS THE LORD GOD ALMIGHTY LIVETH, I SHALL LIVE TO SEE IT COME TO PASS.

"After the mob departed, I accompanied Brother Brigham to Richmond jail, to see our brethren. We found Joseph, Hyrum, Sidney and others chained together in one room, and others confined to other places, amongst the most dissolute associations. We scarcely had the privilege of speaking to our brethren more than to say, 'how do you do', every eye being upon us in suspicion. We put up at a public house for the night, and I bear testimony, from our feelings and the spirit manifested in that house, that there were legions of devils present; I do not remember that either of us slept any that night.

"November 29th, the brethren were removed to Liberty Jail, in Clay County, and put in close confinement."

There are many more evidences we could bring to our readers' attention; but we feel the above should suffice. In the face of such evidence, what could be the motive behind this large grant of the people's Tithing, to the State of Missouri? There are at least three possible reasons: 1. **The Church is lush with money.** 2. **The cost of world popularity runs h'gh these days.** 3. **The Leaders have either ignored the prophets' warnings, or they hope the prophets were wrong, or they have lost faith in such prophecies altogether.**

Whatever reason lies behind this recent burst of financial charity, we hope the Saints will, at least, offer a note of protest against such acts, and that the Church will take to heart its oft repeated admonition that **"CHARITY BEGINS AT HOME"**.

WORK VS. WORRY

Work strengthens the moral of life —makes weak men strong, and strong men giants, builds empires, subdues deserts, turns the course of nations. and in the end, robs death of its sting.

Worry stifles energy, deadens ambition and destroys usefulness. Work builds up—Worry tears down. Work exhilarates—Worry depresses. Work exalts—Worry degrades.

Work is God's ladder by which man may clumb to eternal greatness. Our whole view should be to implant Work thought into the Worry gardens of the mind.

A proper concern for the welfare of a people and solicitude for their spiritual and temporal advancement, are to be encouraged. One, for instance, cannot be too anxious about the safety and progress of a child or friend, but to spend time worrying over them may be more depressing than profitable. So often do we hear the remark, "She has worried herself into a stew", or "He worried himself into an early grave". Worry is near kin to superstition, and should be avoided as much as possible. Someone has said:

"The world's heat will give out in ten thousand years more—
And he worried about it:
It sure will give out then if its doesn't before—
And he worried about it:
It will sure give out, so the scientists said,
And, lo! the whole mighty universe will be,
In every scientific book that he read,
—DEAD—
And he worried about it."

On the other hand, Work—earnest, steady, determined and useful work—is nature's panacea for many mental and physical ills. "God be thanked for work", said a humble toiler; and Theodore Roosevelt said: "Let us not pray for a light burden, but for a strong back."

When Captain John Smith was made the leader of the colonists at James town, Va.. he discouraged the get-rich-quick seekers of gold by announcing flatly, "He who will not work shall not eat." This rule made of Jamestown the first permanent English settlement in the New World. But work does more than lead to material success. It gives an outlet from sorrow, restrains wild desires, ripens and refines character, enables human beings to cooperate with God, and when well done, brings to life its consummate satisfaction. Every man is a PRINCE of POSSIBILITIES, but by work alone can he come into his KINGSHIP.

Another phase of our work program should be to find the type of work best fitted to our skills and capacities. We must always remember that the dog that dropped his bone to snap at its reflection in the water went dinnerless. So we often lose the substance—the joy—of our work by longing for

tasks we think better fitted to our capacities. Henry Van Dyke wrote:

"Let me but do my work from day
to day,
In field or forest, at desk or loom,
In roaring market place or tranquil
room;
Let me but find it in my heart to
say,
When vagrant wishes beckon me
astray,
"This is my work; my blessing, not
my doom;
Of all who live, I am the one by
whom
This work can best be done in the
right way."

Then shall I see it not too great,
nor small,
To suit my spirit and to prove my
powers
Then shall I cheerfully greet the laboring hours,
And cheerful turn when the long
shadows fall
At eventide, to play and love and
rest,
Because I know for me my work is
best."

The Lord said, through His servant Solomon: **"Go to the ant thou sluggard; consider her ways, and be wise; which having no guide, overseer or ruler, provideth her meat in the summer, and gathereth her food in the harvest."**—Proverbs 7-8 I. T.

Finally—"WAKE UP AND DO SOMETHING MORE THAN DREAM OF YOUR MANSIONS ABOVE, DOING GOOD, AND WORKING, IS A PLEASURE, A JOY BEYOND MEASURE, A BLESSING OF DUTY AND LOVE."

A PROPHETIC DREAM

(The following, written as a dream and published in the Contributor, 15: 638—1893-4, also Truth, Vol. 1, page 161, is a document worthy of preservation. Charles D. Evans, the author, was blessed with a vision and understanding that penetrated far into the future of his mortal life. Many of the incidents recorded are now witnessing fulfillment. The student will find much in the article of "present and enduring value.—Ed.)

While I lay pondering, in deep solitude, on the events of the present, my mind was drawn into a reverie such as I had never felt before. A strong solicitude for my imperiled country utterly excluded every other thought and raised my feelings to a point of intensity I did not think it possible to endure. While in this solemn, profound, and painful reverie of mind, to my infinite surprise, a light appeared in my room, which seemed to be soft and silvery as that diffused from a northern star. At the moment of its appearance the acute feeling I had experienced instantly yielded to one of calm tranquility.

Although it may have been at the hour of midnight, and the side of the globe whereon I was situated, was excluded from the sunlight, yet all was light and bright and warm as an Italian landscape at noon; but the heat was softer or more subdued. As I gazed upward, I saw descending through my bedroom room, with a gently gliding movement, a personage clothed in white apparel, whose countenance was smoothly serene, his features regular, and the flashes of his eye seemed to shoot forth scintillations, to use an earthly comparison, strongly resembling those reflected from a diamond under an intensely illumined electric light, which dazzled but did not bewilder. Those large, deep, inscrutable eyes were presently fixed upon mine, when instantly placing his hands upon my forehead his touch produced an indescribable serenity and calmness, a calmness not born of earth, but at once peaceful, delightful, and heaven-

ly. My whole being was imbued with a joy unspeakable. All feelings of sorrow instantly vanished. Those lines and shadows which care and sorrow impress upon us were dispelled as a deep fog before a blazing sun. In the eyes of my heavenly visitor, for such he appeared to me, there was a sort of lofty pity and tenderness infnitely stronger than any such feeling I ever saw manifested in ordinary mortals. His very calm appeared like a vast ocean stillness, at once overpowering to every agitated emotion.

By some intuition, or instinct, I felt he had something to communicate to soothe my sorrows and allay my apprehensions. Whereon, addressing me, he said:

"Son, I perceive thou hast grave anxieties over the perilous state of the country, that thy soul has felt deep sorrow or its future. I have therefore come to thy relief and to tell thee of the causes that have led to this peril. Hear me attentively. Seventy-one years ago, after an awful apostasy of centuries, in which all nations were shrouded in spiritual darkness, when the angels had withdrawn themselves, the voice of prophets hushed, and the light of the Urim and Thummim shown not, and the vision of the seers closed, while heaven itself shed not a ray of gladness to lighten a dark world, when Babel ruled and Satan laughed, and Church and Priesthood had taken their upward flight, and the voice of nations, possessing the books of the Jewish prophets, had ruled against vision and against Urim, against the further visits of angels, and, and against the doctrine of a church of apostles and prophets, thou knowest that then appeared a mighty angel with the solemn announcement of the hour of judgment, the burden of whose instructions pointed to dire calamities upon the present generation. This, therefore, is the cause of what thou seest and the end of the wicked hasteneth."

My vision now became extended in a marvelous manner, and the import of the past labors of the Elders was made plain to me. I saw multitudes fleeing to the place of safety in our mountain heights. The church was established in the wilderness. Simultaneously the nation had reached an unparalleled prosperity, wealth abounded, new territory was acquired, commerce extended, finance strengthened, confidence was maintained, and peoples abroad pointed to her as the model nation, the ideal of the past realized and perfected, the embodiment of the liberty sung by poets and sought for by sages.

"But", continued the messenger, "thou beholdest a change. Confidence is lost. Wealth is arrayed against labor, labor against wealth, yet the land abounds with plenty of food and raiment, and silver and gold are in abundance. Thou seest also the letters written by a Jew have wrought great confusion in the finances of the nation which, together with the policy of many wealthy ones, has produced distress and do presage further sorrow.

Factions now sprang up as if by magic; capital had intrenched itself against labor throughout the land; labor was organized against capital. The voice of the wise sought to tranquilize these two powerful factors in vain. Excited multitudes ran wildly about; strikes increased; lawlessness sought the place of regular government. At this juncture I saw a banner floating in air whereon was written the words, "Bankruptcy, Famine, Floods, Fire, Cyclones, Blood, Plague." Mad with rage, men and women rushed upon each other. Blood flowed down the streets of cities like water. The demon of bloody hate had enthroned itself on the citadel of reason; the thirst for blood was more intense than that of the parched tongue for water. Thousands of bodies lay untombed in the

streets. Men and women fell dead from the terror inspired by fear. Rest was but the precurser of the bloody work of the morrow. All around lay the mournfulness of a past in ruins. Monuments erected to perpetuate the names of the noble and brave were ruthlessly destroyed by combustibles. A voice now sounded aloud these words, "Yet once again I shake not the earth only, but also heaven. And this word yet once again signifies the removing of things that are shaken, as of things that are made; that those things that cannot be shaken may remain."

Earthquakes rent the earth in vast chasms, which engulfed multitudes; terrible groanings and wailings filled the air; the shrieks of the suffering were indescribably awful. Water wildly rushed in from a tumultuous ocean whose very roaring under the mad rage of the fierce cyclone, was unendurable to the ear. Cities were swept away in an instant, missiles were hurled through the atmosphere at a terrible velocity and people were carried upward only to descend an unrecognizable mass. Islands appeared where ocean waves once tossed the gigantic steamer. In other parts voluminous flames, emanating from vast fires, rolled with fearful velocity destroying life and property in their destructive course. The seal of the dread menace of despair was stamped on every human visage; men fell exhausted, appalled and trembling. Every element of agitated nature seemed a demon of wrathful fury. Dense clouds, blacker than midnight darkness, whose thunders reverberated with intonations which shook the earth, obscured the sunlight. Darkness reigned unrivaled and supreme.

Again the light shone, revealing an atmosphere tinged with a leaden hue, which was the precurser of an unparalleled plague whose first symptoms were recognized by a purple spot which appeared on the cheek, or on the back of the hand, and which, invariably, enlarged until it spread over the entire surface of the body, producing certain death. Mothers, on sight of it, cast away their children as if they were poisonous reptiles. This plague, in grown persons, rotted the eyes in their sockets and consumed the tongue as would a powerful acid or intense heat, wicked men, suffering under its writhing agonies, cursed God and died, as they stood on their feet, and the birds of prey feasted on their carcases.

I saw in my dream the messenger again appear with a vial in his right hand, who, addressing me, said: "Thou knowest somewhat of the chemistry taught in the schools of human learning, behold now a chemistry sufficiently powerful to change the waters of the sea." He then poured out his vial upon the sea and it became putrid as the blood of a dead man, and every living soul therein died. Other plagues followed which I forbear to record.

A foreign power had invaded the nation which, from every human indication, it appeared would seize the government and supplant it with monarchy. I stood trembling at the aspect, when, lo, a power arose in the west which declared itself in favor of the constitution in its original form; to this suddenly rising power every lover of constitutional rights and liberties throughout the nation gave hearty support. The struggle was fiercely contested, but the Stars and Stripes floated in the breeze, and bidding defiance to all opposition, waved proudly over the land. Among the many banners I saw, was one inscribed thus: "The government based on the Constitution, now and forever"; on another, "Liberty of Conscience, Social, Religious, and Poltical".

The light of the Gospel which had but dimly shown because of abomination, now burst forth with lustre that

filled the earth. Cities appeared in every direction, one of which, in the center of the continent, was an embodiment of architectural science after the pattern of eternal perfections, whose towers glittered with a radiance emanating from the sparkling of emeralds, rubies, diamonds and other precious stones set in a canopy of gold and so elaborately and skillfully arranged as to shed forth a brilliancy which dazzled and enchanted the eye, excited admiration and developed a taste for the beautiful, beyond anything man had ever conceived. Fountains of a crystal water shot upward their transparent jets which in the brilliant sunshine, formed ten thousand rainbow tints at once delightful to the eye. Gardens, the perfections of whose arrangement confound all our present attempts at genius, were bedecked with flowers of varied hues to develop and refine the taste and strengthen a love for these, nature's chastest adornments. Schools and universities were erected, to which all had access; in the latter Urims were placed, for the study of the past, present and future and for obtaining a knowledge of the heavenly bodies, and for the construction of worlds and universes. The inherent properties of matter, its arrangements, laws, mutual relations were revealed and taught and made plain as the primer lesson of a child. The conflicting theories of geologists regarding the formation and age of the earth were settled forever. All learning was based on eternal certainty. Angels brought forth the treasures of knowledge which had laid hid in the womb of the dim and distant past.

The appliances for making learning easy surpass all conjecture. Chemistry was rendered extremely simple, by the power which the Urims conferred on man of looking into and through the elements of every kind; a stone furnished no more obstruction to human vision than the air itself. Not only were the elements and all their changes and transformations plainly understood, but the construction, operations, and laws of mind were thus rendered equally plain as those which governed the coarser elements. While looking through the Urim and Thummim I was amazed at a transformation, which even now is to me marvelous beyond description, clearly showing the manner in which particles composing the inorganic kingdom of nature are conducted upwards to become a part of organic forms; another astounding revelation was a view clearly shown me of the entire circulation of the blood both in man and animals. After seeing these things and gazing once more upon the beautiful city, the following passage of Scripture sounded in my ears: "Out of Zion the perfection of beauty God shineth".

On this I awoke to find all a dream.

I have written the foregoing, which is founded on true principle, under the caption of a dream, partly to instruct and partly to check the folly of reading silly novels now so prevalent.

CHARLES D. EVANS
Springville, Utah.

The following poetry and thoughts was penned by one of the Lord's faithful Lamanite Elders who is now laboring among the faithful Lamanite people in Old Mexico.

LISTEN

From the luxuriant tomb I hear the voice
And Cumorah surrenders the plates.
Which contain the record of God,
The Covenants and ancient promises.

Revealing that the New Jerusalem
Will be built on this continent
For the remnant of the House of Joseph,
Who are the rightful heir of this land.

These shall raise up a Holy City
In the land of Adam-Ondi-Ahman,
Which was the cradle of humanity,
There the descendants of Abraham shall reunite.

There their bodies shall be renewed,
Transfigured for eternity;

The virtues and powers of the heavens
Will be conferred in full liberty.

The "Tree of Life" majestically shall blossom,
The fruits divine the earth shall produce,
To this end, the powers of heaven shall be manifested,
That the new Gods of the millennium might result.

—M. BAUTISTA

To die is nothing, when you die for your country. (Says the immortal Morales).

If to die for your country is nothing, is it probably worth something to sacrifice our sins, and our lives, in order to establish the Kingdom of God upon the earth, and to make our Country better?

To sacrifice the ephemeral substance and die, if it is necessary, is nothing when we are offered entrance to the great millennium and associate with the redeemed in the grand captol of the world, and moreover to be joint heirs of our sphere. (What will be the sacrifice?)

TO THE HOLY CITY OF ZION

Zion, Oh, delightful and glorious Zion,
The great Capitol of the Son of God,
In thee I meditate with all devotion,
Open thy gates that I may behold thy God.

Holy City, divine and celestialized;
Eternal dwelling place of the elect,
Your friends anticipate your habitation,
Blessed home of all the redeemed.

The King descends from the heavens,
To reign a thousand years among men;
You are the great Capitol of the world
And you shall be the Kingdom of Eternity.

Thy Companion City of the Heavens descends,
Jerusalem of the land of Palestine is lifted up;
The three, the three Kingdoms kiss each other,
That they may govern the world forever.

Thy Mansions are of a Celestial pattern.
Your streets are paved with the gold of Ophir,
Thy sublime temples are ready for the Redeemer;
Your Priesthood and virtues in order to impart.

Thy beauty, which is without equal among women,
Shall be the adornment and pride of the millennium;
There will be the moment to select your servants
In order to form a home on a celestialized orb.

Your palaces, highways and gardens,
Your orchards, beautifully raised up,
Are the reward which you give to your worthies,
The recompense of them that represent thy greatness.

Zion, the grand Capital of thy redeemed,
Thy power ascends unto the heavens,
Holy City of all Your elect;
Give me my home, let me dwell upon thy soil.

—M. Bautista.

Zion, the great Capital of the Redeemer,
Sublime home of the redeemed!
Will you permit me there to be thy servant?
Grant me that mercy, I am one of thy afflicted!

Well has it been said: "The ignorant or indifferent and the cowards never will enter the Celestial Kingdom."

In the great plan of salvation
He made the grand incorporation
Of laws, as the restitution,
And in order to receive
"Preferred benediction"
He incorporated the plan of segregation.

There are many of the Saints who have not been able to complete their sets of volumes of TRUTH. This is partially due to the fact that they are new in the work and have not had the opportunity to get all the numbers necessary. The office's supply of certain issues is exhausted, so that some of the wanted numbers are not available. We appeal to the Saints that if they have any of this literature in their possession for which they have no further use, please forward the same to this office at our expense. Also if there is anyone who has bound volumes of Truth that they do not want, or other valuable books which would benefit this office and the Saints in their work, please let us know. We are willing to purchase such books at a fair price.

TRUTH

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

VOL. 16. MARCH, 1951 NO. 10.

PROCLAMATION

of the
TWELVE APOSTLES
of the
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

To All the Kings of the World, To the President of the United States of America;
To the Governors of the Several States, and to the Rulers and People of All Nations

(The following proclamation, issued by the authorities of the Church after the death of Joseph Smith, is rich in spirit and information. The orginal copies have become very scarce, making it a rare library edition. We consider this document genuine, and the counsel and commandments still binding upon mankind. We deem it an honor to add it to the long list of famous and inspirational documents, we have tried to place in the libraries of the Saints.—Ed.)

Greeting:

Know ye that the Kingdom of God has come, as has been predicted by ancient prophets, and prayed for in all ages; **even that Kingdom which shall fill the whole earth, and shall stand forever.**

The great Elohim, Jehovah, has been pleased once more to speak from the heavens, and also to commune with man upon the earth by means of open visions, and by the ministration of HOLY MESSENGERS.

By this means the great and eternal High Priesthood, after the order of His Son (even the Apostleship) has been restored or returned to the earth.

This High Priesthood or Apostleship holds the keys of the kingdom of God,

"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."

with power to bind on earth that which shall be bound in heaven, and to loose on earth that which shall be loosed in heaven; and, in fine, to do and to administer in all things pertaining to the ordinances, organization, government, and direction of the kingdom of God.

Being established in these last days for the restoration of all things spoken by the prophets since the world began, and in order to prepare the way for the coming of the Son of Man.

And we now bear witness that His coming is near at hand; and not many years hence, the nations and their kings shall see him coming in the clouds of heaven with power and great glory.

In order to meet this great event, there must needs be a preparation. Therefore we send unto you, with authority from on high, and command you all to repent and humble yourselves as little children before the majesty of the Holy One; and come unto Jesus with a broken heart and a contrite spirit, and be baptized in His name for the remission of sins (that is, be buried in the water, in the likeness of His burial, and rise again to newness of life in the likeness of his resurrection), and you shall receive the gift of the Holy Spirit, through the laying on of the hands of the apostles and elders, of this great and last dispensation of mercy to man.

This Spirit shall bear witness to you of the truth of our testimony, and shall enlighten your minds, and be in you as the spirit of prophecy and revelation; it shall bring things past to your understanding and remembrance, and shall show you things to come.

It shall also impart unto you many great and glorious gifts; such as the gift of healing the sick, and of being healed, by the laying on of hands in the name of Jesus; and of expelling demons; and even of seeing visions, and conversing with angels and spirits from the unseen world.

By the light of this spirit, received through the ministration of the ordinances—by the power and authority of the Holy Apostleship and Priesthood, you will be enabled to understand, and to be the children of light; and thus be prepared to escape all the things that are coming on the earth, and so stand before the Son of Man.

We testify that the foregoing doctrine is the doctrine or Gospel of Jesus Christ in its fulness; and that it is the only true, everlasting, and unchangeable Gospel; and the only plan revealed on earth whereby man can be saved.

We also bear testimony that the "Indians" (so called) of North and South America are a remnant of the tribes of Israel, as is now made manifest by the discovery and revelation of their ancient oracles and records.

And that they are about to be gathered, civilized, and made one nation in this glorious land. They will also come to the knowledge of their forefathers, and of the fulness of the Gospel; and they will embrace it and become a righteous branch of the house of Israel.

And we further testify that the Lord has appointed a holy city and temple to be built on this continent, for the endowment and ordinances pertaning to the priesthood; and for the Gentiles, and the remnant of Israel to resort unto, in order to worship the Lord, and to be taught in His ways and walk in His paths; in short, to finish their preparations for the coming of the Lord.

And we further testify that the Jews among all nations are hereby commanded, in the name of the Messiah, to prepare to return to Jerusalem in Palestine, and to rebuild that city and Temple unto the Lord.

And also to organize and establish their own political government, under their own rulers, judges and governors, in that country.

For be it known unto them that we now hold the keys of the priesthood and kingdom which are soon to be restored unto them.

Therefore let them also repent, and prepare to obey the ordinances of God.

And now, O ye kings, rulers, and people of the Gentiles, hear ye the word of the Lord, for this commandment is for you. You are not only required to repent and obey the Gospel in its fulness, and thus become members or citizens of the kingdom of God; but you are also hereby commanded, in the name of Jesus Christ, to put your silver and your gold, your ships and steam-vessels, your railroad trains and your horses, chariots, camels, mules, and litters, into active use for the fulfilment of these purposes. For be it known unto you, that the only salvation which remains for the Gentiles, is for them to be identified in the same covenant, and to worship at the same altar with Israel. In short, they must come to the same standard; for there shall be one Lord, and His name one, and He shall be king over all the earth.

The Latter-day Saints, since their first organization in the year 1830, have been a poor, persecuted, abused, and afflicted people. They have sacrificed their time and property freely, for the sake of laying the foundation of the kingdom of God, and enlarging its dominion by the ministry of the Gospel. They have suffered privation, hunger, imprisonment, and the loss of houses, lands, homes, and political rights for their testimony.

And this is not all. Their first founder, Mr. Joseph Smith, whom God raised up as a prophet and apostle, mighty in word and in deed, and his brother Hyrum, who was also a prophet, together with many others, have suffered a cruel martydom in the cause of truth, and have sealed their testimony with their blood; **AND STILL THE WORK HAS, AS IT WERE, BUT JUST BEGUN.**

A great, a glorious, and a mighty work is yet to be achieved, in spreading the truth and kingdom among the Gentiles—in restoring, organizing, instructing and establishing the Jews—in gathering, instructing, relieving, civilizing, educating, and administering salvation to the remnants of Israel on this continent—in building Jerusalem in Palestine, and the cities, stakes, temples, and sanctuaries of Zion in America; and in gathering the Gentiles into the same covenant and organization—instructing them in all things for their sanctification and preparation, that the whole Church of the Saints, both Gentile, Jew and Israel, may be prepared as a bride for the coming of the Lord.

And now, O ye kings, rulers, presidents, governors, judges, legislators, nobles, lords, and rich men of the earth, will you leave us to struggle alone, and to toil unaided in so great a work? or will you share in the labors, toils, sacrifices, honors, and blessings of the same?

Have you not the same interest in it that we have? Is it not sent forth to renovate the world—to enlighten the nations—to cover the earth with light, knowledge, truth, union, peace, and love? and thus usher in the great millennium or sabbath of rest, so long expected and sought for by all good men? We bear testimony that it is; and the fulfilment of our words will establish their truth to millions yet unborn, **WHILE THERE ARE THOSE NOW LIVING UPON THE EARTH WHO WILL LIVE TO SEE THE CONSUMMATION.**

Come, then, to the help of the Lord, and let us have your aid and protection—and your willing and hearty co-operation in this, **THE GREATEST OF ALL REVOLUTIONS.**

Again, we say, by the Word of the Lord, to the people as well as to the rulers, your aid and your assistance is required in this great work; and you are hereby invited, in the name of Jesus, to take an active part in it from this day forward.

Open your churches, doors, and hearts for the truth; hear the apostles and elders of the Church of the Saints when they come into your cities and neighborhoods; read and search the scriptures carefully, and see whether these things are so; read the publications of the Saints, and help to publish them to others; seek for the witness of the Spirit, and come and obey the glorious fulness of the Gospel, and help us to build the cities and Sanctuaries of our God.

The sons and daughters of Zion will soon be required to devote a portion of their time in instructing the children of the forest; for they must be educated and instructed in all the arts of civil life, as well as in the Gospel. They must be clothed, fed, and instructed in the principles and practice of virtue, modesty, temperance, cleanliness, industry, mechanical arts, manners, customs, dress, music and all other things which are calculated in their nature to refine, purify, exalt, and glorify them as the sons and daughters of the royal house of Israel and of Joseph, who are making ready for the coming of the bridegroom.

Know, assuredly, that whether you come to the help of the Saints in this great work, or whether you make light of this message, and withhold your aid and cooperation, it is all the same as to the success and final triumph of the work; for it is the work of the great God—for which His word and oath have been pledged from before the foundation of the of the world. And the same promise and oath have been renewed unto man from the beginning, down through each succeeding dispensation, and confirmed again by his own voice out of the heavens in the present age; therefore He is bound to fulfill it, and to overcome every obstacle.

The loss will therefore be on their own part, and not on the part of God or of His Saints, should the people neglect their duty in the great work of modern restoration.

There is also another consideration of vast importance to all the rulers and people of the world in regard to this matter. **It is this:—as this work progresses in its onward course, and becomes more and more an object of political and religious interest and excitement, no king, ruler, or subject—no community or individual will stand neutral; all will at length be influenced by one spirit or the other, and will take sides either for or against the kingdom of God, and the filfillment of the Prophets in the great restoration and return of His long-dispersed covenant people.**

Some will act the part of the venerable Jethro, the father-in-law of Moses; or the noble Cyrus, and will aid and bless the people of God; or, like Ruth, the Moabitess, will forsake their people, and their kindred, and country, and will say to the Saints, or to Israel—"This people shall be my people, and their God my God", while others will walk in the footsteps of a Pharaoh or a Balak, and will harden their hearts and fight against God, and seek to destroy His people. **These will commune with priests and prophets who love the wages of unrighteousness, and who, like Balaam, will seek to curse, or to find enchantments against Israel.**

You cannot, therefore, stand as idle and disinterested spectators of the scenes and events which are calculat-

ed, in their very nature, to reduce all nations and creeds to one political and religious standard, and thus put an end to Babel forms and names, and to strife and war. You will, therefore, either be led by the good Spirit to cast in your lot, and to take a lively interest with the Saints of the Most High, and the covenant people of the Lord; or, on the other hand, you will become their inveterate enemy, and oppose them by every means in your power.

To such an extreme will this great division finally extend, that the nations of the old world will combine to oppose these things by military force. They will send a great army to Palestine against the Jews, and they will besiege their city, and will reduce the inhabitants of Jerusalem to the greatest extreme of distress and misery.

Then will commence a struggle in which the fate of nations and empires will be suspended on a single battle.

In this battle the governors and people of Judah distinguished themselves for their bravery and warlike achievements. The weak among them will be like David, and the strong among them will be like God, or like the angel of the Lord.

In that day the Lord will pour upon the inhabitants of Jerusalem the spirit of grace and supplication, and they shall look upon the Messiah whom they have pierced.

For lo! he will descend from heaven as the defender of the Jews, and to complete their victory. His feet will stand in that day upon the Mount of Olives, which shall cleave in sunder at His presence, and remove one-half to the north, and the other to the south, thus forming a great valley where the mountain now stands.

The earth will quake around him, while storm and tempest, hail and plague, are mingled with the clash of arms, the roar of artillery, the shouts of victory, and the groans of the wounded and dying.

In that day, all who are in the siege, both against Judea and against Jerusalem, shall be cut to pieces, though all the people of the earth should be gathered together against it.

This signal victory on the part of the Jews, so unlooked for by the nations, and attended with the personal advent of Messiah and the occompanying events, will change the whole order of things in Europe and Asia, in regard to political and religious organization and government.

The Jews as a nation become holy from that day forward, and their city and sanctuary become holy. There also the Messiah establishes His throne and seat of government.

Jerualem then becomes the seat of empire, and the great center and capital of the old world.

All the families of the land shall then go up to Jerusalem once a year, to worship the King, the Lord of Hosts, and to keep the feast of tabernacles.

Those who refuse to go up, shall have no rain, but shall be smitten with dearth and famine; and if the family of Egypt go not up (as it never rains there) they shall be smitten with the plague. And thus all things shall be fulfilled according to the words of the holy prophets of old, and the word of the Lord which is now revealed, to confirm and fulfill them.

In short, the kings, rulers, priests, and people of Europe, and of the old world, shall know this once that there is a God in Israel, who, as in days of old, can utter His voice, and it shall be obeyed.

The courts of Rome, London, Paris, Constantinople, Petersburgh, and all others, will then have to yield the

point and do homage, and all pay tribute to one great center, and to one mighty Sovereign, or thrones will be cast down, and kngdoms will cease to be.

Priests, bishops, and clergy, whether Catholic, Protestant, or Mohammedan, will then have to yield their pretended claims to the priesthood, together with titles, honors, creeds and names, and reverence and obey the true and royal Priesthood of the order of Melchizedek, and of Aaron; restored to the rightful heirs—the nobility of Israel; or, the dearth and famine will consume them, and the plague sweep them quickly down to the pit, as in the case of Korah, Dathan and Abiram, who pretended to the priesthood, and rebelled against God's chosen priests and prophets in the days of Moses.

While these great events are rolling on the wheels of time, and being fulfilled in the old world, the Western Continent will present a scene of grandeur, greatness, and glory far surpassing the scene just described.

The Lord will make her that halted a remnant, and gather her that was driven out and afflicted; and make her who was cast afar off a strong nation; and will reign over them in Mount Zion from that time forth and forever.

Or, in other words, He will assemble the natives, the remnants of Joseph in America, and make of them a great, and strong, and powerful naton; and he will civilize and enlighten them, and will establish a holy city, and temple, and seat of Government among them, which shall be called Zion.

And there shall be His Tabernacle, His Sanctuary, His Throne, and seat of Government; for the whole continent of North and South America forever; in short, it will be to the western hemisphere what Jerusalem will be to the eastern.

And there the Messiah will visit them in person; and the old Saints, who will then have been raised from the dead, will be with Him; and He will establish His kingdom and laws over all the land.

To this city, and to its several branches or stakes, shall the Gentiles seek, as to a standard of light and knowledge; yea, the nations, and their kings and nobles shall say—Come, and let us go up to the Mount Zion, and to the temple of the Lord, where His Holy Priesthood stand to minister continually before the Lord; and where we may be instructed more fully, and receive the ordinances of remission, and of sanctification, and redemption, and thus be adopted into the family of Israel, and identified in the same covenants of promise.

The despised and degraded son of the forest, who has wandered in dejection and sorrow, and suffered reproach, shall then drop his disguise and stand forth in manly dignity, and exclaim to the Gentiles who have envied and sold him—"I am Joseph; does my father yet live?" or, in other words, I am a descendant of that Joseph who was sold into Egypt. You have hated me, and sold me, and thought I was dead; but lo! I live and am heir to the inheritances, titles, honors, priesthood, sceptre, crown, throne and eternal life and dignity of my fathers who live for evermore.

He shall then be ordained, washed, anointed with holy oil, and arrayed in fine linen, even in the glorious and beautiful garments and royal robes of the high priesthood, which is after the order of the Son of God; and shall enter into the congregation of the Lord, even into the Holy of Holies,

there to be crowned with authority and power which shall never end.

The spirit of the Lord shall then descend upon him like the dew upon the mountains of Hermon, and like refreshing showers of rain upon the flowers of Paradise.

His heart shall expand with knowledge, wide as eternity, and his mind shall comprehend the vast creations of his God, and his eternal purpose of redemption, glory, and exaltation, which was devised in heaven before the worlds were organized; but made manifest in these last days, for the fulness of the Gentiles, and for the exaltation of Israel.

He shall also behold his Redeemer, and be filled with His presence, while the cloud of His Glory shall be seen in His temple.

The city of Zion, with its Sanctuary and Priesthood, and the glorious fulness of the Gospel, will constitute a standard which will put an end to jarring creeds and political wranglings, by uniting the republics, states, provinces, territories, nations, tribes, kindreds, tongues, people and sects of North and South America in one great and common bond of brotherhood; while truth and knowledge shall make them free and love cement their union.

The Lord also shall be their king and their lawgiver; while wars shall cease and peace prevail for a thousand years.

Thus shall American rulers, statesmen, citizens, and savages know "this once" that there is a God in Israel, who can utter His voice and it shall be fulfilled.

Americans! This mighty and strange work has already been commenced in your midst, and must roll on in fulfillment. You are now invited and earnestly intreated to investigate it thoroughly, and to aid and participate in its accomplishment.

You ask what can be done? We answer: Protect the Saints; give them their rights; extend the broad banner of the constitution and laws over their homes, cities, firesides, wives and children, that they may cease to be butchered, martyred, robbed, plundered and driven, and may peaceably proceed in the work assigned them by their God.

Execute the law upon the offenders, and thus rid your garments of innocent blood. Pass acts, also, to indemnify them in the millions they have lost by your cruel and criminal neglect. Contribute liberally of your substance for their aid, and for the fulfillment of their mission.

Let the government of the United States also continue to gather together, and to colonize the tribes and remnants of Israel (the Indians), and also to feed, clothe, succor and protect them, and endeavor to civilize and unite; and also to bring them to the knowledge of their Israelitish origin, and of the fulness of the Gospel which was revealed to, and written by their forefathers on this land, the record of which has now come to light.

It is these records, together with the other scriptures, and the Priesthood and authority now conferred upon the Saints, that will effect their final conversion and salvation; while the creeds of man, and the powerless forms and dogmas of sectarianism will still remain powerless and inefficient.

THE LORD HAS SPOKEN, AND WHO CAN DISANNUL IT? HE HAS UTTERED HIS VOICE, AND WHO CAN GAINSAY IT? HE HAS STRETCHED OUT HIS ARM, AND WHO CAN TURN IT BACK?

Why will not the government and people of these States become ac-

quainted with these records? They are published among them for this purpose. They would then begin to know and understand what was to be done with these remnants, and what part they have to act in the great restitution of Israel, and of the kingdom of God. They would also know the object of the labors, and the final destiny of the Latter-day Saints as a church and people; and this very subject has been a source of wonder and conjecture, and sometimes even of anxiety among the people, ever since the first organization of the Saints in the year 1830.

And more than all this, they would know the destiny of this Republic, and of all other Governments, States, or Republics in America; and the purpose of God in relation to this continent, from the earliest ages of antiquity till the present, and from this time forth, till the heavens and the earth shall pass away and be created anew. All these subjects are made plain in these ancient records, and are rolling on in fulfillment.

If the rulers and the people will now inform themselves on these momentous subjects and fulfill the duties we have just pointed out to them, they will then be entitled to a continuation of the great national blessings and favors they have heretofore enjoyed: yea, and to more abundant favors from His bountiful hand, who first raised them to national greatness. They will in that case be prospered and enlarged, and spread their dominion wide and more wide over this vast country, till not only Texas and Oregon, but the whole vast dominion from sea to sea, will be joined with them, and come under their protection as one great, powerful, and peaceful empire of Liberty and Union Millions of people would also come from all nations, their silver and their gold with them, and would take protection under our banner, till, in less than half a century from the present time, we would have upwards of a hundred millions of population, all united and free; while civilization, arts, cultivation and improvement, would extend to the most wild regions of our continent, making our "wilderness like Eden, and our deserts like the garden of the Lord." Or, if they will go still farther, and obey the fulness of the Gospel, they would then be entitled, not only to temporal blessings, but to the gifts of the Holy Spirit, and thus be prepared to receive their king,—Messiah,—and to dwell forever under His peaceful government in this happy country.

But so long as they remain indifferent and ignorant on these subjects, and so long as they continue to breathe out slanders, lies, hatred and murder against the Saints, and against the remnants of Israel, and to speak evil of and oppose the things which they understand not, so long the blood of the Saints and of the martyrs of Jesus must continue to flow, and the souls cry from under the altar for vengeance on a guilty land, till the great Messiah shall execute judgment for the Saints, and give them the dominion.

It is in vain to suppose that the sword, the musket, the thunder of cannon, or the grating and rattle of chains, bolts and bars, will take away the faith, hope, or knowledge of a Latter-day Saint. They know some facts—and these will continue to be known facts when death and war in their most horrid forms are raging around them. They cannot shut their eyes upon these facts to please either governors, rulers, or the raging multitude.

We would now make a solemn appeal to our rulers, and other fellow citizens, whether it is treason to know,

or even to publish what we know? If it is, then strike the murderous blow, but listen to what we say.

We say, then, in life or in death, in bonds or free, that the great God has spoken in this age.—And we know it.

He has given us the holy priesthood and apostleship, and the keys of the kingdom of God, to bring about the restoration of all things as promised by the holy prophets of old.—And we know it.

He has revealed the origin and the records of the aboriginal tribes of America, and their future destiny.—And we know it.

He has revealed the fulness of the Gospel, with its gifts, blessings, and ordinances.—And we know it.

He has commanded us to bear witness of it, first to the Gentiles, and then to the remnants of Israel, and the Jews.—And we know it.

He has commanded us to gather together His Saints, on this continent, and build up holy cities and sanctuaries.—And we know it.

He has said, that the Gentiles should come into the same Gospel and covenant, and be numbered with the house of Israel, and be a blessed people upon this good land forever, if they would repent and embrace it.—And we know it.

He has also said, that if they do not repent, and come to the knowledge of the truth, and cease to fight against Zion, and also put away all murder, lying, pride, priestcraft, whoredom, and secret abomination they shall soon perish from the earth, and be cast down to hell.—And we know it

He has said, that the time is at hand for the Jews to be gathered to Jerusalem.—And we know it.

He has said, that the Ten Tribes of Israel should also be revealed in the north country, together with their oracles and records, preparatory to their return, and to their union with Judah, no more to be separated.—And we know it.

He has said, that when these preparations were made, both in this country and in Jerusalem, and the Gospel in all its fulness preached to all nations for a witness and testimony, He will come, and all the Saints with Him, to reign on the earth one thousand years.—And we know it.

He has said, that He will not come in His glory and destroy the wicked, till these warnings were given, and these preparations were made for His reception.—And we know it.

NOW, FELLOW CITIZENS, IF THIS KNOWLEDGE, OR THE PUBLISHING OF IT, IS TREASON OR CRIME, WE REFUSE NOT TO DIE.

But be ye sure of this, that whether we live or die, the words of the testimony of this proclamation which we now send unto you, shall all be fulfilled.

Heaven and earth shall pass away, but not one jot or tittle of His revealed Word shall fail to be fulfilled.

Therefore, again we say to all people, repent, and be baptized in the name of Jesus Christ, for remission of sins, and you shall receive the Holy spirit, and shall know the turth, and be numbered with the house of Israel.

And we once more invite all the kings, presidents, governors, rulers, judges, and people of the earth to aid us, the Latter-day Saints, and also the Jews ,and all the remnants of Israel, by your influence and protection, and by your silver and gold, that we may build the cities of Zion and Jerusalem, and the Temples and Sanctuaries of our God; and may accomplish the

great restoration of all things, and bring in the latter-day glory.

That knowledge, truth, light, love, peace, union, honor, glory, and power, may fill the earth with eternal life and joy. That death, bondage, oppression, wars, mournings, sorrow and pain may be done away for ever, and all tears be wiped from every eye.

In fulfillment of the work assigned them, let the Saints throughout the world, and all others who feel an interest in the work of God, forward their gifts, tithes, and offerings, for the building of the Temple of the Lord, which is now in progress in the city of Nauvoo, in the state of Illinois.

Let them also come on with their gold, and silver and goods and workmen, to establish manufactories and business of all kinds, for the building up of the city, and for the employment and support of the poor, and thus strengthen the hands of those who have borne the burden and heat of the day, and who have made great sacrifices in laying the foundation of the kingdom of God, and moving on the work thus far.

We also make a solemn and an earnest request of all editors of newspapers, both in this country and other countries to publish this proclamation. It certainly contains news, such as is not met with at all times, and in every place, and cannot fail to interest the reading public, especially those who have prayed every day of their lives for the Lord's kingdom to come, and for His will to be done on the earth, as it is done in heaven.

President Wilford Woodruff, who superintends the publishing department of the Latter-day Saints, in Liverpool, England, is also requested to give this proclamation a wide circulation throughout England, Scotland, Ireland, and the Isle of Man.

Elder Jones, our minister to Wales, is hereby instructed to publish the same in the Welsh language, and circulate it widely throughout that country.

It should also be translated into German, by some of our German elders, and be published both in this country and on the continent of Europe. Also in Spanish and in French.

Our Norwegian elders in the branch at Norway, Illinois, should also translate and publish it in their language, both in this country and in Norway, in Europe.

Elder Adison Pratt, our missionary to the Sandwich Islands, should also translate and publish it there.

We also rely on our friends, the Jews, throughout the world, to give it a wide circulation in all their tongues and languages.

And last, but not least, we would invite the editor of the Cherokee Advocate, and others of the remnant of Joseph, to publish the same, as extensively as possible in the Indian tongues.

We also will endeavor on our part, to publish at our office, No. 7 Spruce Street, New York, one hundred thousand copies of this work, to circulate in this country, gratis; and will do our best endeavors to send them to all presidents, governors, legislators, judges, postmasters, rulers and people not forgetting the clergy.

All persons who wish to aid us in so doing, will please forward us contributions for that purpose, directed to our office, No. 7 Spruce Street, New York.

All who wish a number of copies for distribution will obtain them at the above named office, at 50 cents per hundred.

The world is also informed, that further information can be had by applying to the following general publishing offices of the Latter-day Saints:—Mr. John Taylor, Times and Seasons office, Nauvoo, in the State of Illinois; Messrs. Pratt and Brannan, Prophet office, No. 7 Spruce Street, New York; Mr. Wilford Woodruff, Millennial Star office, Stanley Buildings, Bath Street, Liverpool; also of our traveling elders, and in our religious meetings throughout the world. New York, April 6th, 1845.

TO THE ENGLISH READER

It will be borne in mind that the foregoing was written in the United States of America, therefore the language, which we have not altered, will be understood as emanating from thence.

We would also add, that any persons desirous of assisting us in the publication of the same, can forward their donations, etc., addressed to Wilford Woodruff, Stanley Buildings, Bath Street, Liverpool.

W. WOODRUFF.

Liverpool, October 22nd, 1845.

LIVERPOOL

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THE COMING KINGDOM OF GOD

Lo! the Gentile chain is broken;
Freedom's banner waves on high:
List, ye nations! by this token
Know that your redemption's nigh.
See, on yonder distant mountain,
Zion's standard wide unfurled;
Far above Missouri's fountain,
Lo, it waves for all the world.
Freedom, peace, and full salvation
Are the blessings guaranteed—
Liberty to every nation,
Every tongue, and every creed.
Come, ye Christian sects, and Pagan,
Pope and Protestant and Priest;
Worshipers of God, or Dragon,
Come ye to fair freedom's feast.
Come ye sons of doubt and wonder,
Indian, Moslem, Greek, or Jew;
All your shackles burst asunder—
Freedom's banner waves for you.
Cease to butcher one another,
Join the covenant of peace;
Be to all a friend, a brother;
This will bring the world release.
Lo! our King! the great Messiah,
Prince of Peace, shall come to reign;
Sound again, ye heavenly choir,
Peace on earth, goodwill to men.

—Parley P. Pratt.

PREPARATION

Discourse by Elder Guy H. Musser

Reading Text Used Taken From Millennial Star, 20:712-14

It has been good to be here tonight, brothers and sisters, and good to hear the things that we have heard, to remind us of our responsibilities in this day and time, and I feel like I would like to read a dissertation tonight that should be very valuable to us in regard to our personal efforts to perfect ourselves and to become one with the Lord. The title of this article is, "Preparation".

"Throughout the whole of his probationary course, man is under the law of preparation. The law fits everywhere and belongs alike to the general and special economy of God. Indeed, a probationary state is essential of a preparatory character. But the law of preparation extends farther than the limits of time, and takes in more than

the present order of things. It endures with eternity and runs through all the progressive series of existence. At certain points preparation and progression become so nearly akin as to be almost identical, and in no case can there be the one without the other.

"To prepare is to progress and become fit for the higher degree. Not to prepare is to remain stationary and unfit for the higher degree, or to decrease and go loaded backwards. Preparation leads on to fitness, exaltation, and happiness, and is at once the means and path of progression. Indeed, it might be said that everything done, every step taken, and every state of being has its preparatory conditions and workings-up. Whether the tendency be backard or forward, to increase or decrease, to a progressive or a stand-still state, to happiness or misery, the law of preparation holds good."

In other words, we must prepare to become gods and we must equally prepare to become devils.

"If a man goes backward, that course has been prepared, either by his actions, inexperience, or untoward circumstances; if he goes forward, he advances by the steps of preparation. If increase attends him, the seeds of that increase have been sown before; if he decreases, a preparatory mildew has been gathering around him.

"If he has an Eden for his dwelling place that Eden has been prepared and its beds of variegated beauty planted; if he has a vile den of filthiness and guilt, there has preceded the preparation. If the mind is soaring in a progressive sky, knowledge has cut the ignorance that bound it, and on the wings of preparation it mounts higher and higher; but if the man is in a stant-still state, then either incumbrances have been thrown around him and fetters forged to enslave him, or, by slighting his opportunities and neglecting his gifts, he has made his own bonds. Every action, state, or thing has its preparation; and this is brought about either by ourselves or others, or else by the general workings-up, action, and modifications of society. But in either case it amounts to the same: the law of preparation is marked on all.

"At the moment a person obtains the full preparation for any blessing, honor, object, or state, that moment he reaches the thing sought for. In preparing to be wise a man actually becomes wise. By preparing to be rich, he grows rich. In entering into goodness, he is transformed into the good. While he is sowing his seeds of happiness, happiness springs up within him and around him. In traveling to greatness he becomes great. In mounting the ladder of exaltation, he becomes exalted; and in his preparation for heaven, his heaven is conceived. **The last step of preparation brings us to the goal; the last moment of time completes the preparatory period for eternity's beginning; and the final course of a probationary state leads us into the eternal one.**

"In the gathering of the Saints of God, the last step brings each to the gathering place, and the final preparatory act for the consummation of the great work of the last days will bring in that consummation. **Thus is brought out the all-importance of preparation, seeing that it is at once the means and the path by which every end is reached.**

"In reality, a man never does obtain that for which he is not prepared. He never is that which he is not,—never does that which he cannot do,—never accomplishes that for which he is not qualified and fit,—never enjoys that for which he is not capacitated and prepared." Brethren and sisters, this is meat for life. "He may seem to be

that which he is not", and we may seem to be the Saints which we are not, "appear to accomplish more than he does, pass for more than he is, and obtain the shell of that for which he is not prepared; **BUT IT IS ILLUSION AND NOT REALITY.**

"In a temporary, accidental, and unnatural state of society, things may seem to be upside down, nature's nobles may be clothed in rags, and the ignoble and poor in soul be sitting in the seat of royalty and aping the character of majesty. But this incongruity belongs to the arrangement, appearances, or accidents: the reality is not touched thereby. The essential agreement in the economy of God and nature remains. Nothing is worth more than its real value, and no man can properly be that for which he is not endowed and prepared. Remove those artificial arrangements, make void those accidents, and sweep away those illusive appearances, and things will be found standing on their right side: the noble peasant will be the noble, and the beggar-king will be the beggar.

"Under this probationary economy, the arrangements of God are also not fitted to the essential character of men. But his arrangements have due reference to that character and wise design for their justification. This is a state of trial; and the Divine will has placed men in their various positions both to prove and to prepare them. But there is another great object in view. It is, that in making the eternal arrangements everything may be fixed according to its ascertained value, and every man put into that place for which he has shown himself worthy. Thus will be exemplified the wisdom and justice of the Supreme, and the law of preparation be universally and grandly illustrated. Indeed, this state of things is designed altogether as a preparatory one to the next; and the temporary and probationary arrangements of God are made subservient to the adjustment of the eternal state of things. **Hence we see that the Prophets, Saints, and nobles of nature have almost invariably been cast out from among men or thrown in their wrong spheres. But their essential character stood; and though they were tried, the great design was that, by passing through much tribulation, they should be prepared to enter the kingdom. Thus we see that all these Divine arrangements have a preparatory design, and that they will enhance the eternal state of things.**

"It has been said, "There is no royal road to learning." The whole truth is, there is no royal road to any essential and eternal state or condition. **The man that is prepared for greatness is great; but if he is not prepared, position does not make him great.** He must drink deeply of the fountain of wisdom to be a wise man. **THOUGH THE IGNORAMOUS MAY BE ROBED IN THE GARMENT OF WISDOM, HE IS ONLY AN IGNORANT MAN UNSUITABLY CLOTHED.** Give to a person a position, and unless he is prepared and qualified for that position, he cannot fill it with efficiency and honor. Place ten crowns on the head, and they will not give it the quality of majesty. **Even though a person may be gathered to Zion, unless he has the spirit and ideal of Zion within him, in reality he never reaches Zion; and even if he were to be taken to heaven, if he was not prepared for that state, it would be no heaven to him. Thus we see the importance of preparation. Its law is eternal, and circumscribes every condition, and runs through every state.**

"Perhaps it will seem to some of our readers that we have been dealing with truisms and writing proverbs. Be that as it may, they are too generally practically contradicted, and

the principles which they embody slighted. Moreover, if we succeed in fixing upon the minds of our readers the importance of preparation, we shall have accomplished our design. It is time the Saints should thoroughly understand this important law, and especially should it be stamped on the hearts of the Priesthood. This is indeed important, for that law is a fundamental one in the whole economy of God and the plan of salvation. To the mind of an enlightened Saint, the building up of the kingdom no longer resembles the building of castles in the air", (and that is just about what most of us dream of—building castles in the air) "but is a reality that has to be prepared for and worked out. **Such a one will look at his exaltation as a ladder which he has to ascend, and his future glory and position as something for which he has to be fitted and qualified."**

And it makes no difference, brothers and sisters, how sincere we are. It would humiliate, it would embarrass us for Brother Joseph to take us by the hair of our heads and drag us before the Almighty in all His purity and perfection. It would embarrass us to be in the persence of perfection and us clothed in the garments of a telestial world. That is what the gist of the whole thing is, and because a few of us are seasonably introduced to a few of the initiatory ordinances of the Gospel we foolishly suppose that we are prepared, worthy and qualified to walk up to the faithful Patriarch Abraham and say, "We did a good job, didn't we?" I want to tell you that before we get miles from that personage the power of embarrassment and humiliation of the knowledge of our unfitness and unpreparedness will cover us and we will cower and fall back into that degree for which we have prepared ourselves.

Talking about the Saints judging other people as well as themselves, it won't require a bar of justice. Try to get a telestial feeling to harmonize with a Celestial feeling tonight if you want to and see what a battle you have on your hands; and that is the reason we hear, "I have never seen a happy day since I embraced the law!" What does that person mean? "I haven't seen a happy day since I tried to unite my telestial feelings with the Celestial Law". That's what we mean and may God forgive us for our ignorant remarks and for accusing the Almighty of laying something upon His children that brings unhappiness, regret and degradation.

"Whatever might have been their past views, henceforth let all make preparation the basis of their every hope, every action, and everything which they expect to be. If any man expects to be wise and full of the knowledge and revelations of eternity, let him seek for wisdom, store his mind with knowledge, and live in communion with the Spirit. Does he expect to be enlarged and to comprehend the purposes of God? Then let his mind grow and his soul delight in the work of God. Does he expect increase to be his portion and eternal riches his treasure? Then let him sow the seeds of good works, and lay up for himself treasures in heaven.

"If he expects to be great, let him prepare for greatness. If he looks forward for position, let him qualify himself for that position. Does he anticipate becoming a ruler among the nations? Then let him become a ruler indeed, and prepare himself to sit in the seat of government." (Or as Brother Pratt once said, our countenances will show great surprise, and we will feel very foolish when we get on the other side and the authorities say, "Here, brother so and so are many wives and children for you to look after, here is a dominion for you to

govern and control. Here it is; take it over", when we made no effort while we were here upon the earth to learn the lessons of government.) "Does he look forward to be numbered among the saviors upon Mount Zion? Then let the spirit of salvation grow within him and the principles of salvation be illustrated in his works. If he anticipates being crowned as king and priest of the Most High, let him magnify his present calling and prove himself worthy of that high honor. Does he expect to be among the Gods? **THEN LET HIM CULTIVATE THE DISPOSITION AND QUALITY OF GOD." (Or simply stated, become one with the Gods.)**

"If the Saints look forward for a Zion, let them make a Zion here, have Zion in their eye, and carry a Zion wheresoever they go. If they hope to dwell in heaven, let them fit themselves for that state. Do they long to see Israel the head of nations? Then let all endeavor to make themselves superior, so that when Israel's children are brought together their superiority may be felt." (Or as the Lord said, if the salt has lost its savor how can it sweeten the people. If the the light is dismal and dark, how can it draw all nations to it?) "Do they expect to be gathered? Then let all prepare to bring about their deliverance.

"Those who are not building their hopes and expectations upon the basis of preparation are rearing their fabric on sand; for, though God should open their way and come to their aid in a time of need, unless they prepare, their lot will be disappointment. The Lord helps those who help themselves. Let the Elders especially understand, in all their future administrations and expectations, that inefficiency, failure, loss, and dishonor will certainly attend them, unless they work to the principle of Preparation!"

Now brethren and sisters, may God enlighten us as to the first things first in this existence and in our lives, and let us go straightway into our homes and begin this preparation for the thing that we want—eternal lives in the presence of God, just as sincerely, just as perfectly, just as energetically as you would prepare a dinner for the Savior if He were to come, and if you will do this you need not worry about the results. **YOU CAN GUARANTEE YOUR EXALTATION THROUGH PREPARATION.**

God bless you. Amen.

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 trifles.

To look for perfection in our own actions.

To worry ourselves and others about what cannot be remedied.

Not to elleviate 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

AS OTHERS SEE IT

THE violation by the Mormons of the monogamous law of Christianity and of the United States was brought to the attention of Congress, which prohibited under penalty of fine and imprisonment the perpetuation of the anti-Christian practice. . . . The Mormons appealed to the Supreme Court, which sustained the action of Congress, and established the constitutionality of the anti-polygamy statutes. The Latter-day Saints, strangely enough, submitted to the decrees of Congress, unwittingly admitting by their submission that the revelation of their founder and Prophet, Joseph Smith, could not have come from God. If the command to restore polygamy to the modern world was from on High, then, by submitting to the decision of the Supreme Court, **THE MORMON HIERARCHY REVERSED THE APOSTOLIC PROCLAMATION AND ACKNOWLEDGED IT WAS BETTER "TO OBEY MAN THAN TO OBEY GOD."**—The Catholic Encyclopedia, Vol. 10: Pages 570-574.

IF YE ARE NOT ONE, YE ARE NOT MINE

There has been much said and written in times past, for the purpose of encouraging the Saints. The Prophets and our present leaders have tried to show us, that genuine joy, happiness and peace can be obtained through living the gospel. Not only have the Prophets pointed the way to peace and happiness, but they have invoked the blessings of God upon all those who would honestly take the yoke of Christ upon them. Yet, in view of all these blessings and promises, the Saints continue to complain, and the remark and complaint is often heard, **"I have not seen a happy day since I embraced this work." Not only do their lips so speak, but their very countenances portray the same feeling.**

We all, more or less find ourselves in this category. What is the reason? Why should the Saints be so unhappy at the prospects of obtaining eternal lives? Did the Lord know what He was saying when He said: **"My gos-**

pel is a gospel of peace''? To our minds there are many reasons why the people are unhappy after they have embraced the gospel. In this writing we will touch on what we consider one of the most important reasons why the Saints are unhappy in their service to God.

Throughout his ministry Christ often declared, **''I and the Father are one.''** In praying for His disciples before leaving them, He made a strange request of His Father. Instead of praying for their individual weaknesses and for each member of their families, He devoutedly said, **''Make these that thou hast given me one, even as you and I are one.''** The Lord prayed for His disciples, and for those who believed on them, that they might be one as He and his Father were one. **Here Christ set the grand example of the importance of oneness with God.** In our daily prayers, we ask for about everything we need, and some things we don't need. How many of the Saints pray for wisdom and power to make themselves one with God, together with those who comprise their dominion?

The question is asked, **How might we become one with the Father? Is this thing possible? We are but a poor, weak, human society, how can we transform ourselves into the perfectness that is God?**

The answer is obvious, **''Keep the commandments'', or in plainer words, it is the first principle of the gospel to know for a certainty the character of God, and then begin to develop those perfect characteristics within ourselves.** When we have thus become like God, we become one with Him. Thus Christ could honestly declare that **''I and the Father are one.''** He meant that He had perfected His character to that extent that He was one with the Father, and because of that oneness the same spirit motivated both beings. There was nothing in the character of one that opposed the character of the other. There was nothing in the mind of Christ that opposed the plan of his Father. Christ had submitted himself to his Father, and could then truthfully say, **''I do nothing but what I have seen my Father do.''**

Now Christ is the great prototype. Said he, **''Follow me.''** But, says one, he may have had some advantages we don't have. How can we accomplish the same things He did? Let us bring this discussion down to earth. Says one, here is a sizeable sum of money, I have been baptized and received the Priesthood, and am trying to look after my quorum activities, but I have read where the Lord has said, ''If ye are not one ye are not mine.'' Now I want to be the Lord's. I find that I have a surplus of money which I desire to turn in that I might be one with the Lord. Another man asks, What's the matter with me? I am converted, and yet I don't feel right. I know that I am converted and yet I know that when I come to you that you will say that I am not converted. This condition is prevalent throughout Israel. The Saints have sad countenances because the spirit of God does not labor with them, and yet they appear to be always making some type of sacrifice for their religion.

The leaders have approached this principle of oneness time and time again, and still the Saints are at a loss as to how to make themselves one. The man who offered the money thought that to be the extent of his sacrifice needed to become one, yet he still retained in his mind feelings not campatible to the character of God. The other man who knew he was converted may have been converted to many things. But was he converted to laying his feelings upon the altar of sacrifice?

Was he converted to making himself one with God by developing within himself the attributes of godliness? **In order to do that there are a few traits and taints of tradition and heritage that he must give up and cast aside. There are a few feelings and dispositions that are at war with the pure mind of God that must be offered in sacrifice. These are a few things that stand between us and our feeling good in the work. There is something in our make up that is not compatible with the mind and will of God. In other words, we are striving to hold on to our telestial attributes and feelings, and at the same time be compatible with the celestial laws.**

Our duty is to cast from us everything of a telestial nature and develop our characteristics and attributes, our feelings on a celestial basis, then we can be one with God in our feelings, thinking and working. Does this mean that we must all eat the same food? No. Will we all wear the same clothes? We would certainly be a peculiar looking people. Will some of us be bald and other have hair? We expect so. There will be as many varied characteristics of a physical and outward nature as there are indviduals; yet there will be a oneness of feelings, dispositions, attributes, characteristics, etc. Such a oneness with the mind of God will tend to perfect our outward natures, and prepare us for the presence of God. Otherwise, how could we dwell in the presence of God? If mercy could over-reach her limits and take a telestial being into the presence of God, that being would be destroyed by the eternal burnings surrounding God. Like clings to like, and begets like. Neither do figs grow on thistles, or thistles on figs. In all of us are feelings that are contrary to the mind and will of God. If the wealthy Saint could change his feelings and characteristics through his monetary gift, or the poor Saint change his untoward ways through prayer alone, then this oneness with God could easily be obtained. This is not the plan, nor will it be. Becoming one with God, or changing ourselves from telestial to celestial is indissolubly connected with the law of sacrifice. This law of sacrifice is the means by which men develop the perfect characteristics of godliness.

Christ gave us the key when He said: "**Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.**"—Mark 10:12-13, I. T.

Did Christ infer that the kingdom of God was composed of little children only? No. He meant that unless we submitted ourselves, with minds pure and clean, and free from affections and traditions as a little child's, we could not enter therein. Some of us may think we receive it; but we do not obtain it fully until our minds are as free from telestial incumbrances as a little child's.

The Saints have got to learn that they must reach this condition before they can get and keep the spirit of God. It is not enough for the Saints to desire a seat in the choir, or to orate before the people, or to sit in high places. What benefit are all these desires, to ourselves or others, if our mind is crossed with the mind and will of God?

There is another type of Saint we would like to refer to. This type appears to be very obedient on the surface. He or she readily submits to the leaders and half-heartedly does what they say. The Lord also has a definition for these. He compares them to whited sepulchres, that look shiney and clean outwardly, but inwardly are filled with corruption and bones. Unwilling sacrifice on the part of the

Saints, because of fear does not change their feelings and attributes. Such action tends only to deceive themselves; but their character remains the same, an enemy to the mind and will of God.

The question is properly asked, What is the modus operanda of becoming one with God, He being unseen and dwelling in the heavens, while we dwell on the earth? A proper question deserves a proper answer. The Priesthood of God which He has chosen and ordained fully represents Him among His earthly children. The Priesthood stands as God to the people. Through them flows the revelations of the mind and will of God. In them is comprehended the authority and power to seal on earth and in heaven as well as to lose on earth and in heaven. Through this High Priest Apostlship flow the secrets concerning the eternities; as also through this medium is the Holy Ghost distributed to the pure and faithful. We can readily see that only by becoming one with the leaders can we become one with God, as well as have dispensed to us the gift of the Holy Ghost.

President Kimball gave us the key to this principle when he said:

"This is what the Lord has placed men to lead you for. You cannot see God, you cannot behold him and hold converse with Him, as one man does with another; but He has given us a man that we can talk to and thereby know His will, just as well as if God Himself was present. Am I afraid to risk my salvation in the hands of the man that is appointed to lead me, and to lead this people? No, no more than I am to trust myself in the hands of the Almighty. . . We should be like clay in the hands of the potter." . . .

"What do you suppose we are going to do with you? Are you ever going to be prepared to see God, Jesus Christ, His angels, or comprehend His servants, unless you take a faithful and prayerful course? Did you actually know Joseph Smith? No. Do you know Brother Brigham? No. Do you know Brother Heber? No, you do not. Do you know the twelve? You do not; if you did, you would begin to know God, that those men who are chosen to direct and counsel you are near kindred to God and to Jesus Christ, for the keys, power, and authority of the kingdom of God are in that lineage."—J. of D., 4:45; 248.

Then here is the way pointed out to us very plainly. Our first duty is to learn of the real character of God, and then who LEGITIMATELY represents Him on the earth. He who stands as God to the people. When we have learned these things, we then with clean and unaffected minds, having emptied them of all false traditions, notions, attitudes, and dispositions, through the law of sacrifice, present ourselves to those in authority and ask that our minds be filled with the doctrines of the Priesthood that we might be one with God. Having thus been made one with the head, we become one with everyone else, and everything else that is united with the head. Hence, we often make the remark regarding other people: It seems as though I have known you a long time, or, we must have been bosom companions in the other world. This near feeling of kinship is the result of becoming one with the same head, thus making it possible for the holy spirit to permeate all parties concerned. **FOR A MAN TO ATTEMPT TO BECOME UNITED IN FEELING AND DOCTRINE WITH ONE WHO IS NOT UNITED WITH THE PROPER HEAD, IS FOR THAT MAN TO COMMIT A CONSPIRACY AGAINST THE HEAD.**

So much for the responsibility of the man. What about the woman? She does not hold the Priesthood, who is

she responsible to? **If she is married and her husband is united with the Priesthood she is responsible to him. If she is single and without a responsible head (either father or husband) she is responsible to the Priesthood direct.**

Are there married women who do not have the confidence of their husbands? Scores. Why are they in this position? Mainly because they have not become one with their head, or husband. They have not come to him with empty and clean minds. Yes, they have submitted to him outwardly, and they profess that they are willing to accept him as their head as he accepts the Priesthood as his head. But are their inermost feelings converted to what their lips say! If so, then through the law of sacrifice they have emptied their minds of all traditions, notions, impulses, desires, affections, and old wives' tales, (that, perhaps, some of us have learned at our mother's knee), and have come as a little child to receive the light of truth from their head. Thus the same spirit that gives the doctrine interprets it, and the man and woman (or women) become one. Here we see the grand and celestial order of heaven. God through the Priesthood to the personal dominion of His creatures.

God, Priesthood, Man, Woman, Children. Here is welded the golden chain of oneness, which opens the channel of pure and unrestricted revelations from the bosom of God. Here is the oneness that forms the nucleus to millennial bliss and eternal lives. Here is the power that hedges us up against the fiery darts of the evil one, and gives us the virtue to endure faithfully to the end. Here is the genious of the plan of perfection at work. Thus through obedience and sacrifice we receive the necessary blessings and endowments, tokens and signs, with which we can pass by the angels to go into the persence of God, where we will feel at ease and in our enviroment, having developed within ourselves the true characteristics of godliness.

Singleness of mind makes us near kin to God; a double mind engenders the fruits of the subversive spirit. The result of the first, happiness, contentment and the "peace that surpasseth all understanding"; a oneness with God. The result of the latter is forced hypocrisy, sadness of spirit, uncertainty, confusion and all the other fruits connected with the double standard.

President Young explains most beautifully the meaning of carrying the single or double yoke in these words: **"But we can say to the brethren and sisters we are encouraged. Mormonism is onward and upward. The man and woman who enjoys the spirit of our religion has no trials; but the man or woman who tries to live according to the Son of God, and at the same time CLINGS to the SPIRIT of the world, has trials and sorrows acute and keen, and that, too, continually."**

"This is the dividing point, the dividing line. They who love and serve God with all their hearts rejoice evermore, pray without ceasing, and in everything give thanks; but they who try to serve God, and still cling to the spirit of the world, have got on two yokes—the yoke of Jesus and the yoke of the devil, and they will have plenty to do. They will have a warfare ininside and outside, and the labor will be very galling, for they are directly in opposition one to another. Cast off the yoke of the enemy, and put on the yoke of Christ, and you will say that His yoke is easy and his burden is light. This I know by experience."—J. of D., 16:122.

Regarding this same condition the Apostle James gave this counsel in his day:

"Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts ye double minded."—James 4: 7-8.

Brethren, cast off your double standard; and your conspiracy against your head. You will then be privileged to drink the sweet and refreshing water from the fountain of life, and you shall see good times.

Sisters, it is your duty to submit yourselves to your head. It is not your responsibility to set his house in order. It is your duty to become one with him through obedience and sacrifice; then it follows ever true that you will be in harmony and one with all those who are one with him. End forever the spirit of conspiracy; it is from below. Unless you become one with him as he becomes one with God through the Priesthood, you cannot dwell with him in the presence of God. Do not feel safe because of certain blessings and promises and sealings; unless your mind is one with God through your head you could not endure the pure presence of God.

Let the Saints forever remember that upon obedience to these principles rests their chances for endless lives. Be not deceived, for you cannot see good times, and improve your talents along a celestial basis and ignor the above counsel. Or as President Daniel H. Wells put it:

"I say to the sisters, seek to have confidence in your husbands, and believe that they are capable of leading you, and when you seek instruction believe them capable of giving it to you; and be faithful, humble and obedient to them. Their feeling should not be concentrated in you, but your feelings should be in them, and theirs should be in those who lead them in the Priesthood. Their feelings are concentrated in the Lord their God and what is ahead, and there is where they should be. You should be glad to see them step forward and walk in the path of their duty, and not require them to devote themselves to you to the exclusion of things and duties of life which lie before them. As they progress and lead on, you will feel to travel on the same road. This is the order, and if order is maintained in this thing, you will see the beauty of it; and it will be a satisfaction to you and them to believe that your husband, he who is at your head, is progressing in the things of God. That should be a satisfaction to you, and it will be, if you are inspired by the right spirit and feeling. In this way you will have happiness and see good times."—J. of D., 4:254-6.

Lest We Forget

General Priesthood Counsel

Obtaining Wives

"Brethren, what is it that you love the truth for? Is it because it gives you the power, the authority of the Priesthood? Is it because it makes you rulers, kings, and priests unto our God, and gives you great power? There are men professing to be Saints, even in this congregation, within the sound of my voice, who feel how almighty they have become. They will curse you, if you do not see proper to comply with their wishes. Many men have feelings in their hearts towards their wives, that if they will not do precisely as they wish to perform this or that, they will curse them. What wonderful things they are going to do! 'If you do not obey my voice, my counsel, I will send you to hell, and turn the keys upon

you, that you may never! no, never! be released. Sisters, you might as well heed the crackilng of thorns under the pot, the passing idle bird, or the croaking of a crane, so far as their Priesthood is concerned.' . . .

"The Elders of Israel frequently call upon me—'Brother Brigham, a word in private, if you please.' Bless me, this is no secret to me, I know what you want, it is to get a wife! 'Yes, Brother Brigham, if you are willing.'

"I tell you here, now, in the presence of the Almighty God, it is not the privilege of any Elder to have even one wife, before he has honored his Priesthood, before he has magnified his calling. If you obtain one, it is by mere permission, to see what you will do, how you will act, whether you will conduct yourself in righteousness in that holy estate. Take care! Elders of Israel, be cautious! Or you will lose your wives and your children. If you abuse your wives, turn them out of doors, and treat them in a harsh and cruel manner, you will be left wifeless and childless; you will have no increase in eternity. You will have bartered this blessing, this privilege away; you will have sold your birthright, as Esau did his blessing, and it can never come to you again, never, no never!

"Look to it, ye Elders! You will awake from your dream, alas! but too soon, and then you will realize the truth of the remarks I am making today. Whose privilege is it to have women sealed to him? It is his who has stood the test, whose integrity is unswerving, who loves righteousness because it is right, and the truth because there is no error therein, and virtue because it is a principle that dwells in the bosom of Him who sits enthroned in the highest heavens; for it is a principle which existed with God in all eternities, and is co-operator, a co-worker betwixt man and his maker, to exalt man, and bring him into his presence, and make him like unto Himself! It is such a man's privilege to have wives and children, and neighbors, and friends, who wish to be sealed to him. Who else? No one. I tell you nobody else. Do you hear it?

"The man who has proved himself before God, has been faithful, has gone through and performed everything the Lord has laid upon him to do, for the purpose of building up and sustaining His kingdom, has proved himself before men, angels, and his Father in heaven, he is the only character that will increase, and obtain a celestial glory. Others may seem to prosper, to increase for a season, but by and by they are left in the shade, their glory is clipped, and their house is left unto them desolate.

"Elders of Israel, have you entered into the doctrine that has been revealed through passion? If you have, you will find that that course will take that which you seem to have, and the Lord will say—let this man, that man or the other man go, for he has acted on passion and not on principle. Take that which he seems to have, and give to him who has been faithful with the five, the three, or the one talent, that is the way it will be by and by. . . .

"Think not, O ye Elders of Israel, that your eternal heirship is won, and immutably secured, because you have attained to a portion of the Holy Priesthood, and a few of its initiating ordinances, while as yet your life and the security of all your great and glorious blessings in hope and prospect are as a vapor before the sun; as yet depending wholly upon your meekness, faithfulness, and perseverance to the end, in everything good. Think not that you are legally entitled to even one wife, while you live

on this earth, unless you are sealed up to everlasting lives by the will and decree of the Eternal Father, and a knowledge of that fact has been communicated to you, through the proper source, and not direct to you in person. And consider that the blessings you have heretofore received, through the mercies of him who loveth you, even your Father in Heaven, will be wrested from you, like David's of old, should you err like him."—Brigham Young, J. of D., 1:119-20.

Counsel to Women

"A few words to the sisters, you mothers who are trifling with the ordinances of the House of God, and the blessings that are proffered to you; I will say that the time will come, if you persist in doing so, when you will mourn, and will be willing to give worlds, if you possessed them, for the privilege of living your lives over again."—Brigham Young Discourses, Page 311.

"Do you think a wife is contending against her husband with a good spirit, when she is commanded to be subject to her husband, even as we are to Christ? Is it not just as necessary that women should be governed, as that men should be? Is it not just as reasonable that a wife should be governed, as that her husband should be? I want to know what good a wife is to me, unless she will let me lead and guide, and let me govern her by the word of God.

"When a wife is obedient to her husband there is union, there is heaven, that is, there is one heaven, though it is a little one; and a righteous union is what will make a heaven.

"There are many kinds of sin, among which is the sin of confusion; and I tell you there is plenty of confusion in a family where each one wants to be head. Just look at it, what a heaven that is! We all have to make our heaven or do without one.

"I have no wife nor child that has any right to rebel against me. If they violate my laws and rebel against me they will get into trouble, just as quickly as though they transgressed the counsels and teachings of Brother Brigham. Does it give a woman a right to sin against me because she is my wife? No, but it is her duty to do my will, as I do the will of my Father and my God.

"It is the duty of a woman to be obedient to her husband, and unless she is, I would not give a damn for all her queenly right and authority; nor for her either, if she will quarrel, and lie about the work of God and the principle of plurality."

—Heber C. Kimball, J. of D., 4:82.

Counsel to Family Heads

"The men who are sitting here this day ought to be, when in the presence of their families, filled with the Holy Ghost, to administer the words of life to them as it is administered in this stand from sabbath to sabbath. When they kneel down in the presence of their wives and children they ought to be inspired by the gift and power of the Holy Ghost, that the husband may be such a man as a good wife will honor, that the gift and power of God may be upon them continually. They ought to be one in their families, that the Holy Ghost might descend upon them, and they ought to live so that the wife through prayer may become sanctified, that she may see the necessity of sanctifying herself in the presence of her husband, and in the presence of her children, that they may be one together, in order that the man and the wife may be pure element, suitable to occupy a place in the establishment and formation of the Kingdom of God, that they may

breathe a pure spirit and impart pure instruction to their children, and their children's children. But it is otherwise than this now; the man is full of tradition, and has not got rid of that which was taught him in the gentile world, he has not become one with his file leader.

"The principle which I spoke of last Sunday, in regard to a man becoming his own daddy is correct, for a man that feels so has not subjected himself to the Priesthood, but is disposed to become his own leader and his own head, and it is the case with many in this Church, they have not become one with their file leader, and therefore the spirit is not transmitted to their wife or wives, and not havng learned true obedience themselves, the wife cannot receive that which the husband has not got to impart. How can it be expected that the wife can obtain that which her husband has not received!

* * *

"When a man is full of sin he is not capable of lifting his voice to teach his family. How does a man expect he can be a patriarch to a large family when he is going on in sin and darkness, and is becoming more blind to the things of the Kingdom? He goes forward and gathers other wives and increases his family, but how does he expect to teach them when he is not susceptible of instruction himself? I tell you he will see the day when he will be too late and will have to stand out of the way. A man has to look well at the foundation upon which he builds; a man has to look to the Lord for strength, he has to be purified and sanctified, and he has to purify those that are around him, and among that number will be his one wife, if she is worthy of salvation, and if she is susceptible of being saved. He must have sufficient in him of the saving principle to impart to her, and inasmuch as she can conform to that, she can thereby become sanctified, and be prepared for an exaltation; but if he cannot get faith enough to receive the principles of life and salvation, so that he can communcate those truths to others, he may get one wife, and then he may get another, and after that another, and still another, and then he is worse off than before, and is no nearer to the Kingdom of God, but much farther off. . . .

"Men who wish to retain their standing before God in the Holy Priesthood, must have the spirit of prophecy, and be qualified to administer life and salvation to the people; and if they cannot do it to the world, they must do it at home, in their families, in their shops and in the streets, that their hearts may be inspired with words of life at their firesides, in teaching the gospel to their children, and to their neighbors, as much so as when they are speaking to their brethren from this stand. **This having a little of the spirit when before the people and then laying it aside, will not do. Some men will speak to the people and then go home and be just as dry as moulding stock, and instead of having the words of life in them, they become perfectly dry and dead, but this will not do any longer.**

"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 the 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."

—President Lorenzo Snow, J. of D., 4; 155-6-7-8.

SOUND COUNSEL

JEDEDIAH M. GRANT

Oct. 26, 1856—J. of D., Vol. 4:127

I might say to the young man, wake up from your sleep, that you may have the blessings of God poured out upon you. And if the women want to know what I think of many of them, let them read the 32nd chapter of Isaiah; I had better read part of it for you. "Rise up ye women that are at ease, hear my voice, ye careless daughters, give ear unto my speech. Many days and years shall ye be troubled, ye careless women; for the vintage shall fail, the gathering shall not come. Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins."

I want to say to many of our old women, and to hundreds and thousands of our young women, that the life of God Almighty is not in you; you are at ease, and careless, and dull, and blind, and you do not understand the rights that God Almighty wishes you to enjoy. I want such women to humble themselves in sackcloth and ashes, until they get the Holy Ghost. I want every mother and daughter in Israel to serve their God, have the light of God in them, instead of pride, foolery, nonsense, and everything that is light and vain.

Rise up, ye careless women, that are asleep in Zion, and betake yourselves to mourning and lamenting before God, until the light of heaven shall shine upon you, until the light of God shall chase away your pride, and your abomination and your sins, and be round about you, and until the eye of heaven smiles upon you and blesses you for ever.. I want you to be blessed and saved, that your children may rise up and be blessed. I want the women to understand that there is something in Zion for them to do, instead of going to sleep. There is a work upon you; you have made covenants and sacred obligations, as well as the men, and we want you not to falsify those obligations, but to keep the law of your husband, and listen to them, and know that they are your head.

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

Talk of some men's being the heads of their families. It makes me think of the old deacon, that went to teach a man and his wife who were quarrelsome; said he, "Do you not know that you and your husband are one flesh?" "You don't say that, do you, deacon?" "Yes, the Lord has made you one." "Lord God", said she, "If you were to pass by here when me and my old man are quarreling, you would think there were fifty of us." This is often the case in Israel; instead of the men being the heads of their families, they are sole leather under their feet.

I want the women to understand, when they have a good husband, one that does his duty, that he is president over them, and that they have made covenants to bide he law of that husband. Talk about women leaving their husbands! I would be far from taking a woman that would leave a good man. A woman that wants to climb up to Jesus Christ, and pass by the authorities between her and him, is a stink in my nostrils. I have large nostrils, and I often talk about smelling, for my olfactory nerves are very sensitive. I want women to know their places and do their duty; but there is a low, stinking pride in a woman, that wants to leave a good husband to go to another. What does it matter where

you are, if you do your duty? Being in one man's family or the other man's family is not going to save you, but doing your duty before God is what will save you. * * *

HONESTY

Honesty is the first step to true greatness. Men love to praise, but are slow to practice, honesty. To maintain it in high places costs self-denial. In all places it is liable to opposition, but its end is glorious, and the universe will yet do it homage.

Some people are quick to undermeasure the value of an honest person. But man, daring as he may be, must recognize that honesty is a virtue of great magnitude. In this day we often find ourselves asking—when is a man honest? When is he true? "A man is honest when the different parts of his nature are sound, are healthful, are sane. When they are so related to each other that he is true wherever you put him. When he meets temptation, when he meets adversity or prosperity, he stands well built, compacted, facing the world fearlessly because sound and sane and true. Such a man is honest. He is a part of the universe because the universe is honest all the way through. You can rely on it. You can count on its stability, its sincerity, its integrity. When a man in his own character stands in accord with the universe he is a part of the eternal structure and nature of things.

If a man learns to think of himself as only one child of God in the midst of others equally God's children, having equal rights, equal capacity for joy or sorrow; if he learns to see things as they are and to relate himself to them sanely, truly, fairly, he will find himself an honest man, his honesty being the natural, spontaneous expression of his way of thinking and feeling.

Every man should desire to leave the world, when he does leave it, just a little better off because he has been in it. He should want to make the world a little richer and fairer on account of the life which he has led among his people and in the midst of its magnificence and wondrous experiences. This he cannot do unless he is in the main an honest man,—"the noblest work of God".—The Deseret News.

"I hope I may always have virtue and firmness enough to maintain what I consider is most enviable of all titles, the character of an honest man."—Washington.

MOSLEM RIGHT OF POLYGAMY HIT BY EGYPT BILL

CAIRO, Nov. 26 (Reuters)—The ancient Moslem right of polygamy may be restricted by a new bill drawn up by the Egyptian Ministry of Justice.

The bill has the approval of Islam, subject to certain specified safeguards.

Introduction of such measures has been considered before in Egypt. But on previous occasions, in the face of strong opposition and heated arguments, nothing definite was done.

Polygamy was first permitted by Islam when wars were decimating Moslem manhood and there was a large preponderance of women over men. It was really an expedient to avoid race suicide through war and deterrent against immorality.

Four Wives Permitted

The Koran (Islamic Bible) permits a man to have four wives, but insists that all must have equal treatment from the husband; it emphasizes the difficulty of this. The Koran, therefore, may be said to approve the principle of polygamy, though at the same time discouraging men from following the practice.

With the passing of the centuries, the impact of Western civilization on the Middle East and the economic difficulty of supporting more than one wife there has been a steady tendency toward less polygamy.

Today polygamy is practiced not so much among the educated classes as among the poor and the illiterate "new rich".

His Wives Work

The poor man frequently marries two, three or even four wives whom he puts to work to augment his own slender income.

The new rich, a product of two world wars intimately affecting Egypt, marry more than one wife as a blatant display of prosperity.

Islamic marriage and divorce are simple.

What the proposed new Egyptian bill aims at is preventing the abuse of polygamy, particularly in its encouragement of child vagrancy.

Possibly the marriage record among commoners is held by Saddik Ahmed who, at the age of 57 has been married 42 times in his search for beauty ("which I have found only once"), for love ("which I have found 20 times"), and happiness ("I was really happy with my fourth wife").

DESTROYING ANGELS ARE ACTIVE

By President Wilford Woodruff

I refer to these things because I know not how long I may have the privilege of bearing my testimony of the Gospel of Christ on the earth. The revelations that are in the Bible, the predictions of the patriarchs and prophets who saw by vision and revelation the last dispensation and fulness of times plainly tell us what is to come to pass. The 49th chapter of Isaiah is having its fulfillment. I have often said in my teachings, if the world wants to know what is coming to pass, let them read the revelations of St. John. Read of the judgments of God that are going to overthrow the world in the last dispensation. Read the papers and see what is taking place in our own nation and in the nations of the earth and what does it all mean?

It means the commencement of the fulfillment of what the prophets of God have predicted. In the Doctrine and Covenants there are many revelations given through the mouth of the prophet of God; these revelations will all have the fulfillment, as the Lord lives, and no power can hinder it.

In one of the revelations the Lord told Joseph Smith: "Behold, Verily I say unto you, the angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields. * * *"

I want to bear testimony to this congregation, and to the heavens and the earth, that the day is come when those angels are privileged to go forth and commence their work. They are laboring in the United States of America; they are laboring among the nations of the earth; and they will continue. We need not marvel or wonder at anything that is transpiring in the earth. The world does not comprehend the revelations of God. They did not in the days of the Jews; yet all that the prophets had spoken concerning them came to pass. So in our day these things will come to pass. I heard the Prophet Joseph bear his testimony to these events that would transpire in the earth * * * We cannot draw a veil over the events that await this generation. No man that is inspired by the Spirit and power of God can close his ears, his eyes or his lips to these things. —M. S., 58:738-9.

IS LOVE PRACTICAL?

"And in this saying is all the law fulfilled—thou shalt love one another."

When Jesus was here and said that the two great commandments are to love the Lord our God with heart, soul, mind and strength and to love one's neighbor as oneself, did he lay down the law of life and and conduct for all time and conditions. In other words, was this doctrine of love meant as practical advice, or was it only the theory of a dreamer who knew not the hardness of existence and humanity?

On another occasion Jesus commanded that men should love their enemies. What a shock that must have been to his hearers! If we ourselves had not heard it over and over again, if it came to our hearts for the first time, how would it sound to us?

Individually we are not responsible for the system of human relations in which we live. We know it is far, tragically far, from the ideal. If all men were motivated by love and maintained righteous conduct, business would not be of the dog eat dog variety, criminal courts would not have a place in our system, civil courts would be few and only in the spirit of arbitration. War would be looked upon as a hideous insanity, and we would no more kill our neighbors of another land than we would club to death our neighbors next door.

In the meantime as the world is not that way, what shall we do? If we accept Jesus as our master, if we take on us the name of Christ, then we must live his law. We cannot largely change the structure of society, nor can we alter the nature of the men and women whose lives touch our own. One factor, however, is entirely in our control. We can determine our own motives. We can if we will live by the law of love. If we fail we will not be able to shift responsibility to our neighbors or to a naughty world.

If we succeed, we will have reached heights and tasted joys totally unattainable to those who are content to take life as they find it and guide their conduct by the spirit of the world.—Deseret News.

"Force may subdue, but love gains; and he that forgives first wins the laurel. Love is the hardest lesson in Christianity; but for that reason it should be most our care to learn it."—William Penn.

JUST A BIT O' JEST

Character is what you are—reputation is what you get caught at.

* * * * *

Before we give arms to other countries, we should know whom they're going to embrace.

* * * * *

Babies haven't any hair;
Old men's heads are just as bare;
Between the cradle and the grave
Lies just a haircut and a shave.

* * * * *

The income tax collector may not be a jack-of-all-trades—but he collects it just the same.

* * * * *

Some people speak from experience, and others from experience don't speak.

* * * * *

There's a saying both witty and sage;
I accept it without a demur;
A woman stops telling her age
When her age begins telling on her.

* * * * *

"And now, doctor, that I've told you I am going to marry Jane, there's one thing I want to get off my chest."

"You just tell me about it, my boy."

"It's a tattooed heart with the name Mabel on it."

* * * * *

What this country needs is dirtier fingernails and cleaner minds.

TRUTH

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

VOL. 16. APRIL, 1951 NO. 11.

THE GOSPEL--The WHOLE Gospel--And NOTHING BUT THE GOSPEL

It is an idea that is prevalent in the world, and we are sorry to say it exists, to some extent, in the minds of individuals calling themselves Latter-day Saints, that the principles of our religion are so elastic and accommodating in their nature, that implicit obedience thereto is not at all times strictly necessary; that certain of its doctrines, especially such as are peculiarly objectionable in the eyes of mankind, can be ignored, compromised or abandoned at the option of their professors, and that whenever the laws and ordinances revealed from God for the guidance of his people, conflict with human enactments, or run counter to our personal inclinations, the former can conveniently, and should invariably give way.

That enemies and non-members of the Church should so consider, is not a matter of surprise, for it is in perfect keeping with the ignorance and inconsistency they have ever displayed in their treatment of the people termed "Mormons", whom they imagine, in their blindness, they can clearly comprehend without inspection, justly condemn without trial, and consistently deprive of all their rights and privileges, without any reference to the orinary processes of human law, or the divine principle inculcated in the spirit of the Golden Rule.

That such should imagine the religion of the Saints to be a thing that can be assumed or relinquished at pleasure; to be taken from, added upon, neglected or compromised, agreeable to every human whim or hostile requisition, changing its hue like the chamelon, and its form like the fabled Proteus, after the manner of the man-made systems of the day, is no cause of special wonder to those who are Saints in very deed, and are capable of discerning by the eye of inspiration, the darkness that covers the earth and the gross darkness that

"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."

envelopes the minds of the people. But that professing Latter-day Saints, who have either been taught from childhood, the absolute necessity of entire obedience to the Gospel, or have been gathered from the four winds, as by the sound of a trump proclaiming the same great truth, and have hitherto evinced their willingness to sacrifice all upon the sacred altar of duty; to forsake father, mother, wife, children, friends, homes and possessions and to crucify all individual desires upon the cross of obedience to the will of God; that such persons should for an instant entertain the idea that either the Gospel as an entirety, or the slightest portion thereof, can be safely ignored or abdicated, at the impulse of personal will or the dictation of persecutive force, is indeed a matter of wonder and astonishment.

Among younger members of the Church we sometimes, but thank heaven rarely ever hear, remarks like the following: "I don't believe in that doctrine." "What!" exclaims another, "are you not a Latter-day Saint?" "Oh, yes", is the reply. "Well, is not that a principle of your religion?" "Yes." "Do you not believe in your religion?" "I don't believe that part of it." Then again, we occasionally hear older members, in view of impending persecutions to the Church, conversing as to the advisability of its relinquishing certain tenets of the faith, in order to appease the gathering wrath of the wicked; and because the Lord, in a revelation to the Prophet Joseph, once told the Saints, in respect to the building of a Temple, that if their enemies came upon them and prevented their accomplishing any work which He had commanded, He would thenceforth exonerate His people and hold their persecutors responsible, they infer that He will also justify the abandonment of the vital principles of eternal life, when yielded up through lack of faith or arrant cowardice. **THINK OF IT, LATTER-DAY SAINTS! TO WHAT DISASTROUS CONSESQUENCES WOULD SUCH CONCLUSIONS LEAD! COULD THE LORD OPERATE WITH SUCH A PEOPLE? DID HE EVER ACCOMPLISH ANYTHING BY MEANS OF SUCH PERNICIOUS PHILOSOPHY? ARE WE TO SUPPOSE THAT HE EVER UTTERED A COMMANDMENT IN VAIN, OR REVEALED ANY LAW WHICH WAS NOT INTENDED TO BE OBEYED?**

Are we to imagine, like the infidel world, that the voice of the people is invariably the voice of God, that the privilege of doing wrong signifies the right to do wrong, and that neglect of or disobedience to His requirements will be justified upon the ground that we yielded homage to our selfish inclinations, or were intimidated by the threats and attempted coercions of our enemies? Heaven forbid such heresies in the Church of Jesus Christ! Let not the glorious light of heaven look upon that day when such dangerous sentiments shall prevail in the midst of Israel!

Implicit obedience to the mind and will of the Omnipotent, utterly regardless of self or of the opinions or actions of humanity, is the adamantine principle upon which the Church of Christ has been founded in all ages, and upon which it has been based and established in these the latter days. It is an inevitable and an immutable principle, resting upon the granite rock of necessity, and riveted by the bolts of reason and experience.

"My word is my Law", saith the Lord, and "in vain ye call me Lord, Lord, and keep not my commandments." It is not to be expected but His requirements will sometimes antagonize our selfish sentiments and desires, nor that they will not invariably incite the rage and hostility of the wicked. The commandments of heaven are and have ever been a standing reproach, a moral barrier to the crimes and corruptions of humanity, and as the heavens are above the earth, so are the thoughts and purposes of God above the desires and inventions of men.

Which should give way in the day of encounter? Which must give way in the hour of conflict? Such questions are self-answerable. The Lord God Omnipotent reigneth, and his word and will must and shall be respected and performed. It is madness for man to oppose his feeble views to those of his Creator, and worse than madness for a creature of clay to attempt to measure arms with the Lord of Hosts. Are we not His Saints, and has he not sworn that it is his business to take care of His Saints? Are we not His disciples, and have we not agreed to live by every word that proceedeth forth from His mouth? Did we not, as spirits, covenant in the eternal worlds, on condition of being permitted to descend and take up these mortal tabernacles, that we would do whatsoever He commanded us, and that we were willing to be tried and proven in all things, that we might demonstrate our worthiness to return as resurrected and glorified beings—as naturalized citizens of the kingdom of Heaven?

And shall we now, when the anticipated test is applied, begin to waver and doubt, and wonder whether it would not be prudent and politic to compromise with the powers of darkness, for the purpose of securing personal safety and immunity from oppression? GOD FORBID!

Let us not, like Esau, when driven to a strait, sell our birthright for a mess of pottage, nor forfeit the priceless privilege of manifesting our integrity, through fear of possible pains and penalties. Unlike the recreant Edomite, who relinquished his right and title as the first born of a Patriarchal household, for the dearly-bought privilege of administering to bodily comfort, let us keep faithfully our covenants, preserving inviolate our birthright as the sons and daughters of Ephraim—the first born of the Lord God of Israel. **Let the weak knees quake, and the false hearts flutter and tremble; let those of little faith ignore and forsake, if they choose,the holy principles of eternal life committed to their care! Let the winds howl, and the waves dash, and the storms burst forth in all their fury! THERE ARE THOSE REMAINING WHOM GOD HATH RESERVED FOR PERILOUS TIMES, WHOSE KNEES HAVE NEVER BOWED TO BAAL, WHOSE HANDS HAVE NEVER FALTERED, WHOSE HEARTS HAVE NEVER TREMBLED; "WHO HAVE NOT WORSHIPPED THE BEAST, NEITHER HIS IMAGE, NEITHER HAVE RECEIVED HIS MARK UPON THEIR FOREHEADS OR IN THEIR HANDS." These shall stand steadfast, firm-rooted as the Rock upon which their hopes are built, and though the floods come and the rains descend and the winds blow and beat upon their house, it shall not fall. But it shall withstand the fury of the tempest, and endure forever, for it is founded upon a rock—upon the rock of Obedience to the Gospel—THE GOSPEL, THE WHOLE GOSPEL, AND NOTHING BUT THE GOSPEL;** a foundation as unchangeable as truth, as indestructible as the eternal elements, as ever-during and immovable as the unshaken throne of Jehovah!

—Millennial Star, Vol. 44, pp. 312-14.

"Official Statement"

(In keeping with our policy of placing needed literature and information in the libraries of the saints, we herewith publish the "Official Statement" of the church, issued June 17, 1933. Many of the saints do not have access to this instrument, and are not aware of what it contains. The implications, together with the past and present evidences are self-explanatory, and we leave the proper interpretation of the writing to our readers; with the admonition that they seek the spirit of the Lord, and they will not be led astray.—Ed.)

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Office of the First Presidency
Salt Lake City, Utah

June 17, 1933

To Presidents of Stakes and Counselors,

Dear Brethren:

As persistent reports are coming to us of activity by a group said to be propagating a false doctrine and illegal practice of polygamous or plural marriage (the group apparently being composed of avowed or virtual apostates from the Church, of persons excommunicated from the Church, and of a few misguided but otherwise faithful members of the Church), we have deemed it wise to issue, under date of June 17, 1933, and by way of warning and exhortation, an Official Statement which calls attention to the activities of that group, and which points out that neither the group nor its activities are in any way connected with the Church, that not only are the activities unauthorized and therefore illegal and void, but that they are contrary to the rule of the Church and the will of the Lord as revealed through President Woodruff and adopted by the Church, and that marriages performed by members of this group are false and mock marriages.

It is almost unnecessary to add that the activities of this group are violative of the laws of the land and that certain of the group members seem subject to criminal prosecution.

We desire that this matter shall be fully and directly called to the attention of every Latter-day Saint, that none shall be in ignorance of the falsity of the doctrines or of the illegality of the practices of this group, nor in doubt as to the spiritual falling away of its members and those who follow them, nor unaware of the Church disciplinary measures which must be taken against unrepentant participants in this unrighteous and rebellious activity.

Any Church member belonging to this group or adopting or advocating its doctrines and practices is not to be considered in good fellowship in the Church, is not entitled to and should not be granted any of the rights and privileges appertaining to Church members—such as entry into the temples, the payment of tithes, participation in the activities of the priesthood quorums or of the auxiliary organizations of the Church, or in other Ward, Stake, or Church activities—and should, unless now truly repenting, be immediately and formally dealt with by excommunication, as directed in the Official Statement.

The great law-abiding, faithful Church membership cannot and must not be brought into disrepute, nor their honor and good faith challenged, by a small group of recalcitrant and evilly-led Church members in rebellion.

To this end we are sending you by current mail sufficient copies of the Official Statement and of this letter to enable you to supply each Bishop in your Stake with one copy each,

and to have one copy of each for yourselves. You will designate a Sunday in your Stake at which this letter and this Official Statement may be read in regular sacrament service, preferably the Fast Day Service, and you will instruct each Bishop in each of the Wards of your Stake to have both these documents carefully and clearly read at such designated service.

Each President of Stake and each Bishop will proceed immediately to correct any situation of the kind described and existing within his jurisdiction. There must be no condoning of or trifling with this rebellious condition which must be brought to an end at once.

Yourselves and each Bishop should preserve these documents and should give to each person desiring to read and study them, full opportunity so to do.

Sincerely your brethren in the Gospel,

Heber J. Grant
A. W. Ivins
J. Reuben Clark, Jr.
First Presidency.

OFFICIAL STATEMENT

From the FIRST PRESIDENCY of the Church of Jesus Christ of Latter-day Saints

The FIRST PRESIDENCY have recently received letters making inquiry concerning the position of the Church regarding the contracting of polygamous or plural marriages. It is evident from these letters, as well as from certain published material—some of it distributed during our last General Conference—that a secret and, according to reputation, an oath-bound organization of misguided individuals is seeking to lead the people to adopt adulterous relations under the guise of a pretended and false polygamous or plural marriage ceremony.

While the position of the Church since 1893 has been repeatedly set forth, namely, that polygamous or plural marriages are not and cannot now be performed, yet in order that there may be no excuse for any Church member to be misled by the false representations or the corrupt, adulterous practices of the members of this secret, and (by reputation) oath-bound organization (of which the history of the Nephites and Lamanites show so many counterparts), it is deemed wise again to set out the position of the Church on this matter, at the same time tracing the outlines of the historical facts lying behind the Church's position, of which many young Church members may not be fully aware.

The Church and Marriage

Marriage may be defined as the act, ceremony, or process by which a man and woman are legally recognized as husband and wife.

While it constitutes a contract in which the consent of the parties involved is necessary, the law, both canonical and civil, provides that certain specific requirements be complied with before it can be recognized as legal and binding upon the persons who enter into the marriage relation.

Marriage presupposes parenthood, and parenthood involves the responsibility of husband to wife, wife to husband, parents to children, and children to parents.

Marriage is fraught with greater possibilities for good or evil, happiness or despair, prosperity or penury, exaltation or condemnation, than any other relationship upon which a man or woman may embark.

When questioned by the Pharisees regarding the proper relationship of husband and wife, Jesus answered: "From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother and cleave to 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."

Duty of Parents to Their Children

The duty of parents to children who are born to them in wedlock is clearly defined. Parents are under obligation most solemn to instruct, train, and provide for their children. If they are indifferent or negligent and the children become evil or wicked, the parents are held responsible.

Children are to honor their parents, obey them in righteousness, and comply with their just demands.

From the beginning civil laws have existed which have made it obligatory upon those who enter into the bonds of matrimony, to observe these sacred obligations of husband to wife, wife to husband, parents to children, and children to parents. The violation of these sacred obligations are made punishable offenses and compliance with them is obligatory.

At an early period in the history of the Church, nine months after its organization, speaking upon the subject of marriage, the Lord said: "Thou shalt love thy wife with all thy heart, and shalt cleave unto her, and none else. And he that looketh upon a woman to lust after her shall deny the faith, and shall not have the spirit: and if he repents not he shall be cast out."

The following appears in a revelation which was given a month after the one just quoted:

"And again, verily I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God, unto man. Wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."

The quotations cited above are from Sections 42 and 49, Doctrine and Covenants, the former given February 9, 1831, and the latter a month later.

Referring to the family relationship involved in matrimony, the Lord says:

"And again, verily I say unto you, that every man who is obliged to provide for his own family, let him provide, and he shall in no wise lose his crown." (Doctrine and Covenants, Sec. 75:28.)

At this period in the history of the Church the doctrine of the eternity of the marriage covenant and plural marriage had not been revealed. It is obvious that the Church, at that time recognized the monogamic system of marriage which prevailed among Christian people of the world.

Twelve years after the foregoing revelations—that is, on July 12, 1843—the revelation on the eternity of the marriage covenant, including plurality of wives, was announced, one year before the martyrdom of the Prophet and of the Patriarch of the Church.

It was a new and unthought of doctrine that the marriage relation might be effective after death, and that to make it so, this relation must be sealed upon the contracting parties for time and eternity, by one having authority from God, to act and speak in his name.

This authority was conferred upon Peter by our Lord when he said to him: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19.)

The keys of this authority were sealed upon Joseph Smith: "I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time upon whom this power and the keys of this priesthood are conferred."

Any ceremony pretending to bind man and woman together beyond the period of mortal life, which is not solemnized by one who has been commissioned and authorized by the man who holds the keys of authority to bind upon earth with a covenant which will be binding in heaven, is of no efficacy or force when people are out of the world.

There is but one person on the earth at a time upon whom the keys of this sealing ordinance are conferred. That man is the Presiding High Priest, the President of the Church. He is the bearer of this authority, which he may exercise personally or he may commission others to exercise it under his jurisdiction, for such time, long or short, up to the end of his life, as he may desire.

It was after the revelation of July, 1843, which provided that under certain conditions, which are clearly defined, a man may receive more than one woman to be his wife, that plural marriage became a recognized doctrine of the Church. Under this system family ties were established and relationships entered into which were held sacred and binding, not alone by those who accepted and entered into the order of plural marriage, but by all who had become members of the Church.

While the practice of plural marriage was severely criticized by the ministers of various religious denominations and others, it was not until 1874 that the Congress of the United States took definite steps looking to the suppression of the practice. A member of the Church who had entered into the order of plural marriage was arrested, tried before a jury, found guilty, and sentenced to pay a fine of five hundred dollars, and be incarcerated for two years at hard labor.

An appeal was taken to the Supreme Court of the Territory, which confirmed the decree of the lower court. The case was then carried to the Supreme Court of the United States, which ruled that the law prohibiting the practice of plural marriage was constitutional and enforceable.

From August, 1877, the date of the death of President Brigham Young, until October, 1880, the Council of the Twelve, with John Taylor at their head, directed the affairs of the Church.

At the October Conference, 1880, the First Presidency was reorganized, John Taylor was sustained as President, with George Q. Cannon and Joseph F. Smith as his first and second counselors.

During the entire period of the presidency of John Taylor, 1880 to 1887, relentless prosecution of men who had entered into the relationship of plural marriage was intensified.

Under the provisions of the Edmunds-Tucker law the Church of Jesus Christ of Latter-day Saints was disincorporated, the Perpetual Emigration Fund company was dissolved, and all property belonging to the Church, with the exception of buildings used exclusively for religious worship, was escheated to the government.

Hundreds of men who had contracted plural marriages were heavily fined, and imprisoned. All persons who could not subscribe to a test oath which was provided especially for those who practiced or believed in the practice of plural marriage, were disfranchised.

It became obvious that no human power could prevent the disintegration of the Church, except upon a pledge by its members to obey the laws which had been enacted prohibiting the practice of polygamy.

It was under these circumstances that Wilford Woodruff was sustained as President of the Church, in April, 1889.

September 24, 1890, President Woodruff promulgated his Official

Declaration to the Church and to the people of the United States, commonly referred to as The Manifesto.

On the day that the Manifesto was issued President Woodruff wrote in his journal: "I have arrived at a point in the history of my life as the President of the Church of Jesus Christ of Latter-day Saints, where I am under the necessity of acting for the temporal salvation of the Church, and after praying to the Lord, and feeling inspired, I have issued the following proclamation, which is sustained by my counselors and the Twelve Apostles."

After reviewing the enactment of the law prohibiting the practice of plural marriage, and the effect of its enforcement, President Woodruff, in his declaration, says:

"Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise. . . . And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land."

The Manifesto was signed by President Woodruff as President of the Church.

After the vote approving the Manifesto had been recorded (October 6, 1890) President Woodruff, addressing the Conference congregation, said:

"I want to say to all Israel that the step which I have taken in issuing this Manifesto has not been done without earnest prayer before the Lord. I am not ignorant of the feelings that have been engendered through the course I have pursued, but I have done my duty."

The Official Declaration by President Woodruff and its approval by the members of the Church in General Conference assembled, was accepted by the government as evidence that the practice of plural marriage would be discontinued. Prosecution under the Edmunds-Tucker bill ceased and a spirit of neighborly good-will was established between members and nonmembers of the Church.

In December, 1891, one year after the announcement of the Official Declaration of President Woodruff, a petition signed by the Presidency of the Church and Council of the Twelve was prepared and forwarded to the President of the United States, asking that amnesty be granted to all violators of the Federal law which prohibited the practice of plural marriage.

This petition was also signed by Governor Arthur L. Thomas, Judge Charles S. Zane, and many other nonmembers of the Church. The petition was approved and the prayer of the signers granted by President Benjamin Harrison, on January 4, 1893. The prayer of the petitioners was granted with the definite understanding that the practice of plural marriage was to be discontinued.

September 6, 1893, the Enabling Act, granting to the people of Utah permission to meet in convention and frame a constitution under which Statehood might be granted, was presented by Joseph L. Rawlins, Representative in Congress, was passed by the Congress, and approved by the President.

The Enabling Act provided (Section 3—First): "That perfect toleration of religious sentiment shall be secured, and that no inhabitant of said State shall ever be molested in person or property on account of his or her mode of religious worship: Provided, that polygamous or plural marriages are forever prohibited."

The Convention met March 4, 1895, an acceptable Constitution was framed, and, by proclamation of President

Grover Cleveland, Utah was admitted to the Union as a sovereign State.

Article III, of the State Constitution provides as follows:

"The following ordinance shall be irrevocable without the consent of the United States, and the people of this State."

Religious Toleration—Polygamy Forbidden

"First: Perfect toleration of religious sentiment is guaranteed. No inhabitant of this State shall ever be molested in person or property on account of his or her mode of religious worship, but polygamous or plural marriages are forever prohibited."

March 28th, 1896, President Grover Cleveland, in response to a memorial which had been presented to and approved by Congress, restored to the Church the property which had been escheated to the Government in 1887. This petition was signed by Wilford Woodruff, George Q. Cannon and Joseph F. Smith, who then constituted the Presidency of the Church, and by the Council of the Twelve. It was also endorsed by Arthur L. Thomas, Governor, and Charles S. Zane, Chief Justice of the Territory.

From the foregoing it will be seen by any person of normal intelligence that it was the practice of polygamous or plural marriage which led up to the enactment of the Edmunds-Tucker law and later the enforcement of the law by representatives of the government.

It is also obvious that every available means in defense of the contention that polygamous or plural marriage was a religious rite, and therefore could not be attacked under the Constitution of the United States, had been exhausted; that thereafter the Church pledged itself, by its Presidency, by its members in General Conference assembled, and by its support of the State Constitution, to discontinue the practice of polygamous or plural marriage. Thus our people sacredly covenanted with the Government of the United States that they would obey the civil law.

That the Lord requires from his people no more than that they shall exhaust all human means to obey the law is shown in the following quotations, which are from revelations given to the Church, the first on September 22-23, 1832, and the latter January 19, 1841, nine years later.

Revelation, September 22-23, 1832

"A revelation of Jesus Christ unto his servant Joseph Smith, Jun., and six Elders, as they united their hearts and lifted their voices on high.

"Yea, the word of the Lord concerning his Church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophet, and for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem.

"Which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, Jun., and others with whom the Lord was well pleased.

"Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation.

"For verily this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it which cloud shall be even the glory of the Lord, which shall fill the house." (Doctrine and Covenants, Sec. 84:1-5.)

In this revelation the Lord definitely declares that a city and temple are to be built at Independence, Missouri, and that this was to be accomplished during the existing generation. Because of wicked persecutions the Church was

obligated to leave the State of Missouri, which had been designated as the gathering place of the Saints. Under orders signed by Lilburn W. Boggs, Governor of Missouri, twelve thousand members of the Church were compelled to abandon their homes and flee to the State of Illinois, where they established the city of Nauvoo.

As stated above, on January 19th, 1841, a revelation was given to the Church at Nauvoo, from which the following is copied:

"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 of their offerings.

"And the iniquity and transgression of my holy laws and commandments I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God.

"Thereafter, for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson County, Missouri, and were hindered by their enemies, saith the Lord your God.

* * *

"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." (Doctrine and Covenants, Sec. 124:49-53.)

At the October Conference of the Church (1890) following the publication of the Manifesto issued by President Woodruff, the document was read before the assembled congregation, after which Lorenzo Snow, at the time President of the Council of the Twelve, arose and made the following motion:

"I move that, recognizing Wilford Woodruff as the President of the Church of Jesus Christ of Latter-day Saints, and the only man on the earth at the present time who holds the keys of the sealing ordinances, we consider him fully authorized, by virtue of his position, to issue the Manifesto which has been read in our hearing, and which is dated September 24th, 1890, and that as a Church in General Conference assembled, we accept his declaration concerning plural marriages as authoritative and binding."

This motion was unanimously sustained.

Notwithstanding this covenant, a few misguided members of the Church, some of whom had been signers of the petition praying for amnesty, and beneficiaries of its provisions, secretly associated themselves together for the avowed purpose of perpetuating the practices of polygamous or plural marriage in defiance of the pledge made to the government, of the terms of the Enabling Act, and of the provisions of the State Constitution to which they had sworn allegiance.

Sworn to secrecy, these people promulgated their lawless propaganda, the result being that reports reached the Presidency indicating that certain professed members of the Church were teaching and in some instances entering into polygamous or plural marriage..

At the General Conference of the Church, April, 1904, President Joseph F. Smith, who had succeeded President Lorenzo Snow as President of the Church, made the following statement to the assembled congregation:

"Inasmuch as there are numerous reports in circulation that plural marriages have been entered into contrary

to the official declaration of President Wilford Woodruff of September 24th, 1890, commonly called the Manifesto, which was issued by President Woodruff and adopted by the Church at its General Conference, October 6, 1890, which forbade any marriage violative of the law of the land, I, Joseph F. Smith, President of the Church of Jesus Christ of Latter-day Saints, do hereby affirm and declare that no such marriages have been solemnized with the sanction, consent, or knowledge of the Church of Jesus Christ of Latter-day Saints.

"And I hereby announce that all such marriages are prohibited, and if any officer or member of the Church shall assume to solemnize or enter into any such marriage he will be deemed in transgression against the Church, and will be liable to be dealt with according to the rules and regulations thereof, and excommunicated therefrom."

The following resolution was presented to the congregation, and unanimously adopted:

"Resolved, that we, the members of the Church of Jesus Christ of Latter-day Saints, in General Conference assembled, hereby approve and endorse the statement and declaration of President Joseph F. Smith, just made to this conference, concerning plural marriages, and will support the courts of the Church in the enforcement thereof."

October 5th, 1910, Joseph F. Smith, Anthon H. Lund, and John Henry Smith, the First Presidency of the Church at the time, addressed a letter to the President of each of the Stakes of the Church, which contained the full text of the statement made by President Joseph F. Smith, at the General Conference, April, 1904.

In this letter the Presidents of Stakes were definitely instructed to notify the members of the Church in the Stakes over which they presided, to report any case in which a person had entered into a pretended marriage violative of the civil law, or taught others to do so, and to take action against such persons and excommunicate them from the Church.

Notwithstanding all that had been said and done upon this question it became necessary again to call attention of the Presidents of Stakes to it in 1914, as follows:

"January 31, 1914

"To Presidents of Stakes
and Counselors,

"Dear Brethren:

"Having reason to believe that some members of the Church are secretly engaged advising and encouraging others to enter into unauthorized and unlawful marriages, we have deemed it advisable to call your attention to the communication we addressed to you on this subject on the 5th of October, 1910, a copy of which is herewith appended.

"And believing, as we do, that these people are at the bottom of all the violations referred to in our communication, we direct your special attention to them, with a request that any information received by you from time to time relating to cases of this character, be followed up and investigated with a view to having this class of offenders placed on trial for their fellowship in the Church, as we regard them equally culpable with actual offenders. Please make the same request of your bishops.

Your brethren,

Joseph F. Smith,
Anthon H. Lund,
Charles W. Penrose,
First Presidency."

From the attitude of the Church, the statements of its authorized Priesthood, and the revealed will of the Lord, as shown in the revelations quoted, it is made plain that the discontinuance of polygamous or plural marriage was obligatory and justifiable.

In the revelation given September 22-23, 1832, Jackson County, Missouri, was designated as the gathering place of the members of the Church, the spot where a city was to be established, and a temple built. This work was to be accomplished by the people of the present generation.

Because of an order issued by its Governor, in which the removal of the people from the State or their extermination was ordered, the Church was obliged to leave the State of Missouri.

In the revelation given January 19th, 1841, nine years later, the Lord absolved the Church from responsibility, and told them that He required that work no more at their hands, and makes this an example in all things where the people are commanded to do a work, and are prevented by their enemies.

This principle applies to plural marriages as it does to all other of His commandments.

The members of the Church are reminded that the practice of polygamous or plural marriage is not the only law whose suspension has been authorized by the Lord and adopted by the people. The law of animal sacrifice, in force in ancient Israel, has been suspended, but the Prophet Joseph asserted it would be again restored, and such is the effect of the statement made by John the Baptist when restoring the Aaronic Priesthood. The law of the United Order has likewise been suspended, to be reestablished in the due time of the Lord. Other laws might be mentioned.

The members of the secret and (by reputation) oath-bound organization referred to in the fist paragraph of this statement, make many false allegations, two of which—as being those without which all the others they make must necessary fall—may be noted here by way of cautioning the membership of the Church against the teachings and practices of this organization.

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.

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 a revelation was given, we are justified in affirming that no such revelation exists.

Furthermore, so far as the authorities of the Church are concerned and so far as the members of the Church are concerned, since this pretended revelation, if ever given, was never presented to and adopted by the Church or by any council of the Church, and since to the contrary, an inspired rule of action, the Manifesto, was (subsequently to the prentended revelation) presented to and adopted by the Church, which inspired rule in its terms, purport, and effect was directly opposite to the interpretation given to the pretended revelation, the said pretended revelation could have no validity and no binding effect and force upon Church members, and action made under it would be unauthorized, illegal, and void.

The second allegation made by the organization and its members (as reported) is to the effect that President John Taylor ordained and set apart several men to perform marriage ceremonies (inferentially polygamous or plural marriage ceremonies), and gave to those so allegedly authorized the further power to set others apart to do the same thing.

There is nothing in the records of the Church to show that any such ordination or setting apart was ever performed. There is no recollection or report among the officers of the Church to whom such an incident would of necessity be known, that any such action was ever taken.

Furthermore, any such action would have been illegal and void because the Lord has laid down without qualification the principle that "there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred." The Lord has never changed this rule.

Moreover, four years after the date when it is alleged this pretended revelation was given to President John Taylor, and four years after the date of the alleged ordaining and setting apart of these men by President Taylor, to perform marriage ceremonies (presumably polygamous or plural), the Church in General Conference formally approved the solemn Declaration offered to the Conference by Lorenzo Snow, then President of the Council of the Twelve, that President Wilford Woodruff was "the only man on the earth at the present time (1890) who holds the keys of the sealing ordinances." This statement would have been an unmitigated falsehood if the allegation of the organization were true. President Lorenzo Snow did not falsify.

Finally, without direct revelation from the Lord changing the principle that there is never but one man on the earth at one time who holds the keys of the sealing power—and we solemnly affirm that there is not now and there has not been given any revelation making any change in that principle—any such act of ordination by President Taylor as that seemingly alleged by the members of this organization would be completely null and void. No one better knew this principle regarding authority for this sealing power than President John Taylor and he would not have attempted to violate it. It is a sacrilege to his memory — the memory of a great and true Latter-day Saint, a prophet of the Lord — that these falseheads should be broadcast by those who professed to be his friends while he lived.

The Master said that in the last days, many should come in his name saying, "I am Christ," and that these would deceive many; that many false prophets would come who would deceive many; that false Christs and false prophets would arise, would show forth great signs and wonders, and would, if possible, deceive the very elect. The Lord warned us that in these days "if any man shall say unto you, Lo here is Christ, or there; believe it not."

We do not wish to pass judgment upon or evaluate the motives of our fellow men—that is for the Lord to do —but we unqualifiedly say, as it is our right and duty to say, that the doctrines these persons preach and the practices they follow, are born of the Evil One and are contrary to the revealed will and word of the Lord. We call upon them to repent and to forsake their false doctrines and evil practices. Unless they do so the Lord will not hold them guiltless.

It is a significant fact that these claims are put forward in their detail after all persons who were in presiding authority at the time of these alleged occurrences and who might check the stories told, are dead.

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.

At President John Taylor's death, the keys of the sealing ordinances, with their powers and limitations, passed by regular devolution, in the way and manner prescribed by the Lord and in accordance with the custom of the Church, to President

Wilford Woodruff. At the latter's death they similarly passed to President Lorenzo Snow; and upon his death, they similarly passed to President Joseph F. Smith; and at his death the same keys passed in the same way to President Heber J. Grant. There has been no change in the law of succession of the Priesthood and of the keys appertaining thereto, nor in the regular order of its descent.

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. He has never authorized any one to perform polygamous or plural marriages; he is not performing such marriages himself; he has not on his part violated nor is he violating the pledge he made to the Church, to the world, and to our government at the time of the Manifesto.

Any one making statements contrary to the foregoing is innocently or maliciously telling that which is not true. Any one representing himself as authorized to perform such marriages is making a false representation. Any such ceremony performed by any person so making such representations is a false and mock ceremony. Those living as husband and wife under and pursuant to the ceremonies proscribed by President Smith or the ceremonies performed by any person whatsoever since that proscription, are living in adultery and are subject to the attaching penalties.

We reaffirm as true today and as being true ever since it was made in 1904, the statement of President Smith which was endorsed by a General Conference of the Church "that no such marriages have been solemnized with the sanction, consent, or knowledge of the Church of Jesus Christ of Latter-day Saints."

Finally, we are in honour bound to the government and people of the United States, upon a consideration we have fully received—Statehood—to discontinue the practice of polygamous or plural marriage, and Latter-day Saints will not violate their plighted faith.

The Church reaffirms its adherence to the declarations of Wilford Woodruff, Lorenzo Snow and Joseph F. Smith.

It adheres to the pledges made to the government of the United States, and to the Constitutional law of the State of Utah.

We confirm and renew the instructions given to Church officers by President Joseph F. Smith in 1904, in 1910, and in 1914, and direct the officers who administer the affairs of the Church diligently to investigate reported violations of the adopted rule, and if persons are found who have violated President Smith's ruling (adopted by the Church) or who are entering into or teaching, encouraging, or conspiring with others to enter into so-called polygamous or plural marriages, we instruct such officers to take action against such persons, and, finding them guilty, to excommunicate them from the Church in accord with the directions given by President Smith. We shall hold Church officers responsible for the proper performance of this duty.

Heber J. Grant
A. W. Ivins
J. Reuben Clark, Jr.
First Presidency.

Salt Lake City, Utah,
June 17, 1933.

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

Religious Freedom

IF I could have entertained the slightest apprehension that the constitution framed by the convention where I had the honor to preside, **MIGHT POSSIBLY ENDANGER THE RELIGIOUS RIGHTS OF ANY ECCLESIASTICAL SOCIETY,** certainly I would have never placed by signature to it; **AND IF I COULD CONCEIVE THAT THE GENERAL GOVERNMENT MIGHT EVER BE SO ADMINISTERED AS TO RENDER THE LIBERTY OF CONSCIENCE UNSECURE, I BEG THAT YOU WILL BE PERSUADED, THAT NO ONE WOULD BE MORE ZEALOUS THAN MYSELF TO ESTABLISH EFFECTIVE BARRIERS AGAINST THE HORRORS OF SPIRITUAL TYRANNY, AND EVERY SPECIES OF RELIGIOUS PERSECUTION.** For you doubtless remember I have often expressed my sentiments, that any man conducting himself as a good citizen, and being responsible to God alone for religious opinions, ought to be protected in worshiping the Deity according to the dictates of his own conscience.

—George Washington.

MORE EVIDENCES TO BE RECONCILED

Elder Widtsoe in his recent article, "Did John Taylor Advocate Lawbreaking?", published in the February 1951, Improvement Era, provokes some very serious reflection, as well as gives rise to some pertinent questions and evidences which, in all fairness, should be considered. We have no desire to keep haggling over this sixty year old question regarding the manifesto; but, as Elder Widtsoe stated, **"claims have been made which involve the character of John Taylor, third president of the Church." In all fairness to the Era's readers as well as the saints generally, we feel that a few of the veiled statements made should be elaborated upon, that the true position President Taylor took be placed before the people.**

In the third paragraph of the article we read: **"They did not relinquish their faith in the principle but surrendered the right to practice it. They understood the distinction between the principle and the practice of it."** We need not quote all the Saviour's doctrine on this point. The following would suffice:

"Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven." * * * Matt. 7:21. Also, **"If ye love me, keep my commandments."** John 14:15.

The former day Apostles followed after the death of Christ with the following teachings: **"Be ye doers of the word, and not hearers only, deceiving your own selves." James 1:22. "What doth it profit, my brethren, though a man saith he hath faith, and have not works? can faith save him? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. But wilt thou know, O vain man, that faith without works is dead?" James 2:14-20. "THEREFORE TO HIM THAT KNOWETH TO DO GOOD, AND DOETH IT NOT, TO HIM IT IS SIN." James 4:17. "He that saith, I know him, and keepeth not his cammandments, is a liar, and the truth is not in him." 1 John 2:4.**

Our latter-day prophets have spoken thus: **"When God offers a blessing, or knowledge to a man, and he refuses to receive it, he will be damned."** Joseph Smith.

"Who will not be saved?" said Brigham Young, **"Those who have received the truth, or had the privilege of receiving it, and then reject it."** J. D. 8:35.

From these few quotations it would seem that the distinction between faith in an eternal principle and the practice of it, is damnation. During the writer's mission for the Church, we were instructed to inform the people, in the name of the Lord, that after they had come to a knowledge of the principles of the gospel and did not obey them, they would be damned. There could be no quarter given, even though the practice of the principles meant dire persecution, and sometimes prosecution. Recently listening to some Elders on the street corner, the writer heard them expound the same doctrine.

"But," exclaim the appeasers, "have you forgotten that the Lord gave Joseph Smith a revelation (Sec. 124, D. & C.), holding the saints guiltless, if the law of the land forbids the practice?" Surely we are not still using that age old excuse in this enlightened time! It is interesting to note that our day is not the only time barraged with the same excuse. During John Taylor's presidency that particular philosophy was handled in the following manner: **"Among younger members of the Church we sometimes, but thank heaven rarely ever hear, remarks like the following: 'I don't believe in that doctrine.' 'What!' exclaims another, 'are you not a Latter-day Saint?' 'Oh, yes,' is the reply. 'Well is that not a principle of your religion?' 'Yes.' 'Do you not believe in your religion?' 'I don't believe that part of it.' Then again, we occasionally hear older members, in view of impending persecutions to the Church, conversing as to the advisability of its relinquishing certain tenets of the faith, in order to appease the gathering wrath of the wicked; and because the Lord, in a revelation to the Prophet Joseph, once told the saints, in respect to the building of a Temple, that if their enemies came upon them and prevented their accomplishing any work which He had commanded, He would thenceforth exonerate His people and hold their persecutors responsible, they infer that He will also justify the abandonment of the vital principles of eternal life, when yielded up through lack of faith or arrant cowardice. THINK OF IT, LATTER-DAY SAINTS! TO WHAT DISASTROUS CONSEQUENCES WOULD SUCH CONCLUSIONS LEAD! COULD THE LORD OPERATE WITH SUCH A PEOPLE? DID HE EVER ACCOMPLISH ANYTHING BY MEANS OF SUCH PERNICIOUS PHILOSOPHY? Are we to suppose that He ever uttered a commandment in vain, or revealed any law which was not intended to be obeyed? Are we to imagine, like the infidel world, that**

the voice of the people is invariably the voice of God, that the privilege of doing wrong signifies the right to do wrong, and that neglect of or disobedience to His requirements will be justified upon the ground that we yielded homage to our selfish inclinations, or were intimidated by the threats and attempted coercions of our enemies? HEAVEN FORBID SUCH HERESIES IN THE CHURCH OF JESUS CHRIST! Let not the glorious light of heaven look upon that day when such dangerous sentiments shall prevail in the midst of Israel!" Mill. Star, Vol. 44: page 313.

Later in 1885, while President Taylor was in hiding, the Church again warned the people: **"Influences are at work whose object is to create an impression in favor of the renunciation or temporary suspension of the law of CELESTIAL MARRIAGE. Arguments are being used to that end, in a semi-private way, with a view to gaining converts to that idea.**

"Perhaps such pleadings may influence a few people who are not in the habit of probing subjects to the bottom and are not particularly gifted with the power to analyze the motives by which men are actuated. Good Latter-day Saints, however, who have within themselves that needful reason for the hope that inspires them are not affected by the shallow pretexts of SEMI-APOSTATES.

"But they should not be so inconsistent as to put forth the flimsy claim that their course is sustained by the revelations of the Almighty. They had better acknowledge that their faith in revelation has dwindled to a fine point, if it ever existed in their breasts at all, until it is scarcely discernible. They should at once proclaim themselves as unbelievers in the claim that the revelations on celestial marriage are of divine origin, or else admit that they do not possess the courage of their convictions.

"But we are not yet through with treating upon the quotations sometimes referred to by the WEAK-BACKED WHO NEED A RAMROD FASTENED PARALLEL WITH THEIR SPINAL COLUMN, and occasionally manifest a desire to see the stiffening taken out of others. A favorite passage used by such, will be found on page 435 of the Doctrine & Covenants.

"It is a little singular that some people will persistently refuse to see the difference between a certain special work and a principle or law. The consistency of the Lord relieving the people from any such obligation as a building of a house when prevented by enemies from accomplishing it is self-evident. When it comes to the abrogation of a law, a principle, a truth, the matter is entirely different. The revelation does not apply even remotely to the present situation." Deseret News, June 5, 1885.

In the light of the foregoing evidence, **Elder Widtsoe, what is the distinction between faith in a principle and the practice of it?**

Another statement of the treatise we object to is: **"Nevertheless, as would naturally happen under a hotly debated subject, some over-zealous people paid no attention to the action of the conference. They continued quietly, to take plural wives, and urged others to do so. These were mostly devoted but misled members of the Church." WE CAN HARDLY BELIEVE THAT ELDER WIDTSOE, OF ALL MEN, WOULD MAKE SUCH A RASH STATEMENT!** It is a conceded fact that President Woodruff signed the manifesto for the Church, and that the Church ratified the same. It is also a conceded fact that as he signed the manifesto with one hand he set men apart with the other hand to perform plural marriages in Canada, Old Mexico, and wherever else it became necessary, John Henry Smith and Anthony W. Ivins being two such men. It is also a well documented fact (though agreed, that some of their Salt Lake public sermons stated other-

wise), that Wilford Woodruff, Lorenzo Snow, Joseph F. Smith and Heber J. Grant, the latter up to 1918, not only condoned plural marriage, but took the necessary steps to see that it was carried on. We object to Elder Widtsoe calling such men as the above, together with the 220 leading brethren in Israel, including six Apostles whose names were published in 1910 by the Salt Lake Tribune, as having gone into the practice of Plural Marriage after the manifesto (the reason other prominent names were not mentioned is that they had taken refuge in Canada, or Old Mexico), "DEVOTED BUT MISLED MEMBERS OF THE CHURCH." To bring up all this past evidence that is on hand would not prove our point, and would tend to make enemies, but it will suffice to refer to a case or two that will not reflect in FORBIDDEN PLACES.

The writer's father was called in 1898 by President Lorenzo Snow, and commanded to take a plural wife, and was placed under covenant to invite others to do the same. Later, during the life of Joseph F. Smith, he was again commanded to take another wife, and to continue to teach the principle. It was during this period that the Salt Lake Tribune crusaded against him, and printed the following: **"The Church Authorities and the Deseret News will say that this is no proof of polygamy. If it is not polygamy, what is it? The Church Authorities know that ——— is living with two women in defiance of the law. He is retained as a high ecclesiast in the Church. He is honored by employment with one of the greatest institutions in the city. He sits with the mighty in Mormonism. He is a teacher of children and as a teacher and a reputed "man of God" children are expected to emulate and honor him.**

"This is the first expose that has been made of ——— new polygamy. He will not be punished for his violation of the law because he has the sanction of the teaching of the Church through the 132nd chapter of the Doctrine & Covenants, and through the LIFE OF PRESIDENT JOSEPH F. SMITH, who admits that he is living with five wives and who pleaded guilty to the charge of being the father of the last of thirteen illegitimate children, recently being fined therefore the measly sum of two hundred dollars!

"WE HAVE REPEATEDLY SHOWN THAT POLYGAMY IS AGAIN PRACTICED IN THE MORMON CHURCH, AND THERE IS STILL MORE ABUNDANT EVIDENCE THAT THE 'PRINCIPLE' IS TAUGHT AND THE PRACTICE IS ENCOURAGED BY THE CHURCH CHIEFS." Salt Lake Tribune, August 8, 1909.

An important testimony regarding President Ivin's labors after the manifesto, comes from Old Mexico.

Not only did President Anthony W. Ivins fulfill his part in that obligation of grand importance, but among others there were: Apostles George Teasdale, Matthias F. Cowley, John W. Taylor and Elder Joseph Tanner—this last was the Superintendent of the Church Schools.

This event came to pass in those days when I had the privilege to cooperate with my humble grain of sand in the Seminary of the Dublan Colony.

At that time Sister May Done (now Sister Pierce) used to form part of the Professorship. This Sister will remember the message that was delivered to us by the new Superintendent, H. H. Cummings, representative of Pres. Joseph F. Smith. It was to this effect: "If there are those among the teachers of the school that are not in accord with the Principle of Plural Marriage, they are to be released and separated from the work."

In spite of the excommunications, Pres. A. W. Ivins was reserved as the "CLOAK AND SWORD" and, what is more, when he terminated his mission in that capacity, he was named as Counselor to the First Presidency.

Not only did he uncover the part played by the Manifesto, but he also gave one of his own daughters to the eminent Prof. Guy C. Wilson, in the principle of Plural Marriage.

—M. Bautista.

Again for the sake of the record we reprint the famous Tribune list of 1910. These, together with Joseph F. Smith, and hundreds of others who were not caught, were the leading men of Israel, who Elder Widtsoe refers to as "DEVOTED BUT MISLED MEMBERS OF THE CHURCH."

THE LIST REVISED

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

Aldridge, Isaac
Allred, Calvard
Beck, Francis
Badger, Rodney C.
Barlow, Israel, Jr.
Becraft, John
Beesley, Fred
Bench, Ephraim
Bennion, Heber
Bennion, Israel
Bentley, Joseph C.
Black, David
Black, Morley
Bloomfield, John
Bowman, Henry C.
Brandley, Theodore
Brimhall, Geo. H.
Brown, Arthur
Brown, Ezriah
Brown, Orson P.
Brown, Richard D.
Buckholt, William
Butler, Elder
Call, Anson B.
Call, Willard
CANNON, A. H.
Cannon, Angus J.
Cannon, George M.
Cannon, Hugh J.
Cannon, John M.
Cannon, Lewis M.
Carroll, James
Carroll, Thomas
Carroll, Willard
Chamberlain, Thos.
Cheney, Frank
Clark, Arthur
Clayson, Nathan
Cluff, Benjamin
Cluff, Hyrum
Cordon, Joseph
Cordon, Louis P.
COWLEY, MATHIAS F.
Cox, Amos
Cutler, A. B.
Dean, Joseph H.
Dennis, Israel F.
Done, Abraham
Done, Elder
Driggs, Appollos
Drouby, Peter
Durfey, M.
Eager, John
Eager, Joseph
Eccles, David
Eccles, Elder
Ellison, E. P.
Emmett, James
Evans, John
Eyring, Ed
Farr, Alonzo
Farr, Lorenzo
Farr, Winslow
Goslin, Peter
Grace, Isaac H.
Grant, Joseph H.
Hague, Elder
Hendley, James
Hurst, Walter
Hardy, John
Hardy, Abel
Harmer, Lorin
Hart, Arthur W.
Haws, George M.
Haymore, F. D.
Hickman, Francis
Hickman, Josiah E.
Higgs, Alpha J.
Hilton, Thomas
Humphrey, John A.
Hurst, James A.
Hyde, Ezra T.
James, Joseph
Jameson, Alex.
Jarman, Charles
Jarvis, Samuel
Jasperson, Jasper
Jensen, James
Johansen, Jens
Johnson, Benjamin
Johnson, David
Johnson, Heber
Johnson, J. Francis
Johnson, Obiah
Johnson, Wm. D.
Johnson, Zebedee
Jolly, Haskell S.
Jones, Daniel B.
Jorgensen, J. S.
Kelsch, Louis B.
LeBaron, Don
Lake, Alonzo
Lee, John
Lemmon, Peter
Lewis, Walter (Mex.)
Lilywhite, Chas. W.
Longhurst, Warren
Lyman, Walter C.
Merrill, Albert
Merrill, Chas. G.
Merrill, O. D.
Miller, Reuben G.
Mortensen, Andrew
Mortensen, Francis
McCall, Robert
McClellan, Chas. E.
McClellan, George
McGregor, D. A.
Memmott, J. W.
Michelson, Maurice
Morrell, Joseph
Morris, Robert
Muir, Daniel
Musser, Joseph W.
Nagle, Bishop
Nagely, George
Nagely, James
Nagely, John
Newton, Samuel
Nielsen, Carl
Ockey, William
Parkinson, Geo. C.
Parkinson, Wm. C.
Payne, Edward
Peterson, Franz
Pierce, Brigham
Pratt, Helaman
Pratt, Rey L.
Raymer, W. H.
Rich, Ben E.
Richardson, Edmund
Richens, Orson
Richens, Parley
Robinson, John (1)
Robinson, John (2)
Robison, Joseph E.
Romney, George S.
Romney, Miles A.
Romney, Miles P.
Romney, Thomas
Sanders, Peter
Sears, Wm. G.
Sessions Byron
Sherwood, Robert
Silver, John
Silver, Joseph
Skousen, Daniel
Skousen, James
Skousen, Peter
Smaley, John
Smith, Isaac
Smith, James
Smith, Jesse M.
Smith, Jesse M., Jr.
Snarr, Daniel
Spencer, Elder
Spilsbury, Alma P.
Spilsbury, David
Steele, M. M., Jr.
Steed Walter
Stevens, Alma
Stevens, John
Stehl, John
Stevens, Joshua
Stowell, Brigham
Stringham, Bryant
Summerhays, J. W.
Tanner, Joseph M.
Tanner, Henry S.
Taylor, Alonzo
Taylor, E. L.
Taylor, Frank Y.
Taylor, Guy

TAYLOR, JOHN W.	Whipple, Charles
TEASDALE, GEORGE	Willey, D. O.
Tenny, Levi	Wilson, David
Thomas, Elder (1)	Wilson, Guy C.
Thomas, Elder (2)	Wilson, Lycurgus F.
Thurber Albert	Woolfenden, Chas.
Thurber, Allen D.	Woods, Jonathan
Thurber, Joseph	Wood, Edward J.
Todd, Donald M.	WOODRUFF, A. O.
Turley, Ernest	Wrathall, James
Turley, Ed	Wright, Joseph
Turley, Joseph	YOUNG, BRIGHAM, JR.
Wall, Frank W.	Young, Don Carlos
Walser, J. J.	Young, Newell K.
Walser, J. J., Jr.	Young, Royal B.
Watson, Hugh	Young, William
Whetten, John T.	Zundell, Abraham
Whitaker, John M.	

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

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

From this evidence another pertinent question arises. WILL ELDER WIDTSOE TELL US WHY THE MANIFESTO DID NOT STOP PLURAL MARRIAGE AMONG LEADING MEN OF THE CHURCH, INCLUDING THE LEADERS? OR ARE WE TO BELIEVE THE OFT-REPEATED ACCUSATION THAT THE CHURCH WAS LED BY LAWBREAKERS UNTIL 1945?

In his treatise, Elder Widtsoe again brings in question the divinity of the revelation of 1886. He states: **"But they forget that the revelation most frequently circulated urges complete and constant loyalty to the principle but also says that its practice " 'must be obeyed by those calling themselves by my name, unless they are revoked by me or by my authority.' " The authenticity of this revelation is seriously in doubt."**

The truth of the matter is that the revelation states further: **"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 can not be abrogated, nor done away with, but they stand forever. * * * I HAVE NOT REVOKED THIS LAW, NOR WILL I, FOR IT IS EVERLASTING."** We think the wording is self-explanatory.

Truth has often set forth the facts regarding the 1886 revelation. As to additional proof that President Taylor received revelations not contained in the Doctrine & Covenants, we print Apostle Snow's testimony before the Master in Chancery:

"Question: Speaking of the publication of revelations, are all of those that have been given to the President of the Church put in the book of revelations, the book of Doctrine & Covenants? Have there not been revelations received by the late President John Taylor and others which have never been incorporated in the Book of revelations published by the Church?"

"Answer: Some have not." Deseret Weekly, Vol. 43: Page 581.

Although there is sufficient proof regarding this important revelation, Elder Widtsoe and the Church try to discredit it with the following explanation. Again quoting from the writing: **"They also forget that no revelation even from the living prophet becomes a Church doctrine unless it is present-**

ed to the proper quorums of the priesthood and to the people."

This is very true, but do the saints know it? Do the saints know that the Church is capable of rejecting the prophet? Do they know that the Church is now governed by the majority vote of the apostleship? Do they know that President Joseph F. Smith, and each succeeding President agreed when they became president, to govern the Church according to the vote of the majority of the twelve? Have the saints been informed publicly that the Church reserves the right to veto any divine revelation received by the prophet?

THIS BEING THE CASE, IS THERE ANY HOPE THAT THE PROPHET'S VOICE CAN BE HEARD ABOVE THE DIN OF DISAPPROVAL? HOW ARE THE SAINTS TO KNOW WHETHER THEY ARE BEING LED BY REVELATION OR POLITICAL CHICANERY? Have the saints been told what happens when the Church rejects a revelation from God? Surely all intelligent beings must know that in such an event the Church turns onto a detour, WHILE THE PROPHET SAFEGUARDS THE DISPENSATION ACCORDING TO THE REVELATIONS RECEIVED.

President Young made that clear when he referred to the calling of the prophet Joseph. Said he: **"A man may be a Prophet, Seer and Revelator, and it may have nothing to do with his being President of the Church. Suffice it to say, that Joseph was the President of the Church, as long as he lived: the people chose to have it so. He always filled that responsible station, by the voice of the people. Can you find any revelation appointing him the President of the Church? The keys of the Priesthood were committed to Joseph, to build up the Kingdom of God on the earth, and were not to be taken from him in time or in eternity; but when he was called to preside over the Church, it was by the voice of the people; though he held the keys of the Priesthood independent of their voice."** J. D. 1:133.

Here is outlined the authority of a true Prophet of God. The keys of the Priesthood are committed to him for the purpose of building up the Kingdom of God on the earth. He can only govern the Church so long as the governed consent. What happens if they do not consent? He simply goes his way and builds up the Kingdom without the Church. It was under the direction of Joseph Smith that President Taylor did this very thing. The Church rejected plural marriage. Did that stop it? No. Those who held the keys of the Priesthood made it possible for it to be carried on without the consent of the Church. When the people in the Church again get enough backbone to embrace the law of their fathers, they will have to appeal for such a blessing at the hands of those who hold the keys of such work independent of the Church.

Elder Widtsoe infers that even though the act might have happened, it could not be genuine unless he (President Taylor) had at least conferred with his two counselors. Although this is an error, nevertheless, it so happens that his first counselor, President George Q. Cannon was with him at the time, and received the special endowment. His second counselor, President Joseph F. Smith, then in Hawaii, was called home, and given the same authority shortly before President Taylor died, which, according to Elder Widtsoe, COULD MAKE IT BINDING.

No doubt it was because of this authority that President George Q. Cannon made it possible for so many of the saints to enter the principle after the manifesto! We are informed that he said the following to a sister in 1897 in the Church office building, where she was sent by brother Cluff to obtain the plural blessing. "WELL NOW, I AM SET APART FOR THIS

SPECIAL WORK. **In your case your desires shall be granted. He said there were three places where this can be done, viz., the high seas, Mexico, and Canada."**

We agree with Elder Widtsoe that the Church is bound by the manifesto to reject the Lord regarding this principle. TO OUR MINDS A WISE COURSE WOULD BE TO TELL THE PEOPLE THE TRUTH, AND THEN LET THEM SEEK THE BLESSINGS OUTLAWED BY THE CHURCH, AT THE HANDS OF THOSE WHO ARE NOT UNDER THE BONDAGE OF THAT COVENANT (MANIFESTO), AND WHO CAN FREELY RECEIVE THE MIND AND WILL OF GOD!

Elder Widtsoe ends his article with excerpts from a stirring sermon of President Taylor's, where, it is plain to be seen, that he was telling the people HOW TO FOOL THE CRUEL MINIONS OF THE LAW. WE SOLEMNLY PROTEST AGAINST ANY ACCUSATION THAT PRESIDENT TAYLOR LEFT HIS WIVES, OR DENIED THEM IN ANY WAY. In addition to this fine sermon, we complete these evidences with further excerpts from his sermons given during the dark days of trouble, at a time when the Supreme Court had made constitutional the acts against God's law.

"I would like to obey every law of man, but I consider that the framers and enforcers of this unconstitutional law have violated their oaths. WE CAN NOT 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!" Salt Lake Tribune.

"God has given us a revelation in regard to Celestial Marriage. I did not make it. He has told us certain things pertaining to this matter, and they would like us to tone that principle down and change it and make it applicable to the views of the day. This we can not do; nor can we interfere with any of the commands of God to meet the persuasions or behests of men. I can not do it, and will not do it. I find some men try to twist around the principle in any way and every way they can. They want to sneak out of it in some way. * * * We will stand by the principles of eternal truth; living we will proclaim them, and dying we will be true to them, and after death we will live again in their enjoyment in the eternal worlds. That is my feeling; so I don't feel very trembly in the knees and I do not think you do generally." J. D. 25:309.

"The people of the rest of the country are our enemies. We should pray for them but we must not yield to them. When they enact tyrannical laws forbidding us the free exercise of our religion, we can not submit. God is greater than the United States. And when the government conflicts with heaven, we will be ranged under the banner of Heaven and against the government. The United States says we can not marry more than one wife. God says different. We had no hand in the business; Joseph Smith had no hand in it; Brigham Young had no hand in it; I had no hand in it; it was all the work of God, and His laws must be obeyed. If the United States says different, the saints can not obey it. We do not want to rebel against the United States. Rebellion is not on the program, but we will worship God according to the dictates of our own conscience. We want to be friendly with the United States, if the Government will let us; but not one jot nor tittle of our rights will we give up to purchase it. I would like the good God of heaven to prevent them from making laws that we can not keep; but when adulterers and libertines pass a law forbidding polygamy the saints can not obey it. Polygamy is a divine institution. It has been handed down direct from God. The United States can not abolish it. No nation on earth can prevent it, nor all the nations of the earth combined. I DEFY THE UNITED STATES. I WILL OBEY GOD. These are my sentiments, and

all of you who sympathize with me in this position, raise your hands." (All hands went up.) January 6, 1880. Salt Lake Tribune.

"When Jesus was plotted against by Herod and the infants were put to death, who could complain? IT WAS LAW: we must submit to LAW. The Lord Jehovah, or Jesus, the Savior of the world, has no right to interfere with LAW. Jesus was crucified ACCORDING TO LAW. Who can complain? Daniel was thrown into a den of lions strictly ACCORDING TO LAW. The king would have saved him, if he could; but he could not resist LAW. The massacre of St. Bartholomew was in accordance with LAW. The guillotine of Robespierre, of France, which cut heads off by the thousands, did it according to LAW. What right had the victims to complain? But these things were done in barbarous ages. * * * 'Ours,' says Mr. Colfax, 'is a land of civil and religious liberty, and the faith of every man is a matter between himself and God alone,' PROVIDING GOD DON'T SHOCK OUR MORAL IDEAS BY INTRODUCING SOMETHING WE DON'T BELIEVE IN. If he does, let Him look out. We won't persecute, very far be that from us; but we will make our platforms, pass Congressional laws and make you submit to them. We may, it is true, have to send out an army, and shed the blood of many; but what of that? It is so much more pleasant to be proscribed and killed according to the LAWS of the Great Republic, in the 'Asylum for the oppressed,' than to perish ignobly by the decrees of kings, through their miserable minions, in the barbaric ages."— Life of John Taylor, pp. 305-6.

"In our Territory we have had judges who have sat for months trying to implicate the innocent; failing in that, THEY UNBLUSHINGLY TURNED VAGABONDS, THIEVES AND MURDERERS LOOSE ON THE COMMUNITY. It was the false swearing of two of our federal judges that was the ostensible cause of the army coming against us, though not the real one. Governor Cumming subsequently informed the Department at Washington officially of the falsity of those charges; but the Department was as well informed of it before the army started as they were after. The army came here for political effect; they were taken away for the same reason. THAT HOARY-HEADED SINNER, JAMES BUCHANAN, HELPED TO FILL THE CLIMAX OF AMERICAN WRONGS, AMERICAN CORRUPTION AND VIOLATION OF THE CONSTITUTION BY MAKING AN UNCONSTITUTIONAL, UNPROVOKED WAR UPON AN INNOCENT AND UNOFFENDING PORTION OF HIS SUBJECTS. Perhaps I have pursued this subject far enough, and think it has been proven that the causes for the failure of this nation will be found in a lack of national integrity—the increase of crime and corruption and in the mal-administration of the laws." Deseret News, Vol. 11:148.

With the above evidence in mind we agree with Elder Widtsoe's final statement: "THIS SHOULD BE A SUFFICIENT ANSWER TO THOSE WHO ATTEMPT TO MISINTERPRET THE ACTS OF ONE OF THE LATTER-DAY PROPHETS OF THE LORD."

AN EPISTLE OF ELDER WILFORD WOODRUFF

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

Greetings:—

I feel desirous to once more, while in the flesh, by the word of God and testimony of Jesus Christ, bear my testimony to you, as the church and kingdom of God, established on the earth by the God of Heaven in this last dispensation and fullness of times. I also wish to bear my testimony to all nations under Heaven, emperors, kings, presidents, statesmen, governors, judges, all rulers, and the ruled who dwell upon the face of the whole earth. My testimony is this unto all

men and nations, that you live in the day and hour of the judgments of God Almighty. You live in the day and generation when the God of Israel has set His hand to perform His work, His strange work in the last days. You live in the age in which God will bring to pass the fulfillment of that word of prophecy and prediction which has been spoken by all the prophets since the world began, which stands recorded in the sacred books of divine truth, and the fulfillment of these revelations will involve the destiny of the whole world. Jew and gentile, rich and poor, high and low, saint and sinner, Babylon and Zion. Therefore, prepare yourselves, O ye inhabitants of the earth for the hour of God's judgment is at the door. As it was in the days of Noah and of Lot, so shall it be in the day of the coming of the Son of Man.

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

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

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

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

Again, this testament which Joseph Smith left, contains a revelation and commandment from God, out of heaven, concerning the patriarchal order of marriage. The Lord has commanded us to have our wives and children sealed to us, for time and eternity, that we may have them with us in our family organizations in the resurrection, to dwell with us forever in the eternal worlds, that we may have an increase of posterity forever in the eternal worlds, that we may have an increase of posterity forever in connection with Abraham, Isaac, Jacob, and the ancient patriarchs. And God our Heavenly Father, knowing that this was the only law ordained by the gods of eternity that would exalt immortal beings to kingdoms, thrones, principalities, powers and dominions, and heirs of God and joint heirs with Jesus Christ to a fullness of celestial glory, I say, the God of Israel knowing these things, commanded Joseph Smith, the prophet, and the Latter-day Saints, to obey this law, "or you shall be damned," saith the Lord.

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

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

This glorious instrument guarantees to all its citizens the rights of religion, life, liberty, and the pursuit of happiness. The right of the enjoyment of religion of any citizen of this republic, has never been questioned by any Congress or Judges of the law, until of late, when both the Congress of the United States and the supreme judges of the law sought, by their action to deprive a hundred and fifty thousand of her citizens of the right to enjoy their religion which the constitution guarantees unto them. Will not the same God who has given this nation

a free government and an inspired constitution of equal rights to all men who inhabit its broad domain, hold the rulers and judges of the law responsible for the use they make of the power in their hands? He will.

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

The question was asked the Hebrews, "What God is there that is able to deliver you out of the hands of King Nebuchadnezzar?" A righteous answer of faith was given, "That we do not know as our God will deliver us out of your hands, but one thing we know, that we will not bow down and worship the Golden Image which thou hast set up." So say I, as an apostle of the Lord Jesus Christ, I will not desert my wives and my children and disobey the commandments of God, for the sake of accommodating the public clamor of a nation steeped in sin and ripened for the damnation of Hell! I would rather go to prison and to death. If I would not, I would never be fit to associate with the prophets and patriarchs of old, and I could not but despise in my heart any man who professed to be a Latter-day Saint who would do otherwise. Why should we fear man who only has power to kill the body, more than him who has power to cast both soul and body into Hell? Christ says, "When men speak all manner of evil against you, and persecute you for righteousness sake, rejoice and be exceeding glad, for so 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 prospe ; Zion will flourish, and the kingdom of God will stand in power and glory and dominion as Daniel saw it, WHEN THIS NATION IS BROKEN TO PIECES AS A POTTER'S VESSEL AND LAND IN THE DUST AND brought to judgment, or God never spoke by my mouth.

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 God and testimony of Jesus Christ, and Joseph Smith proved to God, angels and men, that he would and did abide in his covenants unto death, and none of us shall be called to do anything more. We certainly, any of us, would be ashamed to deny the faith to accommodate our enemies then meet the prophets and apostles in the spirit world. May God forbid that this should be the case with any of the blood of Ephraim.

I wish in this testimony to say that the time is not far distant when the rich men among the Jews may be called upon to use their abundant wealth to gather the dispersed of Judah, and purchase the ancient dwelling places of their fathers in and about Jerusalem, and rebuild the holy city and temple. For the fullness of the Gentiles has come in, and the Lord has decreed that the Jews should be gathered from all the Gentile nations

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

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

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

These events referred to are but a very limited portion of the revelations of God which are about to be fulfilled upon the heads of this generation. I wish to warn all nations of the judgments of God which are at their doors.

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

I subscribe myself an Apostle of the Lord Jesus Christ, and member of the Church of Jesus Christ of Latter-day Saints.—Wilford Woodruff, Mill. Star 41-241, April 21, 1879.

Lest We Forget

NIGHT OF MARTYRDOM

(The following article, on the Night of the Prophet's and Patriarch's Martyrdom, is inserted in this volume in order to perpetuate the memories of the just, and render to the heavens a tribute of gratitude for their manifest interest in the tried condition of Saints on earth.)

Twenty-seventh of June, 1844. Eventful period in the calendar of the nineteenth century! That awful night! I remember it well—I shall never forget it! Thousands and tens of thousands will never forget it! A solemn thrill—a melancholy awe comes o'er my spirit! The memorable scene is fresh before me! It requires no art of the pencil, no retrospection of history, to portray it. The impression of the Almighty Spirit on that occasion will run parallel with eternity! The scene was not portrayed by earthquake, or thunderings and lightnings, and tempest; but the majesty and sovereignty of Jehovah was felt far more impressively in the still small voice of that significant hour, than the roaring of many waters, or the artillery of many thunders, when the spirit of Joseph was driven back to the bosom of God by an ungrateful and blood-guilty world. There was an unspeakable something, a portentous significancy in the firmament and among the inhabitants of the earth. Multitudes felt the wisperings of woe and grief, and the forebodings of tribulation and sorrow that they will never forget, though the tongue of man can never utter it. The Saints of God, whether near the scene of blood, or even a thousand miles distant, felt, at the very moment the Prophet lay in royal gore, that an awful deed was perpetrated. O, the repulsive chill! the melancholy vibrations of the very air, as the prince of darkness receded in hopeful triumph from the scene of slaughter! That night could not the Saints sleep, though uninformed by man of what had passed with the Seer and Patriarch, and far, far remote from the scene; yet to them sleep refused a visitation—the eyelids refused to close—the hearts of many sighed deeply in secret, and enquired, "Why am I thus?"

One of the Twelve Apostles, while traveling a hundred miles from the scene of assassination, and totally ignorant of what was done, was so unaccountably sad, and filled with such unspeakable anguish of heart, without knowing the cause, that he was constrained to turn aside from the road and give utterance to his feelings in tears and supplications to God. Another Apostle, twelve hundred miles distant, while standing in Faneuil Hall, Boston, Massachusetts, with many others, was similarly affected, and obliged to turn aside to hide the big tears that gushed thick and long from his eyes. Another, President of the High Priests, while in the distant State of Kentucky, in the solitude of midnight, being marvellously disquieted, God condescended to show him, in a vision, the mangled bodies of the two murdered worthies, all dripping in purple gore, who said to him, "We are murdered by a faithless State and cruel mob."

Shall I attempt to describe the scene at Nauvoo on that memorable evening? If I could, surely you would weep, whatever may be your faith or scepticism, if the feelings of humanity are lodged in your bosom; all prejudice and mirth would slumber, till the eye of pity had bedewed the bier, and the heart had found relief in lamentation. Before another day dawned, the messenger bore the tidings into the afflicted city; the picquet guards of the city heard the whisper of murder in silent amazement, as the messenger passed into the city. There the pale muslin signal for gathering the troops hung its drooping folds from the Temple spire (as if partaking of nature's

sadness), and made tremulous utterance to the humble soldiery to muster immediately. As the dawn made the signal visible, and the base tone of the great drum confirmed the call, fathers, husbands, and minor sons all seized the broken fragment of a dodger, or a scanty bone, for the service that might be long and arduous before their return, or swallowed some thickened milk (as might be the case) and fled to the muster ground; the suspicious mother and children followed to the door and window, anxious to see the gathering hosts emerge from their watch-posts and firesides, where rest and food were scanted to utmost endurance. The troops continued to arrive, and stood in martial order, with a compressed lip and a quick ear. They waited with deathly but composed silence, to hear the intelligence that mournful spirits had saddened their hearts with during the night. The speaker stood up in the midst, not of a uniformed soldiery of hirelings, for they had no wages; their clothing was the workmanship of the diligent domestic—the product of wife and daughters' arduous toil; their rations were drawn from the precarious supplies earned in the intervals between preaching to the states and nations of the earth, and watching against the intrusions and violence of mobs. The speaker announced the martyrdom of the Prophet and Patriarch, and paused under the heavy burden of the intelligence.

But here I must pause; my pen shall touch lightly, as it must feebly, that hallowed — that solemn and ever memorable hour! The towering indignation; the holy and immutable principle of retribution for crime that dwells eternally in the bosom of God, insensibly impelled the right hand almost to draw the glittering sword, and feel the sharpness of the bayonet's point, and its fixedness to the musket's mouth. But the well-planted principle of self-command, and also of observing the order of heaven and the counsel of the priesthood, soon returned the deadly steel to the scabbard; and the victorious triumph of loyalty to God, in committing evil-doers to him that judgeth righteously, and who hath said, "vengeance is mine, and I will repay," prevailed over the billows of passion; and in the transit of a fleeting moment the holy serenity of the soldiery, depicted by an occasional tear, showed to angels and men, that the tempest of passion was hushed, and wholly under the control of the spirit of wisdom and of God. It was the most unearthly and morally sublime scene that I have ever witnessed. Contemplate a city and community of 20,000 people, whose love for their leader, the prophet of the Lord, was warm and abiding as the love of David and Jonathan, in an evil moment betrayed by a sovereign State! Under his instructions they had been taught the ways of truth and salvation—they had been gathered from remote parts, even distant islands and continents, that they might hear the word of the Lord from his lips, and build up a city where gambling and lewdness, theft and drunkenness should have no admittance! And the life of Joseph was considered so necessary to the work of God, and the welfare of the human family, that many thousands could readily have died in his stead, if that could have preserved his life. But the Governor of Illinois, the Commander-in-Chief of 80,000 organized militia, threatened the speedy demolition of the whole city of Nauvoo, if Joseph was not delivered up to him for trial on the antiquated charge of treason! He made the most solemn assurance, and pledged the sacred faith of the State, that he should be kept safe and unharmed until he could have a fair and impartial trial. But oh! the cruel perfidy of that modern Nero, the Governor! and the bloody butchery of the soldiery (some of whom had been disbanded and others had not), that could deliberately murder innocent and helpless men, that had surrendered at discretion, after all the strongest assurance of protection! The soldiery in Nauvoo numbered near four thousand, while those in alliance with the bloody perpetrators in the county were

not more than one-half the number. They would have been an easy prey to the merited revenge of the outraged force at Nauvoo; but that force bore the outrages with coolness and wisdom that have never been equalled by uninspired men. They governed themselves under circumstances the most extraordinary, and hearkened calmly to the voice of wisdom, when their pain and grief were almost insupportable. The soldiery on the Temple square heard, but felt that there was no adequate victim for vengeance in the county, or even in the destruction of the whole State. Some, least tender in their hearts, found relief in tears. In the houses of the Saints, aside from the soldiery, females, less competent to bear the news than husbands and fathers, in some instances lost their sanity of mind for a season; but as the sun arose and the people congregated on the green, after being exhorted to give their enemies into the hands of Him that judgeth righteously, tranquility and order ensued. But not so with the mob. During all the bloody night their houses were hastely deserted by men, women, and children. So great was the consternation and so precipitate the flight, that even females fled in their night-clothes, almost naked, and continued their flight amid imprecations and shrieks for the distance of even fifty miles, where, exhausted and frightened, they alarmed villages, and the city of Quincy by the ringing of bells, and the speedy gathering of every person that could bear arms for their defence; but no man pursued, though "the wicked fled."—Spencer's Letters, pp. 228-232.

INCIDENT RELATED BY LORIN C. WOOLLEY

May 3, 1929

While on his mission in the Indian Territory at the age of about thirty, Lorin C. Woolley became seriously sick and his life was despaired of. His missionary companion had no faith in his recovery.

He had been very sick for some days. When in this condition four personages came to his room and stood by his bed. He was lying with his head to the north, the foot of the bed being to the south. These personages stood from left to right, from the way he was lying. The first one he did not know; the second was Joseph Smith; the third Brigham Young, and the fourth John Tayor; all of whom had left this sphere of existence.

Some years previous, Brigham Young had blessed Brother Woolley and made certain promises to him (among other blessings received, he was ordained an Apostle at the age of thirteen). After that President John Taylor, having chosen Brother Woolley for a very hazardous undertaking which greatly endangered his life, and which contemplated his coming to Salt Lake and getting a certain man who was an official of the Church out of the city, away from the United States officers who were at that time surrounding the house, and giving Brother Woolley a promise, which was "You shall yet live to become great and mighty in the Church and Kingdom of God."

These persons were discussing Brother Woolley's condition. It seems that his grandfather, Bishop Edwin D. Woolley, wanted him in the Spirit World to help perform a certain work, and in anticipation of this want, Brother Woolley was supposed to be on his death-bed.

John Taylor and Brigham Young were pleading his cause, saying that certain promises had been made to him, and he was clinging to those promises.

He had previously, by the way, told the Elders who administered to him, but who had no faith in his recovery, that he would recover, because he had had certain promises made to him that had not yet been fulfilled. He knew that he would get well.

It was this subject that was being discussed between the four personages. Brother Woolley heard the discussion. The Elders in the room did not hear it, but they felt impressed with what they later described as the presence of angels or heavenly beings.

The argument was, Brother Edwin D. Woolley wants him on the other side and the answer was, that we have made certain promises to him that he is clinging to. Finally the question was asked, "Hasn't Brother Woolley someone else he can use as well as Lorin?" The answer was, "Yes, Bert (Henry Alberta Woolley, a son of Edwin D. Woolley) he is qualified and can do the work." Finally the personage Brother Woolley did not know definitely, but whom he assumed to be the Lord Jesus Christ, turned to Joseph Smith and told him to take this other man and leave Brother Woolley here.

Joseph Smith then instructed John Taylor along similar lines. John Taylor then went around the brethren over to the head of the bed, and placed his hands on Brother Woolley, which he felt, and said, "It is all right, Lorin." Lorin looked up and asked, "Boss, who is that other party?" and as he looked around while asking the question, the three had disappeared. Then as he looked in the direction of John Taylor, whose hands had been upon his head, he had disappeared, and that was the end of the vision.

Brother Woolley immediately arose and was healed. Those who were in the room said that they felt the presence of heavenly beings and heard Brother Woolley talk and ask questions, but they did not hear the voices of the heavenly beings.

Aunt Sally Mabey, in whose house he was at the time, said, "Why, Lorin, you were talking to angels!" She rejoiced to think of angels being in her house. She was part Cherokee Indian.

THE MOUSE AND THE CAKE

A mouse found a beautiful piece of plum-cake,
The richest and sweetest that mortal could make;
It was heavy with citron and fragrant with spice,
And covered with sugar all sparkling as ice.

"My stars!" cried the mouse, while his eyes beamed with glee,
"Here's a treasure I've found; what a feast it will be!
But, hark! there's a noise, it's my brothers at play;
So I'll hide with the cake lest they wander this way.

"Not a bit shall they have, for I know I can eat
Every morsel myself, and I'll have such a treat!"
So off went the mouse as he held the cake fast,
While his hungry young brothers went scampering past.

He nibbled, and nibbled, and panted, but still
He kept gulping it down till he made himself ill;
Yet he swallowed it all, and it's easy to guess,
He was soon so unwell that he groaned with distress.

His family heard him, and, as he grew worse,
They sent for the doctor, who made him rehearse
How he'd eaten the cake to the very last crumb
Without giving his playmates and relatives some.

"Ah me!" cried the doctor, "advice is too late,
You must die before long, so prepare for your fate;
If you had but divided the cake with your brothers,
'Twould have done you no harm, and been good for the others.

"Had you shared it, the treat had been wholesome enough;
But eaten by one, it was dangerous stuff;
So prepare for the worst"; and the word had scarce fled
When the doctor turned round, and the patient was dead.

Now all little people the lesson may take,
And some large ones may learn from the mouse and the cake
Not to be over-selfish with what we may gain,
Or the best of our pleasures may turn into pain.

—Eliza Cook.

The older a feller gits, the more a good time costs him, the less he enjoys it, and the longer it takes him to git over it.

TRUTH

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

VOL. 16. MAY, 1951 NO. 12.

Laws of Marriage and Procreation

Ye kindred spirits, filled with mutual love,
Pure as the dews descending from above,
All hail! for you the sacred Keys are given,
To make you one on earth, and one in heaven.
Be fruitful then, and let your race extend;
Fill Earth, the stars, and worlds that never end.

The great science of life consists in the knowledge of ourselves, the laws of our existence, the relations we sustain to each other, to things and beings around us, to our ancestry, to our posterity, to time, to eternity, to our heavenly Father and to the universe.

To understand these laws, and regulate our actions by them, is the whole duty of intelligences. It should therefore comprise our whole study.

This science comprises the fountain of wisdom, the well-springs of life, the boundless ocean of knowledge, the infinitude of light, and truth, and love. It penetrates the depths, soars to the heights, and circumscribes the broad expanse of eternity.

Its pursuits leads to exaltation, glory, immortality, and to an eternity of life, light, purity, and unity of fellowship with kindred spirits.

To contemplate man in his true light, we must, as it were, forget that death is in his path; we must look upon him as an eternal, ever living being, possessing spirit, flesh and bones, with all the mental and physical organs, and all the affections and sympathies which characterize him in this world. Or rather, all his natural affections and sympathies will be purified, exalted, and immeasurably increased.

Let the candidate for celestial glory forget, for a moment, the groveling sphere of his present existence, and make the effort to contemplate himself in the light of eternity, in the higher spheres of his progressive existence, beyond the grave—a pure spirit, free

"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."

from sin and guile, enlightened in the school of heaven, by observation and experience, and association with the highest order of intelligences, for thousands of years; and clothed with immortal flesh, in all the vigor, freshness and beauty of eternal youth; alike free from pain, disease, death, and the corroding effects of time; looking back through the vista of far distant years, and contemplating his former sojourn amid the sorrows and pains of mortal life, his passage through the dark valley of death, and his sojourn in the spirit world, as we now contemplate a transient dream, or a night of sleep, from which we have awakened, renewed and refreshed, to enter again upon the realities of life.

Let us contemplate, for a moment, such a being, clothed in the finest robes of linen, pure and white, adorned with precious stones and gold; a countenance radiant with the effulgence of light, intelligence and love; a bosom glowing with all the confidence of conscious innocence dwelling in palaces of precious stones and gold; bathing in the crystal waters of life; promenading or sitting 'neath the evergreen bowers and trees of Eden; inhaling the healthful breezes, perfumed with odors, wafted from the roses and pinks of paradise, or essembled with the countless myriads of heaven's nobility, to join in songs of praise and adoration to the Great Parent of every good, to tune the immortal lyre in strains celestial; or move with grace immortal to the soul-inspiring measure of music flowing from a thousand instruments, blending, in harmonious numbers, with celestial voices, in heavenly song, or mingling in graceful circles with joyous thousands, immersed in the same spirit, and moving in unison and harmony of motion, as if one heart, one pulse, one thrill of heavenly melody inspired the whole.

O candidates for celestial glory! Would your joys be full in the countless years of eternity without forming the connections, the relationship, the kindred ties which concentrate in the domestic circle, and branch forth, and bud and blossom, and bear the fruits of eternal increase?

Would that eternal emotion of charity and benevolence which swells your bosoms be satisfied to enjoy in, "single blessedness", without an increase of posterity, those exhaustless stores of never-ending riches and enjoyments? Or, would you, like your heavenly father, prompted by eternal benevolence and charity, wish to fill countless millions of worlds, with your begotten sons and daughters, and to bring them through all the gradations of progressive being, to inherit immortal bodies, and eternal mansions in your several dominions?

IF SUCH BE YOUR ASPIRATIONS, REMEMBER THAT THIS PRESENT PROBATION IS THE WORLD OF PREPARATION FOR JOYS ETERNAL. This is the place where family organization is first formed for eternity; and where the kindred sympathies, relationships, and affections take root, spring forth, shoot upward, bud, blossom, and bear fruit to ripen and mature in eternal ages.

Here, in the holy temples and sanctuaries of our God, must the everlasting covenants be revealed, ratified, sealed, bound and recorded in the holy records, and guarded and preserved in the archives of God's kingdom, by those who hold the keys of eternal Apostleship, who have power to bind on earth that which shall be bound in heaven, and to record on earth that which shall be recorded in the archives of heaven, in the Lamb's book of life.

Here, in the holy sanctuary, must be revealed, ordained and anointed the kings and queens of eternity.

All vows, covenants, contracts, marriages, of unions, not formed by revelation and sealed for time and all eternity and recorded in the holy archives of earth and heaven, by the ministration of the holy and eternal Priesthood, will be dissolved by death, and will not be recognized by the eternal authorities, after the parties have entered through the veil into the eternal world.

This is heaven's eternal law, as revealed to the ancients of all ages, who held the keys of eternal priesthood, after the order of the Son of God; and, as restored with the priesthood of the Saints of this age.

Again, it was a law of the ancient Priesthood, and is again restored, that a man who is faithful in all things, may, by the word of the Lord, through the administration of one holding the keys to bind on earth and heaven, receive and secure to himself, for time and all eternity, more than one wife.

Thus did Abraham, Isaac, Jacob, Moses, the Patriarchs and Prophets of old.

The principal object contemplated by this law, is the multiplication of the children of good and worthy fathers who will teach them the truth, and train them in the holy principles of salvation. This is far preferable to sending them into the world in the lineage of an unworthy or ignorant parentage, to be educated in error, folly, ignorance and crime.

The peculiar characteristics of the blessings included in the Everlasting Covenant made with Abraham, Isaac, Jacob and their lineage, was the multiplicity of their seed; and the perpetuity of the royal, priestly and kingly power in their lineage.

To assist in carrying out and fulfilling this covenant, good and virtuous women were given to their faithful Prophets, rulers, and wise and virtuous men; and, as it was said of the four wives of Jacob, "These did build the house of Israel".

While peculiar blessings and encouragements were given to a good and faithful man, and to his wives and children; while they were honored of God, and respected by all who knew them; while the father of a hundred children was had in greater honor than the hero of a hundred battles, adultery, fornication, and all unlawful intercourse was strictly prohibited, and even punished by the strictest laws—the penalty of which was death.

A daughter of Israel, who, by prostitution, was rendered unworthy, or unqualified for the duties of a virtuous wife and mother, was considered unfit to live. While the male who would thus trifle with the fountain of life, and contribute to render a female unworthy to answer the end of her creation, was also condemned to death.

Strict laws were also given and diligently taught to both sexes, regulating the intercourse between husband and wife. All intercourse peculiar to the sexes was strictly prohibited at certain seasons which were untimely. Nor were the bonds of wedlock a shield from condemnation where the parties, by untimely union, excess, or voluntary act, prevented propagation, or injured the life or health of themselves or their offspring.

The object of the union of the sexes is the propagation of their species, or procreation; also for mutual affection, and the cultivation of those eternal principles of never-ending charity and benevolence, which are inspired by the Eternal Spirit; also for mutual affection and assistance in this world of

toil and sorrow, and for mutual duties towards their offspring.

Marriage, and its duties, are therefore, not a mere matter of choice or of convenience, or of pleasure to the parties; but to marry and multiply is a positive command of Almighty God, binding on all persons of both sexes, who are circumstanced and conditioned to fulfil the same. To marry, propagate our species, do our duty to them, and to educate them in the light of truth, are among the chief objects of our existence on the earth. To neglect these duties, is to fail to answer the end of our creation, and is a very great sin.

While to pervert our natures, and to prostitute ourselves, and our strength to mere pleasures, or to unlawful communion of the sexes, is alike subversive of health, of pure, holy and lasting affection; of moral and social order; and of the laws of God and nature.

If we accept murder, there is scarcely a more damning sin on the earth than the prostitution of female virtue or chastity at the shrine of pleasure, or brutal lust; or that promiscuous and lawless intercourse which chills and corrodes the heart, perverts and destroys the pure affections, cankers and destroys, as it were, the well-springs, the fountains, or issues of life.

A man who obeys the ordinances of God, and is without blemish or deformity, who has sound health and mature age, and enjoys liberty and access to the elements of life, is designed to be the head of a woman, a father, and a guide of the weaker sex, and of those of tender age, to mansions of eternal life and salvation.

A woman, under similar circumstances, is designed to be the glory of some man in the Lord; to be led and governed by him, as her head in all things, even as Christ is the head of the man; to honor, obey, love, serve, comfort and help him in all things; to be a happy wife and if blessed with offspring, a faithful and affectionate mother, devoting her life to the joys, cares and duties of her domestic sphere.

It frequently happens, in the course of human events, that there is, in a community, a majority of females. In such cases, human laws have no right to interfere with the divine eternal laws of nature, or of nature's God, by suffering females to be prostituted to minister to the wanton pleasures of the lawless, to become the unlawful, dishonored mistress, the illegitimate mother, or the wretched outcast of shame, disease and crime. Nor yet, on the other hand, have human laws the right to doom a portion of heaven's fair daughters, to single wretchedness, loneliness and gloom, without the lawful privilege of becoming honored wives and mothers.

A wise legislation, or the law of God, would punish, with just severity, the crimes of adultery or fornication, and would not suffer the idiot, the confirmed, irreclaimable drunkards, the man of hereditary disease, or of vicious habits, to possess or retain a wife; while, at the same time, it would provide for a good and capable man, to honorably receive and maintain more wives than one. Indeed, it should be the privilege of every virtuous female, who has the requisite capacity and qualifications for matrimony, to demand either of individuals or government, the privilege of becoming an honored and legal wife and mother; even if it were necessary for her to be married to a man who has several wives; or, as Jesus said in the parable, to take the one talent from the place where it remains neglected or unimproved, and give it to him who has ten talents.

The false and corrupt institutions, and still more corrupt practices of "Christendom", have had a downward tendency in the generations of man for many centuries. Our physical, organization, health, vigor, strength of body, intellectual faculties, inclinations, etc., are influenced very much by parentage. Hereditary disease, idiocy, weakness of mind, or of constitution, deformity, tendency to violent and ungovernable passions, vicious appetites and desires, are engendered by parents; and are bequeathed as a heritage from generation to generation. Man becomes a murderer, a thief, an adulterer, a drunkard, a lover of tobacco, opium, or other nauseous or poisonous drugs, by means of the predisposition, and inclinations engendered by parentage.

The people before the flood, and also the Sodomites and Canaanites, had carried these corruptions and degeneracies so far, that God, in mercy, destroyed them, and thus put an end to the procreation of races so degenerate and abominable; while Noah, Abraham, Melchisedek, and others, who were taught in the true laws of procreation, "were perfect in their generation", and trained their children in the same laws.

The overthrow of those ancient degenerate races is a type of that which now awaits the nations called "Christian", or in other words, The great whore of all the earth, for her sins have reached unto heaven, and God hath remembered her iniquities.

Where is the Nation called "Christian", that does not uphold or permit prostitution, fornication and adultery with all their debasing, demoralizing, degenerating and corroding effects, with all their tendencies to disease and crime, to operate unchecked, and to leaven and corrode all classes of society?

Where is the "Christian nation" that does not prohibit the law of God, as given to Abraham and the ancients in relation to marriage? Where is the "Christian nation" that punishes the crime of adultery and fornication with death, or other heavy penalties?

Where are the institutions which prohibit the marriage of all persons disqualified by nature, or by vicious habits and practices, to answer the ends of an institution so holy and pure?

Where are the institutions which would protect, encourage, and honor the patriarch Jacob, with his four wives and their children?

Where is the community who would feel themselves honored in associating with such a family—although, all corrupt practices would be frowned down, and all persons discountenanced, who, under the name of gentility, nobility, or royalty, glory in their conquests and victories over the principles and practices of virtue and innocence?

Echo answers, Where?—unless we look to the far off mountains and distant vales of Deseret, a land peopled by the Latter-day Saints, and governed by the law of God, the keys of the eternal Priesthood, and organized in the New and Everlasting Covenant.

Amid these eternal mountains shall be reared the holy temple of our God, and all nations shall flow unto it, in order to be taught in His ways, and to walk in His paths, for out of Zion has gone forth the law, as predicted by the Prophet Isaiah*.

By this law those distant communities live. There the patriarch of a

*See the law of God on Marriage, revealed for the government of the Saints. First published at Great Salt Lake City, Deseret, 1852.

hundred children is had in reverence and honor. His virtuous and honorable wives are considered as mothers in Israel, the daughters of Abraham and Sarah, and worthy to be numbered with the holy women of old. And there the daughters of Israel are not prostituted with impunity. There, the crimes of adultery and fornication are seldom mentioned, or known to exist. There, no virtuous female is doomed by law, or custom, to drag out a useless life in the loneliness of the cloister; the monotonous and sinful pleasures of the Harem; the haunts of vice and crime; or in the lonely and heart-rending gloom and solitude of a single life.

There, in the holy chambers of the sanctuary, are revealed and ministered those sacred ordinances, covenants, and sealings, which lay the foundation of kindred sympathies, associations, and family ties, indissoluble and eternal. Ties which are stronger than death, more durable than the ramparts of their snowclad mountains, and which will never be dissolved—

"While life, or thought, or being
lasts;
Or immortality endures."

The restoration of these pure laws and practices has commenced to improve or regenerate a race. A holy and temperate life; pure morals and manners; faith, hope, charity; cheerfulness, gentleness, integrity; intellectual development, pure truth, and knowledge; and above all, the operations of the Divine Spirit, will produce a race more beautiful in form and features, stronger, and more vigorous in constitution, happier in temperament and disposition, more intellectual, less vicious, and better prepared for long life and good days in their mortal sojourn.

Each succeeding generation, governed by the same principles, will still improve, till male and female may live and multiply for a hundred years upon the earth—

"And after death in distant spheres,
The union still renew."

The eternal union of the sexes, in and after the resurrection, is mainly for the purpose of renewing and continuing the work of procreation. In our present or rudimental state, our offspring are in our own image, and partake of our natures, in which are the seeds of death. In like manner, will the offspring of immortal and celestial beings, be in the likeness and partake of the nature of their divine parentage. Hence, such offspring will be pure, holy, incorruptible and eternal. They will in no wise be subject unto death, except by descending to partake of the grosser elements, in which are the inherent properties of dissolution or death.

To descend thus, and to be made subject to sorrow, pain and death, is the only road to the resurrection, and to the higher degrees of immortality and eternal life. It is by contrast that intelligences appreciate and enjoy. How shall the sweet be known without the bitter? How shall joy be appreciated without sorrow? Or, how shall life be valued, or its eternal duration appreciated without a contact with its mortal antagonist—death?

Hence, the highest degrees of eternal felicity are approached by the straight gate, and the narrow path which leads through the dark valley of death, to eternal mansions in the realms of endless life. This path has been trodden by the eternal Father, by His son Jesus Christ,—and by all the sons and daughters of God, who are exalted to a fulness of joys celestial.

As has been before remarked, the union of the sexes, in the eternal world, in the holy covenant of celestial matrimony, is peculiar to the ordinances and ministrations of the Apostleship, or Priesthood after the order of the Son of God, or after the order of Melchisedek. The Aaronic Priesthood, or the institutions peculiar to the law of Moses, seemed to have recognized no such ordinances or eternal covenants, hence, the Jewish ordinances of matrimony come to an end by death.

Nor did the sects of the Pharisees, Sadducees, or others of that nation, conceive of anything more lasting than this life, in the covenants of matrimony. Hence, the Son of God, in answer to the Sadducees, referred to the order of the angels, in the resurrection, instead of the order of the gods.

But, the Apostles, holding the keys of the eternal mysteries of God's kingdom, to seal both on earth and in heaven, understood and testified, that, "The man is not without the woman, nor the woman without the man in the Lord."

All persons who attain to the resurrection, and to salvation, without these eternal ordinances, or sealing covenants, will remain in a single state, in their saved condition, to all eternity, without the joys of eternal union with the other sex, and consequently without a crown, without a kingdom, without the power to increase.

Hence, they are angels, and are not gods; and are ministering spirits, or servants, in the employ and under the direction of THE ROYAL FAMILY OF HEAVEN — THE PRINCES, KINGS, AND PRIESTS OF ETERNITY.—Key to Theology—Parley P. Pratt, pp. 159-173.

An Open Letter to Heber J. Grant

(April 15, 1935)

(Due to numerous requests to republish the following letter, and, because the same is out of print and copies are very scarce, we feel justified in making it a part of the record of TRUTH. —Ed.)

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

"I have in my hands a letter which came to me. I am constantly receiving such letters. Many of these letters come from people who, if they had their just dues, would be in the penitentiary. They are RAISING FAMILIES ILLEGITIMATELY; and they know as well as they live that it was not to raise posterity that they do this, but to satisfy their own passions. This is the reason behind it all."

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

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

At the October conference of 1918 you gave an unequivocal endorsement to charges preferred against this class of people by the late Charles W. Penrose to the effect that men entering

into such "pretended" marriages were "seeking to indulge their own lusts", becoming "rebels against the Church and against the country and State to which they belonged"; you embellishing your remarks, as is your habit, by adding the unkind epithets of "traitors" and "liars", to your wicked diatribes.

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

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

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

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

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

BUT JUST WHAT DO YOU MEAN BY THIS TERM, "ILLEGITIMATE FAMILIES?" The dictionary gives the definition of the word illegitimate as "contrary to law; hence born out of wedlock; bastardy". Do you not understand that what may be termed "Illegitimate" in the eyes of the world, may be entirely legitimate in the eyes of heaven? You must do, for you have preached this very thing. But if you are now adopting the legal aspect, then you yourself have been engaged in raising "illegitimate families". First, you married "illegitimately", since when you took your first group of plural wives, there was a national law prohibiting the act; then, second, this anti-polygamy law was later adopted as the rule of the Church under the document known as the Woodruff Manifesto, to which document was added the prohibition of cohabiting with wives taken even before there was a law against marrying them. In this situation, therefore, you, according to your own frequent statements, are engaged in raising "illegitimate families". Were clearer proof of this fact desired one need only refer to your arrest on the charge of polygamous living in the year 1899, nine years after the Manifesto, to which charge you pleaded guilty and paid a fine. Your statement then, adopting your own viewpoint, brands your children with "bastardy" and places the "scarlet" letter on the brow of your wives—both those taken before and after the manifesto.

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

You say that modern polygamists are actuated in the marital relations wholly by passion. Here again the definition of the term "passion" as you doubtless meant it be used, is given as "amorous—a strong impulse tending to physical indulgence; inordinate appetite; sensual indulgence". It has been a common practice with you, while under the protection of the pulpit, to characterize a certain group of

Saints who are out of favor with you, as "adulterers", "corrupt", "licentious", "apostates", etc. These harsh, inelegant and ungentlemanly adjectives appear to be your stock in trade; and yet others of the Saints guilty of similar acts, you cover with your cloak of protection and maintain them in high ecclesiastical positions.

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

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

"The tall, gaunt form of the apostle went up with a jerk, and he cast an uneasy, but defiant glance at the half hundred spectators, as Judge Norrell said: 'The sentence of the court is that you pay a fine of $100.00, and in default of payment that you be imprisoned in the county jail for one hundred days, that is one day for each dollar of the fine.'

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

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

Was it "passion" that prompted you to acknowledge living in violation of the laws of the land and of the Church, in your University of Utah speech, in 1903, resulting in your taking an enforced horseback ride across the mountains, to catch a train headed toward Europe, out of the jurisdiction of the Utah officials who held a warrant for your arrest? In short, have you taken your wives and lived with them, as you now charge others with having done, "not to raise posterity, but to satisfy your own passions?" and have your children been thus conceived? SURELY THE MIDDLE-AGED LADY IN CALIFORNIA WHOM YOU HAVE REPEATEDLY INTRODUCED AS "MRS. GRANT, AND THESE ARE

HER DAUGHTERS", AND WHICH LADY WAS TAKEN AS A PLURAL WIFE LONG AFTER THE MANIFESTO OF 1890, WAS NOT INDUCED TO ENTER THAT SYSTEM WITH YOU AS A DIRECT RESULT OF "PASSION" OR "LUST"?

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

One of the most serious charges that can be made against a man or woman is that of sexual impurity. It is through this form of sin, more than any other, that mankind becomes fallen and degraded and that empires crumble to ruin. The cities of Sodom and Gomorrah were destroyed because of this polluting sin becoming a dominant factor in the lives of their inhabitants; and so Rome fell, and from like cause the civilized world today is trembling on the edge of the great precipice. But as monstrous as is the sin of sexual impurity implied in your frequent charge of "passion", "illegitimacy" and "adultery", far greater is the sin of bearing FALSE WITNESS against one's neighbor by wrongfully charging him with sexual incontinence. And when a man, sailing under the colors of heaven, presuming to speak to his congregation as God's prophet, seer, and revelator, as you did, deliberately and with ugly malice, assail the social acts and motives of a group of Saints about whom he knows little or nothing, the results may be disastrous. Your very position clothes your words with a sanctity and credulity—or should do—that others, less prominent, do not possess and, by reason of that fact, your statements are taken far more seriously than those of the "rank and file". For you, then, with such tremendous official prestige, to so prostitute your high calling as to charge faithful men and women with being guided wholly by "lust" and passion", the sin you thus commit is well nigh unforgivable—the blunder is inexcusable and vicious beyond the power of worfls to express. To steal one's purse may be a matter of small moment; its value may be easily returned; but to deliberately become an assassin of one's good name is so contemptible that God will be slow to forgive it. **YOU OF ALL MEN, ACCORDING TO YOUR PRIESTLY PROFESSION, SHOULD BE SLOW TO ANGER AND BE CAREFUL WITH YOUR WORDS.**

The writer admits that much that prompts the lives of many of the present generation is unhallowed lust. This is true of people—both married and unmarried; both monogamous and polygamous—whether Mormon or non-Mormon. We are living in the day spoken of by Paul, when "men shall be lovers of their ownselves, covetous, boasters, proud, blasphemers, * * * unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of of thoee that are good, traitors, heady, high-minded, etc.", and the world is fast ripening in iniquity and preparing for wholesale destruction; but to charge the class of men and women whom you are aiding in the persecution of, with impure and lustful motives, does violence to your supposed intelligence, besides doing them a wicked injustice. In your claim that

men are raising "illegitimate families" from motives of "lust", you are inconsistent. To charge in this enlightened (?) age when "birth control" methods are so widely taught, when the financial burdens of raising large families are so acute, when men's standing in the Church and society are jeopardized and their civil liberties threatened—to accuse them—, I say, of raising large "illegitimate families" merely for gratification of "passion", in the face of these facts, shows the shallowness of your reasoning and the animus prompting your words. **IT IS JUST NOT BEING DONE THAT WAY, PRESIDEST GRANT, AND YOU OF ALL MEN SHOULD KNOW IT.** The class of people whom you are charging with raising "illegitimate families", being "guided wholly by passion" are, as a general rule, the kind of Saints who have dedicated their all to the cause of righteousness; neither withholding kindred, property or lives—all belonging to the Lord. Penitentiary walls do not frighten them, nor are they intimidated by the unhallowed threats of ecclesiastical disfranchisement. Their posterity is being reared in accordance with the principles of truth and righteousness, and the day will come when their royal seed will excel in all the earth and receive the homage of the world. It is this seed that is being prepared by the Lord to redeem Zion and to officer the kingdom of God, when the nations of the earth go into dissolution. **In fact, as if to show your own inconsistency, you are now using many of these "illegitimate children", as you call them, and whom you charge as having been conceived in sin, in your foreign mission work as well as in your work in the Stakes and Wards, and this class of offspring is rendering unequalled service. If it is wrong in the sight of God to rear families you allude to, why do you, posing as God's mouth-piece on earth, use such in His work? Does time and tithing purge the manner of their birth and purify their lives?**

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

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

You claim this divine right for yourself and yet, with the inconsistency born of your nature, you deny others a like privilege except they worship as you direct them to do; for you must know the principle of Celestial Marriage is just as vital to many Saints whom you advocate the persecution of today, as it was to your father and others when that article of faith was framed. The principle involved has not changed.

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

"No matter what restrictions we are placed under by men, our only consistent course is to keep the commandments of God. We should, in this regard, place ourselves in the same position as that of the three Hebrews who were cast into the fiery furnace. * * * It is sometimes held that the Saints are in error because so many are opposed to them. BUT WHEN PEOPLE KNOW THEY ARE RIGHT IT IS WRONG FOR THEM TO FOREGO THEIR HONEST CONVICTIONS BY YIELDING THEIR JUDGMENT TO THAT OF A MAJORITY, NO MATTER HOW LARGE."

Then, according to your views, the minority was right and should be sustained at all hazards; but now you maintain the majority is right, and

the minority must either conform to your views in their religious worship, or else go to prison! And you are teaming up with the majority—the class of people that drove your father and mother out of Nauvoo across the tractless plains, at the point of bayonets, because they refused to harmonize their lives with the world idea. Shame on such hypocrisy!

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

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

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

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

We have read somewhere in the scripture of men who dug a pit for their fellowmen to fall into, but they themselves fell therein to their own destruction. In the days of Kirtland when Brigham Young and others were forced in flee for their lives it was apostates Boynton, Johnson and Coe who led the mobs; in Missouri the Whitmers, McLellins and Avards incited mob law against their brethren, and in Nauvoo the Fosters, Laws and Higbees were the accusers of the Prophets. In this day who are the ringleaders in threatening persecution and extermination of those who are living the sacred laws of marriage? We shall leave you to answer. And let me here say that the famous Boggs extermination order against the Saints in Missouri was no more vicious nor wicked than the efforts now being employed against the group of unoffending people you are engaged in persecuting, nor was the old mobocratic spirit more insanely brutal—though slightly changed in form—than that being exhibited by you and some of your associates today.

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

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

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

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

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

ways, and let the God of Israel deal with you as seemeth him good.

Respectfully,

J. W. MUSSER
208 Atlas Builidng
Salt Lake City

SERVICE

"What we have done for ourselves alone, dies with us. What we have done for others and the world remains and is immortal."

Not some, nor little good, dear Lord,
Help me to do this day.
But to the utmost test of strength
Assist my feeble way.

Not one nor two good words, kind Friend,
Persuade my tongue to speak,
But fill my soul with glorious thought,
For I am very weak.

Not one good deed, but many, Lord,
Permit this day to see.
Crowd every hour with noble toil
And each one draw to Thee.

Booker T. Washington once said: "The longer I live and the more experience I have of the world, the more I am convinced that, after all, the one thing that is most worth living for—and dying for, if need be—is the opportunity of making some one else more happy and more useful. We need not be afraid that we shall go too far in serving others. There is no danger that any of us will ever go too far in the work of active love. There is no likelihood that any of us will become too beautiful, too kind, too helpful to his neighbor."

Another writer has said: "I shall pass through this world but once; any good thing, therefore, that I can do, or any kindness that I can show, let me not defer it or neglect it, for I shall not pass this way again."

That men should develop the spirit of service was the burden of the Lord's word. He spent his entire earthly life in teaching men that God required the services of all men upon the earth. Great men, since his time and before, have given much to the world. Their lives have always portrayed the excellencies of true service. These men were not concerned about rewards. Their aim in life was to make other lives more beautiful and useful. Perhaps many died without reaping the harvest of their service here. They have not lived nor died in vain. In the spirit world their eyes will open on a blessed vision of ripened harvest from their sowing on earth. There they will have "glory added upon them forever." So it is with all. When we are in the service of each other we are in the service of God. If faithful, we shall be classed among the noble and great, and we shall dwell in His presence forever.

SOLITUDE

The art of thinking is the art of being one's self, and this art can only be learnt if one is by one's self. . . . Solitude produces an exilaration of consciousness of our innermost, whatever that may be. It never fails of this result. . . . How can we secure solitude when our path is beset with a variety of undesirables? There is no answer to this question if we do not really crave solitude. But if we do, solitude will come, for no magnetism is as strong as a man's wish to be let alone. . . . The day you will notice with satisfaction that you are glad to be kept waiting because this gives you a chance to be left alone, you will know that you really have solitude, and you will not have to seek it or pray for it any more. Solitude will be where you are.—Dimnet.

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

"BEHOLD, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

"And upon my house shall it begin, and from my house shall it go forth, saith the Lord;

"First among those, among you, saith the Lord, who have professed to know my name and HAVE NOT KNOWN ME, and have blasphemed against me in the midst of my house, saith the Lord."—D. & C., 112:23-26.

A CHURCH OF ENGLAND VICAR AND THE "MORMONS"

In the July number of Fairfield (Liverpool, England) Parish Magazine there appears the following letter, addressed by the Rev. G. W. Cooper, Vicar, Surrogate, to the members of the church of St. John the Divine:

"My Dear Friends:—There has been brought to my notice a leaflet which the Mormons, who have their headquarters in Edge Lane, in our Parish, have been distributing from house to house. It is a very plausible document and has to be judged not so much by what it does say, as by what it does not say. The readers are told that in a few days the visitor will call again and do any explaining that may be necessary.

"I propose to do a little of this explaining myself now, so that people may be warned as to the true inwardness of this terrible system.

"With regard to the Godhead, Mormonism really believes—

"(a) That Adam is our father and our God and that God was once as we are now.

"(b) That God is not a spirit, but a man like Brigham Young.

"(c) That the Kingdom of God is the Mormon priesthood. To disobey the priesthood is the same as disobeying God.

"With regard to Jesus Christ, Mormonism really believes—

"(a) That He was the son of Adam —God and Mary.

"(b) That Jesus was married at Cana to the Marys and Martha whereby He could "see His seed" before He was crucified.

"(c) Christ was a descendant of David by his plural wife Bathsheba, and if David had not been a polygamist there would have been no redeemer.
* * *

"With regard to Salvation, Mormonism really believes—

"(a) That we must work out our own salvation through the Mormon church.

"(b) That plurality of wives is a means of grace, the number of a man's wives and children increasing his chances of honor and glory in the world to come.

"With regard to Retribution, Mormonism really believes—

"(a) That all will be damned who are not Mormons.

"(b) That any person who shall be so wicked as to receive a holy ordinance from the ministers of the so-called Christian Churches will be sent down to hell with them unless they repent of their impious acts.

"Here then you have many of the things that the pamphlet does not say but which are fundamental beliefs among the Mormons. The Mormons fulfill the statement in II Tim. 3, vv. 6 and 7.

"And so when these men come to 'call again', from such 'turn away', and learn to look for your eternal salvation, not to the impious statements of the Mormon Church, but to Jesus Christ, whose precious blood 'cleanseth us from all sin.'—

"I am, Your sincere friend,

"G. W. COOPER."

The attention of the present writer was called to this communication a few days ago, and after perusing it I penned the following reply:

"Rev. G. W. Cooper, M. A., The Vicarage, Holly Road, Liverpool.

"Dear Sir:—I have just read the letter which you addressed, through the columns of the Parish Magazine, to the members of St. John's church, in which you have grossly misrepresented the Church of which I am a member—the Church of Jesus Christ of Latter-day Saints, commonly called the 'Mormon' Church. You have taken the opinions of certain individuals and the misrepresentations of anti-"Mormons" and presented them as fundamental doctrines of the 'Mormon' Church. By so doing you have openly transgressed the holy commandments given by the Lord God when He said: 'Thou shalt not bear false witness against thy neighbor.'

"In almost every statement in your letter you misrepresent the 'Mormon' Church. You assert that 'Mormonism' really believes that Adam is our father and our God.' There is no such doctrine in any of the standard works of the Church—the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price—neither does the Church teach it. The Latter-day Saints worship the same God that Adam worshiped, the God with whom he conversed in the Garden of Eden, and to whom he offered sacrifices after his expulsion from Eden.

"Again you misrepresent the 'Mormon' Church when you say that 'Mormonism' really believes that 'God is a man like Brigham Young.' I have been a member of the 'Mormon' Church nearly thirty-five years, and not once during all that time was I taught that God is a man like Brigham Young. But I will tell you who I have been taught God is like—'the man Christ Jesus' (Tim. 2:5), who called Himself 'the Son of man' (John 6:62), who told his disciples that he that had seen Him had seen the

Father (John 14:9), because He was the express image of the Father's person (Heb. 1:3). This is the teaching of the 'Mormon' Church with respect to Deity, and it is in strict accord with 'the law and the testimony.'

* * *

"When you say that Mormonism really believes that Jesus Christ is the Son of Adam, you do not speak the truth. The 'Mormon' Church does not —never did—teach that Christ is the Son of Adam. Joseph Smith, the early founder, under God, of the Church of Jesus Christ of Latter-day Saints, taught that next to the Savior in divine authority stands Adam, Ancient of Days, the father of the whole human family.

"When you say that 'Mormonism' really believes that 'Jesus was married at Cana to the Marys and Martha whereby he could 'see his seed' before he was crucified', you make an assertion that is absolutely false. The 'Mormon' Church has never taught that the Savior of the world was married. When the Latter-day Saints speak of the seed of Christ, they do not mean literal offspring, but true believers in Him. I quote from the Book of Mormon: 'Behold, I say unto you, that when his soul has been made an offering for sin he shall see his seed. And now what say ye? And who shall be his seed? Behold, I say unto you that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord—I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins, I say unto you, that these are his seed, or they are heirs of the kingdom of God.' (Mosiah, 15:10, 11).

"While the 'Mormons' believe that Christ was a descendant of David, they do not believe that 'if David had not been a polygamist there would have been no Redeemer.' We believe that mankind needed a Redeemer; that Christ was chosen to redeem them, and that God would have sent His Son into the world even if David and Bathsheba had never been born.

"You make the assertion that 'Mormonism' really believes 'that plurality of wives is a means of grace, the number of a man's wives and children increasing his chances of glory and honor in the world to come.' If the 'Mormons' had really believed this I am sure that more than two and a half per cent of their number would have availed themselves of the 'means of grace' you speak of and the chances 'for glory and honor in the world to come.'

"Nothing could be farther from the truth than this: 'With regard to retribution, 'Mormonism' really believes that all will be damned who are not 'Mormons'; that any person who shall be so wicked as to receive a holy ordinance from the ministers of the so-called Christian Churches will be sent down to hell with them unless they repent of their impious acts.' 'Mormonism', like its Author, did not come into the world to condemn the world, but that the world through it might be saved. It is not in the damning business; it gives the lie to the old sectarian doctrine of only two places—heaven and hell; it declares that in the Father's house there are 'many mansions', that all men will be judged 'according to their works', and will receive their reward in the kingdom for which they have prepared themselves. * * *

"WILLIAM A. MORTON."

(Liahona, the Elders' Journal, 20: 102-4.)

The preceding letters are self-explanatory as well as interesting. Our greatest interest in them lies in the absolute denial by one of our prominent church writers (who also wrote several missionary pamphlets) of the principles of the restored gospel. In answering the English Vicar (who seemed to have a pretty fair idea of Mormon doctrine), Elder Morton denied nearly everything that had formerly been taught to the English saints. The Church leaders now very often cast aspersions on some of the teachings of the early leaders. especially in regard to the Adam-God doctrine, plural marriage, and the doctrine that Jesus was married, but this is the first time that it has been drawn to our attention where these precious doctrines have been openly denied, and the denial carried in other Church organs.

To more fully bring this letter to its true light we quote portions of it.

"You assert that 'Mormonism really believes that Adam is our Father and our God'. There is no such doctrine in any of the standard works of the Church—the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price—neither does the Church teach it." * * * **"Again you misrepresent the 'Mormon' Church when you say that 'Mormonism' really believes that 'God is a man like Brigham Young.' I have been a member of the 'Mormon' Church nearly thirty-five years, and not once during all that time was I taught that God was a man like Brigham Young."**

It is evident that during Elder Morton's long standing in the Church, he never availed himself of the opportunity of reviewing the doctrines of the Priesthood as they were revealed through the early leaders. Nor can those who were leading the Church at that time be excused for permitting such pernicious doctrine to be published through the official organs, without correction. **But, alas, it seems as though the 1890 agreement with death and hell included every true doctrine that might accuse or hurt the finer feelings of the gentiles!**

Brigham Young set this doctrine forth, and fully explained the reasons for its rejection in the following words:

"How pleased we would be to place these things before the people if they would receive them! How much unbelief exists in the minds of the Latter-day Saints in regard to one particular doctrine which I revealed to them, and which God revealed to me—Namely that Adam is our Father and God—I do not know, I do not inquire. I care nothing about it.

"Our Father Adam helped to make this earth, **it was created expressly for him, and after it was made he and his companions came here. He brought one of his wives with him, and she was called Eve, because she was the first woman upon the earth. Our Father Adam is the man who stands at the gate and holds the keys of everlasting life and salvation to all his children who have or ever will come upon the earth.**

"I have been found fault with by the ministers of religion because I have said that they were ignorant. But I could not find any man on the earth who could tell me this, although it **is one of the simplest things in the** world, **until I met Joseph Smith.**

"Is it a great mystery that the earth exists? Is it a great mystery that the world cannot solve that man is on the earth? Yes, it is; but to whom? To the ignorant—those who know nothing about it. It is no mystery to those who understand it. Is it a mystery to the Christian world that Jesus is the Son of God, **and still the son of man?** Yes, it is, **it is hidden from them, and**

this fulfills the scriptures—'if our gospel be hid, it is hid from them that are lost, who have not faith and who pay no attention to the Spirit of God.'

"The Christian world read of and think much about St. Paul, also St. Peter, the chief of the Apostles. These men were faithful to and magnified the priesthood while on the earth. Now, where will be the mystery, after they have passed through all the ordeals, and have been crowned and exalted, and receive their inheritance in the eternal worlds of glory, for them to be sent forth as the gods have been for ever and ever, with the command —'Make yourselves an earth and people it with your own children'? Do you think the starry heavens are going to fall? Do the Christian or the heathen world think that all things are going to be wrapped up, consumed, and annihilated in eternal flames? Oh, fools, and slow of heart to believe the great things that God has purposed in his own mind!

"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 here and formed the earth. * * * Adam came here and got it up in such 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 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, June 14, 1873.

The "Millennial Star", which is printed in England, and through which the doctrines of the church are carried, are replete with proof regarding the authenticity of the Adam-God doctine. In fact, it is interesting to note that in 1854 it was a necessary requisite to accept this doctrine before entering the waters of baptism. The following report from one of the leading Elders to the conference in London sets forth this very thing. He writes at length regarding the condition of the Saints, then says:

"They are lacking faith on one principle—the last cat that was let out of the bag. Polygamy has been got over pretty well, that cloud has vanished away, but they are troubled about ADAM BEING OUR FATHER AND OUR GOD. There is a very intelligent person investigating our principles, and who has been a great help to the Saints; he has all the works, and can get along very well with everything

else but the last "cat", **AND AS SOON AS HE CAN SEE THAT CLEARLY, HE WILL BECOME A MORMON.**"—Mill. Star., Vol. 16, page 482.

Surely from the above quotation it cannot be gainsaid that the people were asked to accept Plural Marriage and the Adam-God doctrine before accepting membership in the Church. A year later in a very inspiring editorial the following was plainly set forth:

"Not only do the Old and New testaments, and other ancient and modern revelations through the Holy Priesthood assert the fact that mankind of every grade, condition and religion, whether Christian, Jew, Mohammedan, or Pagan, all believe in leading personages or influences which are the source of good and evil. ONE OF THESE IS GOD THE FATHER, MICHAEL OR ADAM, FROM WHOSE LOINS THE EARTH IS PEOPLED, AND WHO IS NOW LABORING FOR THE REDEMPTION OF HIS CHILDREN."—Mill Star, Vol. 17, page 785.

From these quotations (which Elder Morton seemed to be ignorant of), together with many more (too numerous to mention) we gather that Joseph Smith nor Brigham Young was misquoted, but these doctrines were fully established in the church of Jesus Christ to be believed and obeyed. President Young knew that many of the leading Elders did not understand this doctrine, and so again explained it without fear or favor. (See Mill. Star, Vol. 15, page 769.

It is a conceded fact that many of the leaders were opposed to some of the eternal doctrines revealed through the Prophet Joseph Smith, and safeguarded in the church by Brigham Young. It was Joseph who exclaimed: **'If the Church new all the commandments one-half, they would reject through prejudice and ignorance."** Nevertheless it was laid upon the shoulders of the Prophets to teach the people the commandments God required at their hands, whether they accepted them or not. The following item of history shows the tenacity with which President Young held on to the things revealed to him by the Prophet, and which he was commanded to teach to the people.

Under date of March 11, 1856, Samuel Richards wrote of attending a Regents meeting, at which the Deseret Alphabet was discussed. He then said: "A very serious conversation took place between President Brigham Young and Orson Pratt on doctrine. Orson Pratt was directly opposed to the President's views and very freely expressed his entire disbelief in them after being told by the President that things were so and so in the name of the Lord. He was firm in the position that the President's word in the name of the Lord, was not the word of the Lord to him. The President did not believe that Orson would ever be Adam to learn by experience the facts discussed, but every other person in the room would, if they lived faithful.—S. W. Richards Journal.

Again quoting from the letter: **"When you say that Mormonism really believes that Jesus Christ is the Son of Adam, you do not speak the truth. The 'Mormon' church does not —never did—teach that Christ is the Son of Adam."** We don't know what type of Mormon literature converted Elder Morton to the Church, but it is quite apparent that he was TOTALLY IGNORANT of the teachings of the Prophets Joseph Smith and Brigham Young on the subject. To begin with, Jesus himself (the son of Mary) overruled any possiblity that He was the creator, and that he should not be worshiped as such. In teaching the Apostles he said: **"And call no one your creator upon the earth, or your heavenly Father; for one is your creator**

and heavenly Father, **EVEN HE WHO IS IN HEAVEN.**''—Matt. 23:6 I. T.

This particular passage takes on added significance when we realize that itis not quoted thus in the King James translation, but is to be found only in the Inspired Translation made by the Prophet Joseph. It is apparent that he changed the wording of the 6th verse to comply with the Adam-God doctrine which had been revealed to him from heaven. This should prove forever the fallacy, growing among the leaders and saints that Jesus (the son of Mary), was the Lord and creator spoken of in the holy scriptures. **WHAT PURER CHANNEL CAN CORRECT KNOWLEDGE COME THROUGH THAN THE PROPHET, JOSEPH SMITH?**

As to who sired Jesus Christ, Mormonism records many correct testimonies. The following should suffice:

''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 spirtual, 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).

''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 Apostle 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.

''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.

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."

The letter further states regarding Christ:

"When you say that 'Mormonism' really believes that Jesus was married at Cana to the Marys and Martha whereby he could see his seed before he was crucified, you make an assertion that is absolutely false. The 'Mormon' church has never taught that the Savior was married. When Latter-day Saints speak of the seed of Christ, they do not mean literal offspring, but true believers in him."

We are restrained from waxing too indignant at Elder Morton's pernicious doctrines, for perhaps he had actually joined the re-organized church, and had never been taught the fulness of the gospel! Then, too, in the light of the interpretations of these holy laws that oftimes creep into the Era, one would suppose that Elder Morton had come back from his slumbers to again confuse the issues regarding the fulness of the gospel!

The truth is, as the former leaders AND ASSOCIATES OF JOSEPH SMITH testified:

"Jesus Christ", said the Prophet Joseph F. Smith, "Never omitted the fulfillment of a single law that God has made known for the salvation of the children of men. It would not have done for him to have come and obeyed one law and neglected or rejected another. He could not consistently do that and then say to mankind, 'Follow me.'" A part of his schooling in mortality was to bring himself in subjection to all the laws that his Father had instituted for the salvation of mankind.

Speaking on the subject of Christ and his apostles and their belief, Celsus says:

"The grand reason why the Gentiles and philosophers of his school persecuted Jesus Christ, was, because he had so many wives; there were Elizabeth and Mary, and a host of others that followed him."

Commenting on the above, Elder Jedediah M. Grant stated:

"The grand reason of the burst of public sentiment in anathemas upon Christ and his disciples, causing his crucifixion, was evidently based upon polygamy, according to the testimony of the philosophers who arose in that age. A belief in the doctrine of a plurality of wives caused the persecution of Jesus and his followers."—J. of D., 1:345-6.

Jesus Obeyed the Marriage Law.

"I discover that some of the Eastern papers represent me as a great blasphemer, because I said in my lecture on Marriage, at our last Conference, that Jesus Christ was married at Cana of Galilee, that Mary, Martha, and others were his wives, and that he begat children.

"All that I have have to say in reply to that charge is this—they worship a Savior that is too pure and holy to fulfill the commands of his Father. I worship one that is just pure and holy enough 'to fulfil all righteousness', not only the righteous law of baptism, but the still more righteous and important law 'to multiply and replenish the earth'. Startle not at this! for even the Father himself honored that law by coming down to Mary, without a natural body, and begetting a son; and if Jesus begat children, he only 'did that which he had seen his Father do.' "—J. of D., Vol. 2:210.

"I will venture to say that if Jesus Christ were now to pass through the most pious countries in Christendom with a train of women, such as used to follow him, fondling about him, combing his hair, anointing him with precious ointment, washing his feet with tears, and wiping them with the hair of their heads and unmarried, or even married, he would be mobbed, tarred and feathered, and rode, not on an ass, but on a rail. What did the old Prophet mean when he said (speaking of Christ), 'He shall see his seed, prolong his days, etc?' Did Jesus consider it necessary to fulfil every righteous command or requirement of his Father? He most certainly did. * * * He came to fulfil. Did he multiply; and did he see his seed? Did he honor his Father's law by complying with it, or did he not? (to multiply and replenish the earth). Others may do as they like, but I will not charge our Savior with neglect or transgression in this or any other duty."—Orson Hyde—4:259-260.

We glean from an article published in TRUTH, 13:249, by M. Zvi Udley, Th. M., Ph. D., whom we understand is a profound Hebrew scholar the following:

"Jesus said once that he came to fulfill the law: the first positive commandment of the Bible, according to rabbinic understanding (Maimonides Minyan ha Mitzvet, 212) is that dealing with the propagation of the human race (Gen. 1:28); thus it has been considered the duty of every member of the House of Israel to marry at an early age. The late rabbis set eighteen as the age for marriage (Ab. v. 24): and anyone, they maintained, who remained after twenty without marrying was cursed by God Himself."

"But", says the critic, "can you produce no proof of these marriages? Are you founded on simple exegesis?" Indeed not! But first, let us recall the two other passages of Scripture that prophesy of a married Messiah: Psalms 45:9, King's daughters are among thy honorable women (Benoth melekim bikrotheka); even more clearly than the English does the Hebrew show this to mean an amorous association, for the word is more correctly translated "sweethearts"—with a definite implication that a marriage has been performed! Further in Isaiah 53:10, it is plainly recorded that "he shall see his seed", by what is meant that at his crucifixion he shall see one, at least,

of his own children present: some old accounts of the crucifixion plainly record that one of the women at the cross carried in her arms a child. Was this not his? * * * What does old Celsus say, who was a physician during the first century, whose medical works are esteemed very highly at the present time? His works on theology were burned with fire by the Catholics, they were so shocked by what they call their impiety. Celsus was a heathen philosopher; and what does he say on the subject of Christ and the Apostles, and their belief? He says, "The grand reason why the Gentiles and Phlosophers of his school persecuted Jesus Christ was, because he had so many wives; there were Elizabeth and Mary, and a host of others that followed him." However, we can say that the wives of Jesus were: Mary Magdalena, Martha, Mary, Elizabeth, Quetzalpetlatl.

Did Jesus have children? There seems to be evidence that such was the case: In 1873 M. Clermont-Ganneau discovered near Bethany on the Mount of Offence certain sarcephagi of extremely ancient times. On these were small crosses, but none of the usual symbols of Jewish burials, "which leaves no doubt of the religion of the persons whose remains were preserved in them". M. Clermont-Ganneau, writing of these discoveries in the **PALESTINE EXPLORATION FUND QUARTERLY**, 1874, pp. 7-10, notes the following to have been buried there: Salome, wife of Judah; Judah, son of Eleazar (Lazarus); Eleazar, the son of Nathan; Martha, daughter of Pesach; **SIMEON, SON OF JESUS**; Salomsion, daughter of Simeon. Other sarcephagi had been destroyed earlier. Concerning them writes Clermant-Ganneau: "By singular coincidence, which from the first struck me very forcibly, these inscriptions, found close to the Bethany road, and very near the site of the village, contain nearly all the names of the personages in the Gospel scene which belonged to the place: Eleazar (Lazorus), Simeon, Martha . . . a host of other coincidences occur at the sight of all these evangelical names. * * *"

The "Simeon son of Jesus" was called in one of the inscriptions "the Priest" (Ha-Kohan), and M. Clermont-Ganneau concluded: "* * * this Simeon might very well be the second Bishop of Jerusalem. But then would arise * * * the grave question of the marriage of Christian priests, since Simeon has a daughter named Salamsion". M. Clermont-Ganneau's French name suggests him to be Catholic, and bound to the doctrines of celibacy; however, the first 15 Bishops of Jerusalem were circumsized Jews, and the earlier ones, at least, certainly obeyed the marriage commandments! It seems the only reason Clermont-Ganneau did not candidly state his beliefs was the question of a married clergy, for throughout his article he suggests this Simeon to have been the Bishop of Jerusalem. He promised to write a complete paper on the subject when he had more carefully examined all the find. It was an important find from the standpoint of archaeology, for it was the first actual discovery of the name "Martha", which "would alone be sufficient to make this collection important from an exegetic point of view"; yet, his promised paper was never publshed! Why? Was it because a full study of the find disclosed that this "Simeon the Son of Jesus" was the Bishop of Jerusalem? I fully believe this to be the case. Orthodox Christians have purposely destroyed valuable historical evidences which would prove embarrassing to them; that such was probably the case here is suggested by the fact that several ancient writers imply that Simeon the Bishop of Jerusalem, and President of the Church, (died c. 106 A. D.), was of the family of Jesus. It would be only natural for

Jesus' son, when he was old enough, to succeed James, the brother of the Lord, on his death, to the Presidency of the Church. In all probability Simeon was a son of Jesus and Martha, and was that child who appeared at the crucifixion.

One more point in the letter that bears investigation states:

"You make the assertion that 'Mormonism' really believes 'that plurality of wives is a means of grace, the number of a man's wives and children increasing his chances of glory and honor in the world to come. * * * Nothing could be farther from the truth than this."

Speaking of TRUTH, let's have a little!

At a meeting of the First Presidency, Quorum of the Twelve and Presidents of Stakes, held Oct. 14, 1882, for the purpose of considering and accepting the revelation to President John Taylor of 1882 pertaining to the calling of Heber J. Grant and George Teasdale to the Quorum of the Twelve, and Seymour B. Young into the Presidency of the Seventies, among other speakers was Apostle Erastus Snow, who said:

"Joseph Smith said that the parable that Jesus spoke of that the man who had one talent and hid it in the earth was the man who had but one wife and would not take another, would have her taken from him and given to one who had more."—Taken from Journal of Wilford Woodruff.—See Supplement to New and Everlasting Covenant of Marriage, p. 55.

Brigham Young made a similar comparison. Said he, speaking of the man who perferred monogamy to polygamy:

"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. (See also Zach. 5:7).

Apostle Erastus Snow, speaking in the Tabernacle in 1883, upon the subject of the unholy unions between men and women who practiced "birth control" under the guise of monogamous marriages, among other things, said:

"It is as Jesus said concerning the man who hid it (his wife—TALENT) in a napkin; he laid it carefully away, and by and by brought it out, saying, here it is as I received it, not having increased at all; in other words, we are just where we were when we started. Another one says I received two talents; and have increased to four; another says I received five TALENTS, and now have ten; the Master says to the one who hid his TALENT, who perhaps laid it carefully away and kept it nice, watching over it with the greatest care; or in other words, to him who did not multiply and increase, but on the contrary took pains to avoid doing so, 'Take from him that which he seems to have and give it to him that has ten; for he that has and improves upon that which he receives, shall receive more abuntantly'."—J. of D., 24:75.

Although this correspondence took place some years ago, it is evident that the trend after the 1890 manifesto was to HUSH-HUSH every divine principle that could not consistently be taught without agreeing that plural marriage was a "MUST" in order to obtain to the power of endless lives.

This, together with the fact that the church had been paid in full—STATEHOOD—or as the leaders stated in 1933: "finally, we are honor bound to the government and the people of the United States, upon a consideration we have fully received—STATEHOOD—TO DISCONTINUE THE PRACTICE OF POLYGAMOUS OR PLURAL MARRIAGE, and Latter-day Saints will not violate their plighted faith".

Let all Saints remember this solemn warning of the Lord:

"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., Sect. 95:5, 6.

Lest We Forget

Book of Mormon, 3 Nephi, Chapter 6

The people are prospered—Pride, wealth, and class distinctions follow—The church rent by dissensions—Deeds of darkness.

1. And now it came to pass that the people of the Nephites did all return to their own lands in the twenty and sixth year, every man, with his family, his flocks and his herds, his horses and his cattle, and all things whatsoever did belong unto them.

2. And it came to pass that they had not eaten up all their provisions: therefore they did take with them all that they had not devoured, of all their grain of every kind, and their gold, and their silver, and all their precious things, and they did return to their own lands and their possessions, both on the north and on the south, both on the land northward and on the land southward.

3. And they granted unto those robbers who had entered into a covenant to keep the peace, of the band who were desirous to remain Lamanites, lands, according to their numbers, that they might have, with their labors, wherewith to subsist upon; and thus they did establish peace in all the land.

4. And they began again to prosper and to wax great; and the twenty and sixth and seventh years passed away and there was great order in the land; and they had formed their laws according to equity and justice.

5. And now there was nothing in all the land to hinder the people from prospering continually, except they should fall into transgression.

6. And now it was Gidgiddoni, and the judge, Lachoneus, and those who had been appointed leaders, who had established this great peace in the land.

7. And it came to pass that there were many cities built anew and there were many old cities repaired.

8. And there were many highways cast up, and many roads made, which led from city to city, and from land to land, and from place to place.

9. And thus passed away the twenty and eighth year, and the people had continual peace.

10. But it came to pass in the twenty and ninth year there began to be some disputings among the people; and some were lifted up unto pride and boastings because of their exceeding great riches, yea, even unto great persecutions;

11. For there were many merchants in the land, and also many lawyers and many officers.

12. And the people began to be distinguished by ranks, according to their riches and their chances for learning; yea, some were ignorant because of their poverty, and others did receive great learning because of their riches.

13. Some were lifted up in pride, and others were exceedingly humble; some did return railing for railing, while others would receive railing and persecution and all manner of afflictions, and would not turn and revile again, but were humble and penitent before God.

14. And thus there became a great inequality in all the land, insomuch that the church began to be broken up; yea, insomuch that in the thirtieth year the church was broken up in all the land save it were among a few of the Lamanites who were converted unto the true faith; and they would not depart from it, for they were firm, and steadfast, and immovable, willing with all diligence to keep the commandments of the Lord.

15. Now the cause of this iniquity of the people was this—Satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority, and riches, and the vain things of the world.

16. And thus Satan did lead away the hearts of the people to do all manner of iniquity; therefore they had enjoyed peace but a few years.

17. And thus, in the commencement of the thirtieth year—the people having been delivered up for the space of a long time to be carried about by the temptations of the devil withersoever he desired to carry them, and to do whatsoever iniquity he desired they should—and thus in the commencement of this, the thirtieth year, they were in a state of awful wickedness.

18. NOW THEY DID NOT SIN IGNORANTLY, FOR THEY KNEW THE WILL OF GOD CONCERNING THEM, FOR IT HAD BEEN TAUGHT UNTO THEM; THEREFORE THEY DID WILFULLY REBEL AGAINST GOD.

19. And now it was in the days of Lachoneus, the son of Lachoneus, for Lachoneus did fill the seat of his father and did govern the people that year.

20. And there began to be men inspired from heaven and sent forth, standing among the people in all the land, preaching and testifying boldly of the sins and iniquities of the people, and testifying unto them concerning the redemption which the Lord would make for his people, or in other words, the resurrection of Christ; and they did testify boldly of his death and sufferings.

21. Now there were many of the people who were exceeding angry because of those who testified of these things; and those who were angry were chiefly the chief judges, and they who had been high priests and lawyers; yea, all those who were lawyers were angry with those who testified of these things.

22. Now there was no lawyer nor judge nor high priest that could have power to condemn any one to death save their condemnation was signed by the governor of the land.

23. Now there were many of those who testified of the things pertaining to Christ who testified boldly, who were taken and put to death secretly by the judges, that the knowledge of their death came not unto the governor of the land until after their death.

24. Now behold, this was contrary to the laws of the land, that any man

should be put to death except they had power from the governor of the land—

25. Therefore a complaint came up unto the land of Zarahemala, the governor of the land, against these judges who had condemned the prophets of the Lord unto death, not according to the law.

26. Now it came to pass that they were taken and brought up before the judge, to be judged of the crime which they had done, according to the law which had been given by the people.

27. Now it came to pass that those judges had many friends and kindreds; and the remainder, yea, even almost all the lawyers and the high priests, did gather themselves together, and unite with the kindreds of those judges who were to be tried according to the law.

28. And they did enter into a covenant one with another, yea, even into that covenant which was given by them of old, which covenant was given and administered by the devil, to combine against all righteousness.

29. Therefore they did combine against the people of the Lord, and enter into a covenant to destroy them, and to deliver those who were guilty of murder from the grasp of justice, which was about to be administered according to the law.

30. And they did set at defiance the law and the rights of their country; and they did covenant one with another to destroy the governor, and to establish a king over the land, that the land should no more be at liberty but should be subject unto kings.

PRESIDENT GEORGE ALBERT SMITH

Truth joins the Saints and the world in expressing regret at the loss of President George Albert Smith. The Saints, especially, will miss this charitable leader, whose administration was marked with a great degree of tolerance and understanding. At the first conference held under his direction, the Saints were given to understand they were all welcome to attend the services of the conference, even though some of them differed in their belief and feelings.

This same marked degree of understanding and wisdom has been felt throughout the entire tenure of his administration. The fathful Saints, who are clinging to the original fundamental principles of the gospel, have greatly appreciated this change of policy, **and the few years of peace that has been theirs as a result of it.**

The principles of truth which guided this man through life can best be understood by perusing his often publi-e'zed creed. It follows:

I would be a friend to the friendless and find joy in ministering to the needs of the poor.

I would visit the sick and afflicted and inspire in them a desire for faith to be healed.

I would teach the truth to the understanding and blessing of all mankind.

I would seek out the erring one and try to win him back to a righteous and a happy life.

I would not seek to force people to live up to my ideals, but rather love them into doing the thing that is right.

I would live with the masses and help to solve their problems that their earth life may be happy.

I would avoid the publicity of high positions and discourage flattery of thoughtless friends.

I would not knowingly wound the feelings of any, not even one who may have wronged me, but would seek to do him good and make him my friend.

I would overcome the tendency to selfishness and jealousy and rejoice in the successes of all the children of my Heavenly Father.

I would not be an enemy to any living soul.

Knowing that the Redeemer of mankind has offered to the world the only plan that will fully develop us and make us happy here and hereafter, I feel it not only a duty, but also a blessed privilege to disseminate the truth."

Let the Saints take an example from the life and labors of this charitable leader, whose administration shall long be remembered as one of reconciliation and peace. The Saints and the world will miss this **"friend of all mankind"**; indeed, one of the lesser leaders of the church was heard to remark after the funeral: **"We have just buried the best man in the church"**.

We devoutly pray that President McKay and his associates will carry on the spirit of tolerance and understanding towards all of the members of the church, even though some of their feeling may differ from the head, that finally the work of the Lord might be brought to pass and the faithful among the people redeemed.

COURAGE AND HONESTY

By George Q. Cannon

(Juvenile Instructor, Vol. 20, Page 200)

It is said that much of the information which our enemies rely upon in prosecuting the Latter-day Saints, or their practice of plural marriage, is derived from persons who profess to be members of the Church. This is the statement made by officials. Perhaps those who write these anonymous letters profess to be members of the Church, but it seems incredible that men or women holding fellowship in the Church, or bearing the name of Latter-day Saints, can possibly be guilty of such base conduct as this.

In all ages and among all peoples informers and traitors have been held in the greatest contempt. We believe that men may be guilty of many sins for which they will obtain forgiveness much easier than for breaking their covenants with their fellowmen or betray the confidence reposed in them. Who can have confidence in such people? They must, in their secret hearts, despise themselves. There are doubtless very many apostates, who, in order to repay some old grudge against certain persons, may give this information to the officers of the government.

We hear it stated from so many sources that letters of this kind are being received by the prosecuting attorney that we suppose there must be truth in the statement. We hope, however, for the sake of humanity, that the authors of these letters do not have a standing in the Church. When people deny the faith and become open apostates we naturally expect them to fight the work with which they were formerly connected. This is not surprising. But think how members of the Church, guilty of such an atrocity, must feel when they meet together with their brethren and sisters to partake of the sacrament.

In the breasts of our children there should be established the highest sentiments of honor and love for the truth. The courage to declare it should also be fostered in every child's mind. It requires courage sometimes of a high character for a child to face 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 these circumstances. It is absolutely necessary for the formation of a strong character in the Church that children should have this lesson impressed upon them, that as they grow up to manhood and womanhood they may possess the moral courage necessary to enable them to perform their part as Latter-day Saints.

Coupled with this love of the truth and this courage to maintain it there should be developed in all children's breasts a sentiment of honor in keeping their word, in maintaining their integrity, in never violating confidence nor betraying any trust reposed in them. There are persons in the world who, after hearing a communication made to them in confidence, will turn round and reveal it to the injury of the person who trusted them. Such perfidy we hope is very rare in this Church; but there are people in the world who seem to think that if they do this and not be found out it is all right.

Latter-day Saints should have a higher standard of honor. They should be true to every trust reposed in them. Their word should be like the word of an angel, so that every one who knows them will have perfect confidence in that which they state and feel that their honor is entirely safe in their keeping.

Children, these are principles which you should all seek to cultivate, and if you possess them men will love you, they will repose confidence in you, you will never lack for friends, and God will love you.

WISDOM FROM THE TALMUD

Rabbie ben Azzai taught: The reward of a precept is another precept, and the reward of a sin is another sin.

And he also said, Despise no one and scorn not anything; for there is no man that has not his hour, and no thing but has its place.

Rabbi Ishmael taught: He who learns in order to practice shall have the opportunty to learn, to teach, and to practice.

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