TRUTH

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

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Truth Marches On

With this number we are happy to begin the seventeenth volume of TRUTH. This magazine is intended to be the repository of LIGHT and TRUTH, to illuminate the mind of the Saints, and to guide their footsteps into the pathway of the just. The NATIONS, and now the CHURCH are slumbering in midnight darkness, but a glorious light has again shown from the heavens; it shines, but it shines in darkness, and the darkness comprehendeth it not. Truth is designed to reflect the rays of celestial light upon those whose vision is not entirely obscured by the thick fogs of error, false doctrine and apostasy. It is intended as a bright luminary to indicate the near approach of the coming of the Son of Man, and the fulfillment of the 85th section of the Doctrine and Covenants, where the Lord promises to send the "one mighty and strong" to set His house in order. It is intended to light up the moral and intellectual horizon, and prepare a people to endure the glory and the power of God.

We sincerely and humbly dedicate this volume to the Saints, and the great CAUSE OF TRUTH throughout the world; in which cause its constant aim has been to carefully chronicle the more important events connected therewith, and to earnestly advocate those pure and holy principles and claims of the gospel of the kingdom, by which dissensions, wrath and violence will eventually be subdued, righteousness and peace assert their glorious sway, and the earth be cleansed preparatory to the development of the bright millennial morn.

TRUTH is proud to mention the anniversaries of the birth of two of the Lord's stalwart warriors — Brigham Young and Heber C. Kimball. Heber C. Kimball was born June 14, 1801, at Sheldon, Franklin County, Vermont. He died at Salt Lake City, June 22, 1868. Brigham Young was born June 1, 1801, in Whittingham, Windham County, Vermont. He died at Salt Lake City, August 29, 1877.

Of these two great characters, historians have written volumes. Of the

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"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."

life and character of Brigham Young, they have said:

"Here, for the time being, we must take a parting view of Brigham Young. The statue of the man is boldly chiseled in his life, as by his own hands. We have seen him as the fitting successor of the Mormon Prophet, as the modern Moses, and the founder of Utah. Joseph was a DIVINE success; Brigham has clothed it in the body of a great worldly success, and the world who rejected the one has been made to comprehend a successful Mormonism in the other. He has made it comprehend Mormonism in a matchless exodus; he has pioneered America westward; he has founded Utah, with the groundwork of ever three hundred cities, some of which will yet be known among the great cities of America. He has, through the elders, missioned a world, and gathered an Israel from many nations; he has, on the Prophet Joseph's pattern, built up a new social and religious system; he has established polygamy, which was alone enough to revolutionize a nation. He has prayed with as much faith as Elijah, and wrought with as much hard sense as Peter the Great; in fine, he has brought to a practical success the strangest religious movement of modern times. Brigham Young has led his people thirty-four years. Seldom does it fall to the lot of rulers to sway the scepter so long; still less seldom to keep up in their lives such AN UNWEARIED SENSATION. His name has now provoked and now charmed 'all the world'. VIEW THE MAN AS WE MAY, BRIGHAM YOUNG IS AN ENDURING NAME. THE FRICTION OF CENTURIES WILL NOT ERASE IT."—Tullidge, "Life of Brigham Young", 456-8.

Of Heber C. Kimball, the Historian Whitney wrote:

"So passed from earth the immortal part of him whom men named Heber C. Kimball; one of God's 'noble and great ones', recalled with honor from the toils of time to share with him the triumphs of eternity. Freed from his mortal prison house of sorrow and pain, his mission in this life completed, he sought once more the scenes and society of Home, in the realms of eternal rest.

Past angels, Gods and sentinels, who guard
The gates celestial, challengeless and free,
That sovereign spirit soared unto its own;
By shouting millions welcomed back again,
With all his new-won laurels on his brow—
The meed of valor and of victory—
To exaltations endless as THE LIVES".

—Whitney, "Life of Heber C. Kimball", 509.

We think it most fitting, in honor of these worthies, to publish sermons given by them about the same time. These sermons have not been published in TRUTH before, and reflect the undying efforts on the part of these men to teach the people correct principles, and to establish the Priesthood of God on the earth.

Faith--Practical Religion--Chastisement--Necessity of Devils

A Sermon by
PRESIDENT BRIGHAM YOUNG
Delivered in the Bowery, Great Salt Lake City, Utah, Oct. 6, 1855

As we have assembled in the capacity of a Conference to attend to business, we should earnestly seek to enjoy the spirit of our calling. We are called to be Saints, and if we have the spirit of Saints we shall have the spirit of our calling, otherwise we certainly do not

enjoy the privileges that the Lord designs we should. The Lord is ready and willing to give His Spirit to those who are honest before Him, and who seek earnestly to enjoy it.

If Saints, assembled to worship the Lord and transact business pertaining to His kingdom, should not have the aid of His Spirit they would be likely to commit errors, it would be strange indeed if they did not, and to do that which they ought not, even in business transactions; they would fall short of accomplishing their own wishes, and of course far short of fulfilling the designs of heaven. We see many led astray, because they have not retained the spirit of Christ to guide them.

When any of this people, who believe the Gospel, forsake the duty which they owe to God and His cause, they are at once surrounded by an influence which causes them to imbibe a dislike to Saints and to the conduct of Saints; they receive a false spirit, and then the Saints cannot do right in their eyes, the ministers of God cannot preach right nor act right, and soon they wish to leave the society of the Saints, and that, too, as they suppose, with a sanctified heart and life. They wish to withdraw from this, as they believe, wicked people, fancying all to be wicked but themselves, and wish to separate themselves until the people are as holy as they flatter themselves that they are, when they calculate to return again. Others will lose the spirit of their calling, and realize that they have lost it; they are wicked, and know it, and will have more confidence in others than in themselves. But the self-righteous will go away and wait until we as a people are sanctified and able to endure their presence, and think that then they will, perhaps, gather among us again.

People are liable in many ways to be led astray by the power of the adversary, for they do not fully understand that it is a hard matter for them to always distinguish the things of God from the things of the devil. There is but one way by which they can know the difference, and that is by the light of the spirit of revelation, even the spirit of our Lord Jesus Christ. Without this we are all liable to be led astray and forsake our brethren, forsake our covenants and the Church and kingdom of God on earth.

Should the whole people neglect their duty and come short in performing the things required at their hands, lose the light of the Spirit of the Lord, the light of the spirit of revelation, they would not know the voice of the Good Shepherd from the voice of a stranger, they would not know the difference between a false teacher and a true one, for there are many spirits gone out into the world, and the false spirits are giving revelations as well as the Spirit of the Lord.

This we are acquainted with; we know that there are many delusive spirits, and unless the Latter-day Saints live to their privileges, and enjoy the spirit of the holy Gispel, they cannot discern between those who serve God and those who serve Him not. Consequently, it becomes us, as Saints, to cleave to the Lord with all our hearts, and seek unto Him until we do enjoy the light of His Spirit, that we may discern between the righteous and the wicked, and understand the difference between false spirits and true. Then, when we see a presentation, we shall know whence it is, and understand whether it be of the Lord, or whether it is not of Him; but if the people are not endowed with the Holy Ghost they cannot tell, therefore it becomes us to have the Spirit of the Lord, not only in preaching and praying, but to enable us to reflect and judge, for the Saints are to judge in these matters. They are to judge not only men, they are to be

judges not only in the capacity of a Conference to decide what shall be done, what course shall be pursued to further the kingdom of God, what business shall be transacted, and how it shall be transacted, and so on, **but they will actually judge angels.**

We sit here as judges, and suppose that business which would prove injurious to this people should now be presented for them to decide upon, or suppose the leaders of this people had **forsaken the Lord and** should introduce, through selfishness, that which would militate against the kingdom of God on the earth, that which would in the issue actually destroy this people, how are you going to detect the wrong and know it from the right? You cannot do it, unless you have the Spirit of the Lord. Do the people enjoy that Spirit? Yes, many of them do. Do they enjoy it in as great a degree as it is their privilege? A few of them do, still I think that the people in general might enjoy more of the Holy Spirit, more of the nature and essence of the Deity, than they do. I know that they have their trials, I know they have the world to grapple with, and are tempted, and I know what they have to war against.

But let us ask ourselves individually whether we fight this warfare to such a degree that we do overcome in every instance? In every contest do we come off victorious? Here we have to do with our passions; here is fallen nature, that we can never get rid of until we lie down in the grave, it is sown in the flesh and will remain there, but it is our privilege to overcome that, and bring it under subjection in our reflections, in our meditations, and in all the labor that we perform, though we may be tried, tempted, and buffeted by Satan. It is our privilege to have power to rule, govern, and bring under subjection even our momentary passions; yet, it is our privilege so to live and overcome them that we never would have a temptation to think evil, or at least would never speak before we took time to think, but all would be in subjection to the law of Christ. Do we live up to this privilege?

People may ask, are we not good Saints? Yes, I can say that this people are a good people, and they wish to be Saints, and many of them strive to be Saints, and many of them are Saints. I realize the weaknesses of men; I am not ignorant of my own weaknesses, and this is where I learn everybody else, their dispositions and the operations of the spirit upon the inhabitants of the earth; to learn mankind is learn myself.

This is a good people, they are a righteous people; yet there are some who are filled with folly, there are some who are inclined to do wickedly and seem to love wickedness; there are some who are filled with idolatry, and it seems as though it were impossible for them to overcome the spirit of the world, to keep from loving it and from cleaving to it and to the things of the world. I will appeal to the people as judges—**are you capable of judging in matters pertaining to the kingdom of God on earth, unless you have the Spirit of truth within you?**

Some may say, "Brethren, you who lead the Church, we have all confidence in you, we are not in the least afraid but what everything will go right under your superintendence; all the business matters will be transacted right; and if Brother Brigham is satisfied with it, I am." **I DO NOT WISH ANY LATTER-DAY SAINT IN THIS WORLD, NOR IN HEAVEN, TO BE SATISFIED WITH ANYTHING I DO, UNLESS THE SPIRIT OF THE LORD JESUS CHRIST, THE SPIRIT OF REVELATION, MAKES THEM SATISFIED.** I wish them to know for themselves and understand for themselves, for this would strengthen the faith that is within them.

Suppose that the people were heedless, that they manifested no concern with regard to the things of the kingdom of God, but threw the whole burden upon the leaders of the people, saying, "If the brethren who take charge of matters are satisfied, we are", this is not pleasing in the sight of the Lord.

Every man and woman in this kingdom ought to be satisfied with what we do, but they never should be satisfied without asking the Father, in the name of Jesus Christ, whether what we do is right. When you are inspired by the Holy Ghost you can understandingly say, that you are satisfied; and that is the only power that should cause you to exclaim that you are satisfied, for without that you do not know whether you should be saisfied or not. You may say that you are satisfied and believe that all is right, and your confidence may be almost unbounded in the authorities of the Church of Jesus Christ, but if you asked God, in the name of Jesus, and received knowledge for yourself, through the Holy Spirit, would it not strengthen your faith? It would. A little faith will perform little works; that is good logic. Jesus says, "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."

A grain of mustard seed is very small; nevertheless if you had faith as a grain of mustard seed, and should say unto this mountain, "Remove hence to yonder place, it would be done; or to that sycamore tree, "Be thou planted in the sea"; or to the sick, "Be ye healed"; or to the devils, "Be ye cast out"; it would be done.

Suppose that I had faith like a grain of mustard seed, and could do the things which Christ has said are possible to be done through that faith, and that another man on the continent of Asia had the same faith, we could not accomplish much because but two would have all the power of Satan to combat. Do you suppose that **JESUS CHRIST HEALED EVERY PERSON THAT WAS SICK, OR THAT ALL THE DEVILS WERE CAST OUT IN THE COUNTRY WHERE HE SOJOURNED? I DO NOT. WORKING MIRACLES, HEALING THE SICK, RAISING THE DEAD, AND THE LIKE, WERE ALMOST AS RARE IN HIS DAY AS IN THIS OUR DAY.**

Once in awhile the people would have faith in his power, and what is called a miracle would be performed, but the sick, the blind, the deaf and dumb, the crazy, and those possessed with different kinds of devils were around him, and only now and then could his faith have power to take effect, on account of the want of faith in the individuals.

Many suppose that in the days of the Savior no person was sick, in the vicinity of his labors, but what was healed; this is a mistake, for it was only occasionally that a case of healing a sick person or casting out a devil occurred. But again, suppose that two-thirds of the inhabitants of Jerusalem and the regions round about had actually possessed like faith in the Savior that a few did, then it is very probable that all the sick would have been healed and the devils cast out, for there would have been a predominance of a good power over the evil influences.

Let two persons be on the continent of America, having faith like a grain of mustard seed, and let one of them be situated on the Atlantic and the other on the Pacific coast, and most of the sick would remain sick around them, the dying would die, and those possessed of devils would continue to be tormented, though once in a while a sick person might be healed, or a blind person be made to see. Now let each one of those individuals have another

persons of like faith added to him, and they will do as much again work; then let there be four persons in the east and four in the west, all possessing faith like a grain of mustard seed, and there will be four times as much done as when there was but one in each place; and thus go on increasing their number in this ratio until, bye and bye, all the Latter-day Saints have faith like a grain of mustard seed, and where would there be place for devils? Not in these mountains, for they would all be cast out. Do you not perceive that that would be a great help to us?

If I had power of myself to heal the sick, which I do not profess to have, or to cast out devils, which power I have not got, though if the Lord sees fit to cast them out through my command it is all right—still if I had that power, and there was no other person to help me, the people would do as they do now, they would hunt me almost to death, saying, "Won't you lay hands on this sick person? Won't you go to my house over yonder?" and so on. I am sent for continually, though I only go occasionally, because it is the privilege of every father, who is an Elder in Israel, to have faith to heal his family, just as much so as it is my privilege to have faith to heal my family; and if he does not do it he is not living up to his privilege. It is just as reasonable for him to ask me to cut his wood and maintain his family, for if he had faith himself he would save me the trouble of leaving other duties to attend to his request.

Let this faith be distributed and it makes all things easy, but put one or two dozen men to hauling a wagon containing a hundred tons' weight, and the labor is very heavy, whereas if the whole of the Latter-day Saints would put their shoulder to the load it would be moved easily. It is with the mental power as it is with the physical, and that is why I wish you to consider the matter, and why I lay those things before you. Let the Latter-day Saints have faith and works, and let them forsake their covetousness and cleave unto righteousness.

I have given you a short discourse upon faith and practical religion, and now I say to the Elders of Israel, to the Bishops of the different wards, and to the Presidents of the different Branches, if there is any business you wish to bring before this Conference, pertaining to fellowship and the conduct of individuals, you can have the privilege. We were accustomed, some years ago, to attend to such business before our General Conference, and it is our privilege to do so again, if we choose, or if there is any occasion.

In all High Councils, in Bishops' Courts, and in all other departments for transacting our business, the Church and kingdom of God, with the Lord Almighty at the head, will cause every man to exhibit the feelings of his heart, for you recollect it is written that in the last days the Lord will reveal the secrets of the hearts of the children of men.

Does not the Gospel do that? It does; it causes men and women to reveal that which would have slept in their dispositions until they dropped into their graves. The plan by which the Lord leads this people makes them reveal their thoughts and intents, and brings out every trait of disposition lurking in their organizations. Is this right? It is. How are you going to correct a man's faults, by hiding them and never speaking of them, by covering up every fault you see in your brother, or by saying, "O, do not say a word about his faults, we know that he lies, but it will not do to say a word about it, for it would be awful to reveal such a fact to the people?" That is the policy of the world and of the devil, but is it the way that the Lord will do with the people in the latter days? It is not.

This is a matter that seems to be but little understood by some of the Latter-day Saints, it may be understood by a portion of them, but others do not understand it. Every fault that a person has will be made manifest, that it may be corrected by the Gospel of salvation, by the laws of the Holy Priesthood.

Suppose that a man lies, and you dare not tell of it; "Very well", says the man, "I am secure, I can lie as much as I please." He is inclined to lie, and if we dare not chastise him about it he takes shelter under that pavilion, cloaks himself with the charity of his brethren, and continues to lie. Bye and bye he will steal a little, and perhaps one or two of his brethren know about it, but they say, "We must cover up this fault with the cloak of charity." He continues to lie and steal, and we continue to hide his faults; where will it lead that person to? Where will he end his career? Nowhere but in hell.

What shall we do with such men? Shall we reveal their faults? Yes, whenever we deem it right and proper. I know it is hard to receive chastisement, for no chastisement is joyous, but grievous at the time it is given; but if a person will receive chastisement and pray for the Holy Spirit to rest upon him, that he may have the Spirit of truth in his heart, and cleave to that which is pleasing to the Lord, the Lord will give him grace to bear the chastisement, and he will submit to and receive it, knowing that it is for his good. He will endure it patiently, and, bye and bye, he will get over it, and see that he has been chastised for his faults, and will banish the evil, and the chastisement will yield to him the peaceable fruits of righteousness, because he exercises himself profitably therein.

In this way chastisement is a benefit to any person. Grant that I have a fault, and wish it concealed, would I not be likely to hide it? And if the Lord would not reveal it I might cling to it, if I had not the spirit of revelation to discern my fault and its consequences. Without the influence of the Spirit of the Lord, I am just as liable to live and abide in false principles, false notions, and unrighteous actions as true ones. It is so with you.

If your faults are not made known to you, how can you refrain from them and overcome them? You cannot. But if your faults are made manifest, you have the privilege of forsaking them and cleaving unto that which is good. **The design of the Gospel is to reveal the secrets of the hearts of the children of men.**

When men intimate to me, whether in public or in private, that their faults must not be spoken of, I do not know how worldly-minded men feel in similar cases, but like Elijah, when he mocked the priests of Baal, I feel to laugh and make derision of such men.

Do you suppose that I will thus far bow down to any man in this territory, or on the earth? Do you suppose that I will suffer myself to be muzzled so that I cannot reveal the faults of the people when wisdom dictates me to do it?

I fear not the wicked half so much as I would a mosquito in my bedroom at night, for he would keep me from sleeping, but for the unrighteous, those who will act the villian and conduct themselves worse than the devil, to insinuate that I have not the privilege of speaking of their faults makes me feel like laughing at their folly. I will speak of men's faults when and where I please, and what are you going to do about it?

Do you know that that very principle caused the death of all the Prophets, from the days of Adam until now? Let a Prophet arise upon the earth, and never reveal the evils of men, and do you suppose that the wicked would de-

sire to kill him? No, for he would cease to be a Prophet of the Lord, and they would invite him to their feasts, and hail him as a friend and brother. Why? Because it would be impossible for him to be anything but one of them. It is impossible for a Prophet of Christ to live in an adulterous generation without speaking of the wickedness of the people, without revealing their faults and their failings, and there is nothing short of death that will stay him from it, for a Prophet of God will do as he pleases.

I have been preached to, pleaded with, and written to, to be careful how I speak about men's faults, more so than ever Joseph Smith was in his lifetime; every week or two I receive a letter of instruction, warning me to be careful of this or that man's character. Did you ever have the Spirit of the Lord, so that you have felt full of joy, and like jumping up and shouting hallelujah? I feel in that way when such epistles come to me; I feel like saying, "I ask no odds of you, nor of all your clan this side of hell."

I have wise brethren around me who will sometimes say, "Don't speak so and so, be very careful, now do be cautious"; and I have been written to from the east; I have package after package of letters, yes, a wheelbarrow load of them, saying, "O, Brother Brigham, I would beseech and pray and plead with you, if I only dare, to be careful how you speak. Would not this or that course be better than for you to get up in the stand, and tell the Gentiles what they are? Would it not be better to keep this to yourself?"

Do you know how I feel when I get such communications? I will tell you, I feel just like rubbing their noses with them. **If I am not to have the privilege of speaking of Saint and sinner when I please, tie up my mouth and let me go to the grave, for my work would be done.**

It was for this that they killed Joseph and Hyrum, it is for this that they wish to kill me and my brethren; we know their iniquity, and we will tell of it when the Spirit dictates, or talk about this, that or the other person and conduct at the proper time.

There are people in our midst who grunt at this course, and at the same time have evils that I think are hardly worth notice, for I do not think that such persons will be good for anything even should they happen to get into the kingdom of heaven, though I suppose they are good in their place if we can find out where it is, but as yet I am ignorant of it; I presume that the Lord knows where it is, but I do not. I wish to say to the Elders of Israel, to all people, I shall tell you of your iniquity and talk about you just as I please, and when you feel like killing me for so doing, as some of the people did who called themselves brethren in the days of Joseph Smith, look out for yourselves, for false brethren were the cause of Joseph's death, and I am not a very righteous man. I have told the Latter-day Saints from the beginning that I do not profess much righteousness, but I profess to know the will of God concerning you, and I have boldness enough to tell it to you, fearless of your wrath, and I expect that it is on this account that the Lord has called me to occupy the place I do; I feel as independent as an angel.

Some of you have been brought before the High Council, charged with this fault and with that, and you say it is too much for you, that you cannot bear it. But you have got to bear it, and if you will not make up your minds to go to hell at once and have done with it.

If you wish to be Saints you must have your evils taken away and your iniquities exposed, this must be done if you remain in the Kingdom of God. If you do wrong, and it is made manifest before the High Council, don't grunt about it, nor whine about your loving, precious character, but consider that

you have none; that is the best way to get along with it. Myriads have scandalized me since I have been in this Church, and I have been asked, "Brother Brigham, are you going to bear this? Do you not know that such and such persons are scandalizing your character?" Said I, **"I do not know that I have any character, I have never stopped to inquire whether I have one or not." It is for me to pursue a course that will build up the kingdom of God on the earth, and you may take my character to be what you please, I care not what you do with it, so you but keep your hands off from me.**

If you are brought before the High Council, or before a Bishop's court, and it is proven before either of those tribunals that you are covetous, don't fly into a passion and become so excited that you are ready to burst. I may see fit to expose some men who have not paid their tithing; now if you are going to get nervous about it and are afraid of bursting, let me know, and we will slip an egg shell over you and your precious characters. What precious characters some of you had in Wales, in England, in Scotland, and perhaps in Ireland.

Do not be scared if it is proven against some, before the Bishop's court, that you did steal the poles from your neighbor's garden fence. If you did, it would be far better for you to get right up and own it, for you have in reality lost your character before God, angels, and men, and then refrain from such evils and try to establish a good character. It would be better for you to do that, than to become angry when your faults are made manifest. If it is proven before the High Council that you did steal a beef creature, don't get angry, but rise up and acknowledge that you did steal it.

If it is proven that you have been to some person's wood pile and stolen wood, don't be frightened, for if you will steal, it must be made manifest. Some one may say, "Why I did not think Saints were guilty of such deeds!" Nor I either. Such crimes are committed by people who gather with the Saints, to try them, to afflict and annoy them, and drive them to their duty. **Do you not suppose that it is necessary to have devils mixed up with us, to make Saints of us? We are as yet obliged to have devils in our community, we could not build up the kingdom without them.** Many of you know that you cannot get your endowment without the devil's being present; indeed we cannot make rapid progress without the devil. I know that it frightens the righteous sectarian world to think that we have so many devils with us, so many poor, miserable curses. Bless your souls, we could not prosper in the kingdom of God without them. We must have those amongst us who will steal our fence poles, who will go and steal hay from their neighobr's hay stack, or go into his corn field to steal corn, and leave the fence down; nearly every ax that is dropped in the canyon must be picked up by them, and the scores of lost watches, gold rings, breast pins, etc., must get into their hands, though they will not wear them in your sight. It is essentially necessary to have such characters here.

After we had given the brethren such a scouring two or three months ago, about returning lost property when found, one or two men brought in two or three rusty nails of no value, which they had picked up; this was tantamount to saying to Brother Sprague, "If we had found your purse, or if we had found Brigham's purse, we would see you in hell before we would return it." We wish to impress upon you the necessity of your bringing the ax you find, the hay fork, or any other lost property which you find, to the person who is appointed to take charge of such property, that the owners may again possess it. But if you should pick up a piece of rotten

wood, and bring it to Brother Brigham, or Dr. Sprague, with a show of honesty, and in derision of the counsel you have received, it would be like saying, "If we could find or steal your purses, you should never see them again. We are poor, miserable devils, and mean to live here by stealing from the Saints, and you cannot help yourselves."

Live here then, you poor, miserable curses, until the time of retribution, when your heads will have to be severed from your bodies. Just let the Lord Almighty say, "Lay judgment to the line and righteousness to the plummet", and the time of thieves is short in this community. What do you suppose they would say in old Massachusetts, should they hear that the Latter-day Saints had received a revelation or commandment to lay "judgment to the line and righteousness to the plummet?" What would they say in old Connecticut? They would raise a universal howl of, "How wicked those Mormons are; they are killing the evil doers who are among them; why I hear that they kill the wicked away up yonder in Utah." They do not kill anbody down there, do they?

As for the inhabitants of the earth, who know anything about the "Mormons", having power to utter worse epithets against us than they do, they have to get more knowledge in order to do it; and as for those enemies who have been in our midst, feeling any worse than they do, they have first to know more; they are as full of bad feelings now as they can hold without bursting. What do I care for the wrath of man! No more than I do for the chickens that run in my dooryard. I am here to teach the ways of the Lord, and lead men to life everlasting, but if they have not a mind to go there, I wish them to keep out of my path.

I want the Elders of Israel to understand that if they are exposed in their stealing, lying, deceiving, wickedness, and covetousness, which is idolatry, they must not fly in a passion about it, for we calculate to expose you, from time to time, as we please, when we can get time to notice you.

During this Conference, I do not want to think where the "Mormons" have been, and how they have been treated, but I want to think of matters that will make my heart light, like the roe on the mountains—to reflect that the Lord Almighty has given me my birth on the land where He raised up a Prophet, and revealed the everlasting Gospel through him, and that I had the privilege of hearing it—of knowing and understanding it—of embracing and enjoying it. I feel like shouting hallelujah, all the time, when I think that I ever knew Joseph Smith, the Prophet whom the Lord raised up and ordained, and to whom he gave keys and power to build up the kingdom of God on earth and sustain it. These keys are committed to this people, and we have power to continue the work that Joseph commenced, until everything is prepared for the coming of the Son of Man. This is the business of the Latter-day Saints, and it is all the business we have on hand. **When we come to worldly affairs, as they are called, they can be done in stormy weather, if we attend to the kingdom of God in fair weather.**

May God bless you. Amen.

—J. D., Vol. 3:43-51.

Address by President Heber C. Kimball

Delivered in the Tabernacle, Great Salt Lake City, April 6, 1854

We have laid before us many items by the President; and so far as I am concerned, one thing suits me just as well as another. **I am very much in favor of all the remarks of Brother Brigham, and they are revelation to us, and that from God. It gives me a great deal of satisfaction when I hear a man tell the mind of the Lord, and I can have a testimony to myself that it is the mind of the Lord; and when I have a testimony that it is the mind and will of God, I then know that I have got a similar spirit to the one that revealed it.**

It is the privilege of this people from this time henceforth and forever to understand the things that revolve through their minds from day to day, and from year to year. The majority of this people imagine to themselves a great many things that are in reality the things of God, things that God is putting into their hearts, but they do not know how to organize them, and arrange such ideas into sentences, to convey them to the minds of the people. **IT TAKES AN APOSTLE TO DO IT. IT IS NOT EVERY MAN OR WOMAN THAT CAN DO IT.**

There have been many things related here that you have no doubt thought of, but did not know whether they were right or wrong. It is a great consolation to me to have that degree of the Spirit of the Lord to discern all things, and be able to tell what is true and what is untrue. Is it not worth more than all the gold of the world? It is, for gold cannot purchase it. It cannot be purchased with jewels, nor with clothing, nor with the souls of men, and it is just as free to you as it is to me.

I thank God for the things that are going to take place, to give every man a fair chance to prove himself to be a saint, or to be a devil. Jesus says, "My sheep hear my voice, and they will follow me, and a stranger they will not follow"; this is Scripture. What will you do with it? **Are those that are going to the north and to the south, to the east and to the west, following the shepherd's voice? Are those who are leaving the Saints to mingle with the world to search for riches, following the good shepherd or his spirit? No, but they are following a stranger, and they do not know the good shepherd's voice, nor the good shepherd's spirit.**

Well, I am glad they are going. I went up to my mill yesterday, and as I was coming back, I met several brethren on their way to California as fast as they could drive: I thought they were afraid of getting a mission, if they stayed here to attend the Conference.

I have learned one thing to a demonstration since I became a member of this Church, **that if a man is determined to be damned nothing can hinder it.** I have argued with men for hours, for weeks, for months, and for years, to prevail on them to serve the Lord, but my labors have generally been spent in vain on persons who needed so much persuasion to do good. The Spirit of the Lord does not inspire me to trouble myself any more about men who will do wrong; it is enough for me to do the will of the Lord my God, even those things I am dictated to do by my President, and let every other man act as I do, and be perfectly independent whether to serve God or mammon. I would not now step one step out of my way to head a man's course that is determined to go to the devil, but I will say, "Go into the fire, that you may be burned out. **He will**

be saved when he comes to himself, but he never will come to himself, until he is burned out like an old pipe, that has become impregnated with filthiness.

The idea of having places of location is good. The people will gather there as they did in Kirtland, and in Missouri, and in other places. I consider it to be a screen. You know when you carry your grain to the mill, you must take great pains to get out all the smut and dirt, and run it through a screen, that the chaff and other useless matter may drop through, before it goes into the smut machine and hopper. It has also to go through a hurricane, that it may blow off all the dust and make it clean.

Many of us have been through a hurricane, and through earthquakes. A smut machine is a fit representation of an earthquake; it proves every kernel, and if it is a smut kernel it bursts it to pieces. After it goes through the hopper and the grinders, it is separated by the bolt into flour of two or three kinds, and the bran passes out by itself. Where there is not a good screen to screen off the kernels of smut and chaff, and other obnoxious substances, they will have an effect upon the flour. But do they destroy the flour? No; they only blacken it a little, and it will not rise so good when you make a cake of it, because there is no life in that filthy substance that is mixed with it; the life is in the flour.

Upon the same principle a great many Saints are emigrating, and also others that are not Saints, but thieves and liars, and adulterers, and fornicators, and murderers, and they make the good flour, in the eyes of the world, to look a little black, but it does not effect the righteous Saint, the holy man, the holy woman, nor does it effect the servants of the living God, who bear the Priesthood of the Son of God. I am very much in favor of having in the Lord's mill a good screen smut machine, and bolt.

We have ground wheat long enough to know the value of a good screen and smutter; and it is high time these valuable appendages should be attached to the mill, which will be a decided improvement. Every portion of the good wheat is good for something, but the smut is good for nothing; we feed our horses with the bran, and fatten our pigs, and the other part of it is good to feed ourselves and our children.

What are my feelings continually? They are—I would to God this people would all do right, and walk humbly before their God, and do unto one another as they would wish others to do unto them, and when men labor for each other. labor for their brother as they would wish him to labor for them. But I see men who come to labor for the Lord, who are eye servants. **A man who will be an eye servant to his God will be to his brother, and that man who will be an eye servant to his brother will be to his God, and he never will work only as you stand and watch him.**

I see men work on the public works, one hundred, or perhaps one hundred and fifty in a gang, and I have watched them work, and not over twenty men out of the one hundred and fifty will be at work at the same time, while the rest are standing still. I supposed they had agreed to work by turns, so that they would not become wearied before night. Is this doing as you would be done by? I know, gentlemen and ladies, that it is not, and those who do such things will be brought to an account for them, and for all the works of your lives, whether they be good or whether they be evil whether they be much or whether they be little.

You will not receive a reward for anything more than you merit; and whatever you have done, for it you merit a reward, and that belongs to you; but no men or women in the celes-

tial world will be rewarded for that which they have not done.

Do you suppose the Lord will divide His inheritance to the children of men unless they have earned a right and title to it? (I speak with regard to this earth.) No, no more than I would leave my inheritance, to all my children when half of them had turned away from me, and never tried to build up me and my estate. Are such rebellious children heirs to it? If they are in truth, then you are all heirs to the estate of the Almighty, whether you have been true to Him, or against Him; whether you have striven to build up and increase His kingdom, or pull it down; and the blessings He has promised to the righteous belong to the wicked as well as to the righteous. I tell you, my family cannot claim any portion of my estate, unless they have assisted in gathering it, and when they have assisted in gathering it, and in building it up, they are to be rewarded from that estate according to their merits in building it up and increasing it. That is the way God will deal with the families of the earth, and with this people more especially, and they cannot escape from it. If I seek to build up the kingdom of God, from the time I first come into this Church until I lay down my body in the grave, still my spirit is as capable in another state to continue that work as it is in this.

I believe I was active before I came here, in laying the foundation to come here, and continue the work in this world. I have come here and received my body to accomplish that which I could not accomplish in the spirit; and now I have got to leave this tabernacle to go again into the spirit world to perform a work I cannot do in the flesh, that I may be prepared to receive my body again, and enter into the celestial world with the Gods; and if I am faithful, all things are mine, because I have been faithful in my Father's business. But that man who will sit down in idleness, and lounge away his precious moments, doing no good to himself, to his brethren, or to his God, will not be an heir to the inheritance; nor that woman who will sit in the corner, and grunt, grunt, grunt, until she is all grunt together, and the bumps of grunt stick out in every direction and she cannot move her little finger to do one good action to build up God's kingdom, or assist her husband in doing it. It is just so with a great many men and women in this Church, and I wish there were less of them.

No man or woman has taken a proper step—has pursued a course that is according to the mind and will of God, but what it is for his or her exaltation in His kingdom. Suppose they have pursued a right course, and suffered a little in doing so, and then complain about it, will they enter into their exaltation? I tell you, no. Joseph said they would not, and Brother Brigham has said they will not, and God has said they will not.

When men or women, that have entered the holy order, and are considered quite unholy by the world, and a little so by some of the good Saints, sit down and begin to find fault and murmur about it, they never will attain to that glory they otherwise would.

Take a righteous course, brethren, and build up the kingdom of God, and all will be well with you continually, and all things will work together for your good. I have not language to explain things any plainer than I do. They are plain enough to me, and if you understood them as I do, they will do you good, and build you up and nourish you, and strengthen you, and give you grace, and patience, and humility.

As Brother Brigham says, this people are my pride, and my eyes are continually awake to their welfare. This people are a good people, and they are the pride of my heart, and God knows I love to see you do right, and be faithful and work, and exert your-

selves, and do good, and work righteousness all the day long, and not impose upon the Church, and upon your brethren, and want them to carry you on their shoulders, and expect them to pity you and coax you. Do you expect that such a person will ever enter into the celestial kingdom of God and be crowned?

No, for if that spirit is in him or her in the flesh, it will be the same in the spiritual world. If any of my family will do wrong in the house, they will do it out of the house; that is, if their spirit will do it in the body, they will do it out of the body. If you do not curb your spirits and bring them into subjection while they are here in their house, you will have to curb them after they have left the house, or they will continue to be refractory. Now, gentlemen and ladies, that is as plain as I can make it to you, and if you do not come to it, it is your own fault and not mine.

My prayer is, "O Lord, help me to be faithful, and to continue faithful, and be submissive like the clay in the hands of the potter, that my President can do with me as it seemeth him good." When I hear of his going anywhere on business, I run over to him and say, "You expected me, did you not?" Why should I wait to be called upon when I am chosen to nourish, and cherish, and strengthen him; and to go, and come, run, walk, sit, stand, talk, or keep silent, when he tells me? What is a wife good for to me that will not do the same and then much more, if it is required? What is the Priesthood good for to those who hold the keys of life and salvation to the world, if they are not submissive in the same manner, and more so. This is true, brethren and sisters, and you have got to come to it, the whole of you, or else be burned out, and then become servants to the faithful, who have been perfectly passive in the hands of the Almighty, and are crowned in His kingdom.

He says, "The sheep hear my voice, and will follow me, and a stranger they will not follow." You must learn submission, every soul of you, and then teach it to your children. If disobedient children were under the training of some good man and woman, that would in their own example teach them, and discipline them by good precept, they would become good Saints. I wish parents to take that course, and train their children in the way they should go, and when they become old, they will not depart from it. Are you waiting for the First Presidency and the Twelve to train them for you? It is a hard case for us to manage our own, but we shall not come under condemnation if we do our best towards them. You will come under condemnation, if you do not train your children to flee from all iniquity, and then there will be none for ours to cling to.

You justify yourselves in many things because you see others take that course; because our children run into iniquity, you are not justified if you do not train yours. I am speaking upon the principle of discipline.

The night the plates were given to Joseph Smith, from their bed in the summit of the Hill Cumorah, I saw, in the firmament above my head, hosts of men in platoons of twelve; and I saw them march until they reached the western horizon, as far as I could see them. After looking upon them for hours with my natural eyes, I never observed a variation of a hair's breadth in their steps, or the least disorder or confusion in their ranks. I think of this sight, and then I look at this people; they do not compare in this respect with things in heaven. We are praying continually that things may be on earth as they are in heaven. **When there was a rebellion in heaven, they cast out the rebellious.**

I may not remain in this earthly house to see the day when the rebellious will all be cast out on the earth as they were in heaven, but I shall obtain an organized glorious body, and

see the day when, if there is an evil in Israel, it will be cast out, the same as it was cast out of heaven. I shall see that day, by the help of God, and my prayer is by day and by night, "Father, help me to keep thy commandments, magnify my calling and my Priesthood, which will exalt me, and bring me into thy presence, O Lord." That is what the Priesthood is committed to us for; if we magnify our calling, and fill our office, God will magnify us, and bring us into His presence. If you believe this, brethren, why do you not live for it? **I suppose a great many do, and a great many do not, and those who do not are the persons we are preaching to.**

Having made these few remarks, I pray God to bless you, that His peace may be with you, and help you to be faithful, and train up your children to be righteous, and as soon as they are old enough, do as Brother Brigham and myself have done, send them to the nations of the earth. When my son William returns, I want to have another one ready to send, and when he returns, another, and when he returns, another, and when he returns, I want a dozen there. My children I raise to the Lord, and they shall be devoted to His service, or they cannot prosper. May God grant they may, for Jesus Christ's sake. Amen.

—Millennial Star, Vol. 16:449-52.

NEVER SHOUT AT CHILD

By Angelo Patri

The voice that a parent uses in addressing a child carries the overtones of his inner self in unmistakable clarity to the mind of the listening child. Nothing is hidden; all he feels and thinks and is comes through.

If there is anger, fear, uncertainty, dislike behind the tone it will crackle and sparkle and threaten like a bunch of lighted firecrackers and the feeling, the attitude behind it, will be registered in the memory of the child to color his behavior in time to come.

If there is affectionate understanding sympathy and friendship behind the tones, the child will respond as a flower-bud opening in the warm of the sunshine.

Children respond to gentleness and firmness, while they turn a deaf ear to shouted commands. There is no such power in a shout as there is in a low-toned firmly spoken direction. Once a child has been conditioned to shouts he has been conditioned to indifference which leads to disobedience and to rebellion.

It is the still small voice of the spirit that reaches the child, not the voice of physical power.

THE FOOTPATH TO PEACE

To be glad of life, because it gives you the chance to love and to work and to play and look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends and every day of Christ; and to spend as much time as you can with body and with spirit, in God's out-of-doors—these are little guide-posts on the footpath of peace.—Henry Van Dyke.

Wisdom is in knowing what to do next, skill is in knowing how to do it, and virtue is in doing it.

The bone of contention that people talk about is often attached to their own jaws.

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

UNLESS you keep the CELESTIAL LAW you can not go into the celestial kingdom, any more than a gentile can. Those saints of God who do not wish to keep THE CELESTIAL LAW HAD BETTER QUIT TODAY, THE SOONER THE BETTER—John Taylor, Deseret News, Oct. 27, 1883.

JOSEPH SMITH THE PROPHET

The month of June brings to mind the cruel martyrdom of the Prophets Joseph and Hyrum Smith. Latter-day Saints are not generally acquainted with the events which surrounded the lives of these men, that ultimately led to their tragic death.

Although history is replete with the record of the prophet Joseph's deeds, our particular generation appears to have forgotten his labors, and the purposes for which he was sent to the earth. Much of his life's story and the events surrounding the martyrdom have been lost in the musty records of time, and forgotten. We take this opportunity to draw a few things to the attention of the saints regarding this great man, particularly his attitude towards things immediately before his death.

Let us first remember the position Joseph Smith holds in relation to this dispensation and eternity. The record states: **"Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensations of things to men on the earth: these personages, according to Abraham's record, are called God the first, the Creator (Father Adam); God the second, the Redeemer (Jesus Christ, son of Mary); and God the third, the Witness or Testator (Joseph Smith)."** Comp., p. 289.

President Brigham Young testified of the divinity of Joseph's mission thus: **"If you find out who Joseph was, you will know as much about God as you need to at present. * * * Joseph Smith holds the keys of this last dispensation, and is now engaged behind the veil in the great work of the last days. No man or woman in this dispensation will ever enter the celestial kingdom of God without the consent of Joseph Smith. From the day that the Priesthood was taken from the earth to the winding up scene of all things, every man and woman must have the certificate of Joseph Smith, Junior, as a passport to their entrance into the mansion where God and Christ are—I with you and you with me."—J. of D. 7:289.**

The Prophet knew of his impending death. In his last public address he stated: **"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 hath inspired me to teach to this generation."** After issuing this scourging indictment he testified: **"We have never violated the laws of our country. I call God, angels, and all men to witness that we are innocent of the charges which are heralded forth through the public prints against us by our enemies; and while they assemble together in unlawful mobs to take away our rights and destroy our lives, they think to shield themselves under the refuge of lies which they have thus wickedly fabricated."** Then with the love and greatness which characterized his life he said: **"I do not regard my own life. I am ready to be offered a sacrifice for this people; for what can our enemies do? Only kill the body, and their power is then at an end. Stand firm, my friends; never flinch. Do not seek to save your lives, for he that is afraid to die for the truth will lose eternal life. Hold out to the end, and we shall be resurrected and become like Gods, and reign in celestial kingdoms, principalities, and eternal dominions, while this cursed mob will sink to hell, the portion of all those who shed innocent blood."**

"God has tried you. You are a good people; therefore I love you with all my heart. Greater love hath no man than that he should lay down his life for his friends. You have stood by me in the hour of trouble, and I am willing to sacrifice my life for your preservation. May the Lord God of Israel bless you forever and ever. I say it in the name of Jesus of Nazareth, and in the authority of the Holy Priesthood, which He hath conferred upon me."

Then followed the final scenes of Joseph's arrest and death. On his way to Carthage he testified: **"I AM GOING LIKE A LAMB TO THE SLAUGHTER; BUT I AM CALM AS A SUMMER'S MORNING; I HAVE A CONSCIENCE VOID OF OFFENSE TOWARDS GOD, AND TOWARDS ALL MEN; I SHALL DIE INNOCENT."**

The record continues:

"In the morning they had an interview with the governor and he pledged the faith of the state that they should be protected. Joseph and Hyrum were then arrested on a charge of treason, upon a warrant founded on the oaths of H. O. NORTON and AUGUSTINE SPENCER."

What could have been the Prophet's last conversation with the soldiers follows:

"A little later a number of officers of the troops visited Joseph in his room. Joseph asked them if there was anything in his appearance that indicated that he was the desperate character that his enemies represented him to be; and he requested them to give him their honest opinion on the subject. The answer was: 'No, sir, your appearance would indicate the very contrary, General Smith; but we cannot see what is in your heart, neither can we tell what are your intentions.' To which Joseph replied:

" 'Very true, gentlemen, you cannot see what is in my heart, and you are therefore unable to judge me or my intentions; but I can see what is in your hearts, and will tell you what I see. I can see you thirst for blood, and nothing but my blood will satisfy you. It is not for crime of any description that I and my brethren are thus continually persecuted and harrassed

by our enemies, but there are other motives, and some of them I have expressed, as far as relates to myself; and in as much as you and the people thirst for blood, I prophesy, in the name of the Lord, that you shall witness scenes of blood and sorrow to your entire satisfaction. Your souls shall be perfectly saturated with blood, and many of you who are now present shall have an opportunity to face the cannon's mouth from sources you think not of; and those people that desire this great evil upon me and my brethren, shall be filled with regret and sorrow because of the scenes of desolation and distress that await them. They shall seek for peace, and shall not be able to find it. Gentlemen, you will find what I have told you to be true.' "

For the sake of brevity we review but a portion of the scenes of bloodshed:

"About six o'clock in the afternoon (June 27) the guard was surprised by an armed mob of from one hundred and fifty to two hundred and fifty, painted red, black and yellow, which surrounded the jail, forced in—poured a shower of bullets into the room where these unfortunate men were held, 'in durance vile,' to answer to the laws of Illinois; under the solemn pledge of the faith of the State, by Governor Ford, that they should be protected! But the mob ruled!! They fell as Martyrs amid this tornado of lead, each receiving four bullets! John Taylor was wounded by four bullets in his limbs. Thus perishes the hope of law; thus vanishes the plighted faith of the State; thus the blood of innocence stains the constituted authorities of the United States, and thus have two among the most noble martyrs since the slaughter of Abel, sealed the truth of their divine mission, by being shot by a mob for their religion."—Times and Seasons.

An eye witness to the bloody scene states:

"His death was instantaneous and tranquil. He betrayed no appearance of pain. His noble form exhibited all its powers of manly strength and healthy agility, yet not a muscle seemed to move with pain, and there was no distortion of his features. His death was peaceful as the falling to sleep of an infant—no cloud of contending passion gathered upon his brow, and no malediction trembled on his lips. The reward of a righteous man seemed hovering over him, and his breath ceased with as much ease and gentleness, as if eternity were exerting an influence in his behalf and taking his spirit home to a world of "liberty, light and life."—The Martyrs, page 81.

Let all saints cleave to the spirit of this great Prophet, and continue to petition the Lord for a redress of the bloody grievances of the saints, and remember the prophetic promise of Brigham Young when he said:

"I will now tell you something that ought to comfort every man and woman on the face of the earth. Joseph Smith, Junior, will again be on this earth dictating plans and calling forth his brethren to be baptized for the very characters who wish this was not so, in order to bring them into a kingdom to enjoy, perhaps the presence of angels or the spirits of good men, if they can not endure the presence of the Father and the Son; and he will never cease his operations, under the directions of the Son of God, until the last ones of the children of men are saved that can be, from Adam till now."—J. of D. 7; 289.

We close this treatise with a poem composed by the Prophet Joseph. Few of the prophet's poetical reflections have been revealed to the people. In this lengthy composition, the reader will immediately catch the far-reaching and infinite power of this great Latter-day WITNESS and TESTATOR. The introduction to his poem in his own words follows:

"Friday 24th. Rode out with Elder B. Young; dined abroad; called on Dr.

Foster; had some conversation about the Post Office and several other matters; returned to my office; and at 3 o'clock walked out with Elder Young. In reply to W. W. Phelp's Vade Mecum, or "Go with me," of 20th of January last, I dictated the following answer: To W. W. Phelps, Esq.

A VISION

I will go, I will go to the home of the Saints,
Where the virtue's the value, and life the reward;
But before I return to my former estate,
I must fulfil the mission I had from the Lord.

Wherefore, hear, O ye heavens, and give ear, O ye earth!
And rejoice, ye inhabitants, truly again;
For the Lord he is God, and his life never ends;
And besides him there ne'er was a Saviour of men.

His ways are a wonder; his wisdom is great;
The extent of his doings there's none can unveil.
His purposes fail not: from age unto age
He still is the same, and his years never fail.

His throne is the heavens, his lifetime is all
Of eternity now and eternity then;
His union is power, and none stays his hand,
The Alpha, Omega, for ever: Amen.

For thus saith the Lord, in the spirit of truth,
I am merciful, gracious, and good unto those
That fear me and live for the life that's to come:
My delight is to honour the Saints with repose,

That serve me in righteousness true to the end:
Eternal's their glory, and great their reward:
I'll surely reveal all my mysteries to them—
The great hidden mysteries in my kingdom stored.

From the council in Kolob to time on the earth,
And for ages to come, unto them I will show
My pleasure and will, what my kingdom will do;
Eternity's wonders they truly shall know.

Great things of the future I'll show unto them,
Yea, things of the vast generations to rise;
For their wisdom and glory shall be very great,
And their pure understanding extend to the skies.

And before them the wisdom of wise men shall cease,
And the nice understanding of prudent ones fail!
For the light of my Spirit shall light mine elect,
And the truth is so mighty 'twill ever prevail.

And the secrets and plans of my will I'll reveal—
The sanctified pleasures, when earth is renewed,
What the eye hath not seen, nor the ear hath yet heard,
Nor the heart of the natural man ever hath viewed.

I, Joseph the Prophet, in spirit beheld,
And the eyes of the inner man truly did see
Eternity sketched, in a vision from God
Of what was, and now is, and yet is to be.

Those things which the Father ordained of old,
Before the world was, or a system had run,
Through Jesus the Maker and Saviour of all,
The only begotten (Messiah) his son;

Of whom I bear record, as all Prophets have;
And the record I bear is the fulness—yea, even
The truth of the Gospel of Jesus the Christ,
With whom I conversed in the vision of heaven.

For while in the act of translating his word,
Which the Lord in his grace had appointed to me,
I came to the Gospel recorded by John,
Chapter fifth, and the twenty-ninth verse, which you'll see;

Which was given as follows:
"Speaking of the resurrection of the dead,
Concerning those who shall hear the voice of the Son of man,
And shall come forth,
They who have done good in the resurrection of the just,
And they who have done evil in the resurrection of the unjust."

I marvelled at these resurrections, indeed!
For it came unto me by the Spirit direct;
And while I did meditate what it all meant,
The Lord touched the eyes of my own intellect.

Hosanna for ever! they opened anon,
And the glory of God shone around where I was;
And there was the Son, at the Father's right hand,
In a fulness of glory and holy applause.

I beheld, round the throne, holy angels and hosts,
And sanctified beings from worlds that have been,
In holiness worshipping God and the Lamb,
For ever and ever: Amen and Amen!

And now, after all of the proofs made of him,
By witnesses truly, by whom he was known,
This is mine, last of all, that he lives—yea, he lives,
And sits at the right hand of God, on his throne.

And I heard a great voice, bearing record from heaven—
He's the Saviour and only begotten of God:
By him, of him, and through him, the worlds were all made,
Even all that career in the heavens so broad;

Whose inhabitants, too, from the first to the last,
Are saved by the very same Saviour of ours;
And, of course, are begotten God's daughters and sons,
By the very same truths and the very same powers.

And I saw and bear record of warfare in heaven;
For an angel of light, in authority great,
Rebelled against Jesus and sought for his power,
But was thrust down to woe from his Godified state.

And the heavens all wept, and the tears dropped like dew,
That Lucifer, son of the morning, had fell!
Yea, is fallen, is fallen, and become, oh, alas!
The son of perdition, the Devil of hell.

And while I was yet in the spirit of truth,
The commandment was—Write ye the vision all out.
For Satan, old serpent, the Devil's for war,
And yet will encompass the Saints round about.

And I saw, too, the suffering and misery of those,
(Overcome by the Devil in warfare and fight),
In hell fire and vengeance, the doom of the damned;
For the Lord said, The vision is further; so write.

For thus saith the Lord, Now, concerning all those

Who know of my power and partake
of the same,
And suffer themselves that they be
overcome
By the power of Satan, despising my
name,

Defying my power and denying the
truth,
They are they of the world or of men
most forlorn,
The sons of perdition, of whom, ah! I
say,
'Twere better for them had they never
been born!

They're vessels of wrath and dishonour
to God,
Doomed to suffer his wrath in the
regions of woe,
Through the terrific night of eternity's
round,
With the Devil and of all his angels
below.

Of whom it is said no forgiveness is
given
In this world, alas, nor the world
that's to come;
For they have denied the Spirit of
God,
After having received it; and misery's
their doom.

And denying the only begotten of God,
And crucify him to themselves, as they
do,
And openly put him to shame in their
flesh,
By Gospel they cannot repentance
renew.

They are they who must go to the
great lake of fire,
Which burneth with brimstone, yet
never consumes,
And dwell with the Devil and angels of
his,
While eternity goes and eternity
comes.

They are they who must groan
through the great second death,
And are not redeemed in the time of
the Lord,
While all the rest are, through the
triumph of Christ,
Made partakers of grace, by the power
of his word.

The mystery of godliness truly is
great—
The past, and the present, and what is
to be;
And this is the Gospel—glad tidings
to all—
Which the voice from the heavens bore
record to me:

That he came to the world in the
middle of time,
To lay down his life for his friends and
his foes,
And bear away sin as a mission of
love,
And sanctify earth for a blessed
repose.

'Tis decreed that he'll save all the
work of his hands,
And sanctify them by his own precious
blood,
And purify earth for the Sabbath of
rest,
By the agent of fire, as it was by the
flood.

The Saviour will save all his Father
did give,
Even all that he gave in the regions
abroad,
Save the sons of perdition: they're
lost, ever lost,
And can never return to the presence
of God.

They are they who must reign with
the Devil in hell,
In eternity now and eternity then,
Where the worm dieth not, and the
fire is not quenched,
And the punishment still is eternal:
Amen.

And which is the torment apostates
receive;
But the end, or the place where the
torment began,
Save to them who are made to partake
of the same,
Was never nor will be revealed unto
man.

Yet God shows, by vision, a glimpse
of their fate,
And straightway he closes the scene
that was shown;
So the width, or the depth, or the
misery thereof,
Save to those that partake, is for ever
unknown.

And while I was pondering, the vision
was closed,
And the voice said to me, Write the
vision; for lo!
'Tis the end of the scene of the suffer-
ings of those
Who remain filthy still in their
anguish and woe.

And again I bear record of heavenly
things,
Where virtue's the value above all
that's priced,
Of the truth of the Gospel concerning
the just,
That rise in the first resurrection of
Christ;

Who received, and believed, and re-
pented likewise,
And then were baptized as a man
always was,
Who asked and received a remission
of sin,
And honoured the kingdom by keeping
his laws.

Being burned in water, as Jesus had
been,
And keeping the whole of his holy
commands,
They received the gift of the Spirit of
truth,
By the ordinance truly of laying on
hands.

For these overcame by their faith and
their works,
Being tried in their lifetime as purified
gold,
And sealed by the Spirit of promise to
live,
By men called of God, as was Aaron
of old.

They are they of the Church of the
First-born of God,
And unto whose hands he committeth
all things;
For they hold the keys of the kingdom
of heaven,
And reign with the Saviour as priests
and as kings.

They're priests of the order of
Melchisedek,
Like Jesus, (from whom is this highest
reward,)
Receiving a fulness of glory and light,
As written: They're Gods, even sons
of the Lord.

So all things are theirs—yea, of life
or of death;
Yea, whether things now or to come,
all are theirs;
And they are the Saviour's, and he is
the Lord's,
Having overcome all, as eternity's
heirs.

'Tis wisdom that man never glory in
man,
But give God the glory for all that he
hath;
For the righteous will walk in the
presence of God,
While the wicked are trod under foot
in his wrath.

Yea, the righteous shall dwell in the
presence of God
And of Jesus for ever, from earth's
second birth;
For when he comes down in the splen-
dor of heaven,
All these he'll bring with him to reign
on the earth.

These are they that arise in their
bodies of flesh,
When the trump of the first resurrec-
tion shall sound:
These are they that come up to Mount
Zion, in life,
Where the blessings and gifts of the
Spirit abound.

These are they that have come to the
heavenly place—
To the numberless courses of angels
above—

To the City of God, e'en the holiest of all,
And the home of the blessed, the fountain of love;

To the Church of old Enoch and of the First-born,
And gen'ral assembly of ancient renowned,
Whose names are all kept in the archives of heaven,
As chosen, and faithful, and fit to be crowned.

These are they that are perfect through Jesus' own blood,
Whose bodies celestial are mentioned by Paul,
Where the sun is the typical glory thereof,
And God and his Christ are the true judge of all.

Again, I beheld the terrestrial world,
In the order and glory of Jesus, go on:
'Twas not as the Church of the First-born of God,
But shone in its place as the moon to the sun.

Behold, these are they that have died without law—
The heathen of ages, that never had hope,
And those of the region and shadow of death,
The spirits in prison, that light has brought up.

To spirits in prison the Saviour once preached,
And taught them the Gospel, with powers afresh;
And then were the living baptised for their dead,
That they might be judged as if men in the flesh.

These are they that are hono'rable men of the earth,
Who were blinded and duped by the cunning of men:
They received not the truth of the Saviour at first,
But did when in prison they heard it again.

Not valiant for truth, they obtained not the crown,
But are of that glory that's typed by the moon:
They are they that come into the presence of Christ,
But not to the fulness of God on his throne.

Again, I beheld the telestial, as third,
The lessor, or starry world, next in its place;
For the leaven must leaven three measures of meal,
And every knee bow that is subject to grace.

These are they that received not the Gospel of Christ,
Or evidence, either, that he ever was:
As the stars are all diff'rent in glory and light,
So differs the glory of these by the laws.

These are they that deny not the Spirit of God,
But are thrust down to hell with the Devil for sins,
As hypocrites, liars, whoremongers, and thieves,
And stay till the last resurrection begins.

Till the Lamb shall have finished the work he begun—
Shall have trodden the winepress in fury alone,
And overcome all by the power of his might:
He conquers to conquer and save all his own.

These are they that receive not a fulness of light,
From Christ in eternity's world, where they are:
The terrestrial sends them the Comforter, though,
And minist'ring angels, to happify there.

And so the telestial is ministered to,
By ministers from the terrestrial one,
As terrestrial is from the celestial throne,

And the great, greater, greatest, seem
stars, moon, and sun.

And thus I beheld, in the vision of
heaven,
The telestial glory, dominion, and
bliss,
Surpassing the great understanding of
men,
Unknown, save revealed, in a world
vain as this.

And lo! I beheld the terrestrial too,
Which excels the telestial in glory and
light,
In splendour, and knowledge, and wis-
dom, and joy,
In blessings, and graces, dominion, and
might.

I beheld the celestial, in glory sublime,
Which is the most excellent kingdom
that is,
Where God, e'en the Father, in har-
mony reigns,
Almighty, supreme, and eternal, in
bliss.

Where the Church of the First-born
in union reside,
And they see as they're seen, and
know as they're known,
Being equal in power, dominion, and
might,
With a fulness of glory and grace
round his throne.

The glory celestial is one like the sun;
The glory terrestrial is one like the
moon;
The glory telestial is one like the
stars;
And all harmonize like the parts of a
tune.

As the stars are all different in lustre
and size,
So the telestial region is mingled in
bliss;
From the least unto greatest, and
greatest to least,
The reward is exactly as promised
in this.

These are they that came out for
Apollos and Paul,
For Cephas and Jesus, in all kinds of
hope,
For Enoch and Moses, and Peter and
John,
For Luther and Calvin, and even the
Pope.

For they never received the Gospel of
Christ,
Nor the prophetic Spirit that came
from the Lord;
Nor the covenant neither which Jacob
once had:
They went their own way, and they
have their reward.

By the order of God, last of all, these
are they
That will not be gathered with Saints
here below,
To be caught up to Jesus and meet
in the cloud:
In darkness they worshipped, to dark-
ness they go.

These are they that are sinful, the
wicked at large,
That glutted their passion by mean-
ness or worth,
All liars, adulterers, sorcerers, and
proud,
And suffer, as promised, God's wrath
on the earth.

These are they that must suffer the
vengeance of hell,
Till Christ shall have trodden all
enemies down,
And perfected his work in the fulness
of times,
And is crowned on his throne with his
glorious crown.

The vast multitude of the telestial
world,
As the stars of the skies, or the sands
of the sea;
The voice of Jehovah echoed far and
wide,

Every tongue shall confess, and they
all bow the knee.
Every man shall be judged by the
works of his life,
And receive a reward in the mansions
prepared;

For his judgments are just, and his works never end,
As his Prophets and servants have always declared.

But the great things of God, which he showed unto me,
Unlawful to utter, I dare not declare;
They surpass all the wisdom and greatness of men,
And only are seen, as has Paul, where they are.

I will go, I will go, while the secret of life,
Is blooming in heaven and blasting in hell,
Is leaving on earth and a budding in space:
I will go, I will go with you, brother, farewell!

—Joseph Smith.

Nauvoo, February, 1843.

(History of Joseph Smith, Mill. Star, 20:599, 60, 615, 16.)

SANCTIFICATION

Discourse Delivered by Guy H. Musser at Salt Lake City, Utah.

I have been pleased to be here tonight, brothers and sisters, and to enjoy the Spirit of the Lord. I am very pleased to have reviewed before us the succession of the Priesthood. We are living in a very dangerous day. The Lord has already placed at the disposal of the evil one means whereby the people might be tried, and in the future you will live to see that the Lord will place even greater means in the hands of Satan whereby the faithful might be tried, and tried again.

Speaking of sincerity, tears on the part of the speaker very often move people and make them feel that the speaker is a truthful man, but I want to reveal something to you. The time will come when you will be told more things pertaining to this, but among the classes of evil spirits there are those designated as "CRYING SPIRITS," also those designated as "LAUGHING SPIRITS." For this reason, in regard to laughing, the Lord has told us that we must not be boisterous but very modest that we might keep from us the influence of these very spirits, and so it may well be, brothers and sisters, **that the tears you see are crocodile tears shed by that spirit whose job it is to weep.** Remember this. And how do you determine the difference? By the correct principles which pertain to that doctrine. Remember these keys that you may not be misled.

Last week I happened to meet an aged man on the street. He asked me the question, "How long will it be before we can rest? How long must this go on before the Lord shows his arm and endows his people?" This is a very pertinent question, and I think most of you have asked the same question.

I asked that of my mother years ago. I asked her how long it would be that we had to live estranged in this place under the law of sacrifice. She reported to me that it was her feeling, and that she had always been taught, that the redemption would come in her day. A few years later, after I had fought the enemy for nearly three years in the mission field struggling to stay there without purse or scrip according to revelation, and returned home, I was tired. On my birthday, father and I were plowing a field and I asked him how long is this going to last; why can't we do the work the Lord has outlined? He told me that he was given to understand when he entered the principle under the direction of Lorenzo Snow that it would not be long till this work would be triumphant. Later on when President Joseph F. Smith sent him up to the Duchesne country for a dual reason—one was to assist in the setting in order of the Stakes of Zion there, and another was to get him out of the way of my uncle who threatened to shoot him—he said it was President Smith who told him that it would not be very long before the

thing was accomplished which the Lord had in mind.

Later on in the Temple prayer circle under the direction of Anthon H. Lund, a few of the brethren, including my father, petitioned him as to what they should do in regard to the children born under the covenant whom the Church would not accept. Brother Lund told them that they should go ahead and perform the administrations necessary and it would not be long till the Church would accept those records. Some of those children are dead now.

It was President Woolley's fervent belief that this setting in order would come in his day. Leslie Broadbent shared the same feeling; so did Brother Barlow and so does father. I relate these few instances to you with this question in mind: **Why hasn't the Lord accomplished his purposes? Why hasn't he set his hand to consummate his work, using the Latter-day Saints to do it?**

It can't be that the blood of the faithful has not cried long enough. It can't be that the cup hasn't run over time and time again with wickedness. It can't be that that portion of the Celestial Law—plural marriage—hasn't been lived; for its products dot these valleys from the north to the south and from the east to the west, and it would be impossible to destroy it from the face of the earth. Then why is it, after a hundred and thirty years, we are still wandering estranged in this lone and dreary world, and the coming of the Lord seems no nearer to us that it seemed to President Woolley twenty-five years ago, or to Joseph Smith one hundred and twenty years ago?

Do you want to know? I now know. One of the chief reasons is this: THE CELESTIAL LAW HAS NOT BEEN FIRMLY ESTABLISHED IN THE BOSOM OF THIS PEOPLE. I am not speaking of the plurality of wives. That cannot be done away with. **I am speaking of the Celestial Law, of which the plurality of wives is a very important part, together with the law of consecration and the law of sacrifice, and many other laws which I could point out to you.**

This is the law that pertains to the Celestial Glory, and, applied in the life of an individual, celestializes him and prepares him and makes him fit to dwell in celestial bliss. The moment that the Lord is convinced that He has enough men who have established this law firmly within their souls, He will set about to redeem His people, but until He can get these men who can with one voice receive the revelations of the Spirit, He is at a disadvantage and cannot endow us with the power necessary to accomplish His work. As long as there are two men standing in this group and one receives, in power, the Spirit of the Lord, and the other can't receive it, there is disunity, and that disunity is what stands between us and the completion of the work of the Lord.

Have you ever wondered why President Woolley often said, "If I had but twelve men who understood the Celestial Law and could be unified in all things for a long enough period of time, we could shake the earth?" And you have heard his successors tell you the same thing time and time again; and still we grow and become a flourishing people, a beautiful people, a sacrificing people, without becoming united.

No one can gainsay that our sacrifices haven't been great. No one can gainsay that we haven't been imprisoned and offered our lives for plural marriage. No one can gainsay that we haven't stood before the nations and declared the divinity of the Priesthood, and yet, what do we lack? WE LACK THE FULL APPLICATION OF THE CELESTIAL LAW TO OUR PERSONAL LIVES! In order to become one with God we must develop our attributes to perfection according to our capacity and the sphere in which we live, and that is what the

Lord is waiting for. It is plain and beautiful. This is the thing the Lord is waiting for; we must develop our attributes and perfect them so that when He does endow us with this great and world-wide power, our feelings will not use that power to the hurt and destruction of God's work.

Do you understand this? Do you understand this to be our duty? "Well," one might say, "Brother Musser, you make these accusations, but how can we accomplish this thing." I will tell you how you can accomplish it. You have had delineated in your hearing tonight the true order of Priesthood. Now what is the duty of the man who has reached the age when he is capable of making his covenants with God?

The duty of the man is to come to that Priesthood which represents Almighty God to him, and say, "Here I am. I may be filled with false traditions because of the weakness of the flesh of my parents, etc. I may have things in me that is repulsive to the Spirit of the Lord. You have the revelations of the mind and will of God; here I am, you point out the way and I will make the sacrifice. You tell me what is necessary for me to purge my attributes of evil and to develop them to perfection as God has developed his. That my anger might be constrained; my jealousy controlled; that every fiber of my being might be in harmony and compatible with the Spirit of God. You point the way. You are God speaking, and I will follow, if it takes my life!"

Can this be done in a day? Of course not. It cannot be done in a year, but if you can plant your feet firmly in the channel of eternal progress, if you can make but a foot of progress a year, you are going onward and upward, but no matter what sacrifices you might make; no matter how large a domnion you might possess, until you have planted your feet firmly upon the road that goes forward and upward, you are floundering, and today you are hot and tomorrow you are cold, and that is why the Lord has withheld endowing us with sufficient power, WHERE ONE SHALL CHASE A THOUSAND."

This is the way. It's simple. It's within our reach. It's beautiful. This is the man's position, pointed out to you in simplicity. Now what is the woman's position?

Under the authority of God the parents agree, and the woman agrees to give herself to a certain man in the order of eternal marriage. If these parents understand the Gospel, they give that girl up. If the girl has been taught correct principles, she gives herself to that man and he represents the Lord to her. **He is the mouthpiece of God to her under the Priesthood.** What is his duty in regard to that woman? He takes her and assumes the responsibility of finally taking her back into the presence of God. What is his duty? In the first place his duty is to have prepared himself so that the Priesthood has confidence in him, and to have his feet firmly planted where they should be, and then it is his duty to take that child of God and by the revelations of God place her in school, in simple terms. Just as the Priesthood labors with the brethren: (and they will be sadly remiss of their duty when that inquiring son of Abraham comes to them for direction if they do not place that soul in training.) It is their duty to train it, and train it, and give it promotion, degree upon degree, as it merits it. So the man with the woman.

It is destructive to tell a woman, because she has condescended to become your wife that she is elect, for she is not elect until through her the pure seeds of Father Adam can be nourished; **and they cannot be nourished until she has perfected her attributes.** It is destructive to tell a man that he is elect in the true nature of the term, and that he can sire the elect of Father Adam's children, until he

has developed those attributes after the order of Father Adam.

Now the children we bear, are surely elect as compared to our Gentile friends, but we are speaking in the fullest sense of the term, and this is what we are working to; this is what the Prophet Joseph had in mind.

Getting back, it is the duty of that man under the revelations of God to place that woman in training and to keep her there and train her up until she becomes elect, prepared to be a part of that system of bringing the prophets and prophetesses upon the earth.

Will there be tears? Will there be bent shoulders? Will there be gray hairs? What are we here for? The Lord gives us our childhood to make mistakes in, so that we can giggle and laugh and be silly and follow the fashions of the world we live in, but when the man and woman gets to the place where they go before the Lord and ask the Priesthood to intercede and administer to them, they place themselves in this school of training that finally when they have completed their part they can be taken before the veil and it can be said of them, **"John has been faithful and true in all things, and now wants to have conferred upon him his eternal blessings."**

These are the things that we must begin to do. The law of chastity is great and noble and you have had revealed to you a portion of that law which is that the woman should not be molested only as the Spirit of the Lord directs. This is the sexual part of that law. **I want to tell you of another part of it which might be a revelation to you, that that alone will not bring forth the elect of God. There are pure women in this Church who have never had a man touch them; there are men who have never touched women, and neither of these are entitled to the Spirit of the Lord.**

A woman might be restrained because of this principle, but that does not purifiy her entirely, **she still can nurture venom and disobedience and disagreement in her attributes. These are unspeakable sins in the sight of God, and so it is not only necessary to understand the relationship that belongs to the union as far as sex is concerned, but until we overcome the false traditions and teachings and desires that make up these tabernacles, we still are enemies to the work of God to the extent that we permit our feelings to express themselves through these attributes to the destruction of the work of God. UNTIL EVERY FIBER OF OUR BEINGS BECOME COMPATIBLE TO THE HOLY SPIRIT OF GOD, WE ARE NOT ENTITLED TO THE CONSTANT REVELATIONS OF THAT SPIRIT.**

Can you see this, brethren and sisters? This is our duty today! This is our work; we must find who represents God and to submit ourselves to them and to have our feet firmly planted on the road to everlasting lives, and then day by day purge out those false feelings that have made us uncontrollable; and to develop our attributes after the order of godliness. Then the Spirit of the Lord with all its grace and power can surge through every fiber of our being and the pure seed of the elect that relates to Father Adam can be planted. The man and the woman must do the same thing.

For a man to deceive his wife, because she has made sacrifices and consented to the law of plural marriage, to suppose that she is elect while she still cannot control her feelings and obey the voice of her lord and exemplify in her every day work the attributes of perfection, is to place her upon the brink of destruction. They must know the truth. They must have pointed out to them their errors. They must be told the modus operandi whereby they can leave their sins behind and perfect themselves. They must have this counsel, and until we as a people can accomplish this very thing we will go year in and year out, year in and year out; our wives and children shall be beautiful upon the

everlasting hills, more beautiful and more elect than the Gentiles, but they shall live and their children after them and yet the Lord will not be able to accomplish the thing He has in view.

It is not going to require a multitude of people. We are not looking for a multitude of people. Twenty, thirty, forty men can overrun the earth with power and cause it to tremble, but **those forty men must be UNITED—UNITED! Do we know what it means? It means that we must all obtain and have expressed through our attributes the same spirit at the same time! And until we reach that place we as men and women can stand here humbly and pray for the Spirit, and part of us can get it, and because the rest of us have something repulsive about us towards that Spirit we cannot get it, and the chain of perfection and unity is broken.**

Now let us begin to tell ourselves the truth. Let us begin to tell our wives and children the truth. **To think that we can marry a woman and let her live under a telestial law all the days of her life, and then to suppose that she can come under a celestial law in the next life, is pure foolishness. She must come under that law today—the Celestial Law. The man must come under the Celestial Law today. To think that he can operate under a telestial or a terrestrial law all the days of his life and then step under the jurisdiction of the Celestial Law at death, is foolishness. It comes to us in this life. Here is the place where the government of God begins to be active in the lives of men and women. Here is the place where we go to school and set aside the foolishness of the world.**

It is said that Heber C. Kimball's family was the most exemplary family in the Church at that time and yet he said, **"I have shed buckets of tears over my family!" What did he mean? When you see an elect woman stand up in this meeting and the Spirit of the Lord tells you that she is an elect woman, I want to tell you that there has been buckets of tears shed by her and her lord (husband), and when you see an elect man stand up in this gathering and the Spirit of God whispers to you that he is an elect man, I want to tell you that there has been buckets of tears shed by him and by the Priesthood that has placed him there. We did not come to this life to waste it. We came here to WORK! To WORK!! And to bend and to bow! To subject these sinful traditionalized bodies to the will of the pure Spirit of God! That is why we came here.**

Are we looking at these green fields and the flowers and the trees and loving them as though they were part of us? No! This is a telestial abode! It has beauty, yes. It has grace and love and perfection to some extent, but we belong to the celestial, and we do not take this earth or its conditions, or its beauty to our bosom, nor do we love it, but the moment that we become of age and of learning, we leave it behind, **and it becomes a cold and dreary world through which we as pilgrims begin our trek.**

And the happiness and peace and contentment that is obtained by the faithful saint is the pure knowledge that comes to him that his course is pleasing in the sight of God, together with the love and fellowship he has with his fellow pilgrims on this earth. This is the peace and contentment and the satisfaction we speak of and that we are entitled to.

Let the world revel in the things that pertain to the telestial—for soon their little day shall be completed. But this is not our home, brothers and sisters. We are duty bound to prepare ourselves to be celestialized. IT IS A CONCEDED FACT, AND YOU WILL AGREE WITH ME THAT YOU CANNOT WALK UP AND SHAKE HANDS WITH FATHER ADAM IN THE CONDITION YOU ARE IN.

What will prepare us to do this? The Celestial Law! The perfection of our attributes. The law of plural mar-

riage, the law of sacrifice and of consecration, are those parts of that law which continue to give us experience and increase and eternal sealings. Now remember these things, and let us understand this Priesthood issue, and let us see to it that our course is pleasing and acceptable in the sight of God.

Brethren, don't let another day pass until you are certain that you are working under the direction of those who have been placed to govern you. Don't let another day pass until you are sure that your feet have been placed in that way of light, that as you plod forward degree by degree, you are going toward the celestial sun.

Sisters, let not another day pass until you are certain that you are laboring in accord with the designs of your lord.

What causes a man when he comes to the Priesthood and gets counsel and is shown the way, to say, **"But you haven't asked brother so and so to do this!" His feelings are controlling his attributes rather than the principles and the doctrines of the Priesthood.** Of course, the other brother hasn't been asked to do that particular job. He came and he was placed in the school. You came and you are placed in the school, and so it is with the women. One will be given one thing and another will be given another thing according to their birth and the false teachings of their parents and the traditions that have surrounded them for years and years. All have to be considered thus, according to the agreeable mind and will of God, and compatible to their needs.

My father told me some years ago, "you have watched your father's actions, you know of your grandfather's and great grandfather's actions in this work," and said, **"If you do not improve upon me, and your grandfathers, in applying the Celestial Law, I will reject you in the next life!"**

Now I don't suppose for a moment that I can do it, but I tell you these things that you might know that he understands what he is doing and was honest enough to say, that although there have been four generations of bringing plural children into the world, still we are not saved and that we must go on in improving in the application of the Celestial Law.

Now, there is another point. When we have thus applied ourselves and made our sacrifices, none of us will have any reason to boast that we have suffered more than another, for I know that if the Celestial Law has been made a part of my being and I also know the Celestial Law has been made a part of my brother's being, I know that he has been called upon to exercise just as great a faith and make just as many sacrifices as I, and I will not stand up and say, **"I have made greater sacrifices than you," or "I was called upon to perform a more tedious labor," for I know that whosoever takes upon himself the Celestial Law and receives the final plaudit, "Well done," and who can walk into the presence of father Abraham, has made the sacrifice required of him, and it would be presumptuous on my part, or on father Abraham's part, to suppose that one had been called upon to sacrifice more than another, for I want to tell you that before we have accomplished the work the Lord has given us to do, before these telestial attributes within us have become celestial, so that the Spirit and the power of the Almighty can be upon us, so great and majestic that the mountains shake and the earth trembles and the spirits of just men walk with us, we will have sacrificed everything that is necessary.**

Dear friends, let us go forward in this great work. Let us see to it that individually we form a nucleus that the Lord can use. We can only stay in this static condition so long, before we begin to lose our faith. Brethren, let us begin to see that our family, our kingdom, is a nucleus in itself that can join with our brothers when the Lord calls to us in this great cause.

Let us stand squarely behind the Prophet Joseph Smith, and let's not suppose that because we have made a portion of the sacrifices necessary we are entitled to all the blessings promised, because we are not; **and let us not suppose, dear, dear, blessed sisters, —blessed sisters! that we can nourish in our attributes venom towards the Priesthood of God, hatred towards the work of God, or despise any part of our Lord's creations and suppose that through us can come the elect of God's prophets.**

Brethren, let us realize that if because of uncontrolled feelings we have failed to develop our attributes to perfection that we are unworthy to get and keep the Spirit of God. This is the truth of God, and the duty that is laid upon everyone of you who are accountable tonight is that you begin now, and remove inch by inch, piece by piece, everything in your makeups that is repulsive to the Spirit of God, and when you have accomplished this labor according to your capacity and the sphere that you control, **I want to tell you that the revelations of the Lord shall flow to you as freely as yonder mountain streams flow down into these valleys.**

How more simply can the story be told? Maybe with the language of Adam it could be explained so that we might understand more clearly, but I know with all the fervor of my being, that Joseph knows, that we have done our best, that the law has been laid before you in plainness as he has commanded us. My greatest desire is to be with you and to be a fellow pilgrim, to weep and rejoice with you, and rid myself of the things that were bred into me that are false, as well as the false traditions I have accumulated, to rid myself of the things that the Church has planted in me that are false; to rid myself of the things that repulse the Spirit of God. This is my duty, and until I accomplish this, I stand in the way of the work of the Almighty, and until you have accomplished this, you are a millstone around the neck of God. God bless you. Amen.

Lest We Forget

FATHERS versus MASTERS

"For though ye have ten thousand instructors in Christ, yet have ye not many fathers."—1 Cor. 4:15.

In view of the responsibilities resting upon the servants of God in the development, progress and prosperity of the great Work of the last days, we are frequently led to consider what manner of men ought we to be, who, having the authority of the holy Priesthood, are sent forth as messengers of life and salvation unto the children of men. Possessing the knowledge of God, the principles of the Gospel of salvation, and being ordained to stand in holy places and to minister, is doubtless a high honor, and should be so regarded and exemplified, not so much by an ignorant, puffed up self-sufficiency and vain glory, as by deeds of good works, charity and love, as well as a nice sense of honor, and reverence towards God and goodwill to men. The Apostle Paul says, "For who maketh thee to differ from another; and what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

Some men of good, natural aspiration, fair abilities, and withal a kind, generous heart, filled with love and charity, when clothed upon with a "little brief authority," become conceited, arrogant and critical about small matters, mistaking this for dignity, while it is simply ignorance and an indication of a small, narrow, contracted mind. Such persons will sometimes judge harshly and leave them so, without applying a soothing balm,

and at other times, after making a display of their authority and cracking the whip over the heads of everybody in general, and of the frightened delinquents in particular, making them think that the "crack of doom" was about to burst upon their devoted heads, will, apparently, become the next moment unmistakably their friends, so much so, if not quite, as to make people think that the delinquents were justified in their iniquity. Now, it is doubtless a correct principle that whoso undertakes to chastise or apply correction, should also have the wisdom to apply the restorative power, or to use a more homely but expressive phrase, is to "make the plaster as big as the wound." We do think we would not be far wrong in saying, that none others have the right, or if they have the right, are not the proper persons to chastise; and if we would exercise and keep a good influence, another item which it is important to remember is, not to teach what we do not practice ourselves. There is also another class of men who, being full of faith and charity and kindness themselves, think no evil, or if they do, are lacking in good works, and are too slack in pruning the tree, thereby permitting the dead and corrupt branches to linger in the body of the Church to the detriment, scandal and growth of the living Church of Christ.

Now, while we should not neglect to point out and punish iniquity and crime, and preserve a good, saving and wholesome atmosphere in all the Branches, still our chastisement should be tempered with mercy, seeking rather to reform and teach that "better way" which we have learned and received through the revelations of the Lord and instructions of his servants which, peradventure, is after all what maketh us to "differ from another." It is true we expect more to warn the world of mankind than to convert it, but those who do not receive the word of truth and obey its high behest, still need reforming and instructing; hence we learn that it is a progressive work, requiring all of our faith, charity, patience, long-suffering, and good, diligent works as well, without which our faith is dead. While we are infidel to the world's false system of religion, philosophy, learning and governments, we are not so in regard to the heavens, to God, angels and holy beings, nor yet towards his laws, revelations, endowments and authority, nor that true light, knowledge and wisdom which cometh from above. Let us be careful, therefore, when we approach sacred things. Never use the name of the Lord in vain, nor as is with some too much the case, make too frequent repetition of His great name in your prayers, preaching or writing. Never make light of the ordinances of the holy Gospel, such as baptism, laying on of hands, anointing with oil, and administering to the sick, nor speak irreverently thereof, and avoid making too long sermons, or too long prayers, and especially when filled with too frequent repetitions of any kind, and be sure to quit when you get through. Keep yourselves pure, for the Apostle says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." Being filled, therefore, with the light and power of Truth, and led by the Holy Ghost, with the assurance of Divine knowledge, we can impart of the testimony of Jesus and the word of the Lord to the people, being "fathers" instead of "masters," and "instructors in Christ" as well. Thus we shall have power to feed the flock, and they also will know the voice of the Good Shepherd, but a stranger's will they not follow.—Millennial Star, Vol. 27, pp. 73-75. Daniel H. Wells.

A doctor fell into a well and broke his collarbone.

A doctor should attend the sick and leave the well alone.

TRUTH

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

VOL. 17. JULY, 1951 NO. 2.

Oration

By George Q. Cannon

In commemoration of "Pioneer Month" we reprint the following oration, delivered by George Q. Cannon on the 24th of July, 1871, at a time the saints were out of harmony with the government of the United States. As an introduction the record states: "At the first dawn of the morning the guns boomed forth a national salute, and several bands of music filled the air with melody, and from that time the celebration can be said to have commenced. * * * Owing to the absence of President Brigham Young, it was unanimously resolved that Mayor D. H. Wells be chairman of the proceedings.

The Tabernacle choir, Philharmonic Society, and combined choirs, sang the "Star-Spangled Banner." Elder Orson Pratt then offered the opening prayer, which was followed by music, and the reading of the Declaration of Independence by Col. David McKenzie. An artillery salute was fired, the martial band played "Yankee Doodle," and Hon. Geo. Q. Cannon, orator of the day, delivered the following."

Mr. Chairman and Fellow Citizens—

It has been the custom, on occasions like this, for those who have been selected to be orators of the day to prepare their oration, and to read it. Circumstances have prevented me from doing so on the present occasion, and I stand up to speak impromptu. The scene that is before me is one that should inspire every person with peculiar emotions. My mind reverts to the time when, on this ground twenty-two years ago, we celebrated the anniversary of the arrival of our pioneers in this valley. I contrast that occasion with the present, and though that to me seemed a glorious day, when compared with the present it seems insignificant.

We are here to-day in the enjoyment of the blessings which have been guaranteed unto us by the labors of the men whose Declaration of Independence has just been read to us. **Probably there is no people on the face of this continent, between the east and the west sea, who can appreciate the sentiments embodied in**

"There is a mental attitude which is a bar against all informations, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance: That mental attitude is CONDEMNATION BEFORE INVESTIGATION."

this immortal document as we who are now assembled together. We are the heirs, so to speak, of all the ages; we are the inheritors of the glory and of the fruits of the labors of those who preceded us. We, to-day, enjoy the blessings of liberty, civil and religious, for which they periled their lives, their fortunes and their sacred honor; and it is due to them and to their labors, to the sacrifices they made, and to the magnanimity and courage of soul which they displayed, that we can assemble ourselves together in this capacity under the shadow of this roof, and unite in praise, thanksgiving and joy for the peace, good order, quietude and great liberty which prevail amongst us in this blessed land of ours; and I do not believe that I exaggerate in the least when I say that the people now before me appreciate, as no other people in our generation can, the blessings that have been bequeathed unto us as a precious and inestimable legacy by the Revolutionary Fathers. We can appreciate their heroism and the willingness with which they risked all that was dear to them; we can appreciate their toils and the wisdom which they manifested in framing a form of government so liberal in all its provisions, and so admirably adapted to the wants of the human family — **a Constitution under the protection of which the oppressed of every land, the people of every clime, the believers in every creed, may assemble and dwell together in peace and harmony, and enjoy the blessings of liberty.**

Those who have suffered from persecution can best appreciate the blessings of civil and religious liberty; if they have been ostracized because of political views, if they have been banished because of religious sentiments, they certainly can come together on an occasion like this, and in listening to a grand manifesto such as we have just heard, place a proper value on the largeness of soul of its framers.

In looking back on the past history of our race, there is to be discovered the hand of Providence very visibly manifested in every event that has taken place for centuries. We can see the providences of God leading and guiding the affairs of men to the grand consummation effected by the men of '76. **He is a dull student of history who fails to recognize in all the events which have taken place the hand of an over-ruling Providence.** When we peruse the history of the nation from which our forefathers sprang, we can see how visbly God over-ruled circumstances to raise up a free people. From the days of Magna Charta down to the Revolution of 1688, events were shaped to bring to pass the emancipation of the human mind from the thraldom under which it had groaned. The Reformation came in; men's minds were prepared for it. There seemed to be a peculiar combination of circumstances favorable to the development of religious inquiry. Men were disposed to throw off the shackles with which the human mind and intellect had been enthralled; they were disposed to examine and investigate, and reject that which did not appeal to their reason and which was not sustained by their judgment. Luther and Calvin and other religious reformers arose, and by their teaching aroused the masses to the contemplation of truths which had been concealed from and deemed too sacred for them to bestow thought upon. **Men having commenced to investigate, did not rest satisfied. They saw that civil and religious liberty was desirable, and in their eagerness to enjoy it, they did not hesitate at revolution.** In England, Charles the First was overthrown and a Commonwealth was established. This emancipation of the mind and unfettering of thought, accompanied by persecution, led to the development of sentiments of liberality in the Puritan Fathers, and caused them to question not only the rights of the Pope to dictate men's consciences, but the doctrine that "the king can do no wrong." By degrees they were led to the contemplation of higher truths — those truths which

have made the United States a great and mighty nation.

Centuries ago, in the recesses of the forest in the early settlement of the country, these men had time to think and commune with their great Creator. In these contemplations and communings was developed a sentiment of liberty and equality that nought could stifle. In the settlement of the land, in the development of the people, we must recognize the providences of God our heavenly Father. This glorious land had been hid from the nations of the eastern hemisphere for centuries.

Voyagers had coasted along the edges of the Atlantic, but they had feared to penetrate the western sea, until a man arose inspired of God. He could not rest; the time had come for this continent to be discovered. The people were in a condition for its discovery to be made. Christopher Columbus, when rejected at one court went to another, and traversed nearly the whole of Europe seeking the aid he needed to enable him to carry out his grand conceptions. He could not be discouraged; difficulties and obstacles did not deter him. Nothing that was presented before him daunted him or made him entertain doubt respecting the ideas that he had conceived, and he was eventually successful in discovering the western hemisphere.

In the course of the next century or two emigration flowed hitherward; an asylum had been found for liberty; a people had been prepared by persecution to inhabit the land. The Pilgrim Fathers landed in bleak and sterile New England, and they felt a good deal as we did on our arrival in this country. These grand mountains, though forbidding-looking to a people comparatively destitute of provisions and far removed from communication with the outside world, and frowning down upon us in their massiveness and grandeur, failed to appal us; in like manner the bleak and iron-bound coasts of New England failed to appal the Pilgrim Fathers, and they found a land wherein they could worship God without any to molest or make them afraid, where Puritanism was no disgrace, where none could hale them to prison for worshipping God according to the dictates of their own consciences. I can imagine the feelings they had in that wintry season when they landed on those rugged shores, for I can recall the feelings that we had when we first trod this mountain valley. They, by the adverse and cruel circumstances through which they had been called to pass, had been prepared to endure the difficulties which awaited them in their new home; and they brought with them an undying love of liberty, and in their weakness they struggled to maintain and secure it while in the midst of repellant surroundings and grave difficulties. **They kept alive the fires of freedom and instilled a love of liberty and justice into the minds of their children, and this imperishable legacy made their descendents mighty when the struggle came.**

I have often thought, my friends and fellow citizens, that there is something peculiar about this land of ours, which will not admit of the existence of bigotry, tyranny and intolerance. **There seems to be something in the atmosphere of America which begets a love for freedom—for civil and religious liberty.** I do not believe it possible for a people to live on this continent who do not cherish these principles. **I do not believe it is the intention of the Almighty that any nation shall ever flourish for any length of time on this great continent which does not uphold civil and religious liberty, and which is not willing to extend equal rights to all their fellow creatures.** I know there are times when it seems as though tyrants and intolerant men held unchecked sway. We have felt this ourselves, and hence we understand it; but there is something in the American mind that revolts at the exercise of intolerance and tyranny. I am thankful for our sakes that this

is so, for, if it had not been, our position might have been very different to what it is. Men may arise and commit great and grievous wrongs; they may crowd upon their fellow citizens, and exercise for a short time arbitrary and oppressive power, transcending the bounds of the Constitution; but sooner or later they are hurled from their places, and their positions are filled by men who, at least for a time, will exercise justice and remedy the wrongs which their predecessors have committed. It is to this sentiment in our nation, under the Providence of God, that I attribute our preservation to the present time.

When we take into consideration the many falsehoods that have been circulated against us, and how widely and extensively they have been spread, our preservation is something remarkable. It is true that we have published and done all we could to disseminate a correct knowledge of affairs in Utah Territory; but amid the general outcry and clamor that have been raised against us, we be comparatively unheard, for our voice has been but feeble; and yet, although the great falsehoods that can have been conceived of have been persistently circulated about us, we still live, and I attribute this fact to the feeling of opposition there is in the breasts of American citizens to everything anti-republican, and the aversion they have to commit wrong on their fellow-citizens without having a thorough understanding of the case. In no other nation and upon no other land do I believe we would receive so much fairness and liberal treatment.

I am thankful that I can say this, this day; I am thankful that I live in this land and under the Constitution of the United States, and that God raised up men to frame that precious instrument, for there is no constitution or form of government on the face of the earth so admirably adapted to ensure the happiness of man as are those under which we dwell. If we have ever found fault, it has been not with the government, not with the Constitution nor with the institutions of our Republic, but it has been with the men who have exercised that power unjustly. **I take this opportunity of saying, that there never has been an hour since Utah was settled by white men, when the hearts of her people were for one moment disloyal to the government of their country (cheers).** When menaced by foes, when her flag had been imperiled, when treason at home has sought to sap the foundations of the government and to overthrow it, there has never been a feeling in the hearts of the people of Utah to wish these attempts success; but on the contrary, we have felt that the providence of God had designed that this form of government should stand. We believe that the Declaration of Independence was inspired by Almighty God, and that the men who framed and proclaimed it were raised up and inspired for this special purpose. This is the estimate which we place upon these documents; hence it will be instantly perceived that we can do nought else than up hold them, carry out their principles, and hand them down to our children as the most precious legacy we can bequeath to them.

I might dwell upon the effect the proclamation of freedom in this land had upon the nations of Europe, for it was not America alone which felt the benign influences resulting from the efforts of the Revolutionary Fathers. Every nation in Christendom and upon the face of the earth has been benefitted to a greater or less extent by their struggles, sacrifices and victories. Had victory not been achieved; had the great work they undertook not been consummated, England herself would have been more deeply enthralled and would have suffered from heavier tyranny than ever before. So with France and other nations, they would have suffered from the effects of the blow liberty would have received on this continent, had the heroes of the Revolution failed

in accomplishing the object they had in view. But from the throes of our Revolution, from the sufferings and sacrifices of the Revolutionary Fathers, was begotten a spirit of liberty that has spread throughout the earth. Nations afar have felt it; its leaven has entered into their political systems, and has had a tendency to relieve the oppressed; and so long as this Republic endures, so long will the love of liberty be cherished in the hearts of the down-trodden of every land, and they will be benefitted to an extent they would not realize were this government not in existence. In fighting, therefore, the battles of American Independence, the Revolutionary Fathers fought the battles of mankind; they fought for liberty in every land, and the example which they gave to the nations never has nor never will be forgotten. And the example that we, the people of Utah, my friends and fellow citizens, are exhibiting at the present time, will not be lost on the earth. **If but a single man stand up for the right and manfully resist wrong and endure the consequences, his example will not be without it results on his race, he fights the battles of mankind.** And if two men pursue the same course, the influence of their action is increased in proportion; and the same principle holds good of a hundred, a thousand, or a million; and if a community such as ours in these mountains maintain the principles of civil and religious liberty, and endure all the consequences that may follow such courage and devotion, their example is a benefit to all mankind—to humanity everywhere. Our example in this respect will not be lost. We have been hidden in the recesses of these mountains; but let me tell you, my friends and fellow citizens; that our example has been felt outside our mountain fastnesses; and if we still stand up patiently, enduring wrong as long as patience is a virtue, we will get our reward; **but if ever the time comes when the choice between freedom and slavery must be made, then I say, we should as one man arise and stand by the old flag, stand by the immortal Declaration of Independence, hold the Constitution aloft and declare that we will be a free and united people.** (Loud cheers.) We can endure tyranny; we have done it, because we have confidence, as I have said, in the deep-rooted love of justice entertained by our fellow citizens in every section of the Union. We are willing to trust to time, and until the sober second thought is heard, to rectify wrongs. We have done, and are doing this still. **There are and have been men here in this Territory, who would exercise, if they could, the same prerogatives as were claimed by Charles the First and George the Third. If they had the power they would bring us down as George the Third sought to bring down the Thirteen Colonies. But they are too contemptible for us to notice. We have out-lived generations of such men, and we expect to out-live generations more.** (Cheers.) **A people who are entrenched in the right and surrounded by the munition of truth, can afford to wait and bide their time. There is a destiny in store for the people of these mountains; we have only to wait; but, while we wait, we say to demagogues and tyrants clothed with brief authority, we are a free people, (cheers) and there is a limit to the endurance of oppression, and we do not wish you to go too far. (Cheers.) You may talk and threaten, but hands off. (Cheers.) We live in a Republic, where the authority of the government is in the people (applause); where the people make the government and all office holders under it. We, the people, make the government, and we can unmake the office holders; they are all the creatures of our will, if they knew it. But there are men who are so blind that they cannot see events, nor understand the feelings of freedom that burn in the bosoms of a free people; they think that because they for some inscrutable reason have been elevated, for a brief season, to power, they, by means of that power, can do as they please with the people. What folly!**

as though all the lessons of history were forgotten!

My fellow citizens, as I have already said, I say again, we can afford to wait. Be patient, be unruffled, the time will come when our worth will be recognized, our republicanism felt (applause), and our loyalty seen by the eyes of all nations as well as our own. (Applause.) We need not be afraid for a moment. Men who have the qualities that the inhabitants of these mountains possess, have a destiny in store for them in coming time; they will live, and their lives will not be in vain; their examples will not be forgotten. The lessons of temperance, virtue, sobriety, religious freedom, liberality and obedience that we are exhibiting will not be forgotten. **We shall be a State some day, (Applause). Demagogues, tricksters, and political hacks, may labor to prevent it; but when the time comes, and come it will, just as sure as fate, Utah or Deseret will go into the Union, and her star will blaze as brightly and shine as resplendently as any in the galaxy (cheers); and then history will do us the justice to say that we were a patient people; that when we out-numbered all our neighbors, and were kept out of the Union because we happened to have a different faith to theirs, still we endured the insults of mean, beggars of office, many of whom, incapable of making a decent living elsewhere, were willing to give Utah the benefit of their presence. History will do us this justice; therefore, my closing remark is, let us bide our time! (Continued applause.)**

—Millennial Star, 33:482-87.

ADDRESS TO LATTER-DAY SAINT LADIES

(Read at the Celebration of the 24th July at Ogden.)

Latter-day Saint Ladies of Utah—

The day we celebrate is a very important one. Important not only to the Latter-day Saints, as a people, but also highly important to all the nations of the earth.

The arrival of the pioneers in these valleys is an event which history will repeat with emphasis to all succeeding generations. It formed the starting point—the commencement of a delightful oasis in the desert wilds of North America—of establishing a midway settlement between Eastern and Western civilization, a connecting overland link between the rich agricultural products of the Atlantic and the undeveloped mineral treasures of the Pacific. **Above all, and of consequence of far greater magnitude, it was securing a foothold for the establishment of the kingdom of God — a government of peace — a home for the exiled Saints, and for the oppressed of all nations—a reservoir of freedom and religious toleration, where the glorious flag of liberty now waves triumphantly, and where the sacred Constitution which our noble forefathers were instrumental in forming under the inspration of the Almighty, shall be cleansed from every stain cast upon it by degenerate Executives, and be preserved inviolate.** This is in fulfillment of a prediction by the Prophet Joseph Smith. Long before political faction had reared its hydra-head in the midst of our republican government—long before the intrigues of selfish, disloyal, unscrupulous, speculating, peace-destroying, office-seeking demagogues had attained to their present hideous proportions, I heard the Prophet say, **"The time will come when the government of these United States will be so nearly overthrown through its own corruption, that the Constitution will hang, as it were, by a single hair, and the Latter-day Saints—the Elders of Israel—will step forward to its rescue and save it."**

Ladies, please allow me to address you by the more endearing appellation of sisters. We have the privilege of uniting with our brethren in twining a garland with which to decorate the stately brow of this auspicious day.

Why should we not? What interests have we that are not in common with theirs, and what have they that are disconnected with ours? We know of none, and we feel assured that they have no more interests involved in the settlement of these valleys than ourselves. **Who is better qualified to appreciate the blessings of peace than woman? And where on earth is woman so highly privileged as associated with the Saints in Utah, and where else, on earth, is female virtue held so sacred, and where so bravely defended?** Facts answer, NOWHERE!

It is to the Gospel of Jesus Christ that we are indebted for the blessings we enjoy; and how lamentable it is to see women of the world, who, ostensibly aiming to improve society, ignore its divinity and trifle with its sacred truths! Reforms established on such a basis would, if successful, dissolve every tie and obliterate all that is dear to the heart of a virtuous, high-aiming woman.

The Gospel in its mutilated forms, as now held by the religious sects of the day, has done much towards the elevation of woman; and what will it not do, when fully illustrated in its purity and power, as it was introduced by its great Founder, and as it has been again restored in our day We **should bear in mind that, as yet, its practice is but imperfectly developed. Although perfect principles may be readily enunciated, it is a slow process, and one that requires time, for a people with minds filled with all the false tradition of the age, and with habits com-mingling the most extreme opposites, to attain to perfection in practice. But this is an event which, although it may be far in the distance, is surely before us, for we know we have the true starting point.**

With hearts overflowing with gratitude to God for the blessings of this day, and for the bright prospect of the future before us, let us take retrospective view, and inquire if we were not in concert with our brethren, and with them instrumental in the hand of God in bringing about the interesting event we are now celebrating. Who can calculate the worth of the cheerful submission to privation — the patient endurance of hardships — the heroic fortitude in surmounting difficulties which our sisters manifested, and how much weight they had in encouraging our brethren when under trying circumstances? Who can tell how much influence the unyielding faith and fervent prayers of the mothers, wives, and sisters had with him "who hears the young ravens when they cry," in strengthening the brave hearts and hands of the noble pioneers who opened up a path in the trackless desert?

Let us take a glance of reminiscence at the time when, after our expulsion from Nauvoo, and while wending our weary way as outcasts, the United States Government made the most unreasonable and unprecedented requisition known in the annals of history on our traveling camps, by demanding 500 of our most efficient men—ordering them to march immediately to Mexico, of which this Territory was then the north-eastern part, to assist in the acquisition of territory, **and to establish there that dishonored flag, from under the protection of which we had recently been forced to fly.**

Some of those noble women yet live, while others have gone to reap the reward of their labors, who, while their husbands, sons, and brothers were performing military service and exposing their lives in Mexico, forced by cruel necessity, took the position of teamsters and drove to the mountains. With many similar matters of fact proofs which might be enumerated, who can doubt that "Mormon women" are equal to any and all emergencies? The great questions relative to women's sphere, etc., which are making some stir in the world abroad, have no influence with us. While we realize that we are called to be co-workers with our brethren in the great work of the last days, we

realize that we have no occasion to clamor about equality, or to battle for supremacy. We understand our true position—God has defined the sphere of woman wherever his priesthood is acknowledged; and although we are not at present living up to all our privileges, and fulfilling all the duties that belong to our sex, the field is open before us, and we are urged to move forward as fast as we can develop and apply our own capabilities. But we shall never be called to officiate in unwomanly positions. Although invested with the right of suffrage, we shall never have occasion to vote for lady legislators, or for lady congressmen, from the fact that the kingdom of God, of which we are citizens, will never be deficient in a supply of good and wise men to fill government positions, and of brave men for warriors.

How very different our position from that of our sisters in the world at large, and how widely different our feelings and prospects from that class known as "strong-minded," who are strenuously and unflinchingly advocating "woman's rights," and some of them, at least, claiming "woman's sovereignty," and vainly flattering themselves with the idea that with ingress to the ballot box, and access to financial offices, they shall accomplish the elevation of woman-kind. They seem utterly blind and oblivious to an element incorporated with their platform, which, in its nature, is calculated to sap the foundation of all on earth that can impart happiness and stability to the domestic and social circles.

We are well aware that society needs purifying, but for them to think of bettering its condition by the course and measures they are applying is like the blind leading the blind.

And all their efforts to remove the curse,
Are only making matters worse and worse;
They can as well unlock without a key,
As change the tide of man's degen'racy.
Without the holy priesthood—'tis, at most
Like reck'ning bills in absence of the host.

Not that we are opposed to woman suffrage. Certainly Congress cannot be acting consistently with itself to withhold suffrage from woman after having conferred it on the negro, the recent subjecy of abject slavery. But to think of a war of sexes which the woman's rights movement would inevitably inaugurate, entailing domestic feuds and contentions for supremacy, with a corresponding "easy virtue" and dissolution of the marriage tie, creates an involuntary shudder!

"Order is heaven's first law," and it is utterly impossible for order to exist without organization, and no organization can be effected without gradation. Our standard is far above theirs, as the pattern of heavenly things is above the earthly. We have already attained to an elevation in nobility and purity of life, which they can neither reach nor comprehend, and yet they call us "degraded." We cannot descend to their standard; we have a high destiny to fill. It is for us to set the world an example of the highest and most perfect types of womanhood.

Mothers and sisters have great influence in moulding the characters of the coming men, either for good or evil. All the energies of woman's soul should be brought into exercise in the important work of cultivating, educating, and refining the rising generation.

Example is more effectual than precept—both are requisite. In this direction woman has not only acknowledged "rights," but momentous duties, and such as require all the strength of mind and firmness of purpose as have culminated in the epithet "strong-

minded." I cannot think that woman was ever endowed with too much strength of mind, if properly directed —it is the perversion of its uses, and misapplication of abilities, which have occasioned the odium. It is impossible for either men or women to possess too much knowledge, or be endowed with too much capability, provided they are applied to legitimate purpose. Would any sensible man take pride in announcing that his wife, sister, or daughter, was weak-minded, silly, and effeminate?

According to history, most of the men who have become illustrious as benefactors of mankind, were sons of wise, noble, and intelligent mothers. Pres. Young says, "woman is the mainspring and the waymark of society." It was justly remarked, **"show me the women of a nation, and I will describe the character of that nation."** Admitting so much for woman's influence, what care should be taken in the cultivation of the daughters of Zion as the future mothers of a mighty generation! They should be taught to fix their standard of character as far above the level of those of the outside world as is the altitude they inhabit. They should early establish a firmness of integrity surpassing the durability of the impregnable mountains which surround us. Wisely instructed, and with proper habits of thought and reflection, they would despise to be seen aping the foolish, extravagant, and disgusting fashions of the godless gentile world. They would scorn to imitate the strange disfiguring of the physical structure which jeopardizes health. A stylish, fashionable lady of the present day, presents more the appearance of a beast of burden, a camel or dromedary heavily laden, than the elegant, dignified graceful form in which God created woman. Dress is admitted to be an index to the mind. Good taste is much better exhibited in a plain costume than in an extravagant mass of superfluities.

May such high and holy aspirations be kindled in the pure virgin hearts of our young ladies as will so elevate their thoughts and feelings as to lift them far above the contaminating influences of degenerate civilization.

May the young sons of Zion be proof against the deleterious habits which vitiate the taste and undermine the structure of physical strength and perfection — may they become the unwavering champions of truth, freedom, and justice, and stand as mighty bulwarks against the agressors of intolerance and oppression, and may the young daughters of Zion, noble, dignified, loving, and graceful—"like polished stones"—become crowns of excellence and beauty, prepared hereafter to associate with angels, and the highest intelligences of the upper world.

—Millennial Star, Vol. 33:545-48.

LIMITS OF FORBEARANCE — APOSTATES — ECONOMY — GIVING ENDOWMENTS.

Remarks, by President Heber C. Kimball, Delivered in the Bowery, Great Salt Lake City, Sunday Morning, August 16, 1857.

I presume the brethren and sisters are not tired. (Voices: "No.") You have heard what has been said to-day by brother Brigham; and I want you to understand most definitely that what he has said expresses my present feelings, and also the feelings that I have had for some time.

I am aware that my words have not gone into every heart. You have supposed that I was hard and rough in my remarks; but if I had listened strictly to the Spirit of God, I should have been a great deal rougher, and so would brother Brigham.

Well, what he has said to-day is God's truth. The time has past for us to be abused and persecuted as we have been. We have been driven from place to place, and hunted by our enemies long enough. We have been broken up five times by our enemies.

7 "And again, verily I say unto you, if, after thine enemy has come upon thee the first time, he repent and come unto thee, praying thy forgiveness, thou shalt forgive him, and shall hold it no more as a testimony against thine enemy, and so on unto the second and third time; and as oft as thine enemy repenteth of the trespass wherewith he has trespassed against **thee, thou shalt forgive him, until** seventy times seven; and if he trespass against thee and repent not the first time, nevertheless thou shalt forgive him; and if he trespass against thee the second time, and repent not, nevertheless thou shalt forgive him; and if he trespass against thee the third time, and repent not, thou shalt forgive him; but if trespass against thee the fourth time, thou shalt not forgive him, but shall bring these testimonies before the Lord, and they shall not be blotted out until he repent and reward thee fourfold in all things wherewith he has trespasssed against you; and if he do this, thou shalt forgive him with all your heart; and if he do not this, I the Lord will avenge thee of thine enemy an hundredfold; and upon his children, and upon his children's children, of all them that hate me, unto the third and fourth generation; but if the children shall repent, or the children's children, and turn to the Lord their God with all their hearts, and with all their might, mind, and strength, and restore fourfold for all their trespasses, wherewith they have trespassed, or wherewith their fathers have trespassed, or their father's fathers, then thine indignation shall be turned away, and vengeance shall no more come upon them, saith the Lord your God, and their trespass shall never be brought any more as a testimony before the Lord against them. Amen."—(Book of Doc. and Cov., sec. LXXXVI.)

I said last winter that I never would sit in another Legislative Assembly under Uncle Sam again, except they behaved themselves; and I say it now. It has been my feelings, for years and years, that the time would come when we would not endure the abuses of bloodthirsty enemies any longer; and I would ten thousand times rather go and live in the mountains than to live here under oppression and unjust government, such as United States: officials have sought to mete out to us, the Saints of the Most High God.

I do not feel vain, but I feel to say, brethren and sisters, lay aside your vanity and your feelings to exult: there will be a time when you can exult and do it in righteousness and in mercy. **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 everything within you would dissolve. Then will be the time you will be tried whether you will stand the test or fall away.**

I have not a doubt but there will be hundreds who will leave us and go away to our enemies. I wish they would go this fall: it might relieve us from much trouble; for if men turn traitors to God and His servants, their blood will surely be shed or else they will be damned, and that too according to their covenants.

Brother Brigham would rather go to battle against the whole world with three hundred men filled with the Holy Ghost, than to have the whole of you, except you are united with us; and I am sure I would.

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. Some who have been apostates for years past are beginning

to come back to us; and, inasmuch as they did not stand and be valiant for the truth, we are now going to place them in the front ranks, and put them to the test.

I stand in the name and in the strength of Israel's God, by the side of my brother Brigham; for there is my place; and your place to stand where you belong.

Let me say to all of you, Learn to be true and faithful; and, instead of laying out your means for fine bonnets and fine shoes, and for coffee and tea, my advice to you is, if you can afford five or ten dollars, go and buy a good blanket, a gun, or a sword. And we want you, ladies, to provide yourselves with weapons, and with all that is necessary, and be ready to defend yourselves; for you won't always have your husbands to defend you.

I have often told you that you would look upon this day, and say it was the best day you had ever seen.

I have received a good many letters from the several Bishops in the country wards, stating that they have understood that we are working by night and by day, giving endowments to those who are going out to help the handcarts in. I want to tell you we are doing no such thing: we are working one day in the week to keep the devil from getting asleep.

I will say for the benefit of those who are going out on the Plains, and who have not had their endowments, if they will live their religion they shall be protected as much so as those who have had them. When we went up to Missouri. 205 men, we had not had our endowments; but we went to redeem Zion according to the word of the Lord; and that was a preparatory work. And I will say to you that, if you will live your religion while you are gone, when you come back you shall have your endowments, and God shall bless you, while the man or the woman who has received their endowments and does not magnify their calling, will not be benefitted at all by them, and they will only tend to their condemnation.

The Lord bless every righteous Saint from this time henceforth and forever. Amen.

Journal of Discourses, 4:374;376.

TRYING TIMES.

In the history of God's dealings with the human family, from the earliest ages down to the present, there have been what the poet has termed "times that tried men's souls." Epochs of war and controversy, periods of political and spiritual excitement, when the evil passions of men were fired to the commission of crime, and red-handed persecution ran riot throughout the fairest regions of the earth; when the lurid torch was lit and the murderous sword unsheathed in the name of religion; when law and order were trampled under foot, covenants violated, contracts broken, human rights disregarded, governments disrupted and states and empires rent asunder. Such things indeed the world has seen, and they were truly times that tried the mettle of men's souls, and demonstrated beyond the shadow of a doubt who were the brave, the faithful, the upright and the honorable among mankind. But are these the only trying times of human history? **Is it only during seasons of bloodshed, anarchy and commotion, that the truth, the integrity of men's characters is capable of being tested and proven? By no means. Peace and prosperity are often quite as effectual as tumult and adversity in the elucidation of the problem. The whole routine of life, whether of happiness or misery, hardship or ease, wealth or want, turmoil or tranquility, is one continuous test extending from the cradle to the grave. Still there are such things as special times of trial, which come upon all who are privileged to tarry at any length in this state of mortality, and every soul, particularly every righteous soul, will some day have to meet and experience them.**

It is a notable characteristic of Divine economy, and one which is as beautiful and consistent as any other attribute of godliness, to exact from every individual who becomes a candidate for eternal happiness, a fiitting proof of his worthiness to attain the exaltation to which he aspires. All proofs are not alike. They differ like the sands of the sea shore, or as the natures and capacities of the men and women of whom they are required. **This must necessarily be, for what would try one would not try another, and there could be no justice in any system which would not operate appropriately and impartially upon all.** But different as are the tests in form, quality, number and duration, they all have the self-same object—the trial of the virtue, the integrity and genuine worth of those to whom they are severally applied, and their distribution is from the hand of an all-merciful Parent, agreeable to the dictates of wisdom, justice and propriety, and, as already intimated, in accordance with the character of the reward, the magnitude or value of the recompense in contemplation. For there is just as much variety in eternal rewards, both as to kind and to value, as is exhibited in the spirits of those who strive to win them, and in the nature of the trials they are expected to endure beforehand.

Christ said to His Apostles: "In my Father's house are many mansions. * * * I go to prepare a place for you * * * that where I am there ye may be also." Paul wrote that "there is one glory of the sun, and another glory of the moon, and another glory of the stars," and that as one star differs from another star in glory, so shall it be with those resurrected from the dead; and the Prophet Joseph Smith rendered this plain Scripture still more intelligible, by depicting the different glories or kingdoms of eternity—the Celestial or glory of the sun, the Terrestrial or glory of the moon, and the Telestial or glory of the stars, and by showing in great plainness the general nature of the requirements made of all who would attain the enjoyment of either sphere.. When Jesus said, "I go to prepare a place for you, that where I am there ye may be also," He was speaking of the Celestial Kingdom, the same place to which He referred when He told them that "the righteous shall shine forth as the sun in the Kingdom of their Father;" for that is His eternal dwelling place, and He was speaking to men who were following in His footsteps, who were aiming for the highest exaltation of which human intelligence is capable, but who, ere they could merit of attain that glorious eminence, were required to "come up through great tribulation," and have their robes washed white in the blood of the Lamb. Those who strive for Celestial honors must necessarily have greater trials of their faith, must give stronger proofs of their moral worth than those who are weak enough to willingly forfeit that inestimable privilege; and those who are destined to receive a Terrestrial inheritance must assuredly anticipate a more arduous conflict than those who prove themselves worthy only of a Telestial. All is arranged upon, and regulated by just and merciful principles. Justice cannot withhold the dues of Mercy and Mercy cannot defeat the claims of Justice. Those whose ambition is to twinkle like the stars, cannot reasonably hope to shine with the radiance of the moon, and those who are satisfied to beam with the brightness of the moon, must not expect to blaze with the matchless splendor of the sun.

Every dispensation of the Gospel, is a special time to try men's souls. To serve God and sacrifice the world, to forsake all and follow the Lord of Life, to choose virtue and reject vice, to love those who hate in return, to render good for evil, to stand unmoved amidst the taunts, the jeers and the persecutions of the wicked, and if needful to lay down life itself in defense of the principles of righteous-

ness; such are the grand tests that have been required in all ages of the Saints of the Most High. And wherefore? Because they are candidates for celestial exaltation. They must earn the great reward for which they aim. They must win the glorious crown which they are destined to wear. They must descend below all things, and come up through trial and tribulation to reign above all things. Delved like precious ore from the pits of obscurity, purified like gold in the fires of affliction, burned with the acids of scorn and contumely, thoroughly tested with the touchstone of experience, hammered upon the anvils of hardships and oppression, stamped by the dies of sorrow and suffering with the image and superscription of Deity, and rung like suspected coins upon the counters of the Exchanger, ere they can be accepted as legal tenders of God's holy government, and thenceforth numbered among the treasures of his heavenly realm.

"It is no trifling thing to be a Saint." It is an arduous, ironhanded reality. But arduous as it is, it is far from being impossible. **God never yet required an impossibility of anyone.** "What man has done, man can do." It was doubtless a hard trial for Abraham, when he was commanded to offer up his only son, yet his faith was equal to the test and he evidenced by his willingness to comply that he was worthy of the rich blessing which God had ordained as the recompense of his fidelity. It was doubtless a trial to Almighty God to offer up his Only Begotten Son, as a sacrifice for a fallen world, yet he willingly made the sacrifice, and the result of the gracious act was the salvation of our race and the adding of another kingdom to his eternal dominions. Will not the children of Abraham do the works of Abraham? Will not the sons and daughters of God do as he has done so far as lies in their power? If they will not, they will never go to Abraham's bosom, to dwell forever in the Kingdom of the Sun. Obedience to the first principles of the Gospel is not the only requirement made of the Saints of God. They must live by every word that proceedeth forth from his mouth, whether or not it has yet been written, as fast as He reveals his secret to his servants the Prophets. This generation must live by faith, and the day is coming when their faith will be tested to the uttermost. God has declared that he will have a tried people, and even as the armorer tests, by pressure, the strength and elasticity of the blade that he has formed, so the Almighty will test the faith and endurance of the souls he has created. That which will not bend must break, and that which will not spring upright in the day of deliverance, when all pressure is withdrawn, like the defective sword-blade which snaps in twain or remains bent in the hands of its maker, must be accounted imperfect and discarded and rejected forever.

Latter-day Saints! Candidates for Celestial glory! The day of final pressure is approaching. Gird up your loins and prepare for it. A day that shall cause the coward's knees to quake, and the hand of the reprobate to tremble. A day that will tear the mask from the face of the hyprocrite and lay bare the heart of the traitor. A day that will decide who is for the Lord and who is not. A time that will try men's souls and try them to the core and sound them to the depth. Hear it and prepare for it, that it overtake you not like a thief in the night, and overwhelm you with the suddenness of its coming. The judgments that have been predicted are at hand, but they shall begin at the house of the Lord, and roll their thunders to the uttermost parts of the earth. Wo unto them that are at ease in Zion, but wo, wo to them that remain at ease in Babylon. For Zion must be bound in order that she may be delivered, but Babylon must be bound in readiness to be burned. The righteous will scarcely escape, but the wicked and the ungodly are doomed to destruction. "Come out of her my

people, that ye be not partakers of her sins and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities!" Stand ye in holy places and be not moved; resting your feet upon the granite Rock of truth, with your faith like a tower reaching unto the heavens, with your hope like a lamp that is trimmed and burning, and your charity like a mantle encircling you with a halo of heavenly light. Then may you stand firm and fearless, awaiting with calm confidence that great and terrible day, when all things that can be will be shaken; when the ocean like an angry lion shall toss his mane and roar, when the solid globe shall shiver like an ague-stricken mortal, when the artillery of God's wrath shall thunderstrike the universe, and the sun, the moon and the starry hosts of heaven shall tremble and retreat before the victorious advance of the enternal Judge and King, who comes to condemn the wicked for transgression, to reward the good for their integrity and endurance, and to reign in peace, in power and in righteousness from the rivers to the ends of the earth!

—Millennial Star, Vol. 44:280-3.

ELBERT HUBBARD ON EDUCATION

Some people can do everything but make a living. That man who is best educated is most useful, and the most useful man is the best educated.

The educated man, the really educated man, is the useful man. If he isn't useful he isn't educated. I don't care if he is a college graduate. A college doesn't supply an education: it simply affords opportunity.

A philosopher has said: "Take twelve men out of Harvard, the pick of the whole faculty, and put them on a raft and they will all drown. They can't handle it. They only understand the theory of rafts at Harvard."

One of the professors at Harvard had a fine Jersey cow presented to him by some admiring friends. She was sent by express. When she arrived he was asked if he could milk her. He replied, "No, but I'm reading up on it." And it transpired that he was reading "Herschel on the Milky Way."

If you ever get to heaven and sit down to rest and take it easy all the time, what will you find? I'll tell you what you'll find? You'll find it hell! That's what you'll find.

Heaven is a place of progression. It is a place of work. If it isn't I don't want to be there. It is a place where they do things.

EXHORTATION TO CLEANLINESS

It is your duty to keep clean. I have given the Teachers a new set of questions to ask the people. I say to them, ask the people whether they keep clean. Do you wash your bodies once in each week, when circumstances will permit? Do you keep your dwellings, outhouses, and dooryards clean? The first work of the reformation with some, should be to clean away the filth about their premises. How would some like to have President Young visit them and go through their buildings, examine their rooms, bedding, etc.?

Many houses stink so bad, that a clean man could not live in them, nor hardly breathe in them. Some men were raised in stink, and so were their fathers before them. I would not attempt to bless any body in such places. You may inquire why I talk so. Can you talk in a better style about dirt, nastiness, and filth? If you can, I cannot, and at the same time make people feel enough upon the subject to put away their filth and be clean. If you want me to speak smoother, do better and keep cleaner. Were I to talk about God, heavens, angels, or anything good, I could talk in a more refined style, but I have to talk about things as they do exist among us.—J.M. Grant, J. of D., 4:188-9, Oct. 6, 1856.

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

MARRIAGE versus MURDER

OF ALL disingenuous arguments, of all flimsy casuistry, of all transparent sophistry, of all thin disguisement, of all shallow pretexts, that by which it is sought to place plural marriage on a par with murder, robbery, or any felony or capital crime, should be awarded the palm.

It is a favorite plea, argument we can scarcely regard it, of most persons who oppose plural marriage, that a man may as well be excused for theft or murder as for celestial marriage. Ah! Why so? Whom does a man injure by marriage? Himself? We hope not. The woman he marries? That he need not do. Any other woman? Not that we ever heard of. Any other man? How can he? Does he rob anybody? If he does, who is it? Does he destroy life? Why no, marriage naturally increases life. What harm then does he do? What wrong does he do? What crime, morally speaking, does he commit? We have never met with the man who could give an intelligent answer to this question. If there is one, we wish he would stand up and bring forth his strong reasons, and say why, in this enlightened age, in this enlightened country, a man should be threatened with incarceration, confiscation, fire, and sword for contracting a marriage common in all ages of the world, among the best known men known to history, and among the bulk of the inhabitants of the earth.

—Millenial Star, Vol. 33:727.

CONSISTENT LOYALTY

From a valued correspondent, we learn the following: In our recent Stake Conference President——stated that it was a sin to oppose the laws of the land, and those members of the Church, who were consistently rejecting the counsel of the Church in opposing the laws of the land, were not loyal members of the Church or loyal citizens of the State, and should rightfully be punished." He further asks: "Are we to concur with this attitude? If not, what would be considered **consistent loyalty?"**

Caustic criticism is expressed of Latter-day Saints for electing to go to prison; or to be ostracized and excommunicated, rather than repudiate sacred covenants and apostatize from principles of salvation. Every Latter-Day Saint is bound by oath and covenant to uphold and defend the gospel of Jesus Christ as it was restored through the Prophet Joseph Smith. It is expected, that vile men and women, living immoral lives, will be the first to criticize God's holy order of marriage. To the unclean all things are unclean. The thief suspects others of thievery; the adulterer can see no motive in friendships between the sexes, other than adulterous relations. These short sighted feelings are to be expected among the vile and wicked.

However, we had hoped to expect more from the members of the Church who have entered into the most sacred covenants with the Lord. They weekly partake of the sacrament, and in so doing agree, to **"take upon them the name of thy son, and always remember him, and keep his commandments which he has given them"**, we have sincerely expected that these saints would not fall into the serious error of fighting the principle of Celestial Marriage. Strange as it may seem, much of the severest criticism of this class of people comes from the so called Latter-Day Saints who should know better.

Whatever the world may think and say of the Law of Abraham, as revealed to this generation through the Prophet Joseph Smith; however much the enemy may slander those honestly adhering to this law, impugning unto them unclean motives, the saints are in duty bound to continue faithful.

The saints can not hide behind the manifesto of 1890, ignor the law and expect to reap the highest reward, nor can one escape the responsibility of the law of God by professing loyalty to man made laws or other legal restrictions. God has made it clear through consistent revelation that He will not be mocked where this great principle of salvation is involved.

See Section 132, D. and C., also rejected Revelations, 1880-82-86-89.

These principles and truths were well understood and contended for by ALL the early leaders of the Church. There was no exception—no division among them on this question. They interpreted the law of God in accordance with scriptures and with the Spirit of the Lord, and they lived in open defiance of the laws of Congress prohibiting this feature of their religion.

Among those early leaders who chose to obey God rather than Baal, is the late respected and highly esteemed Rudger Clawson, a member of the Quorum of Twelve. There was no compromising with this man of God. He lived the law of Abraham in defiance of the law of the United States. His statement to the Court with reference to this situation is given here for the encouragement of those who in this day are trying to live the gospel. Asked by the Court if he had anything to say why judgment should not be pronounced upon him, he manfully responded:

Your honor, since the jury that recently sat on my case have seen proper to find a verdict of guilty, I have only this to say why judgment should not be pronounced: I very much regret that the laws of my country should come in conflict with the laws of God, but whenever they do I shall invariably choose the latter. If I did not so express myself I should feel unworthy the cause I represent. The Constitution of the United States expressly states that Congress shall make no law respecting an establishment of religion or prohibit the free exercise thereof. It cannot be denied, I think, that marriage, when attended and sanctioned by religious rites and ceremonies, is an establishment of religion.

The law of 1862 and the Edmunds law were expressly designed to operate against marriage as practiced and believed by the Latter-day Saints. THEY ARE THEREFORE UNCONSTITUTIONAL, and of course cannot command the respect that a constitutional law would. That is all I have to say, your honor.

Elder Clawson was sentenced to be imprisoned for a term of four years (on the count of both polygamy and unlawful cohabitation) and to pay a fine of $800.00.—History of Utah. Whitney, 3:317-18.

Commenting on this subject at the general conference of the Church, held April 7, 1888 second day—(see Deseret News account), Elder Clawson, who was then President of the Box Elder Stake, among other things said:

If the gospel is worth anything to us it is worth everything. There is no sacrifice we can make for it that should be too great. We should be willing to go to prison for the truth, which will restore to us the privileges which we temporarily surrender for its sake. We should even be willing to sacrifice life for that cause if needful. If not, we are not fit subjects for the kingdom of God.

In 1884 I was convicted and sentenced to prison for keeping a commandment of God. The judge who passed sentence said that because of my youth and because I believed that I was doing right I was not entitled to leniency. He seemed to think that my belief was to some extent criminal. I was sentenced to four years imprisonment, and was incarcerated three years and one month. I saw 300 of my brethren enter the penitentiary for similar reasons and 220 of them emerged from prison while I was there. I feel none the worse for my experience. My testimony is stronger than ever. IT IS PLEASING TO GOD FOR MEN TO GO TO PRISON UNDER AN UNJUST LAW RATHER THAN ACT CONTRARY TO THEIR COVENANTS. The brethren who were imprisoned exhibited great patience in the midst of the worst class of criminals. It was better for them to do this than to enter into an agreement not to serve God.

We here note that Elder Clawson then held the law against plural marriage was unconstitutional and that **"it is pleasing to God for men to go to prison under an unjust law rather than to act contrary to their covenants."** God will never forsake men who thus hold and live.

Amos Milton Musser was one of the early stalwarts. Before being sentenced to serve a term of six months in the State penitentiary and pay a fine of three hundred dollars and costs (in the year 1885), he asked the court what he would have to do with reference to acknowledging or abandoning his wives, in order to comply with the law. After a somewhat lengthy colloquy between himself and Judge Charles S. Zane, the following conversation occured:

The Court—There will be no danger of your being entrapped if you treat one of these women as your wife—and treat the others as though they were not your wives.

Mr. Musser — Well, you can see, Judge Zane, from my communication, that I could not make such concessions. I will not, in a defiant manner —I have not the spirit of defiance upon me—or in a threatening, ostentatious manner, say what I will do in regard to these matters. But my family is to dear to me to accept any terms of the character that your suggestions seem to impose. With all due respect to your honor and your honor's judgment and opinion, and the respect I have for the members of the court and bar, it would be impossible for me to comply with such, or to make such concessions or demands. If a gentleman were to meet me in the street and were to ask me to make concessions of that character, I should

tell him without hesitation it was a personal insult; I should feel insulted, and I should tell him so. * * * If a gentleman were to meet me in the street and propose that I should abandon my wives—divorce them, either by implication or act, legal or otherwise—I should tell him—I would feel as though it was a personal insult, and that he might as well ask me how much money I would take for my mother, or how much money I would take for one of my sons, or for one of my daughters, or for how much money I would sell one of my wives. I cannot consent to anything of the kind and am willing to meet any consequences that the court feels in duty bound to impose."—Hist. of Salt Lake —Tullidge, p. Sup. 114.

And finally for the edification of our many readers, and that it may be more readily accessible to future students of history, we give the account of the sentencing of Lorenzo Snow, to the State penitentiary in 1885, on a like charge. President Snow was 71 years of age and had been taught the principle of plural marriage by Joseph Smith the Prophet. He was at the time a member of the Quorum of Twelve and later became the President of the Church:

On Saturday, January 16, Apostle Snow's case came up in the Federal district court at Ogden. His attorney F. S. Richards, made a few remarks setting forth the general good character of the defendant and requested that Apostle Snow's age and the fact that he had been convicted on three separate indictments be taken into consideration.

Judge Powers then said: Mr. Snow, you may stand up. In indictment number 743, Mr. Snow, you are indicted by the grand jury of this district and charged with the crime of unlawful cohabitation during the year 1884. In indictment number 742, you were charged with the crime of cohabitation during the year 1885, and in indictment 741 you were charged with cohabitation during the year 1883. You have been tried by a jury in each of these cases, and in each case a verdict of guilty has been found. Have you anything to say now why the sentence of the laws should not now be passed in each case?

Mr. Snow—I will say, your honor, that I will not detain the court more than five minutes, and will be as brief as possible.

"Your honor, I wish to address this court kindly, respectfully and especially without giving offense. During my trials under three indictments, the court has manifested courtesy and patience, and I trust your honor has still a liberal supply, from which your prisoner at the bar indulges the hope that further exercise of those happy qualities may be anticipated. In the first place, the court will please allow me to express my thanks and gratitude to my learned attorneys for their able and zealous efforts in conducting my defense.

"In reference to the prosecuting attorney, Mr. Bierbower, I pardon him for his ungenerous expressions, his apparent false coloring and seeming abuse. The entire lack of evidence in the case against me on which to argue, made that line of speech the only alternative in which to display his eloquence; yet, in all his endeavors, he failed to cast more obliquy on me than was heaped upon our Savior.

"I stand in the presence of this court a loyal, free-born American citizen; now, as ever, a true advocate of justice and liberty. 'The land of the free, the home of the brave,' has been the pride of my youth and the boast of my riper years. When abroad in foreign lands, laboring in the interests of humanity, I have pointed proudly to the land of my birth as an asylum for the oppressed.

"I have ever felt to honor the laws and institutions of my country, and, during the progress of my trials, what-

ever evidence has been introduced, has shown my innocence. But, like ancient apostles, when arraigned in pagan courts, in the presence of apostate Hebrew judges, though innocent, they were pronounced guilty. So myself, an apostle who bears witness by virtue of his calling and the revelations of God, that Jesus lives—that he is the Son of God; though guiltless of crime, here in a christian court I have been convicted through the prejudice and popular sentiment of a so-called christian nation.

"In ancient times the Jewish nation and Roman empire stood versus the apostles. Now under an apostate christianity, the United States of America stands versus apostle Lorenzo Snow.

"Inasmuch as frequent reference has been made to my apostleship, by the prosecution, it becomes proper for me to explain some essential quailfications of an Apostle.

"First, an apostle must possess a divine knowledge, by revelation from God, that Jesus lives—that He is the Son of the living God.

"Secondly, he must be divinely authorized to promise the Holy Ghost: a Divine principle that reveals the things of God, making known his will and purposes, leading into all truth, and showing things to come, as declared by the Savior.

"Thirdly, he is commissioned by the power of God to administer the sacred ordinances of the Gospel, which are confirmed to each individual by a Divine testimony. Thousands of people now dwelling in these mountain vales who received these ordinances through my administrations, are living witnesses of the truth of this statement.

"As an apostle, I have visited many nations and kingdoms, bearing this testimony to all classes of people—to men in the highest official stations, among whom may be mentioned a president of the French Republic. I have also presented works embracing our faith and doctrine to Queen Victoria and the late Prince Albert of England.

"Respecting the doctrine of Plural or Celestial marriage to which the prosecution so often referred, it was revealed to me, and afterwards in eighteen forty-three, fully explained to me by Joseph Smith, the Prophet.

"I married my wives because God commanded it. The ceremony, which united us for time and eternity, was performed by a servant of God, having authority. God being my helper, I would prefer to die a thousand deaths than renounce my wives and violate these sacred obligations.

"The prosecuting attorney was quite mistaken in saying 'the defendant Mr. Snow was the most scholarly and brightest light of the Apostles'; and equally wrong when pleading with the jury to assist him and the United States of America,' in convicting apostle Snow, and he 'would predict that a new revelation would soon follow changing the Divine law of celestial marriage.' Whatever fame Mr. Bierbower may have secured as a lawyer, he certainly will fail as a prophet. The severest persecutions have never been followed by revelations changing a Divine law, obedience to which brought imprisonment or martyrdom.

"Though I go to prison God will not change his law of celestial marriage. But the man, the people, the nation, that oppose and fight against this Doctrine and the Church of God, will be overthrown.

"Though the Presidency of the Church and the twelve apostles should suffer martyrdom, there will remain over four thousand seventies, all apostles of the Son of God, and were these to be slain, there would still remain many thousands of high priests, and as many or more elders, all possessing the same authority to administer Gospel ordinances.

"In conclusion, I solemnly testify, in the name of Jesus, the so-called Mormon Church is the Church of the living God; established on the rock of revelation, against which 'the gates of hell can not prevail.'

"Thanking your honor for your indulgence, I am now ready to receive my sentence."

Apostle Snow was then committed to the Penitentiary on three separate counts, for a total of eighteen months and fined nine hundred dollars and costs. — History of Salt Lake — Tullidge; Appendix p. p. 103-107.

The reader will note in the above remarks, the venerable Apostle said: "I married my wives because God commanded it." There is no stuttering in that statement. It has but one meaning. He also said: "Though I go to prison God will not change his law of celestial marriage. But the man, the people, the nation, that oppose and fight against this Doctrine and the Church of God, will be overthrown."

Lorenzo Snow was a prophet of God. His predictions on the above occasion will be fulfilled. There is no mistake about this. God uses His own time to consumate His purposes, but His word never fails. There are many who are now rated as Latter-day Saints, who are opposing and fighting against the doctrine of plural and celestial marriage and so sure as the Lord lives,unless they speedily repent, they will "be overthrown" and destroyed and their names will be blotted out from the "Lamb's Book of Life."

WHAT PRICE PREJUDICE!

CONVICTIONS AND FINES OF THE "RAID."

In relation to the preceding article we present the following tabulations regarding the convictions and fines of the early days.

What was the number of convictions for unlawful cohabitation and polygamy, in the so-called "raid" of the 80's, and what the fines imposed? Different writers give different figures, and I should like an authentic statement.

This question was submitted to Assistant Church Historian, A. Milton Musser, who replies as follows.

I am pleased to answer the question submitted to me, for I believe that the data asked for, which I take from the official records of the courts and prisons, will prove to be absorbingly interesting, more especially to the survivors and their descendants of the late crusade.

The summary covers a total of 885 Utah cases, from Oct. 24, 1884, to Dec. 27, 1891, prosecuted by the respective administrations of Presidents Arthur, Cleveland, and Harrison. The recapitulation shows the number of persons prosecuted and what for; the fines and costs imposed; the periods and years served, etc. It will be seen that under President Arthur there were four prosecutions, under President Cleveland, 615, and under President Harrison, 266. Futher details are as follows:

President Arthur, to March 4, 1885: For polygamy, 2; for unlawful cohabitation, 1; for contempt, female, 1; total 4; fines imposed, $1,050.

President Cleveland, to March 4, 1889; for unlawful cohabitation, 569; adultery, 23; for polygamy, 11; for contempt, females, 8—males, 1; for bigamy, 1; for bribery, 1, held as witness, 1; total 615; fines imposed $98,513.55; costs taxed, estimated, $31,124.94, total, $129,638.49.

President Harrison to Dec. 27, 1891: for unlawful cohabitation, 170; for adultery, 89; for polygamy, 3; for fornication, 1; for alleged incest, 1; for alcation,1; for alleged incest, 1; for alleged perjury, 1; for contempt, male, 1; total, 266; fines imposed $13,125; costs taxed, estimated, $13,743.48; total, $26,868.48.

The amount of costs assessed was not entered on the record from which the foregoing data was taken, except in twenty-four cases. In these cases the aggregate costs amounted to $1,-616.68, which, if divided by twenty-four would make an average sum of $67.37 to the case. Under President Cleveland, costs were taxed against 462 cases. Now if we adopt the above average as a basis, we have a total of $31,124.94.

Under President Harrison, costs were taxed against 204 cases, which if multiplied by $67.37, gives a total of $13,743.48.

Recapitulation and totals: for polygamy, 16; for bigamy, 1; for adultery, 112; for unlawful cohabitation, 740; for fornication,1; for alleged incest, 1; for bribery, 1; for alleged perjury, 1; for contempt, (9 females and 2 males) 11; held as a witness, 1; total, 885. Total fines imposed, $112,688.55; total costs taxed, estimated, $44,868.42, total, $157,556.87.

Total years served in the Utah penitentiary:

Under President Arthur: Total sentences covered, 7 years, 6 months, 1 day.

Under President Cleveland: Total sentences covered, 345 years, 8 months; add time served for fines, 9 years, 6 months; total, 355 years, 2 months; less time on segregations 7 years, 9 months; less time covered by pardons and commutations (14 years, 2 months, and 12 days) equals 21 years, 11 months and 12 days, which taken from 355 years, 2 months, leaves 333 years, 2 months, and 18 days.

Under President Harrison: Total sentences covered, 136 years, 4 days. Add time served for fines, 5 months; total, 136 years, 5 months and 4 days, less time covered by pardons and commutations 8 years, 5 months and 15 days: total 127 years, 11 months, and 19 days; grand total, 468 years, 8 months, and 8 days.

It will be seen that the aggregate imprisonments of the Utah convictions covered 468 years, 8 months, and 8 days, and the fines and costs amounted to $157,566.97. As a rule, the persons convicted were both progressive and representative, and if we credit them with an average income from all sources of six dollars per diem, we have the sum of $1,026,480, and by adding the above sum, the total on these two counts alone will be $1,184,-036.97. Now if the estimated imprisonments imposed on the Idaho, Arizona, and other "Mormon" elders, since the organization of the Church, were added to the foregoing, the grand aggregate, as nearly as we can get at it, would sum total 520 years, or 189,800 days, over half a millennium!

Additional and incalculable sums should be included to cover the time spent during trials by those convicted and those discharged, and by the witnesses, also by those driven into exile, and the consequent losses in business and property from forced neglect and absence of personal supervision, expenses incurred in traveling long distances to and from the courts and prisons; by fines imposed without imprisonments, by lawyers' fees, and in test cases before the superior courts, and by forfeitures, etc. To these may justly be added the confiscations of Church property; the loss of the elective franchise, the numerous premature deaths from exposure and severe raids made under cover of night, often by drunken and profane deputies, and spotters, and the attendant destitution and untold hardships entailed on and endured by thousands of innocent and helpless women and children which are impossible to estimate.

The foregoing, it may be stated, is a mere bagatelle of totals compared with the sufferings, hardships, losses, etc., incident to the mobbings and persecutions imposed upon the Saints in the eastern states, whence they were exiled, and in their heart-rending experiences during the exodus, nor can the showing be considered complete

without we add the startling and tragic item of about 300 martyrs which the great Gospel campaign has harvested, which have been sacrificed on the altar of truth, for the testimony of Jesus, since the organization of the Church, seventy-five years ago.

In conclusion, let me ask in all seriousness, what Latter-day Saint, with these and cumulative evidences before him, can for a moment question the divinity of Joseph Smith's mission or the divine origin of the Church he organized so perfectly under the immediate supervision of the Father, Son, and Holy Ghost? and especially when we also take into account the exceedingly health and prosperous spiritual and temporal condition of the Church and its devotees at this writing

Respectfully,

A. Milton Musser.

Improvement Era, Vol. 9. pp. 63-66.

Lest We Forget

It is refreshing in this day of changes and apostacy to read the following letter. A letter written by a faithful Latter-day Saint father to his missionary sons. It would be well for our present day missionaries and their fathers to take careful note of the sentiments contained herein, and get back to the "first principles" of teaching the gospel.

—Editor.

America.
Great Salt Lake City,
Nov. 20, 1864.

My sons David, Charles and Brigham, — Forgive your father for not writing sooner. I wrote, but I did not send it. At that time there was a failure in the mail. The day will come when you shall feel what I experience. I am weary. I am obliged to see and find and carry out all my designs by practice. I have not much time to write, as I have to take care of myself and family. Nobody pays my bills nor my expenses for me. I pay or go without. I went as God said, without purse or scrip. This you do without you help yourselves or I help you. This shall all be for your glory. Be patient, things will change, for God rules. Man must be subject. I write this that you may be patient.

When in England, I spoke in the streets when there was no house open, and that is the way I commenced the work in London. I baptized three or four, after that I spoke to them in houses, by receiving an introduction from those I became acquainted with from one to another, and thus was the Church established in that great metropolis. I went from house to house, from synagogue to synagogue, reasoning with the people, and where I could hear of a religious man or woman, I would seek after them at their private houses. When I found one honest man, he would have his honest friend, and his friend would have another, and so it would go; and a good portion of those that came into the Church in 1837-8, were those that were gained by private conversation. A man can speak more simply in a private family capacity than in a public congregation. I speak as I speak, for so I feel. You shall not want for friends, for they will give you money and clothes and feed and sustain you, that is, if they are Staints, for the Lord says it, and I know it is truth; and when they offer you a penny, a half-penny or a farthing, you take it, for God will add to that man or woman that gives you a half-penny, fourfold; therefore, you see it adds to their riches, and they will have four half-pennies to put into the emigration fund more than if they did not do it.

When I landed in Liverpool in the spring of 1837, I had not even one penny. I began to preach, God gave

me friends, and my friends began to increase, and they gave me money. I always received it, and thanked them very kindly, and then thanked my Father and God that he put it into their hearts, and I prayed to my Father that he would increase wealth and the comforts of life to them; and there are thousands of those people here in the Mountains, and they are now the fathers and mothers of two generations—so you see the fruit of my labors increase by generations. When I went to England it was in a day of apostacy — not one man to twenty could say, Go, Heber, God bless you, but others said if I were cast away on the islands of the sea they never would seek after me. None to give me money but one, that was sister Mary Fielding, a native of England, who became the wife of Hyrum Smith, who gave me five dollars as I went on to the steamer at Fairport, which paid Elder Hyde's passage and mine to Buffalo. I had no father living nor mother. As the Lord says, Know ye not that ye are assisting to lay the foundation of a great Work, for now you can travel in many parts of Europe and find Saints, friends and churches, who are ready to receive you and give you lodgings. Many Elders never think of those poor, penniless Elders who laid the foundation of the Work in the beginning; but they have got into the top of the tree plucking the fruit, and never think of the root that produced them and the fruit. What I say unto you I say unto all faithful Elders in all the world, for God respects them just as much as he respects you in proportion to their faithfulness. I knew not the nature nor greatness of the Work of which I was helping to lay the foundation; but you can see there is now over one hundred t h o u s a n d Saints in these Mountains, besides those that are not gathered; therefore I want you, my sons, to continue faithful — listen to those that preside over you, and pray for them that they may have favor with God to do as he would have them do. Do not hurry about coming home —stay till you get grounded firm and steadfast in Christ; not make a little short mission and come home, as many do, and go to wallowing in the mire, where it would give your father and mother sorrow to see you, and then be despised by those who honor the Priesthood of the Son of God. Your parents have much joy in you when you honor your Priesthood and authority, then you get honor to yourselves.

I have forgotten I was at home. My health is about as usual. The disease I had in my head is passing away. My hair is getting to be tolerably whiteish. My spirit is growing young and active in the things of God. Your mother's health is very good at present. She visits her children's wives daily; she tarries most of the time in her parlor, by a maple wood fire, occasionally looking at your shadows. Elvira and Caroline's health are good, they call daily. Elvira's health is better than it has been. Heber and family are well; he is spending his time in Hooper and Eldredge's store this winter. William is building quite a large stone house in Parley's park; his family are well that are here. Ellen's health is very good and family. My family are all enjoying good health; good houses, plenty to eat, plenty of clothing of our own make. We have two looms going. I have finished organizing linseed oil last evening, over three hundred gallons on hand. The weather is very cold; carding mill is stopped; grist mill starts tomorrow. Daniel has commenced grinding again the first time for over seven months; in that time the water has not been nearer than half a mile of the mill. I have organized out of the cane more than eight barrels of good treacle. I have raised about 150 bushels of corn, and some 400 bushels of wheat.

Main street—some good buildings finished, Jennings, Godbe, Charles Bassett and Bolivar Roberts, Sam. W. Richards, Joseph Woodmansee, besides scores of small buildings; some

dozen or fifteen saloons and victual shops, and quite a company of soldiers quartered in the store opposite the south entrance of the Tabernacle, who have a guard patrolling the streets and taking care of the drunken soldiers, and then the guard will get drunk, and they have to send another guard to wait on them home, and so it goes. The city has built quite a large addition to the market-house on the east end. I have travelled throughout the Territory with the exception of the southern mission, and the reason I did not go there was, I began to fail in my body. Col. Connor and his associates have not been able, with all their exertions, to find gold mines yet that are considered worth working. At Conference we selected 110 men who had the most property to continue the settlements in the cotton regions, by going themselves or sending substitutes, and to build storehouses on the Colorado, as our goods and people will probably after this come that way. A great many children have died this season and a good many grown people.

Solomon is well, and has just received a letter from Charles, which was read to me last evening. He is going to brother Doremus' school in company with twelve others of his brothers and sisters. Ten of my sons are going to brother Tripp's school. Isaac and Abraham will commence tomorrow morning, making twenty-five. I was in Dr. Doremus' school, and I talked to the children by request of the master. The parents and friends of all the missionaries with whom I am acquainted are well.

For your comfort, trouble not yourselves one particle about your wives and children; be sure you keep your spirits in England, and not have them here only to pray for your father and his house, and every branch and limb that belong to it. I have received several letters from you and heard many read. which I feel very thankful for, and I discover you are trusting in God, and that his Spirit is with you; so go ahead, rely upon Him and you shall never be overcome. As Charles said to Solomon about Brigham, that some looked upon him with disdain and treated him with neglect; I will say to Brigham and to you three, Never mind those things, if you will bear it with patience wait a little while and see how it comes out. Your father has endured a great many such things, but living God,

it has been for my good, and we should acknowledge the hand of God in all these things. This life in these bodies is only for a moment, we shall by-and-bye attain to something that is tangible, that lives, exists and dwells forever. You say that Brigham is growing stoop-shouldered because of his much thinking. I rather think it is not on that account, for his father is a little stoop-shouldered. He thought so hard that part of his hair came out, and if you will think as hard, perhaps your hair will come out too. Just read this letter to Bishop Hunter—he said, "God bless you, and stand up straight," and I say Amen. You may be assured of one thing, that you are remembered daily by your father and mother.

Give my kind respects to brothers Wells, Brigham, Jr., and all the Elders in the vineyard. God bless you and them, and all who treat you kindly.

Heber C. Kimball.

(Millenial Star, Vol. 27:75-77)

THE MISUSE OF POWER

The severest test to which human virtue may possibly be subjected, is the possession of unlimited power. Man may be ruled and wronged, persecuted and trampled upon, and the vitality and sweetness of his character will survive the tyranny of his oppressors, and like the shamrock of Ireland, which is said to take root and flourish when trodden under foot, gain strength and endurance from the very means employed for its destruction. **But give him his own way, remove all restraints**

and barriers between him and the gratification of his selfish desires, and he is a strong man indeed who completely with stands the temptation.

The term power may imply lofty and influential position, boundless wealth, or intellectual eminence, or it may embrace in its definition all sources of dominion together, but whether considered singly or collectively, it can make no material difference. The rule finds general application. History is replete with examples, of individuals and communities, kings and kingdoms, chiefs and armies, priests and churches, presidents and peoples, illustrative of the almost inevitable misfortune which results from investing mankind with extraordinary power and authority. H e r o e s have risen and fallen, dynasties have flourished and decayed, races have bloomed and withered, empires have been found and destroyed; and in nearly every instance, either directly or indirectly, their downfall and destruction have been due to an improper use of the gifts and powers they were permitted to exercise. The opportunities afforded for the indulgence of pride and selfishness, and unbridled facilities presented for the gratification of passion, and the perpetration of every species of wickedness, with the thousand and one historical proofs of the proneness even of the greatest and most virtuous to succumb to these allurements of vice, to say nothing of the incumbent labors and responsibilities, are sufficient, it would seem, to make the tenure of earthly authority, or the possession of vast wealth, among the most undesirable of human attainments.

Let it not be inferred that we regard such things as essentially evil, or consider all aims and efforts in their direction as necessarily debasing in their tendency. Far from it. It is not wealth, but the inordinate love of it, that is "the root of all evil;" it is not the possession, but the perversion of power, that is the bane of man's happiness and prosperity. It is no more of an evil to hold power than to possess wealth ,and no more of a sin to possess wealth than to enjoy any other blessing which flows from the Giver of all good; for as long as heaven has gifts to bestow, there must needs be those who will receive them, and they who are best entitled to be the recipients are those who endeavor to deserve them and are qualified to use them in wisdom and righteousness, for the glory of God and the welfare of their fellow-men. It is not the honest aim for, nor the proper exercise of these advantages, that are deserving subjects of deprecation and disparagement, but it is the misuse of power, the prostitution of wealth, the neglect or abuse of any of the blessings of life, and the unhallowed methods employed in their acquisition, that are and ever will be, legitimate obects of denunciation and discouragement. So far from its being wrong to aim for superiority and excellence in any righteous direction, it is exactly the reverse. Our Father in heaven expects it of us. He demands that his children advance unceasingly towards power, wealth and intelligence illimitable. His motto is upward and onward, His course is one eternal round of progression, and his constant exhortation is, to follow in his footsteps; and as long as we have in view the exaltation that he has attained, and confine ourselves strictly to the methods which he has ordained for its accomplishment; there is no danger of our being too ambitious, or of making an improper use of the powers he will eventually bestow. But it is here in this weak mortal state, where our eyes are dazzled by the tinsel of earthly vanities, where our ears are enchanted by the dulcet but delusive notes of fame, and our feet are so apt to be seduced from the paths of virtue by the gilded snares of vice; it is here that there is an ever present danger of misusing the gifts and blessings we are privileged to enjoy, and it is this continuous and extreme liability that should render the acquisition of earthly power and wealth, to the great majority of mankind, exceedingly un-

desirable. All men who hold position do not abuse its privileges, and the man who serves God humbly and faithfully never will, for the moment he yielded to the temptation so to do, that moment would he cease to serve the Lord; but there are many, alas! who do sadly misuse the functions of their office, and p r o s t i t u t e every power and privilege to the gratification of self and the injury and embarrassment of their fellow-men. It is dangerous to put some men into power. They swell up and become so distended with the ideas of their greatness and importance, that we are forcibly reminded of so many inflated toy balloons, which the slightest prick of a pin would burst and ruin forever. A very small office and a very little authority is sufficient to intoxicate some men and render them entirely unfit for duty.

The Prophet Joseph, in the course of a prophecy uttered in March, 1839, speaks as follows:

"We have learned by said experience that it is the nature and disposition of almost all men, as soon as they get a little brief authority, as they suppose, they will immediately begin to exercise unrighteous dominion;" and in two preceding paragraphs of the same, these words occur: "The rights of the Priesthood are inseparably connected with the powers of heaven, and the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. "That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves, the Spirit of the Lord is grieved, and when it is withdrawn, Amen to the Priesthood, or the authority of that man."

It a certain indication of a weak mind, when it can be overturned by a brief draught of authority. Like a ship which spreads all sail, but lacks the necessary tonnage to hold it level with the sea, the individual who hoists his pride on high and is devoid of the indispensable ballast of common sense, will speedily run on to ruin and oblivion. Solomon never said a wiser thing than that "pride goeth before destruction, and a haughty spirit before a fall." But the truly great man is never so affected. Too broad and deep and sensible to be dazzled by terrestrial splendor, and too intent upon his purposes to be swayed or diverted by the flattery of the fawning multitude, instead of being elevated, he is more apt to be humbled by promotion to power, or if he ever feels its influence, it is like a new wine refreshing a giant, not like a seltzer draught overcoming a dwarf.

Some men evidently deem it their duty to be ambitious for distinction, on the principle, we suppose, that if the mountain will not come to Mahomet, Mahomet must go to the mountain. **While this may be measurably true with regard to worldly matters, it is not so respecting the things of the kingdom of God. No Latter-day Saint need aim for power or position in the Church of Jesus Christ. If he is destined to hold office in the Priesthood, or to occupy any post of honor within the gift of that Priesthood, he can afford to wait in patience for it to come to him, for come it will, in the due time of the Lord, Mahomet's mountain to the contrary notwithstanding; but if he is not destined for the position to which he aspires, despite his most strenuous efforts he will be the victim of disappointment, or if permitted to reach the height of his ambition, it will be but to fall therefrom when his folly and his weakness shall have been made fully manifest.** It is madness to rush needlessly into peril. Duty and necessity are the only motives which should impel anyone into an encounter with temptation. The only assurance of complete victory over sin, after bravely meeting and conquering the tempta-

tions that can be safely met and resisted, is in avoiding all others which God never intended us to meet, and which as a consequence, we would find it impossible to overcome. A little done well brings a much richer blessing than a great deal undertaken and unworthily performed. Let him who lusts after wealth and aspires to earthly honors beyond the station in which it has pleased the Almighty to place him, ponder this well in his heart. Let him ask himself if he is qualified to make a wise use of the things he covets, if he is able to bear up under the heavy responsibilities they entail, and strong enough to resist successfully the temptations which would assail him on every hand; and if he is satisfied of this, let him recollect that God selects for his rulers those who have been humble and faithful in subordinate capacities, and that it is far more admirable to wait for, than to openily invite recognition and and promotion. By the faithful discharge of the duties of his humbler calling, let him prove himself worthy of the honors of a higher, and having attained the summit of his hopes, the possession of the power, the wealth and the intelligence he craved, let him carefully exercise those gifts in the fear of the Lord and the love of his fellowman, lest he prove recreant to his trust, turn traitor to his God, and be hurled from his exaltation like Lucifer from Heaven.

Millenial Star, Vol. 44:264-266.

SAINTS AND THE WORLD

(From the "Deseret News," Sept. 21)

We gladly publish the following timely question and answer, which are plainly handled, and have been communicated by a Saint whose observation and experience give weight to his views.

The world rank us into two classes, viz.: knaves and dupes, and verily, those who venture to associate with them on equal terms of sociability and agreement, will be found striving to mingle good with evil, repeating the sailor's prayer of "good Lord and good Devil," (if they pray at all,) and will surely give a semblance of truth to the world's classification by becoming dupes to evil, and knaves to spread evil.

The expression, semblance of truth, is used because the world's classification is never true, nor indeed can be, when applied to those who live as Latter-day Saints have covenanted to do, but is corect when used in reference to those who prove recreant to their profession. Continue then, as heretofore, to falsify the slanderous statements of the world by a steadfast, uniform, and upright course in the pathway of all righteousness, and never allow yourselves to be deceived by the expectation that Christ will strike hands with Belial. Let all Saints, and all their children who are old enough to understand it, read, remember, and act out the answer given to the following question—.

"Great Salt Lake City,
Sept. 20, 1854.

"Mr. Editor—

"Can a gentleman of good reputation and character, not of your religious creed, be permitted to associate with your females, and enjoy the chitchat and sociability with them that are usual in the circles of what may be termed good and genteel society in the world at large?

"ANSWER.

"Jesus says, 'Ye are not of the world, but I have chosen you out of the world.'

"If a gentleman wishes to associate with our females, let him repent and be baptized for the remission of his sins. But this alone will not insure him success, for many have submitted themselves to the ordinance of baptism, and have added damnation to themselves by hypocritically bowing to certain rights and ceremonies with motives other than to glorify God and

save themselves from this untoward generation. Let these gentlemen go forth and preach the Gospel to the nations, like the 'Mormon' Elders, without 'purse or scrip.' Let them be mobbed, tarred and feathered, and whipped a few times for Christ's sake, not for their own follies; and return after a few years' labours, clear in conscience, pure in heart, and unspotted from the world. If they could do these things, and endure, they may begin to associate with our females, and seek among them a companion and partner for the life that now is, and for that which is to come.

"It is possible that there may be females among us, that will accept the company of gentlemen who have not passed through a similar ordeal to earn a name and standing that merit the confidence of the virtuous and good. But there is no female in our Church that stands upon her good name and honor as a Saint — that respects herself, her religion and her God, that will freely mingle in the society of any, except those who are soul, body, and spirit devoted to the cause of the Latter-day Saints.

"Let no man think hard for this, for it is a matter of conscience. No man of the 'Mormon' creed will even think it hard if he is not freely admitted into female society not of his faith. He will never seek it under any circumstances; but even if he were to, he would not be likely to meet with success.. It is not because the ladies of the world are not virtuous, intelligent, or refined; but it is because there is no congeniality of spirit, faith, and hope.

We would say to both male and female members of our Church, Be kind and courteous to all. Yet remember your covenants and keep them! And keep yourselves unspotted from the world. If you see any one in distress, Jew or Gentile, help him according to your ability, and administer to his wants. But remember that ye are not of the world, but Christ hath chosen you out of the world, therefore the world hates you! They may profess to love you, but without exception this profession is only to ensnare and ruin you, and then, mark it, laugh at your folly and gullibility. They are not of us, and those who are not of us are not for us, and those who are not for us are against us. This is obvious, and must be remembered and practised by all who wish to reap the rewards promised the Saints."

Millennial Star, Vol. 16:819-20.

NATURE SPEAKS

How can men say there is no God
And see what springeth from the sod,
Where hand of man has never sown,
Where only birds and bees have flown!

Each day brings some wonder new,
That seems to say—God lives, 'tis true;
Each day most surely follows night,
For after darkness comes the light.

And birds with beauteous plummage rare,
And lovely flowers beyond compare,
And trees that stand up straight and tall,
Tell one that God is over all.

The raging torrent seems to say,
A higher power I obey;
And babbling brook, and flowing stream
All whisper God is more than dream.

Even in glare of sun at noon,
In twinkling stars, and glowing moon,
In thunderstorm and wind so keen,
The hand of God is clearly seen.

In solitude of woodland grove,
Wherever men desire to rove,
Where life of any sort is found,
God's Spirit always hovers round.

Throughout all nature one can see,
Order and law and majesty,
Evidence of higher hand
Than man is able to command.

Each season following in its course,
Belief in God seems to enforce;
In all the world where'er one seeks,
God lives! God lives! 'tis nature speakes.

—Catherine L. M. Horner, British Mission.

Genius is well know to be able to devote longer stretches to its work than ordinary talent which needs intervals of relaxation. The reason is that the relaxation of genius lies in the consciousness of doing what it loves to do and would hate to forego.—Dinmet.

TRUTH

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

VOL. 17. AUGUST, 1951 NO. 3.

AN INTERPRETATION OF . . .

Celestial Marriage . . Plural Marriage . . Priesthood

AS GIVEN IN

Supplement to the New and Everlasting Covenant of Marriage

Of recent years we have been requested by our numerous friends and many investigators to reproduce the Brochure, "Supplement to the New and Everlasting Covenant of Marriage". This very informative writing has long been out of print, and, at the present time copies are at a premium. The subject matter treated therein, and the documentary evidence produced is still very vital to the training of the Latter-day Saint people. There are many persons now interested in obtaining further information regarding the subjects treated in the above mentioned book. In view of the urgent need to republish the same, for the benefit and education of all interested persons, we have decided to republish it in serial form in Truth. There will be no cutting or additions to this manuscript, only as clearly notated. In running it thus in this volume of Truth, it will afford the Saints an opportunity to place it among the other treasures in their libraries.

EDITOR

"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."

FOREWORD

The necessity for a supplement to the Brochure—The New and Everlasting Covenant of Marriage—must rest on the assumption of related topics having been presented and which were not treated, or—if treated, not adequately—in the original publication.

Continued efforts of some of the leading brethren to discredit and humiliate a class of Saints who are sincerely striving to live the laws of heaven, make necessary this work—a work of admonition, protest and warning. Not only are we concerned about the individual who is being unjustly attacked, but the principle involved calls for a defensive fight—indeed, it is primarily the principle that now invokes our support.

A recent letter addressed to an inquiring couple, by President Anthony W. Ivins, in which most sacred principles of truth with supporting revelations from the Lord, were questioned even to the point of repudiation, is the major necessity of this present defense. Error is abroad in the land. Its deceptive powers are seductive and many are being led astray. So subtle and cunning are the ways of the Adversary, that the very elect, if it were possible, would be deceived. "O my people, they which lead thee cause thee to err, and destroy the way of thy paths." Possibly never before in the history of mankind has this prophecy of Isaiah found a more literal fulfillment.

In circulating this work, we are well aware of the charges of apostasy and kindred sins that will be hurled against us by some members of the Church.—especially those who do not think for themselves; these will charge us with an effort to destroy the Church. Such, however, as will be apparent to all fair-minded Saints, is farthest from our minds. The real Church—the Church of the First Born—is as dear to the hearts of the author and his immediate associates, as it can possibly be to any other earthly being. The author believes profoundly in every revelation that God has given, and with which he is acquainted, either in this or previous dispensations. That Joseph Smith is a Prophet of God and stands at the head of this dispensation is cardinal with him, which holds good with every rightful successor of the Prophet. It is in the interest of these truths and the protection of the sacred foundation on which they rest, that we now contend.

The constant, ruthless attack of the leaders against men and women conscientiously living a divine law, in accordance with the commands of God—a law which the leaders themselves, in times past, have advocated as essential to salvation—we hold to be indefensible.

This work has also afforded us an opportunity of more fully outlining the functions of Priesthood and its relationship to the Church and Kingdom to mankind. This one feature alone, we feel, justifies the effort.

If the manner of our treatment be objected to as too severe, our answer is that disease must be treated at the source—the cause of the ailment must be the seat of attack. Little good may be accomplished by ignoring the cause and administering sedatives for temporary relief only, as, in our opinion, has been the case for many years. Harsh as the treatment may appear to some, it is the Lord's method and the results will justify the means. Neither are we blind to the crudeness of our effort— that it lacks polish and literary technique may be admitted. However, we are giving the best that we have and this is all God requires. In our weakness we find comfort in the words of Isaiah: "For with stammering lips and another tongue will he (the Lord) speak to this people." Such lips and tongue, we feel, are now speaking through this writing,—That we are championing the Lord's cause,

is satisfying to us. With His backing we cannot fail.

The author expresses his grateful thanks to Elder J. L. Broadbent, his collaborator, whose assistance and wise counsel in putting forth this humble treatise has been indispensable. He also remembers in gratitude the valued assistance of others in the building of this work, which work is commended to the honest consideration of all people.

THE AUTHOR.

CHAPTER ONE

Ivins-Wilson Letters

The present chapter will deal exclusively with the Ivins' letter mentioned in the introduction, and a very scholarly reply thereto by Elder Leroy A. Wilson of Salt Lake City, both of which communications are produced in extenso.

Letter of Anthony W. Ivins
Church of Jesus Christ of Latter-day Saints
Office of the First Presidency
Salt Lake City, Utah

February 10, 1934.

(Name and Address Omitted)

The following is my answer to your letter received some time ago, which had no date.

I am writing this to your husband as well as to you, and pray that it may result in good to both of you on the question involved.

I will answer your questions in the order in which you ask them.

A purported revelation given to Wilford Woodruff, January 26th, 1880. President Woodruff at the time referred to was in Arizona, traveling under an assumed name, to evade the officers who were beginning at that time the prosecution of certain representative men who were living with plural families. I have gone over the personal journal of President Woodruff, which he kept while in Arizona, and find the following: He says that on the night of January 26th, 1880, he was sleeping in the tent of a sheepherder, that he had been thinking of the suffering which would come to the members of the Church, and reading the Doctrine and Covenants. He felt particularly concerned regarding Brother George Reynolds, who at the time was in prison in Detroit. He slept, but awoke during the night, and saw the trouble which was coming to the Church, and the necessity for the Saints to put their houses in order and keep the commandments of the Lord, and also saw the judgments which would come upon the nation because of their lack of faith and the persecution of the Church.

I found nothing in his journal which corresponds to the so-called revelation.

Soon after this President Woodruff came to St. George, and from that point went to Salt Lake accompanied by Apostle Erastus Snow. Following the journal of President Woodruff he tells us that on April 5th, 1880, at the meeting of the Presidency and Council of Twelve, a certain revelation given to him in the wilderness of Arizona was discussed and received.

As President Woodruff returned from his sojourn in Arizona, he remained for a time in St. George. He called together at the Temple, a number of brethren who were in his confidence, of whom I was one. He told us his experiences in Arizona, referred to in this so-called revelation, administered to those present special temple ordinances, and gave us direct instructions. He said positively that what he told us were his opinions as the Lord had manifested to him that which was

about to come to pass. There was nothing in his instructions to correspond with this so-called revelation.

The revelation given to John Taylor at the time that George Teasdale and Heber J. Grant were chosen as members of the Quourm of the Twelve did not require President Grant to obey the law of plural marriage. as you state, he was already living it at the time. The revelation did state that Seymour B. Young might be appointed to the presiding quorum of Seventy if he would obey the law.

The latter purported revelation of John Taylor (of 1886) has no standing in the Church. I have searched carefully, and all that can be found is a piece of paper found among President Taylor's effects after his death. It was written in pencil and only a few paragraphs which had no signature at all. It was unknown to the Church until 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.

The fact is that neither of these pretended revelations (1880 and 1886) has any purport whatsoever so far as the Church is concerned. They were never published or presented to the body of the Church for approval, and consequently if such statements were made they have never been in force.

The fact is the history of President Woodruff was written and prepared for publication by Mathias F. Cowley and J. M. Tanner, two of the foremost advocates of the continuance of the practice of plural marriage, both of whom were dealt with because of the attitude they assumed. These two men sowed the seeds of dissention and disloyalty to the Presidency and other authorities of the Church, and to the government of the United States, from Canada to Mexico. We are reaping today the harvest from the seed sown by them.

Naturally these people desiring that others be brought into the same unhappy condition that they occupy collect from the writings and spoken words of the presiding authoriies of the Church, those things which appear to justify their contention, but carefully refrain from publishing that which has been said against it. For example: in January, 1880, according to the pamphlet which you sent to me, President Woodruff received the so-called revelation in Arizona. At that time he was a member of the Council of Twelve. Ten years later, when he was the President of the Church, and by virtue of that calling the mouthpiece of the Lord to its members, he made the following public statement: On the day the Manifesto was issued he wrote in his journal the following:

"I have arrived at the point in the history of my life as 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":

"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 laws of the land."

THIS MANIFESTO WAS SIGNED BY PRESIDENT WOODRUFF AS PRESIDENT OF THE CHURCH.

At the October Conference of the Church 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 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, 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 24, 1890, and that as a church in General Conference assembled, we accept his declaration concerning plural marriage as authoritative and binding." This motion was unanimously approved by the congregation.

After the vote approving the Manifesto had been recorded, President Woodruff, addressing the congregation, said: "I want to say to all Israel 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 that I have pursued, but I have done my duty."

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 Woodruff of September 24th, 1890, commonly called the Manifesto, issued by President Woodruff, and adopted by the Church at General Conference, October 6th, 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 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."

Again at the October Conference, 1910, Joseph F. Smith, Anthon H. Lund and John Henry Smith, then the acting First Presidency of the Church, addressed a letter to each of the Stakes of the Church, which contained the full text of the statement made President Joseph F. Smith at the General Conference, April, 1904. In this letter the Presidents of Stakes were instructed to notify the members of the Church in the Stakes over which they presided, to report any cases 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.

On January 31st, 1914, Presidents Joseph F. Smith, Anthon H. Lund and Charles W. Penrose, who at that time

constituted the Presidency of the Church, sent a similar letter to all of the Presidents of stakes in the Church.

It is shown in the foregoing that each President of the Church, following John Taylor to Joseph F. Smith, denounced the fact that plural marriage, as it is being taught and practiced by a few misguided members of the Church, is unauthorized by the Church. They did all they could to bring the people to a realization of the fact that they must be obedient to the civil law. It is a fundamental doctrine of the Church. These people who are in open rebellion against the Church, claiming that the Church has apostatized and the presiding authorities of it have departed from the way of the Lord, attach very great importance to what President Woodruff may have said when he was a member of the Council of the Twelve, but entirely overlook his declaration and statement as president of the Church The words spoken by men which were never presented to the people or approved by them are considered as being binding and used in order to establish, or endeavor to establish, the fact that a decree of the Lord cannot be changed and must be carried out regardless of circumstances.

The Lord himself takes the same attitude that President Woodruff took, which is illustrated in the following quotation from the Doctrine and Covenants. In 1832, in the revelation given to the Prophet Joseph Smith in Kirtland, the Lord makes the following statement, after referring to a city which is to be built in Jackson County, Missouri:

"Verily, this is the word of the Lord, that the city of 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."

Nine years later referring to this revelation, speaking again to the people of the Church, the Lord says:

"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 to 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.

"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."

This revelation has direct application to existing conditions. From the time the first revelation was given until the second, conditions had entirely changed. There were no means by which the center Stake of Zion could be redeemed at that period except by defying the adversaries of the Church who in their power would have crushed it had the center Stake of Zion not been vacated. The Lord makes this an example to us in all things. **He has imposed upon us the responsibility of obedience to civil law and has warned us against its violation. Therefore when the civil law prohibits the thing**

which is being done we are required to obey it and abide the time when the way will be opened by which it can be properly accomplished.

I do not suppose that what I have said—and it is but a small portion of what might be said upon the subject—will be sufficient to change the attitude of deluded men who have been led astray by the temptations of the evil one and who will continue to advocate and practice this doctrine which the Church has said is suspended.

We are very much in the condition that the Nephite people were during the ministry of the prophet Jacob among the Nephite people. Plural marriage had been practiced among the Israelitish people, from the days of Moses. Lehi and his people brought it with them from Jerusalem to the promised land, then came a time when Jacob says:

"Wherefore, I the Lord God will not suffer that this people shall do like them of old.

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

"For I, the Lord God, delight in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts.

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

Notwithstanding the fact that the plurality of wives had been practiced by these people from the beginning, they were in transgression if they failed to be obedient to the word of the Lord as it was delivered to them by Jacob.

Following the quotation which has been made, the Lord said:

"But if I will raise up a righteous seed unto me, I will command my people."

That is precisely the condition the Church is in today. Whenever the time comes for the building up of the center Stake of Zion, the Lord will manifest it to the Church through the channels of the Priesthood who preside over it, and if the time comes when the Lord in like manner commands a return to the practice of plural marriage it will be done in the same way. In the meantime our duty is to obey the law.

At the October session of the General Conference of the Church, 1911, President Joseph F. Smith, speaking upon this subject, said:

"Another thing, as we have announced in previous conferences, as it was announced by President Woodruff, as it was announced by President Snow, and as it was announced by me and my brethren, and confirmed by the Church of Jesus Christ of Latter-day Saints, plural marriages have ceased in this Church. There isn't a man today in this Church or anywhere else outside of it who has authority to solemnize a plural marriage, not one. There is no man or woman in the Church of Jesus Christ of Latter-day Saints who is authorized to contract a plural marriage. It is not permitted."

Discussing the matter further President Smith made the following statement:

"Now in reference to this I want to make this distinction, for it is a distinction with a difference, and that is this: I don't mean to interfere with men who had their wives before the Manifesto was issued by President Woodruff. Men who entered into this covenant when it was the law of the Church, or who took wives under the

authority of the presiding Priesthood of the Church. We do not mean to interfere with them. To them I say, take care of your wives If you do not, you are not genuine men at all."

It appears to me, ——— ———, that I have said sufficient to convince any reasonable person, any person who enjoys the Spirit of the Gospel and understands the order of the Church, that the continuation of the practice of plural marriage must cease, and remain in suspension until the Lord may properly speak. I know there are men, and perhaps women, who do not accept the statements of the presidencies of the Church as quoted **I know there are men, and perhaps women, who will not be governed by the regulations that have been established by the Church. There are men infatuated with women, lecherous men, men who during their lives as members of the Church, many of them, never were active in it, never did obey its regulations, which interferes with their own personal desires. I know of no people who have been made happy, who have been made prosperous, and whose lives have been made more enjoyable because of entering into or advocacy of this principle. I expect the time to come when the civil law will enter into this question, making the lives of these people more miserable than they already are, for that appears to be the only manner in which the system can be stayed.**

I appeal to you and to your husband and to others to retain your fellowship in the Church, to do your duty as members of it, and if you do you will be happy and prosperous in that condition, but to take the other course will result in broken hearts, wasted resources and unhappy lives.

I remain,

Your Brother,

ANTHONY W. IVINS.

THE REPLY—By Elder Leroy A. Wilson.

Salt Lake City, Utah
April 6th, 1934.

Dear Mr. and Mrs. ———:

I appreciate very much your kindness in permitting me to read your correspondence with Pres. Anthony W. Ivins of the Church of Jesus Christ of Latter-day Saints. I journeyed to your city on my return from Los Angeles especially to see this letter.

I have always claimed your father as a friend, and was perhaps instrumental in some small way in enlisting his interest in certain docrines of your faith.

May I quote briefly from your "Juvenile Instructor" and "Improvement Era":

"Whoever is afraid of submitting any question, religious or civil, to the test of free discussion is more in love with his own opinions than with the truth. The man who cannot listen to an argument which opposes his views either has a weak position or is a weak defender of it. No opinion that cannot stand discussion or criticism is worth holding."—(J. In., Vol. 27, p. 90—Imp. Era, Vol. 23, p. 204).

In this light I pray that we may reason together concerning these matters.

The points at issue which seem to trouble your minds can be summarized as follows:

(a) The genuineness of the circulated revelation attributed to Wilford Woodruff, and claimed to have been received by him, while an Apostle, at Sunset, Arizona, January 26, 1880.

(b) The authenticity of the circulated revelation attributed to have been received by President John Taylor, September 26, 1886.

(c) Intent, meaning and legal aspects of the Woodruff Manifesto of 1890.

(d) Application of the verses quoted from the 124th Sec., D. & C., concerning the abandonment of a work when the enemies of this people prevent its consummation.

(e) Importance of the 1882 revelation to President John Taylor.

(f) Legal status of plural marriage.

(g) Character and happiness of men who have entered into the principle of plural marriage since the Manifesto.

If I may have your kind indulgence I wish to briefly discuss each of these points and make an effort to bring logic and reason, as well as direct testimony, to bear upon the confusion I know must exist, and see if we can't in a kindly manner clarify the subjects involved.

I know Anthony W. Ivins to be a man of splendid character and reputation. He occupies an elevated position in your Church. He has proven to be a man of sound judgment in many matters, and his word concerning direct knowledge is considered good and would be accepted by both Mormon and non-Mormon. He is also a student of history, and as a rule well-posted on any subject he discusses.

(a) The 1880 Woodruff Revelation: President Ivins acknowledges that Wilford Woodruff did receive a revelation during his sojourn in the wilderness of Arizona. His direct testimony concerning this remarkable event is most interesting. It gives added weight to the testimony of others, and is historically important since Ivins is a contemporary.

He states, however, that he finds nothing in Wilford Woodruff's private journal to correspond to the revelation you sent him a copy of. Then will he kindly furnish us a copy of the revelation he states, on April 5th, 1880, was presented, discussed and received by the Council of Twelve, that we might make comparison with the one obtained from his "Life" and see wherein they differ? Certainly, somewhere, there must be copies of this revelation. For the sake of accuracy let's have the facts, and if our copies are incorrect we will welcome the opportunity of correcting them.

On arriving in Salt Lake City I sought to run down the source from which I had obtained my copy of this purported revelation, since this was the first time I had ever seen it disputed.

Matthew F. Cowley, a police officer (sanitary inspector), Salt Lake City, was approached. He stated definitely that he had read the revelation in Wilford Woodruff's handwriting in Woodruff's private journal, and that the copy in question was substantially correct. Cowley was formerly a member of the Quorum of Twelve Apostles, who resigned his position to satisfy the demands of powerful United States Senators (Beveridge and others) that Reed Smoot might be seated as United States Senator from Utah.

A. Milton Musser was formerly an associate Church historian. About 1908 he permitted his son, Joseph W. Musser, to copy this revelation, and certain other items, from Wilford Woodruff's journal. I approached Mr. Musser and secured a certified copy from the copy he made direct in 1908. I am enclosing this copy, certified to by a notary public, for your examination.

It is a very simple matter to permit our comparing this copy with President Woodruff's journal, which Ivins gives us to understand is in the Church Headquarters. We respectfully request that this permission be granted.

(b) 1886 Revelation to President John Taylor: Concerning this 1886

revelation we have more direct testimony.

President Ivins states that he did find "a piece of paper among President Taylor's effects after his death, written in pencil and only a few paragraphs which had no signature at all" . . . In the cause of completeness and fairness why does he not tell you what was on this scrap of paper? Will President Ivins kindly furnish us with a copy of what he found on this scrap of paper, either a certified copy or a photostatic copy, preferably the latter?

I have in my possession a photograph of a scrap of paper in President Taylor's handwriting (supposedly). Without making comparison I do not know whether or not it is the same scrap of paper which President Ivins refers to, but I am ready to make direct comparison. I have called on him and others to make this comparison, but to date they have failed to do so. Is there anything to fear in tracing down such evidence?

I secured this photograph, myself, from a photostat of the original. I also have this photostat. It was secured from members of the Taylor family. They told me it was authentic, and was photographed directly from the original copy before Rodney Badger turned it over to the Church Historian's office. John W. Taylor, son of President Taylor, found this "scrap of paper", he tells us, by following an inspiration in looking through some of his father's old papers. He has also testified to several that his father (Pres. Taylor) gave him a copy of this revelation on his deathbed and placed him under covenant that he would do all in his power the remainder of his life to further this principle and see that it did not perish from the face of the earth.

I also found men who claimed to have been with President Taylor on the night he claimed to have received this revelation. I have listened to their testimonies and have secured their affidavits, which may be examined by any interested parties.

Daniel Bateman has a good reputation for truthfulness. He has lived a clean, honest life for four-score years. Following is the affidavit he gave me:

"On September 27, 1886, I was at a meeting at the home of John Woolley at Centerville in Davis County, Utah, as one of the guards of President John Taylor, who was then at the home of Brother Woolley, on the underground. Others who were present were John Woolley, Lorin C. Woolley, President George Q. Cannon, Brother Nuttall, and there were others.

"The Manifesto had been prepared for President Taylor to sign. He had made it a matter of prayer, and the next morning in addressing himself to the subject, he was lifted off the floor and a halo of light was around his body and he made the statement that he would suffer his hand to be severed from his body rather than place his signature to that document, and rather than endorse it he would suffer his tongue to be torn from its roots in his mouth.

"He asked those present if they were willing to consecrate all that they had to the furtherance of the cause of righteousness in case it is requested of them. They responded they were. He asked if they were willing to give up their lives for the truth in the event it was required. They answered they were.

"He then placed them under covenant to uphold and sustain the principles of the Gospel, particularly the principle of the Patriarchal Order of Marriage, from thence on as long as they lived. He said: 'Some of you will live to be handled for sustaining and upholding this principle for which we

are now in hiding. Some of you will live to see the time when there will scarcely be a family among the Latter-day Saints that will be united on all the principles of the Gospel.' He said the time will come when one-half of the people will apostatize over the principle of Celestial Marriage, and perhaps one-half of the other half.

"He counseled us not to begin our work until told to do so by proper authority. That much of the instruction he was giving we would forget, but that at the proper time it would come back to us."

Brother Bateman also stated that twelve or fourteen years ago President Joseph F. Smith had counseled him and Lorin C. Woolley that the time had now come to teach the principles of Patriarchal Marriage to the Latter-day Saints, and since then they had been doing so, both he and Lorin having been handled by the authorities as a result. He stated that the prediction of President Taylor that all things would be brought back to their memory in the proper time, had literally been fulfilled.

He also told of the very strong impression these instructions had made upon him and bore tesimony to the fact that President John Taylor was moved in his remarks by the Spirit of the Lord to such an extent that those in his presence could feel it all through their system. And when he got through talking his body rested back on the floor of the room.

Others have made similar affidavits. There were thirteen people present in the eight-hour meeting that President Taylor held after receiving this revelation. It might be possible to have one man lie about such an event, but it is hardly logical to believe that several people would all lie on such an important matter and never change their testimony. I have heard several of those present at this meeting bear their testimony over a period of years, each one of them several times, and there has never been any substantial variation in their statements. This testimony is just as remarkable as that of the eight witnesses to the Book of Mormon. Two of these men are living today, and I am informed there is probably a third, although he was quite a young boy when this event occurred.

I also went to two of John Taylor's sons, men whom I had known for many years and knew to be men of integrity, whose words are accepted by their friends and business associates, and whose direct testimony would be accepted in any court. Both of these men told me they knew the copy exhibited to them to be a true copy and also stated they knew their father had received this revelation. Apostle John W. Taylor testified on many occasions that his prophet father called him to his deathbed, and there President Taylor gave his son a copy of this revelation, told him all about it and instructed him to see to it that as long as he lived he would advance the cause of this principle, and that he and others would see to it that not a year passed without children being born under this covenant. . . . John W. Taylor bore this testimony to many individuals who can be cited, but he bore it in no uncertain terms to the Council of the Twelve Apostles, many of whom are now living who were present in that memorable meeting.

President Ivins makes much of the fact that Matthew Cowley and J. M. Tanner took a stand against the Church in this principle, and infers for that reason their scholarly works were colored. . . . I have known Matthew Cowley for many years, it has been a pleasure to have known him. I have received inspiration to live a better life from this man. So have thousands of others. Never in our acquaintance have I ever heard him make a disparaging remark concerning the Church which he dearly loves, and never have

I heard him belittle the General Authorities, nor try to lessen their influence, but I have a letter from him in which he states that it was revealed to him that those who sought to belittle the authorities and lessen their influence in their work would not injure these men but would have their own influence lessened instead. Cowley has been one of the ablest men this Church has ever produced, and one of the most inspirational speakers. He has swayed audiences from Canada to Mexico with the power God has blessed him with on many occasions.

Furthermore, I wish here to give a testimony that God was not displeased with the sacrifice both Cowley and Apostle Taylor made for His law. President Joseph F. Smith sent for both Cowley and Taylor to proceed to Washington to give their testimony during the Smoot Investigation in 1905 by the United States Senate. Francis M. Lyman went to Canada. He stopped at President Brandley's place and asked for a team and rig to drive over to Raymond, where John W. Taylor lived. He told Taylor he wanted him to go to Washington. Taylor said that if his president wanted him to go he would go but he would tell the facts. Lyman drove back to Stirling and stayed at Pres. Theodore Brandley's place that evening. The next morning he arose early and asked for the same team and rig, and drove over to Raymond and caught Taylor on his way to catch the train. Lyman told him not to go. When asked for his authority he replied that President Woodruff had visited him during the night and told him (Lyman) that the Lord did not want Taylor or Cowley to go to Washington, that they had suffered enough, that they had done nothing wrong and that it wasn't His will for them to be further humiliated. Lyman told this also to President Brandley of the Alberta Stake A telegram was sent Cowley in Mexico not to proceed to Washington. Many people are living today who were witnesses to this incident. Cowley and Taylor were fair enough to resign from the Quorum of Twelve to permit the seating of Reed Smoot in the United States Senate, then why should they be so bitterly assailed afterwards? It is true they did much to further the principle of plural marriage after the Church took a stand officially against it, but they were sincere in the matter and honestly believed they were doing God's will and keeping their covenants. Can't men be honest antagonists and differ in their opinions without being bitter toward each other?

President Ivins, himself, in his office in the Administration Building, told me and another that he knew this revelation to have been received by President Taylor, and offered to go upstairs to the Historian's Office and show us the original. I told him he needn't bother as I had a photostatic copy of it, and had seen it there several years previous, to which he replied: "Then you know that what I say is true." **He told us, however, that the revelation had not been voted upon officially and was therefore not binding.** I told him I didn't care about that—all I was interested in was to know whether or not God had said those things. **He replied that, of course, that was the important thing, and assured me that I could depend on it that God had said it.** The Official Statement of June 17, 1933, does not sound like President Ivins. It sounds much more like James E. Talmage.

Again, the best evidence of a revelation is the revelation itself. The language and contents of this revelation of 1886 is its best evidence of genuineness. Read it prayerfully and then testify whether or not the Spirit burns conviction within your soul that it is the truth.

(c) Woodruff Manifesto of 1890. Inas much as the Lord gave President

Woodruff a revelation ten months before the passage of the Manifesto, in which the Priesthood were advised to make no further pledges which would place them in jeopardy, and further warned them that "your enemies seek your destruction and the destruction of my people", it is unreasonable that the Manifesto can be classified in any degree as a revelation. Nor does Pres. Ivins claim it to be such. He merely quotes President Woodruff to the effect that he (Woodruff) felt inspired, but I would like to quote from the speech which President Woodruff made the day the Manifesto was voted on in Conference. He told the priesthood to go to their secret chambers and enquire of the God of Heaven, and understanding would be given them of why this action was taken. If President Woodruff had received a clear mandate from Heaven to discontinue the practice of plural marriages he never would have used such language. He would have plainly stated so in no uncertain terms. It would not have been necessary to have the priesthood go to their secret chambers to receive individual testimony of why the Manifesto was issued. However, scores have testified that they have gone to their secret chambers, and the God of Heaven has revealed the truth to them and they have been made happy because of following what was revealed to them.

Other men have testified that President Penrose told them that he wrote the Manifesto. It is certain that Pat Lannen, Bartch, Zane and others of the Gentile opposition had something to do with making slight changes in wording. Frank J. Cannon, who wanted to bind the Church to the Manifesto, called it a **"triple plated revelation"**.

This Manifesto, in similar form to that which President Woodruff signed, was presented to John Taylor on the evening (afternoon) of the day on which this 1886 revelation was given to President Taylor. A delegation comprising George Q. Cannon, Hyrum B. Clawson, Franklin S. Richards and others called on President Taylor and asked him to sign it. He refused. They finally asked him to take it to the Lord. It is claimed the revelation referred to above resulted, and that next day President Taylor stated he would not sign it but that his successor would. He became very eloquent in stating he would rather have his tongue torn from his mouth than sanction such a document and would rather have his good right arm torn from its sockets than sign such a document.

That President Woodruff did not intend the Manifesto to entirely stop plural marriages is evidenced by the fact that he permitted several people to enter this relation after the Manifesto. I do not think that even President Ivins will dispute this statement.

Furthermore, President Joseph F. Smith testified before the Smoot Investigating Committee that he had had eleven children by five wives in violation of the Manifesto, the rule of the Church and the law of the land. He returned to Utah and paid a fine of $300 in Judge Morris L. Ritchie's Court for this "offense". (Also see "Gospel Doctrine", pp. 507-512, "Laws of God and Laws of the Land", by Joseph F. Smith.)

The whole essence of the Manifesto is contained in the concluding sentence: **"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."**

It can be shown that a man may have several wives without disregarding this advice. Permit me to explain.

When the Federal Constitution was framed the several States did not confer on the Federal Government any right to legislate concerning marriage. This remained in the people and is strictly a state state function. The proof of this is clearly shown in the attempts in recent years to secure a Constitutional Amendment permitting

a uniform divorce law, and the attempts years ago to secure a Constitutional Amendment prohibiting polygamy. The enemies of this people and this principle knew they had not gained much in the 1879 Supreme Court Decision, nor the Woodruff Manifesto, nor testimony before the Mastery in Chancery, so tried to secure an amendment to our Constitution, which must be ratified by the States. Today we have 48 different sets of marriage laws and 48 different sets of divorce laws. They give most attorneys who attempt to master them the nightmare.

Our people popularly refer to the Edmunds-Tucker law. There is no such law. Both the Edmunds and Tucker amendments were passed many years after the Supreme Court made its famous decision. The laws which should be referred to are the various Anti-Polygamy laws passed prior to 1877, chief of which was the old Cullum Bill of 1862. So you see if our people violated the law they have been doing it a very long time. But I wish to make it even more striking than this!

The law under discussion could only pertain to Territories, and that is the only reason it had any force or effect in Utah, because Utah remained a territory until 1896. Now don't you see why the wise men of our State wanted to get Statehood, and worked so hard for it? Most of the good men of Utah were polygamists, and they knew that Statehood would stop their prosecution and give them protection. Of course there were other reasons also why we wanted Statehood, but this was a very important reason. The sad thing is that after we received Statehood the anti-polygamists among our OWN people defeated the great advantage we had secured.

Even today, if the Mormon people want to practice plural marriage, openly and in the form given them by Divine Revelation, they may do so. They have the power to pass such laws in Utah, and the Federal Government would be powerless to interfere. I want to give you a very good precedent that this is correct. I can furnish many decisions affirming this, and if capable Church attorneys want to debate the matter and go to the bottom of it, I will be pleased to give them further information.

The one case I refer to is that of Arizona. When she was admitted to the Union, William Howard Taft was President of the United States. President Taft didn't like Arizona's initiative and referendum law, and required her to put in her enabling act an agreement that she would forever repeal this law, just as Utah was required to agree that she would place in her Constitution a law forever prohibiting polygamous marriages. But Arizona acted on her rights and no sooner was a State than she placed the initiative and referendum law back on the books. A test case resulted and went up to the United States Supreme Court, and by the time a decision was to be made Taft was out of the presidenial chair and back in the Supreme Court as Chief Justice. He wrote a very able decision. Although strongly opposed to the popular recall of judges he nevertheless upheld Arizona's rights to pass any law, no matter what agreement or bargain she had made for Statehood, which did not conflict with the United States Constitution. He even referred to Utah's case and inferred that had Utah seen fit she, too, could have overcome the bar inflicted by the Enabling Act. You see a State is not exactly bound by what a Territory may agree to. When she becomes a state her status changes, and she has equal rights with any other states, no matter how long they may have been states.

The deplorable facts which must be faced are that the Evans bill was introduced in our State Legislature several times to do this very thing, and each time was defeated by a Mormon

majority. Let's not say any more that we are compelled to abandon plural marriages. **Rather let us be fair to say to the world that we have apostatized from this principle, and don't want it any more.** Certainly, in this day and age, no one is compelling us to forego its practice.

And in many states of the Union a man may have several common-law wives without fear of successful prosecution. Utah Mormons face a shame they will never entirely live down in that this State not only has laws against plural marriages but also does not recognize common-law marriage. However, even under these conditions prosecutions are almost impossible.

The Courts have uniformly recognized heirship of children born to wives not legally married to their husbands.

(d) 124th Section. This revelation, or the verses which President Ivins quotes, apply to the building of the Temple at Jackson County. They clearly apply to a work, and surely not to an eternal and everlasting principle. God has told us this principle was framed before the foundations of the world were laid and that it is eternal in its nature. Then how could even He excuse men from living it, unless they were willing to forego the glory to be received from its practice. See Pres. Smith's discourse on this, above referred to, which answers President Ivins far better than I can do so.

The idea that plural marriage can be put on the shelf by earthly authority, and taken down again at will, is absurd. Might as well say that if you carry your arm in a sling because you are required to you can afterward secure the blessings of a strong arm derived from exercise. If men fail to keep God's commandments during the days of their probation they simply lose the blessings predicted on obedience to that law. Plural marriage is biologically correct, and this is probably the greatest endorsement placed upon it, since man is a Divine creation. Then if men go contrary to their natures and defy Nature's mandates they surely will pay the penalty and miss the blessings they might have obtained had they fulfilled the measure of their creation. It is all so simple we wonder why it is necessary to engage in lengthy arguments and split infinitives to prove by man's words that which is so divinely evident.

The quotation from the Book of Mormon is beside the point, since Jacob was not condemning plural marriage, or rather the Law of Abraham, but whoredoms committed because of that which was written concerning David and Solomon; but remember this prophet does not bring into reproach the practices inspired by that which is written concerning righteous Abraham, Isaac or Jacob. There is quite a difference!

(e) Importance of the 1882 Revelation. We need not seek any proof of this revelation, since President Grant has publicly acknowledged it many times and since it has been published in at least one edition of the Doctrine and Covenants.

Wilford Woodruff, under date of October 13th and 14th, has this to say about this revelation and the discussions which were had concerning it:

"We met in Council at Pres. Taylor's office. We heard the Revelation read in which George Teasdale and Heber J. Grant were called to fill the vacancies in the Quorum of the Twelve Apostles and Seymour B. Young to fill the vacancy in the First Presidency of Seventies.

(Next day) "We held a meeting with the Presidency, Twelve Apostles, and the Presidents of Stakes. Remarks were made by Pres. Taylor. Then the revelation was read. Geo. Q. Cannon

. . . said, "How can we teach the people any law or principle that we do not live ourselves?" . . . Pres. Taylor told what the Prophet Joseph said to him upon that subject and said that if we do not embrace that principle soon the keys will be turned against us, for if we do not keep the same law that our Heavenly Father has we cannot go with him. The word of the Lord to us was that if we did not obey that law we could not go where our Heavenly Father dwelt. A MAN OBEYING A LOWER LAW IS NOT QUALIFIED TO PRESIDE OVER THOSE WHO KEEP A HIGHER LAW.

"W. Woodruff said . . . that the reason why the Church and Kingdom of God could not progress if we did not receive the Patriarchal law of Marriage is that it belonged to this dispensation AS WELL AS 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. . . Erastus Snow said that Joseph Smith said that the parable that Jesus spoke of that the man who had one talent and hid it in the earth was the man who had but one wife and would not take another, would have her taken from him and given to one who had more. . . . F. M. Lyman thought it would not do to seal dead women to him."

This is the best interpretation of this revelation we could possibly secure. I ask that you read the entire revelation, and reflect seriously upon it.

That this was the meaning as understood by the authorities of that day is shown by the fact that three presidents of stakes were removed because they would not enter the Law of Abraham, and every Seventy for many years was required to make a covenant that he would enter the principle before they would ordain him to that office. Seymour B. Young took another wife before he could be ordained to the First Presidency of Seventy.

One of the most striking aspects of this revelation is that it was given about three and one-half years after the United States Supreme Court upheld the Constitutionality of the Anti-Polygamy laws. This brings us to:

(f) Legal Aspects of Plural Marriage.

It is very clear that in this revelation God completely ignored the anti-polygamy laws and the action of the United States Supreme Court, and commanded his priesthood to disobey this "law of the land". The Edmunds amendment was passed the spring before this revelation, but even that did not stop our Heavenly Father. This clearly shows His utter contempt for these unjust laws.

The facts are that those good men of ours who entered plural marriages prior to 1896 broke the Constitutional law of the land. These offenders between the years 1879 and 1896 were truly lawbreakers. They broke far more laws than the fellow who has practiced this principle in some state. Isn't it strange that these lawbreakers were upheld and sustained in their unlawful acts by the Church, while the fellows who have entered it since that date, and at a time when there has been less legal prohibition and less condemnation from the gentile world, are not only condemned officially by our Church but today they even try to invoke the law of the land against them? Why didn't this people and this Church work to have the bars to living God's laws eliminated, since it is so easy to do so today?

Furthermore, why should the Church ostracise those who enter this principle in foreign countries where there

are no legal restrictions? Isn't it strange that they baptize polygamists into the Church, and yet excommunicate those in the same nation who enter the principle after they are members?

(g) Character and Happiness of Men who have Entered into Plural Marriages since the Manifesto.

Much has been said about these men. They are called liars, apostates, adulterers, and some of these epithets are used by prominent Church officials. It is reported that President Grant in the recent Annual Spring Conference, in priesthood meeting, became nettled at a handbill which was circulated and used similar language. Among other things he stated that none could point to anyone who had entered this principle since its official prohibition who were a pride to any community and that the same could be said of their children. I was not present but several who were have stated to me that these remarks, or to this effect, were made. Of course it is doubted if the body of the Church would sustain such statements, and no doubt President Grant after sober reflection would not do so. It is regrettable that we must deal in scurilous remarks in a controversy over any subject, and it is axiomatic that these opponents of this official view of our Church Authorities are entitled to their opinion, and are entitled to have them respected and considered on their merits. Even if they are mistaken they are hardly entitled o this treatment. Many of these men are sincere and have devoted long years to Church work.

Many years ago Professor Hickman devoted long years to study of the offspring of the Mormon people. His paper was published in the Journal of Heredity and considered a scientific statistical attack of this subject. He proved that the men of polygamous offspring were superior physically and mentally to the men of offspring of the monogamous Mormon matings. We invite those who attack the offspring since the Manifesto to assist in an extension of this study to cover this period. We are positive that if they will do so they will confess their error.

One family can be pointed to, the father of which has been disfellowshipped. Twenty-six of his children are college graduates and three have won honors at Eastern universities. They are beautiful specimens of manhood and womanhood. Another large polygamous family has a similar record. Both of these families are active in Church work.

Just yesterday I conversed with a boy of eighteen who comes from a family of 26, by a father who has been persecuted most vigorously for his practices. It was a pleasure to meet this boy. He is certainly above the average both physically and mentally, and has a splendid spiritual development. I think he would surely be a credit to any community, and there are hundreds of others who would be a credit to their communities.

Persecution has always been the lot of the faithful. Paul tells us that those who live Godly in Christ Jesus shall suffer persecution. The early day Christians were persecuted far worse than any of our people have been. Peter, fleeing for his life, was met by the Christ with his cross upon his shoulder and shown that he should return to Rome and receive his horrible murder. The lot of those who have supported great truths in any age have suffered similar treatment at the hands of misunderstanding bigots. No, the fact that these people are a hiss and a byword, if that is true, is rather in their favor. The fact that they are not upheld and made prominent and popular surely cannot be used against them. If anything it endorses their course.

The regrettable thing is that the Church officially should turn perse-

cutor, as Ivins indicates, may be the course they will pursue, but even this has its parallel in history. The Pilgrim Fathers who fled from religious tyranny, themselves turned and became sever persecutors of those who would not conform to their views. The same ship which carried them across the Atlantic was later used in conveying slaves.

The only consolation is that we should be pleased if we are found worthy to suffer persecution for God's laws, if thereby we may bring these truths in plainer relief to the eyes of our fellowmen. The memories of the Christian martyrs has been the greatest motivating force back of Christianity.

However, God in this day and age has said, many times, that He will fight the battles of those who do His will, and I am sure He will. This people have never taken Him at his word, but have sought by legislation and their vote and official acts to set aside those things God tells us he gave to earth through His choice seer for our refreshing. It appears they have probbly feared the enemy more than our God, in their treatment of certain principles, although in other respects they have proven an admirable God-fearing people. But it has been prophesied that this principle will not perish from the earth, and I wish to add my testimony to that of others.

One of the greatest prophets this Church has ever produced was speaking in the East Bountiful Ward House, during a fast-day meeting. His countenance became transparent and he began prophesying. He prophesied that this principle of plural marriage would never be taken from the earth and that courageous souls would be found who would keep it alive until the coming of the Son of Man, and that children would be born in this principle every year. He saw that some were skeptical, so stated to them that a witness would be given them that he spoke by God and not of himself. This witness was that one of the Nephite prophets would visit that ward during the week and leave a blessing. On Thursday, one of the Nephite prophets visited a good sister's home, laid his hands on her head and her throat and blessed her. The woman, although dumb for many years from sickness, regained her voice and has spoken ever since. He told her he had come to her home in fulfillment of a prophecy uttered in her ward a few days previous.

Many incidents might be given to show that the practice of this principle in this day and age has Divine favor, but they are so many it would fill a book.

Truly, "by their fruits ye shall know them" can be said of these refugees of an almost forgotten principle as well as of others. Mingle with them, partake of their spirit, examine their children if you will, see their home life, measure the calibers of them, notice their abilities, see what they do under the handicaps they labor, and decide for yourself if their fruits are not good. Possibly they do not wear the finest clothes, but remember that many of the early-day Saints resorted to the skins of wild animals for covering in their dire poverty brought about by their persecution.

It is far better to be persecuted than to be persecutors, and history is rife with illustrations of this truth.

May God bless you in your earnest search after truth, and may you have the courage to face the honest convictions of your heart and the conclusions of your minds, is my sincere prayer and wish.

Respectfully submitted,

LEROY A. WILSON.

EDITORIAL

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

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

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EDITORIAL THOUGHT

WHERE there is no change of Priesthood, there is no change of ordinances, says Paul. If God has not changed the ordinances and the Priesthood, howl ye sectarians. If he has, when and where has He revealed it? Have ye turned revelators? Then why deny revelation!—Joseph Smith.

WHAT IS THE LORD'S MISSIONARY SYSTEM?

In this day of changes and modification, the Saints often ask the above question. Many queries come from the Saints in the field as well as from the missionaries who are laboring among it is necessary for us to know what the Lord requires of his servants who are sent out as "the fishers and hunters of men". Then, too, there is the consideration of the time spent by about 2500 missionaries sent from the mission home in Salt Lake, together with the annual outlay of about $3,300,000 (1949 statistics) to sustain the missionaries in the field.

them . The Lord's missionary system is an important feature of the restored gospel and the gathering of Israel in these the last days. For this reason

One missionary writes from the field: "Has the Law of the Lord recorded in the Doctrine & Covenants, section 84, verse 86, wherein the Elders were required to preach the gospel without purse or scrip, been rescinded? I have a keen desire to labor as the Lord has instructed, but it is against the policy of the mission." The writer remembers the circumstance of another boy being sent home after six months of service because he and his parents had run out of money. Another faithful Latter-day Saint father has been heard to say, "My son has a desire to fill a mission, but we are not in a financial position to send him." It was common knowledge a few years back, during the depression years, that the missions were lamentably undermanned because of the lack of Elders. The general reason, lack of money. The brethren had plenty of time to labor, but the strict requirements of the Church demanding that they have a stipulated amount of money forbade them being called.

These are serious questions. To begin with be it understood that we are not trying to belittle the thousands of missionaries who are unselfishly giving of their time and means to further the work of the Lord. We feel that they are sincere, and are doing the best they can under the circumstances.

We further have no intention to enter into a controversy with the Leaders of the Church on the subject, nor are we inclined to try and regulate the policy of the Church thereto. It will not be amiss, however, to draw a few points to the minds of our readers pertaining to the law of the Lord on the subject.

The verse in the section referred to reads as follows (Sec. 84:86):

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

Here the Lord lays forth His law. All who are called to preach the "gospel of the Kingdom" must "from this hour"; (Sept. 22, 1832) not take purse or scrip that goes forth to proclaim the gospel of the Kingdom.

According to the law of God, what is the purpose of missionary work? The revelation further states in verse 87: **"Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of judgments which is to come."** Accordingly, then, the purpose, 1st, is **"to reprove the world"**, and 2nd, **"to teach them (the world) of a judgment which is to come."**

In order for the missionary to accomplish these purposes he must be provided for, both temporally and spiritually. In view of this the Lord said, (verse 80): **"And any man that shall go and preach this gospel of the Kingdom, AND FAIL NOT TO CONTINUE FAITHFUL IN ALL THINGS shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry neither athirst."**

Here, then, the missionary's needs are secured to him, providing he complies with the rules, and is faithful in all things. He is promised divine care, with the assurance that his bodily requirements will be provided for. It was just such a promise which enabled the Elders in the meridian of time to accomplish their labors. Later in our dispensation, such men as Joseph Smith, Brigham Young, Heber C. Kimball and a host of others, put this promise to the test and were amply provided for.

There is another test provided for in this revelation. The Lord further states:

"Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward. And he that doeth not these things is not my disciple; BY THIS YE MAY KNOW MY DISCIPLES."

Then here is a positive way of identifying the disciples of Christ. The Lord has given no other method of testing the people. Hence to insult an Elder who has authoritatively been sent out to preach the "gospel of the Kingdom" is to insult God. Those who refuse assistance to such divine ambassadors are readily detected as being enemies of God. The duty of the Elders is to call the world to repentance, and to teach the people in the ways of righteousness, and those who receive his teachings, and administer to his wants, are Christ's disciples. While those refusing to do so are not His disciples.

Here a pertinent question arises. If the missionary travels with purse and scrip, pays his way, and does not accord the people an opportunity to prove their identity, who is he to know who is the disciple of the Lord? This is an eternal law. Its repeal has never been made public by revelation. The law was accorded respect and adhered to by ancient Alma and Abinadi; by

Peter, James and John, and the other Apostles; by Joseph Smith, Brigham Young, Heber C. Kimball and many others in the days of Kirtland and Nauvoo. Later after the Saints came to the mountains, scores of Elders proved its virtue.

A. Milton Musser left Salt Lake in 1852, with a group of Elders westward bound, all going without purse or scrip. Reaching the Pacific ocean, a non-Mormon unsolicited came to the group and proffered the amount needed to take each Elder across the waters to his destination. The amount was between $5000 and $6000. This Elder preached the gospel in India and England for five years, receiving nothing from home, and returning via New York completely circumnavigating the earth. During the entire time of his mission, he was given money as needed and was adequately fed and clothed.

President Heber C. Kimball tells of the time when he and Brigham Young started out with $16.50. In 500 miles they paid out $82.90 and "had some money left when we got to the end of our journey". Says Brother Kimball:

"Do you suppose that we believe in angels and holy beings, having visited us on those occasions? Cannot angels furnish Saints with money? Our wants were supplied, and we are witnesses of the fact, and we still live, and shall continue to live, and bear witness to this generation. Do you not think that angels can bring flour? Can they not go and take it from those who have plenty, and put it in the empty bins, sacks or barrels belonging to good men, and that, too, without your knowing it? It is very common for one to increase and for another to decrease." —J. of D., 4:1.

Later, in writing to his sons who were in England on missions, Brother Kimball said:

"I went, as God said, without purse and scrip. This you do. * * * You shall not want for friends, for they will give you money and clothes and feed and sustain you, that is, IF THEY ARE SAINTS. * * * And when they offer you a penny, a half penny or a farthing, you take it, for God will add to that man or woman that gives you a half penny fourfold; therefore, you see it adds to their riches. * * * When I landed in Liverpool in the spring of 1837, I had not even one penny. I began to preach, God gave me friends, and my friends began to increase, and they gave me money. I always received it, and thanked them very kindly, and then thanked my Father and God that He put it into their hearts, and I prayed to my Father that He would increase wealth and the comforts of life to them."

—Excerpts from letter, Mill. Star, Vol. 44:264-266.

The writer's father filled a mission during 1895-1897 in the Southern States. At that time there were upwards of five hundred Elders in that mission laboring without purse or scrip. It was the rule of the Church at that time.

In defense of the position of the Church, President Joseph F. Smith, on April 5, 1897, said:

"One thing that shows great advancement is the fact that Elders perform missionary labors without purse and scrip. This practice was begun in the South, and it is noticeable that where this is followed the success of the Elders is apparently greater. The Latter-day Saints did not believe a few years ago that it was possible to proclaim the gospel after the fashion now followed. Another benefit of this method of work is that it developes faith and gives the Elders an enduring testimony. Rich men among the Latter-day Saints do their sons irreparable wrong when they send them large sums of

money. The Elders who depend for their support upon the money in their pockets are the least useful in the work.

"Words of criticism have been passed upon officers of the Church on account of the rigid way in which the Elders were made to follow the principle of traveling without purse and scrip in the south (1895-1897). The condemnation is ill-advised. It requires no faith to go into the world with money, but to go unprovided cultivates faith and stability. Whoever heard of any one who came with the handcarts apostatizing! It is almost a universal rule that these people were rooted in the faith. They placed their confidence and faith in God."—Salt Lake Herald, April 5, 1897.

President George Q. Cannon, long a strong advocate of adhering to the Lord's method of preaching the gospel, saw the trend of the Saints turning from the ways of right, and sounded this solemn warning.

"Until the Civil War broke out the Elders of the Church went out in that fashion (meaning without purse or scrip.) I was presiding in Europe in 1860-64. Money at that time became more plentiful in this country, and some of the Elders over there began to receive funds from their parents, with which they might travel and see Europe. By degrees, this fashion has grown up, until now it is almost universal. Well, I do not believe in it. Up till that time we all preached the gospel without purse or scrip, and you know how successful the work was.

"That fashion was then introduced, innocently enough, and without any wrong intention; but it has had a demoralizing effect upon the Elders of the Church. I noticed the effect it had in Europe on the few who received money from home while I was there; in almost every instance it injured the man's usefulness and took from him his zeal, and his faith to a certain extent. Why should a man exercise faith for the Lord to provide him with friends to entertain him when he had plenty of money in his pockets? Why should he follow the method the Lord set forth, and do as he commanded, when he was independent as to whether the people would receive him or not?—Deseret News, August 18, 1900.

It is thought that inasmuch as some countries have passed laws against vagrancy, that it is not safe for Elders to labor without purse and scrip. It is reliably reported by one of the brethren, that when laboring in Germany many years ago, the laws against vagrancy in his district were very strict. On two or three occasions he was arrested by the police on the charge of vagrancy; just before each arrest, however, Saints had placed money in his hands, the display of which liberated him, and he did not have to go to jail.

Several States have now passed laws against hitch-hiking. This point was covered by the Church while the writer was laboring in the South. We were counselled to ride the trains and buses because of these laws. During 34 months of labor the writer was never arrested for soliciting rides on the highway. On the contrary, he was given rides by marshals and local police officers, with great and lasting benefit being derived by all concerned from the experience. After all, strange as it may seem, those upholding and defending the dignity of the law are also entitled to salvation through their obedience to the commandments of God.

God offered His missionary system to the world with full knowledge that man would legislate laws against its practice. Hence, all Elders must have a testimony that law or no law—of man, God will take care of those of His servants who place their trust in Him.

An Elder, who is called of God to go into the world and deliver a certain message, has a right to look to God for the necessary wherewithall to meet his legitimate expenses. The Lord has said: "The laborer is worthy of his hire"; and those who are sent by Him to reprove the world, and are faithful in all things, "shall not be weary in mind, neither darkened, neither in body, limb nor joint." So close does the Lord watch over His servants that not even a hair of their heads shall fall to the ground unnoticed! Nor shall they be permitted to go hungry, neither athirst!

For what greater security could one seek? Why should any Elder choose to rely upon his own strength and resources rather than upon the Lord? One answer is that the Lord does not grant excesses; another is lack of faith. The Elder may have desires to travel and see the country rather than spend his time warning the people. He may have a desire to buy up expensive gifts to take home. The Lord will not provide for such luxuries. **His promise is only to those who fail not in their duty to reprove the world and to warn it of the judgments to come.** Other Elders of our particular day have barely enough faith to go into the world provided they are guaranteed safe keep from their parents. It was very common during the writer's missionary labors to see Elders arise from their beds at late hours to wire home for more money. Sadly enough, they generally received it. President J. Golden Kimball, while lecturing a group of missionaries about to depart, mentioned his son, who was then laboring in France. He related how the son would send tearful messages to his mother for financial relief far beyond the stipulated amounts being sent. In one letter the son exclaimed, **"If things get any worse I'll have to eat the paste from the back of the wall paper."** Continued President Kimball, **"I told my wife to tell him that if the Lord would not provide for his just needs, he deserved to have to lick the paste from the wall paper."**

Another point often made by the leaders is that the people are now ill-prepared to take care of the needs of the Elders. Particularly this cry was heard during the dark years of the depression.

The writer was privileged to fill a a mission in a very poor section of the United States during the last depression. The Saints were exceedingly poor, and many without homes. However, he often heard the faithful Saints remark of how they used to assist the Elders; but since the Elders have been bringing so much money with them, the poor Saints became humiliated and ceased to lend any assistance. They lamented their condition, and felt that they were being robbed of a blessing. The writer himself was provided with food and lodgings, as well as clothing and money when the need arose. The people were poor, but the Lord blessed them with the wherewithall to provide for his servant. As soon as a pair of shoes wore out another pair would be miraculously provided. When his suit became too threadbare to wear, after going to the Lord for help, a kindly, elderly sister placed sufficient money in his pocket with the following explanation:

"The Lord has impressed me that you must have another suit. Please accept this money and buy yourself a suit. It has been many years since I have had the privilege of helping an Elder. I feel that I have been robbed of many blessings because the Elders have not needed help. I have been made to rejoice this day for now I feel that I am part of the work of God."

Upon another occasion his shoes being completely worn out prayed to the Lord to have a new pair given him. After secretly praying for help and then holding a meeting with a poor

group of Saints he left to keep an appointment in another section. When he arrived there he found that a pair of shoes had been mailed to him from the Saints he had last held a meeting with. Their report was that they had to gather the money from among several people in order to buy the shoes. The President of the small branch reported, **"A new thrill was enjoyed by the Saints, in so much that they now felt that they were actually helping to push forward the work of the Lord".**

Added significance is given these experiences when one realizes that it was against the policy of the mission to so labor. The Saints had to be directly inspired of God in order to help.

Thus we could go on proving the fallacy that poverty or laws of men are not sufficient grounds to change the law of God pertaining to missionary service. One outstanding example in ancient history is that of Elijah and the widow. Elijah was a servant of the Lord. A great famine had befallen Israel because of their wickedness. Nevertheless Elijah had a great mission and it was necessary for him to be sustained. God told him to go to Zarepath, where a widow woman would provide for his needs. The record states:

"So he (Elijah) arose and went to Zarepath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, fetch me I pray thee, a little water in a vessel, that I may drink.

And as she was going to fetch it he called to her and said, bring me, I pray thee, a morsel of bread in thine hand.

And she said, as the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and thy son. For thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.

And she went and did according to the sayings of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the Word of the Lord, which He spake by Elijah."—I Kings 17:10-17.

Elijah was a servant of God. It was His duty to provide for Him. God caused a famine to come to the land, for which famine the rulers blamed Elijah. God directed him to go to the widow for sustenance. She had only enough food for another meal, after which she supposed she and her son would starve to death. Nevertheless, God sent Elijah to her for food. Elijah made his needs known, and assured her that if she would provide the Lord would not let her starve. She trusted, and the Lord failed not. If Elijah had been motivated by the spirit our Elders have today, he would have refused the widow the blessings, and she and her son would have starved to death.

The Elders have no right to rob the Saints of the choice blessings of God. Thousands of Saints would be better off if they had the privilege of caring for the righteous needs of the Elders, as well as identifying themselves as true disciples.

This "pay their way" policy has still another weakness. It is discriminatory in its nature, in so far as it allows the wealthy people to send their sons on missions, while the poor and humble are not allowed this great privilege; and this, too, in the face of the revelation wherein the Lord says:

"Behold the field is white already to harvest, therefore whosoever desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the Kingdom of God: yea, whosoever will thrust in his sickle and reap, the same is called of God."—D. & C. 6:3-4.

Often times good, faithful, and experienced Elders, whose patriarchal blessings promise them the privilege of taking the gospel into the world, are denied the blessing because of their lack of finances to sustain themselves while in the field. Thus, under the present policy, our early missionaries would have been denied the blessing of carrying the gospel to the nations, and the Saints could not have proven their worthiness to the title, "disciple of Christ".

It is true that under the present system, on numerous occasions, parents have testified of having been assisted in raising funds to sustain their missionary children. In other cases many of them have had to sell property and mortgage homes to do it. The writer recalls one of his companions receiving a letter from his father stating that in order to meet the payment for that month he had to sell some very valuable water stock at a very low price. The father and son felt very badly, but neither thought it possible to follow the Lord's instructions relative to missionary work.

We agree that the Lord raises the wherewithall to sustain His servants both at home and abroad. It makes no difference where, or who the person is who makes the sacrifice in favor of the Elders, they will be rewarded. Very often, as in the case of Heber C. Kimball and A. Milton Musser, people provided them with cash for transportation and other purposes. The Elders thus receiving the money according to their needs at the moment, are still laboring without purse or scrip. The writer during his mission needed a pocketbook for identification only. For money was provided only when in dire need, or to meet a circumstance pertaining to the preaching of the gospel. Hundreds of dollars may be spent by an Elder while in the field, and he still may be laboring as the Lord has directed; the money being furnished to fill specific needs pertaining to his labors. While when not in specific financial need he will have no money in his pockets.

We feel that there is no portion of the world where the Elders are called to labor today, where they cannot go and labor "without purse or scrip". **This providing, of course, that they are called by revelation, and have had the Holy Priesthood conferred upon them.** The writer represents the third (Grandfather, 1852; Father, 1895; Son, 1930) generation of a family that has put the Lord to a test, and found him not wanting in sustaining His servants, in the mission field, and this, too, representing years of changes and modification.

Brigham Young said:

"If the gospel is preached to the nations, it is because the Elders in their poverty, without purse or scrip, preach the gospel to the uttermost parts of the earth. * * * Go trusting in God, and continue to trust in Him, and He will open your way and multiply blessings upon you, and your souls will be satisfied with His goodness. I cannot promise you any good in taking an unrighteous course; your lives must be examples of good works."—J. of D., 8; 73-354-5.

The most disastrous results of change or modification of eternal law is that the Saints invariably wander off on a detour. When the Elders labor contrary to the will and word of God, the promised blessings do not follow. Thus follows the natural, the Elders begin to teach all manner of

false doctrine coupled with foolishness. Today the missions are filled with "Breech Clout" athletes, and the honest in heart still are starving for lack of the food of eternal life. Elders spend their time in theatres and educating themselves relative to the scenes of the lands in which thy labor. They forget the seriousness of their callings. They forget that God has accorded His true servants great power and authority. For they are to bind up the law and seal up the testimony. In revelation the Lord said:

"He that receiveth you not, go away from him alone by yourselves, and clean your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not; and woe unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me."

Taking the gospel to a dying world is not a frivolous thing, nor can it be taken lightly. It is serious and is fraught with great blessings or cursings. The lightness with which modern day Elders take their work is a regrettable thing, and we agree with Bishop Heber Bennion when he said:

"We often hear people bear testimony that they have always been happy, and the returned missionaries so universally bear testimony that their missionary experience has been the happiest part of their lives until it has become almost automatum, or parrot like. * * * But how men can be so supremely happy in the midst of a dying world, refusing to heed the message of life and salvation is a puzzle. The writer will say that he has been on several missions, and while he has experienced spells of joy and gladness, and never been without faith and hope, yet they have been the most solemn and sorrowful periods of his life. How missionaries after unsuccessful attempts to hold street meetings can go off to theatres, is a mystery to the writer. It has always seemed more appropriate to go to our rooms to weep and pray."—Gospel Problems, p. 59.

Finally let us remember the words of faithful Nephi:

"I will go and do the thing which the Lord hath commanded. For I know that the Lord giveth no commandments unto the children of men, save He shall prepare a way for them that they may accomplish the thing which He commandeth them."—1 Nephi 3:1.

The Lord's missionary system is plain and beautiful, and is clearly revealed as follow:

"Behold I send you out to prove the world, and the laborer is worthy of his hire.

"Any man that shall go and preach this gospel of the Kingdom, and fail not to continue faithful in all things shall not be weary in mind, neither darkened, neither in body, limb, nor joint: and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

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

"Therefore, let the morrow take thought for the things of itself.

"Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of

life, and it shall be given you in the very hour that portion that shall be meted unto every man.

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

"Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come.

"And whoso receiveth you, there I will be also, for I will go before your face: I will be on your right hand and on your left, and my spirit shall be in your hearts, and mine angels round about you, to bear you up."—D. & C., Section 84:79-88.

Lest We Forget

A REAL REPRESENTATIVE OF THE MOST HIGH

Concerning Jesus Christ, who may be termed his Father's disciple, it is said that through him was the Father "manifested" to the world. **In other language, the virtues, the disposition, and the character of the unseen Father were manifested in the life and conduct of the Son, who had studied him, practiced him, and was then acting him out; so that all who wanted to see what kind of a person the Father was could behold him in the words and actions of the Son.**

For this same purpose were we ordained before the foundations of the world, when many of us received the Priesthood by ordination, and by decree the promise that we should inherit it in the flesh. **In this promise was conveyed the condition that we should walk not merely in the authority of the appointment, but in the virtues and qualities that are its necessary accompaniments.**

The ages of our probation in the spirit world have rolled away: we are inhabitants of the flesh; and, according to promise, the Priesthood has descended upon us, through the hands of our brethren, who led us once before in heavenly councils above. The authority to be the Father's representatives has been given us, and the legality of our administration has been acknowledged on high. **But whether we are the Father's representatives beyond holding his authority remains yet to be seen.**

One thing is certain—Divine Authority alone is not sufficient to make us representatives of God. Some men possess that, but nothing else. There is scarcely an attribute of Almighty God about them. They walk in the authority of their appointment, but not in the virtue, the grace, or the righteousness of it. Strip such men of their authority, and there is nothing of God left to be counted. They may be successful managers, wise economists, and excellent teachers of the things of God, because the faith of their associates and the Saints draws the Spirit down upon them; yet, otherwise, they have scarcely an enduring quality of righteousness in their possession.

Why, then, are they called to fill certain positions in the Priesthood? For a very good reason: God requires a certain kind of business done, and they are able to do it. They are taken on trial: but it is not thereby proved or affirmed, because they have certain gifts and powers, which it suits the Lord to use, that therefore they are really representing the Almighty, or advancing themselves towards celestial life. **It may suit a gentleman to employ a man to preside over his workmen**

who are building him a house; but it is not thereby shown that that man, as a necessary consequence, is getting sufficiently refined or educated to live and associate with that gentleman in the house, after it is finished.

Neither does faithfulness or energy in carrying out the external duties of our calling prove we are getting much nearer the Almighty, or progressing towards celestial perfection. Fidelity in carrying out any Church business that may be entrusted to us is an indispensible requisite; and a man would be damned who did not possess it; but, indispensible as it is, it is not a very wonderful acquirement. It is so little an affair, that, viewed in the light of celestial principles, a man would be scouted who did not possess such a very, very first principle of Gospel life, and many other good qualities into the bargain. Any sectarian — any member of a mere party in politics would consider himself a poor tool, if fidelity to his party and energy in the business belonging thereto formed his greatest acquirement. Anybody and everybody worth mentioning in any little system is supposed to be capable of that.

Shall, then, the Priesthood, whose aim is endless life—whose ambition is the perfection of the Godhead and its glories,—shall they consider that they meet the demands of God upon them, simply because they are faithful to truth, obedient to orders, or willing to support by their means the religion of their choice? As God lives, we may do all this, and have it done apparently well, too, and then be no better than any sectarian who sincerely believes his faith and earnestly upholds it. The highest principles of righteousness, that gives grace, beauty, and dignity to the character, and that live and burn in our exalted Father, may have to be begun in us after this is done; or, if begun, the foundation only may be laid. If we came into the Church aright, with a reformed character, of course we laid a foundation: but what is the use of that, except as a foundation? We are called to be exemplifiers of the very virtues of the eternal God. **Jehovah's principles should shine in us, so that seeing us, He may be seen.** If we are content to be less than this, we are shams, instead of a royal and holy Priesthood. He who only represents God's authority, bare of his goodness and his truth, is but a poor apology for a Priest of the Most High God.

When a man is called to the Priesthood, he is then and there ordained to put down evil. He is not merely called to form part of a splendid organization. That organization is principally valuable because it is so well adapted to enable the Almighty and his servants to spread and keep alive the influences of the Holy Ghost; communicate their will to men, and carry out their purposes.

We are not called simply that God may have a number of men called Priests upon the earth. No. The holy Priesthood has been conferred on us for the express purpose that the Father and the Son may have representatives of their Spirit and their actions upon earth. We are ordained and appointed to act them out. The world are to comprehend God through us. As God was said to be "written in the face of Jesus Christ", so he is to be told out and made plain in our words and ways.

Godliness is not going to be loved, understood, or appreciated by the world, by the preaching of a cold theory of its nature. We have got to make them feel God by the force of his very nature diffused in us. "Holy Father", said Jesus, "the world hath not known thee"; but, says John, "the Son hath dwelt in the bosom of the Father, he hath declared him". Such is our position in regard to God, if we really pos-

sess the Spirit as well as the authority of the Priesthood: we also are declarers of the Most High.

The heavenly authorities of the upper world, whose glorious characters shine white, and pure, and free, and innocent, and whose virtues have lifted them up to their high estate, have stooped to attach us to their ranks. They have delegated us to stand and speak for them, to impersonate them, and to establish their order of society among men. Shall we not, then, he true and pure? Since heaven is made by the working of heavenly laws—by the practice of principles that work peace and goodwill within the bosom, they have called us not merely to preach principles, but to let their principles live in us.

To carry out these views, Eternal Wisdom has devised a glorious Church organization to exist among men. Some men actually seem to think that to get working this grand system of powers and authorities on the earth is the principal thing aimed at by God, and the principal thing worth rejoicing about. Hence they glorify themselves immensely over the wondrous power and increasing influence of the organization. They are very proud of it, and are anxious to roll it on. But they do not seem to care a straw about the internal principles of their religion, and scarcely appear to know that they exist. They do not appear to see that this glorious order of Priesthood, with the authority accompanying it, is but so much machinery created to bring forth, cherish, and establish on earth the virtues and characteristics of the upper worlds, and that the Priesthood is established solely, wholly, and entirely that it may work to that end.

And as, in the establishment of the latter-day dispensation, the great thing aimed at was not merely the erection of a gigantic, almighty organization, that should awe the world and rule it with an iron rod, so, as far as we are individually concerned, the great thing, the ruling desire with us should not be merely the getting distinction in that Priesthood, either by ordination or appointment, only so far as we make that a means towards the same great purpose that exists in the Almighty—namely, the celestialization of the world by the introduction of celestial practices in ourselves and others. We cannot think that our ordinations or appointments have necessarily advanced us one particle towards celestial life, only so far as we have made them do it, by taking advantage of the rich opportunities they have put within our hands to learn and get an insight into the real sources of celestial life. **Ordinations do not celestialize; appointments do not elevate: they only authorize us to be channels of light to others and to ourselves if we will. Our present standing in the Priesthood, therefore, does not necessarily represent our progress in salvation, although there will come a day when it will; for eternal authority will, finally, only be vested where the eternal attributes of God exist.** But under the present state of things, if the whole world were ordained Apostles, that in itself would not make it a whit more heavenly; that alone would not bring it forward towards celestial life: it would only put the means within its reach. It takes intelligence, ruled by meekness, benevolence, justice, mercy, and uprightness in spirit and in deed to celestialize. They will refine; and refinement of this class is celestialization. The Priesthood, with its authority and order, is a glorious framework, destined to guard and nourish these principles, and to bring them to maturity and perfection.

The Almighty, then, has only given to us the naked Priesthood. The virtues, the graces—in a word, the power of it, we have to get ourselves. We have to clothe it and make it beautiful. A plentiful store, however, through the

intelligence revealed, lies close to our hands to do it with. Let us arise and shine, and let old sterile priestcraft and those that live under its influence see our light. And let us live so in the purity of our religion—in the immaculate integrity of all its principles, till our very presence is as poison to the wicked, and misery to the corrupt in heart. No testimony against evil can be given with power by any man who is under the influence of that evil. A heart that is pure from selfishness or greed can roll out thunders against those particular sins; and so with all the rest. Appointments and ordinations cannot confer ability to testify properly against the popular sins of this generation. To be a real disciple and representative of Jesus Christ, bearing witness against the sins of the age, we must be clean every whit. Then from the depths of a pure soul will come a testimony that will burn where it goes, and condemn where it is rejected.

This, then, is true Priesthood — to be images of the living God, exhibiting in our characteristics his brightness and his strength; to be girt and endowed with the purity of his nature; to be unsullied in heart and mind; to stand by the strength of redeeming, saving qualities; to bless, and bless, and bless again, notwithstanding ingratitude in some,—building, sustaining, and protecting all the time; to fight all spirits of division and all principles of death; to help the weak, the down-trodden, and the helpless, till helping becomes our natural food,—working on all principles that yield nourishment, support and strength,—till our very presence is as the sun, cheering and blessing all. So shall God increase within us, refreshing our own spirits, and watering all around. And the characteristics of the holy Priesthood will grow out from us like the branches of a fruitful tree that yield shelter, shield, and fruit.

Let a man do this, and he shall be a Priest indeed. His authority shall be like a two-edged sword. It shall be confirmed on him for all eternity; for God shall love him and shall bless him. His heart shall increase in richness, and his mind shall grow in strength. No good thing shall be withheld from him. He shall save and gain influence over the hearts of men. He shall be as God among his own; and they shall feel the attributes that live within him, till their hearts are stolen from them and linked to him for ever. So shall he gain dominion, and increase in strength, and be really, truly, and eternally a representative of the MOST HIGH.—Millennial Star, Vol. 20:641-44.

In this country there's a lot of complaint with little suffering; in some other countries there's much suffering with little complaint.

There was a man who called a spade a spade . . . until he stumbled over one in the dark.

War as is: First you lick 'em, next you feed 'em, and then you finance 'em.

Ever notice? People stand up when they hear the national anthem—and fall down when they start to sing it.

Love quickens all senses except the common one.

It usually doesn't take long for the man with push to pass the man with a pull.

Seems as if some people grow with responsibility . . . others just swell.

When a fella gets uppity about his job I'm always reminded of a gravestone I saw once . . . "Here lies Dentist Jones, filling his last cavity."

Lots of folks have a good aim in life . . . but most of them don't know when to pull the trigger.

—The Gilcrafter, Gilbert Paper Co.

WE ARE, WE WERE AND ARE TO BE

Momentous thoughts! Thoughts full of interest to each
Reflecting mind. The knowledge of our pre-existent
State is deeply veiled in the impenetrable cloister of
Forgetfulness, until the Spirit of the living God
Which breathed in Daniel's mind the dreams forgotten by
The haughty king of Babylon, reveals to us the mystery.
God is our Father, and we dwelt with Him ere Earth
Was temporarily organized.

To carry out our Father's great designs, involving
Our eternal destiny and our relationship to Him and Earth.
We gave our free and uncoerced consent to risk the
Consequences and abide whatever the result, and take
Our chance in this probation, this our second state.
But mark the danger which we bravely dared!
By yielding all the wealth of memory —all recollection
Of primeval life, of our exalted, royal origin,
With all th' experience and the gathered stores
Of rich intelligence and wisdom drawn from flowing
Streams of sources infinite, with all of knowledge we
Had treasured when associated with the highest class
Of pure intelligences—all is laid aside, and we come
Forth upon the earth in total ignorance, and at our
Birth commences a life as though we ne'er had been.
With all to learn, from helpless babyhood to
Highest manhood's fullest, broadest sphere.
We're here to fill a noble destiny.
This present life is but a middle state, a short
Connecting link between the two Eternities,
The past and future of our own identical existences.
The future we are hastening to— the past,
Though all forgotten, we, by honoring our mortal
Being, may anticipate, in the high-aiming, heav'n—
Directing path of man's progression, an attainable,
Attractive point, to which the present past and
Future all converge—where mem'ry, long dethroned,
Resuscitated with full pow'rs, resumes its sway,
And the dark curtain of forgetfulness is rent asunder,
And, as if with ken of Deity, we'll gaze on all the
Scenes and all the sceneries connected with our former
Being, and our first high parentage in spirit birth,
Including knowledge of those kindred ties, and all the
Dear associations formed by friendship and by fond
Reciprocal affection. O how interesting is the thought!
I oft desire, yet almost fear to know the sequel of the
Hidden past of my great life experience—life before
"The morning stars" their lofty paeans sung,
"And all the sons of God shouted for joy."
How well for those who kept "their first estate"
In that most terrible of all revolts, the bold
Rebellion in the courts above, when Lucifer the
Heirship sought to wrest from its legitimacy,
And apply its functions to unholy purposes!
'Tis no vain thought—no phantom of the brain,

T' anticipate the time when the long spell
Of strange forgetfulness, oblivion wraps
Around the sleeping mem'ries of the past shall
Be dissolved.—The "gates ajar," at once
The panoramic vista moves along, with recollections'
Mirror unobscured ,and the great volume of primeval
Life unsealed will be unfolded leaf by leaf,
And every secret of development anterior to our
Nether birth disclosed, with every phase of being—
Every shade of light and dark, or good or ill,
Or mix'd in each self-woven web of character.
'Tis true as strange and strange as true that this
Event secure in our great future lies.

Ere man had fallen from the high altitude
Of his primeval standing on the earth, and from
The presence of the Deity, by wisdom infinite a
Righteous plan had been devised by which, thro'
Faith in the atoning blood of Jesus Christ, our
Own, our elder brother in the spirit world—
God's only Son begotten in the flesh; and thro'
Obedience to his Gospel which was preached to
Adam, Seth—to Enoch and to Noah, Moses, and to
Abraham, the glorious Everlasting Gospel, which,
With all its gifts and blessings, Priesthood powers—
Its ordinances and authority, has been restored.

To earth through Joseph Smith, he may regain the
Holy presence of the Great Eternal, and may e'en
Transcend the rank he held in Eden ere the Fall.
Throughtout the whole vast Universe of worlds,
Each kingdom has its Order and its laws, and
Each its corresponding glory, too. There is one
Glory of the sun—one of the moon, another of the
Stars; and as the stars in glory differ each from
Each, so is the resurrection of the dead. Who
Honors the celestial law is sure Celestial glory
Thro' that law to gain. So with the terrestrial
And the multitude of the telestial glories and their laws.
Man, as free moral agent, has the right and power
To choose his future destiny thro' his adherence to
Whichever law or code he shapes his life. The
Fulness of the Everlasting Gospel of the Son of
God contains the perfect law by which perfection's
Full proportions are attained, with immortality and Endless Lives.

E. R. SNOW.

Salt Lake City, May, 1871.

—Millenial Star, 33:398-99.

AN EXCERPT FROM THE SANSKRIT

Look to this day,
For it is life;
The very life of life.
In its brief space lie all varieties and the realities of our existence.
The bliss of thought,
The splendor of beauty and the glory of action,
For yesterday was but a dream and tomorrow is only a vision;
But today, well lived, makes every yesterday a dream of happiness and every
Tomorrow a vision of hope.
Look well, therefore, to this day.

TRUTH

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

VOL. 17. SEPTEMBER, 1951 NO. 4.

THE GIFTS OF GOD . . .

Home Manufactures---Word of Wisdom---Happiness

Remarks by President Brigham Young, Made in Tabernacle, Great Salt Lake City, April 7, 1861

I wish to speak upon what pertains to our temporal affairs, which I would very well have liked to have been brought before the Bishops' meeting without detaining a congregation like this on such matters. I wish to urge upon the people the necessity of providing for themselves, and not being dependent entirely upon others.

The Lord has given us ability to do a great many things. What a blessing this is! Do you ever think of it? A man has ability to take the raw materials and build a good, comfortable habitation for the accommodation of himself, his wives, and children. The wife can spread a table with wholesome food, and in a manner pleasant to the eye, while the food is gratifying to the palate. They have the ability to provide, if they choose, downy beds upon which to rest their weary bodies.

Do you ever think of this? I presume the greater part of the inhabitants of the earth have lived and died without reflecting much upon whence they derived this ability, to whom they were indebted for the ingenuity they possess, or the capability that is organized within them to gather around them the comforts of life. Do you, brethren, think of it?

We have the ability to cultivate the earth; we know how to raise stock, how to make clothing, and are not obliged to go naked like the Indians. We are not obliged to lie down in the open air with perhaps a few sage brush around us, as do many of the natives. We have ability to make ourselves comfortable as to the physical wants of this life. Where did we get that ability? Are your hearts lifted to the Donor of those blessings? Do you remember from whence your ability came? Who organized these taber-

"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance. That mental attitude is CONDEMNATION BEFORE INVESTIGATION."

nacles? Who put into them these thinking powers? Who has placed the spirit in the body, and organized them together, and made us capable of reflecting? Where did you get this ability? A well-read historian and geographical scholar can contemplate his antipodes, and in his mind see what they are doing. He can also behold the various exhibitions of human skill in different nations, both in their social and political capacity; for they are in the vision of his mind. Who gave the ability to reflect and to behold the earth and the inhabitants thereof? Is not this a blessing? How cheering, how comforting, how consoling, how exalting! I would be glad if we could realize the blessings we possess.

The Lord has placed in our possession the elements pertaining to this earth. As I told the people, when we first came into this Valley in 1847, there is plenty of silk in the elements here, as much so as in any other part of the earth. Here is also the fine linen. Were there any sheep here when we came first here? No. Were there any silk raisers then here? No. Were there any flax raisers here? No; neither was there a stalk of flax growing, except what was growing wild. The elements are here. Bring the seeds, the eggs of the silkworms, raise the trees for feeding the worms, and let us see if we cannot produce silk here. It is in the elements. We have the elements to produce as good wheat as grows. The elements here will produce the apple, the peach, the pear, the plum, the apricot, the cherry, the currant, and every kind of fruit in abundance, and every variety of plant and vegetable we desire.

Have you the ability to bring any of these things forth from the native element? Yes; here are men who know how to raise fruit, and here are the women who know how to dry and cook it. Here are the men who know how to raise sheep, and how to take their fleeces and deliver them into the hands of their families to be manufactured. Here are women who know how to spin, weave, and make the finest of cloth. So with the flax and so with every material calculated to make us comfortable. Where did we get this ability? We got it from our Father in heaven. Be thankful for these precious gifts. As Brother Kimball justly said, "**Remember, first of all, the Giver"; WORSHIP AND ADORE THE GIVER. Some will lose a great deal by neglecting the Giver and by worshiping the gift. Such will find that they will meet with losses.**

I look forward to no distant period when this people, called Latter-day Saints, will be obliged to sustain themselves. We must prepare to gather around us every necessary of life, to make every implement we may wish to use, and to produce from the earth every grain, vegetable, and fruit that we need, and not go to any other place to buy. Produce every article of clothing that we need, and stop this importation that we are now encumbered with. We must produce all we can enjoy. I expect that I soon shall do so.

I will now make a request of the sisters—one which I wish them to hear, remember, and put into practice. Carefully save all cast-off linen and cotton articles of dress, all old shirts, wagon covers, sheets and every article of cotton and linen fabric, instead of letting them go to waste in your door-yards or in the streets; for we want those rags to supply the paper mill we are now putting up. We have as good machinery for making paper as there is in the United States or in the world. We have brought it here at a heavy expense—it has cost us some twenty or twenty-five thousand dollars. We are now putting it up, and we want the sisters to save rags, and we want the brethren to raise hemp, flax, etc. We want to make our own paper. The inquiry is, "Will it pay

cost?'' How much paper do we want to use? There is annually imported into and used in this Territory some thirty thousand dollars' worth of paper. Were we making our own paper, much more would be used, for we could then fill the Territory with school books printed here, and could supply all the paper required throughout the Territory, thereby saving a great many thousands of dollars now paid for transportation. We are not able to print a book for want of paper. Now we are prepared to go to work and make our own paper.

As I have remarked, we have most excellent machinery; we also have good paper-makers; and what hinders our making the best of paper, and all the paper we want to use? Then we can print, in book form, the History of Joseph Smith, and do it in a respectable manner. Then we can print the Church History for ourselves and for the world, and every book we need. To aid in accomplishing so laudable an object, I want the sisters to gather the rags and hand them over to the Bishops, and we will pay for them with paper. We also want hemp, flax, and every material suitable for making good paper.

There are a great many things we wish to talk about; and I do not wish, if we could well avoid it, to bring such things before the Conference, especially on the Sabbath. The sacrament is being administered, and we would like to talk about the spiritual welfare of the people; **BUT IF WE CANNOT SAVE OURSELVES TEMPORALLY, WE MAY DESPAIR OF SAVING OURSELVES OR THE PEOPLE SPIRITUALLY. THE FIRST THING IS TO SAVE OUR NATURAL LIVES AND DEVOTE THEM TO BUILDING UP THE KINGDOM OF GOD ON THE EARTH.**

Place ourselves back ten centuries, read the prophecies, and behold by prophetic vision what the Lord was going to do in the latter days. ''The time is coming when the Saints are to be called, and they will assemble themselves together.'' ''Can it be possible?'' ''Yes; for the Prophets have foretold it.'' ''The time is coming when the Lord will speak from the heavens and send his angel to administer to men on earth, when the Priesthood will be restored and bestowed upon the children of men. Look forth in vision and behold these events.'' They would appear far more beautiful than they appear to the natural man while acting in them. I sometimes think that we are far beneath our privileges in a spiritual point of view. The Prophets and other ancient holy men saw our day. They did not look at the human family now upon the stage of action in all their weaknesses; they did not see every trifling affair, every little quarrel that more or less embitters life; they did not see our darkness and contentions, sorrow, pain, anguish, grief and strife. No; they beheld the glory of God resting upon the people, as we now enjoy it.

Many sects and societies of people have at different times tried to assemble themselves together, because it was in the prophecies that the Saints should be assembled in the latter days—that the Lord God would gather his people. They have tried to gather their societies, but what have they effected? Comparatively nothing. If the Lord had spoken from heaven to them and revealed only this one privilege, and no more, that Christians might assemble themselves together, and live, walk, talk, and commune with each other uninterruptedly, without being obliged to mingle with the world, they would have esteemed it one of the greatest blessings that could have been bestowed upon them.

I shall repeat my request to these my sisters. We wish you to save every article about your house that will make

paper, instead of throwing it away. Put the rags in a way that they will get to the paper mill, which is four miles from here. We have taken the Sugar House and converted it into a paper mill, and we will try to make paper, if we did not make sugar. And I urge it upon the brethren to raise sheep, save the wool, and put it in the hands of their wives and daughters. And I enjoin it upon the sisters, old and young, to make clothing for their husbands, brothers, children, and themselves, and stop running after imported goods.

In regard to the quality and utility of calico, by some called prints, I can speak from actual knowledge. Take a good seamstress who has four children, and let her sew from Monday morning until Saturday night, and she can scarcely make up the calicos as fast as those four children will wear it out; and let her do her washing to please her, and she will want help in the house, or the children will have to go dirty and ragged. What are these imported rags good for? They are hardly worth making up. There is not half the calico that comes here that is worth making up, if you give it to the people free of charge, if they could do better. Now we can do better.

Raise flax, brethren. There is no place in the world where flax and hemp will grow better than they will here, though they will not do well in every locality. Hunt out places and soil most suitable for flax and hemp, and there let them be grown; also raise and take care of sheep. It is thought by some that this country is unhealthy for sheep, but it is not. There is no climate or soil better adapted to sheep raising than are these mountains. Some may think that other countries are better, but they are not, so far as I am acquainted.

But keep hundreds and hundreds of sheep in a small pen, shut them in there nights, with hardly room to lie down, and let them remain in there until ten or eleven o'clock in the day, before they are turned out to grass, as has been done here more or less, and it would kill every sheep in England or Scotland. Let them have plenty of room by day and by night, and they will not become diseased. Give them well ventilated pens, proper exercise, and proper food, and you will not see them disease. The disease that is among our sheep is not natural to the climate; it was brought here, and has been fostered by bad management.

When you find the soil that will produce the best and greatest amount of sugar—that best adapted to raising cane, let the cane be raised there, and there let the molasses and sugar be made. Just now we want our quarter-of-an-acre of cane, our quarter-of-an-acre of flax and hemp, our proportion of wheat, corn, and everything else; but by-and-by our labors will be systematized, and we will find the place where we can raise the best cane, and let that place be devoted to raising it, and make sugar, and stop importing it.

The English brethren and the brethren from the Eastern and Northern and Western States and from the Canadas know nothing about making sugar from the cane; and when they see newly-made cane sugar, they say it is not good. I have never seen a purer article of sugar made than is made here. Eat the new cane sugar that is made in the Southern States, and it has a very unpleasant taste. Take our sugar and cleanse it as they do, and let it stand until it is ripe for market, and you will find as good an article of cane sugar as ever was made. The Chinese sugar cane is a better plant to produce sweet than is the cane they raise in the South and on the West India Islands. We can make our own sugar. We send out a large amount of money

to buy sugar, and we want this practice stopped. Now, farmers, raise what sugar you want: you can do it as well as not. Go into the business systematically.

You know that we all profess to believe the "Word of Wisdom". There has been a great deal said about it, more in former than in latter years. We, as Latter-day Saints, care but little about tobacco; but, as "Mormons", we use a vast quantity of it. As Saints, we use but little; as "Mormons", we use a great deal. How much do you suppose goes annually from this territory, and has for ten or twelve years past, in gold and silver, to supply the people with tobacco? I will say $60,000. Brother William H. Hooper, our Delegate in Congress, came here in 1849, and during about eight years he was selling good his sales for tobacco alone amounted to over $28,000 a year. At the same time there were other stores that sold their share and drew their share of the money expended yearly, besides what has been brought in by the keg and by half keg. The traders and passing emigration have sold tons of tobacco, besides what is sold here regularly. I say that $60,000 annually is the smallest figure I can estimate the sales at. Tobacco can be raised here as well as it can be raised in any other place. It wants attention and care. If we use it, let us raise it here. I recommend for some man to go to raising tobacco. One man who came here last fall, is going to do so; and if he is diligent, he will raise quite a quantity. I want to see some man go to and make a business of raising tobacco and stop spending money out of the Territory for that article.

Some of the brethren are very strenuous upon the "Word of Wisdom", and would like to have me preach upon it, and urge it upon the brethren, and make it a test of fellowship. I do not think that I shall do so. I have never done so. We annually expend only $60,000 to break the "Word of Wisdom", and we can save the money and still break it, if we will break it.

Some would ask Brother Brigham whether he keeps the "Word of Wisdom". No: and I can say still further, as I told one of the teachers in Nauvoo, I come as near doing so as any man in this generation. It is not using tobacco that particularly breaks the "Word of Wisdom", nor is that the only bad practice it corrects; but it is profitable in every path of life. If our young persons were manly enough to govern their appetites a little, they would not contract these bad habits; but they must have some weaknesses; they must not be perfect and exactly right in everything. It is a loathsome practice to use tobacco in any way. A doctor told an old lady in New York, when she insisted upon his telling her whether snuff would injure her brain, **"It will not hurt the brain: there is no fear of snuff hurting the brain of anyone, for no person that has brains will take snuff."** I will say that the most filthy way of using tobacco is to smoke it. "What is the neat way? If you are going to direct any course for the people to use tobacco, let us know what it is. Cannot you who have used it for years point out a neat, modest, judicious way of using it?" The "Word of Wisdom" says that tobacco is good for sick cattle; and when you want another chew, down with it as you would a pill. It may make you vomit a little, but that is soon over, and it is good for sick cattle. That is the neatest way you can use tobacco.

I will now speak a little in regard to people's making themselves happy. We heard something upon that subject today and yesterday; and we frequently hear people preaching about heaven, paradise, and Zion; and if there is a comfort, a felicity, and good feeling,

I want to say a few words about them; and I shall begin upon the doctrine so much beloved by Saint and sinner, and that is the plurality of women. The Saints like a plurality of wives, and the sinners like a plurality of men and women. I will say to the sisters that I have heard but very few women, and not a great many men, ever talk sensibly upon the plurality of wives. When they begin to talk about it, they exhibit, almost without an exception, passion instead of principle. Were we to appeal to passions of the people, we should promote the doctrine of a plurality of men and of women. But when we address ourselves to the Saints of the Most High God, it is very different and in a different light. It is for my sisters to be mothers of holy men and holy women—to receive and conceive in the name and by the power of the Holy Ghost—to bring forth their fruits to the praise and honor of the God of heaven. But what are the people doing here? **"I WANT ANOTHER WIFE" AND ALMOST UNIVERSALLY PASSION IS EXHIBITED INSTEAD OF PRINCIPLE.**

If the plurality of wives is to pander to the low passions of men ond women, the sooner it is abolished the better. "How far would you go in abolishing it?" I would say, if the Lord should reveal that it is his will to go so far as to become a Shaking Quaker, Amen to it, and let the sexes have no connection. If so far as for a man to have but one wife, let it be so. The word and will of the Lord is what I want—the will and mind of God. He has revealed his mind and will. The time is coming when the Lord is going to raise up a holy nation. He will bring up a royal Priesthood upon the earth, and he has introduced a plurality of wives for that express purpose, and not to gratify lustful passion in the least. I would rather take my valise in my hand today, and never see a wife or a child again, and preach the Gospel until I go into the grave, than to live as I do, unless God commands it. **I NEVER ENTERED INTO THE ORDER OF PLURALITY OF WIVES TO GRATIFY PASSION.** And were I now asked whether I desired and wanted another wife, my reply would be, It should be one by whom the Spirit will bring forth noble children. I am almost sixty years old; and if I now live for passion, I pray the Lord Almighty to take my life from the earth.

I know the weaknesses of humanity, and I understand the passions of men and women. I am sorry for them. I wish they had grace according to their day, creating such fortitude in them that they would determine to suffer unto death rather than violate a holy command of the Almighty, or transgress the bounds God has set. "Is that the way you have lived?" It is. It is the example I have set before my family from the day the Lord opened my mind to see the Gospel. Ask these sisters (many of them have known me for years) what my life has been in private and in public. It has been like the angel Gabriel's, if he had visited you; and I can live so still.

But how are we to be made happy? There is one course—love the Giver more than the gift; love Him that has placed passion in me more than my passions. Let passion lie at the feet of judgment, and let every attribute that God has bestowed on me be devoted to the righteous cause he has commenced upon the earth. This, and this alone, produces happiness. He has brought us forth, and we live and see this day that Prophets, kings, and millions of great and good men have prayed to see, but died without the sight. When they looked at it in vision, it cast a halo, around which was like the dawning of heaven to their souls, and they shouted, "Hallelujah!" beholding the spirit and glory of these times that we now live in. And we

yield to passion? I say, Shame on the individual that says passion has anything to do with his life. It is crucified. It lies, as it were, at the foot of the cross. That is my faith, and it has been my life.

How will you be happy? Love the Giver more than the gift. Delight yourselves in your duties, mothers. Here are the middle-aged and the young. I am now almost daily sealing young girls to men of age and experience. Love your duties, sisters. Are you sealed to a good man? Yes, to a man of God. It is for you to bear fruit and bring forth, to the praise of God, the spirits that are born in yonder heavens and are to take tabernacles on the earth. You have the privilege of forming tabernacles for those spirits, instead of their being brought into this wicked world, that God may have a royal Priesthood, a royal people, on the earth. That is what plurality of wives is for, and not to gratify lustful desires. Sisters, do you wish to make yourselves happy? Then what is your duty? It is for you to bear children, in the name of the Lord, that are full of faith and the power of God,—to receive, conceive, bear, and bring forth in the name of Israel's God, that you may have the honor of being mothers of great and good men—of kings, princes, and potentates that shall yet live on the earth and govern and control the nations. Do you look forward to that? or are you tormenting yourselves by thinking that your husbands do not love you? I would not care whether they loved a particle or not; but I would cry out, like one of old, in the joy of my heart, "I have got a man from the Lord!" "Hallelujah! I am a mother—I have born an image of God!" Let your prayers ascend to God, and that continually, that he will overshadow the child by the power of the Holy Ghost before and after its birth—that the Holy Ghost may attend it continually. The mother should inquire what her duty is. It is to teach her children holiness, prayer to God, and to trust in Him. Teach them the holy religion and the commandments that are calculated to sanctify the people and bring them into the presence of our Father and God. But no; too often it is passion. If my passion is served, I am in heaven. The fire will have to burn them up.

We must live by principle; and if we do, we shall attain to perfection—to being crowned with crowns of glory, immortality, and eternal lives. **I would rather be purified here than to live ten thousand years in another existence. The man that enters into this order by the prompting of passion, and not with a view to honor God and carry out His purposes, the curse of God will rest upon him, and that which he seems to have will be taken from him and given to those that act according to principle. Remember it.**

The world cries out against this obnoxious doctrine, that I should have more wives than one. And what would they do? Destroy the virtue of every woman in this community, if they had the power. What do they care about virtue? With comparatively few exceptions, no more than do the devils in hell. Most of the officers who have been sent here would have defiled every bed in this Territory, had they had the power. Tell about this doctrine's being obnoxious to their delicate feelings! Yes, it is, in one sense. **It keeps them at bay; it is hell to them; it is burning them up; and I say they may burn up, and they will.**

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 it to him that has been faithful with the five, the two, the three, or the one talent.'' That is the way it will be, by-and-by.

Sisters, do not ask whether you can make yourselves happy, but whether you can do your husband's will, if he is a good man. Teach your children; for you are their guardians, to act as father and mother to them until they are out of your care. The teachings and examples of our mothers have formed, to a great extent, our characters and directed our lives. This is their right, when they act by the power of the Priesthood, to direct the child until it is of a proper age, and then hand it over to the husband and father, and into the hands of God, with such faith and such love of virtue and truth, and with such love of God and its parents, that that child can never suppose that it is out of the hand and from under the control of the parent. Do not call it ''mine''. Let your maxim be, ''This is not mine'', whether you have one child or a dozen.

''It is not mine, but the Lord has seen fit to let me bear the souls of the children of men. It is from my Father and God, and I will do my duty and hand it over to him'', and have that faith that the child can never wring itself out of the hands of a good father and mother—can never stray away,—no, never. That is the privilege of mothers. It is you who guide the affections and feelings of the child. It is the mothers, after all, that rule the nations of the earth. **They form, dictate, and direct the minds of statesmen, and the feelings, course, life, notions, and sentiments of the great and the small, of kings, rulers, governors, and of the people in general.**

Now, mothers, act upon principle, and see whether you can do anything to promote happiness in your families; see whether you can guide the minds of your children, teach them their letters, etc. I thought to speak upon the last named point, but I will omit it. You can, at least, teach your children faith, and pay attention to knitting their stockings, making their clothing, etc.; see that the chickens are taken care of, that the milk is cleanly milked from the cow, and that the children are made comfortable. And if your husband is here or there, do not fret yourselves, whether he leaves you or not. **If he is a good man, he can take care of himself, and will safely return to you again.** The mother that takes this course will be a happy mother—a happy woman. But where you find women jealous of each other, and ''I'm watching my husband'', I would ask, Where are your children? They are nearly all the time in the mud, or in some mischief. And what are you doing, mother? You are ''watching that man.'' ''Who is he?'' ''He is my husband.'' I used to tell the sisters in Nauvoo that they did not care where their children were, if they could only keep in sight of their husbands.

A traveler in the Eastern country overtook an old gentleman walking towards town, and asked him, ''Who is the great man of that little town? Who is your leading man? Who is the governor and controlling spirit of that little place?'' The old gentleman replied, ''I am the king of that little town.'' ''Really'', says the traveler, ''are you the leading man?'' ''Yes, sir, I am king in that place, and reign as king.'' ''How do you make this to appear? Are you in affluent circumstances?'' ''No, I am poor; but in that little village there are so many children. All those children go to my school; I rule the children, and they rule their parents, and that makes me king.'' I frequently think of this. **Let the children rule the mother, and the mother the father, and that makes the children kings.** How frequently you find this. How is

it, my brethren? When you call your families together for prayers, where are your children? Were this question asked me, I should say, "I do not know." Mothers, where are your children? "We do not know; it is as much as we can do to be here." Why do you not have your children together? It is your duty to look after them; they should not be running at random in the streets. Some mothers will put a ten-dollar frock on a child and let it go straight into the mud, while they are watching the father and trying to keep him in bounds. Take care of your children, clothe them comfortably, and avoid all extravagance.

I am ashamed, not only in my own family, but others, to see the gewgaws that are often put upon children, when an antelope skin or a piece of blue factory would make much more suitable clothing for them. Dress them in strong, durable cloth, and that, too, made by your own hands. But no; the finest fabrics must be put upon them to play in. Some, if they could get it, would put fifty dollars' worth on a child, and send him into the streets to ride upon rails, climb trees, etc. And when prayer-time comes, the husband inquires, "Where are your children?" "I don't know." It is your duty, mothers, to look after them; and when you have your children in the prayer-room, tell them that their father is coming to pray with them. Also, let it be your delight that your children do not waste bread and other food. If you have bread to spare, give it to the poor, and see that your children do not destroy it. Do not let them destroy valuable clothing, but put strong, durable cloth upon them, and save where you can, and give it to gathering the poor. I do not rule my family with an iron hand, as many do, but in kindness and with pleasant words; and if soft words would teach them, they would know as much as any family on this earth. See that your children are taught every principle of goodness and virtue, and do not let them run uncontrolled in the streets, with expensive food in their hands to waste, and expensive clothing upon their backs to tear and destroy. If you get a frock worth three dollars when a two-dollar one will answer, and maybe last longer, you might have saved a dollar to give for gathering the poor. **Treat your children like children.**

Some mothers try to make father believe that a child of five years old knows as much as the father. Another great cause of dissatisfaction is that so many women are such noble women, and know so much more than their husbands. They say, "This man is not capable of leading me." That is a positive proof to me that that man does not know his ability and calling. I will acknowledge that many women are smarter than their husbands. But when people are married, instead of trying to get rid of each other, reflect that you have made your choice, and strive to honor and keep it. Do not manifest that you have acted unwisely, and say that you have made a bad choice, nor let anybody know that you have. You made your choice; stick to it, and strive to comfort and assist each other.

There are other things that I would like to speak about, but I will now stop speaking. God bless you! Amen.

—Journal of Discourses, Vol. 9, pp. 31-40.

AN APPROPRIATE TEST

It was the custom in a minister's family to have each repeat a verse from the Bible at the beginning of every meal. One day the five-year-old son had been naughty, and was put at a little table by himself by way of punishment. When it came time for his verse he said very solemnly, "Thou hast prepared a table before me in the presence of mine enemies."

Supplement to the New and Everlasting Covenant of Marriage

Chapter Two

This chapter deals with the documentary evidence as contained in the "FOUR HIDDEN REVELATIONS", also "THE SWORN AFFIDAVIT OF LORIN C. WOOLLEY AND DANIEL R. BATEMAN". In as much as we have recently published this evidence, we feel it wise not to clutter this splendid treatise with unnecessary repetition. To the student or reader who wishes to peruse this evidence again in connection with this subject, we will be pleased to furnish the same with a copy of the pamphlet, "THE FOUR HIDDEN REVELATIONS". This evidence can also be found in TRUTH, Vol. 14, page 141: Vol. 16, page 157, (Vol. 17, page 70, in part).

CHAPTER THREE

Revelations—Must the Word of the Lord Be Ratified by the Church in Order to Make It Binding Upon Man?

In President Ivins' letter, referring to the 1880 revelation of Wilford Woodruff, and the 1886 revelation to President John Taylor, he states:

"The fact is that neither of these pretended revelations has any purport whatever so far as the Church is concerned. They were never published or presented to the body of the Church for approval, and consequently if such statements were made they have never been in force."

This attitude of President Ivins agrees with that of the First Presidency of the Church as announced in its "Official Statement", which states (page 17):

"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 (of 1886), if ever given, was never presented to and adopted by the Church or by any council of the Church, * * * the said pretended revelation could have no validity and no binding effect and force upon the Church members, and action under it would be unauthorized, illegal and void." **And upon the assumption stated, the authorities proceed to read out of the Church, castigate and persecute those who, relying upon the word of the Lord given through his Prophets, insist upon the privilege of living the Patriarchal order of marriage.**

Not all of God's revelations to his Prophets in this, or any other dispensation, have been presented to the Church or published to the world, nay—not even a tithe of them.

God reveals his word to his Priesthood authority on earth, and it is for that authority to give unto the Church such part of the word of the Lord as may be intended for it and as it is capable of accepting and assimilating. In compiling the Book of Doctrine and Covenants, it was indicated on the title page thereof, by Joseph Smith and other members of the compiling committee, that the revelations therein contained were "carefully selected from the revelations of God"—not all of them, mind you, were taken, but only those that it was felt at the time were within the capacity of the Saints to receive. The revelation on plural marriage was one omitted from that compilation, with the evident feeling that the

Saints were not sufficiently schooled in the principle of sacrifice to receive it.

"If the Church", said Joseph Smith, "knew all the commandments, one-half they would reject through prejudice and ignorance." (Life of Heber C. Kimball, p. 333).

Hence the unwisdom of publishing all the revelations of the Lord must be apparent. Another example of the unpreparedness of the Saints to receive the full word of God, will suffice at this point:

In the course of some remarks made by the Prophet Joseph Smith at Nauvoo, July, 1843, he observed that—

"I am going to have a reformation, and the Saints must regard Hyrum, for he has the authority (Hyrum appointed to Second Eldership formerly held by Oliver Cowdery, Sec. 124:94-5-6. Hyrum to act in concert with Joseph as a Prophet, Seer and Revelator, on the principle that in the mouths of two or more witnesses shall all things be established), that I might be a Priest of the Most High God; and slightly touched upon the subject of the everlasting covenant, showing that a man and his wife must enter into that covenant in the world, or he will have no claim on her in the next world. But on account of the unbelief of the people, **I CANNOT REVEAL THE FULNESS OF THESE THINGS AT PRESENT."** (His. of Church, Vol. 5:510).

While it is true the Church as an organization cannot be bound by a revelation that it has not had the privilege of passing on, nor can individuals be held to account for that which they have not had the opportunity of hearing or considering, yet the truth of a revelation does not depend upon man's reception or rejection thereof. **When God speaks His voice is law, and they to whom the revelation is directed will reject the same at their peril.** Surely no one will have the audacity to say God speaks out of turn and for no good purpose! "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." Thus it is seen that an alibi fit for heaven, will not consist of simply a convenient ignorance, when the facts were staring the individual in the face, and he had had ample opportunity of grasping the same.**

It must also be borne in mind that the revelation on Celestial and Plural Marriage, known as the 132nd Section of the Doctrine and Covenants, was not directed to the Church. As noted in a subsequent chapter, it was given to Joseph Smith for himself and a few of his trusted followers to whom he might be impressed through the Spirit of the Lord, to reveal it.

It would manifestly have been unwise in Joseph to have given publicity to the revelation in his day. The Saints were not prepared for it.

"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 principle that crucified the Lord Jesus Christ, and will cause the people to kill the Prophets in this generation."—Life of Heber C. Kimball, p. 332.

Commenting upon the subject, the author of the Life of Heber C. Kimball (p. 333) states:

"Joseph was not a coward; it was he who said 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 neces-

sity for its exercise. Therefore, was he now revealing, to a chosen few, whom God had prepared to receive what he should tell them, one of the grand principles of the everlasting Gospel, '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."

"Joseph was not a coward." It is said that he withstood God's messenger who demanded obedience of him to the divine principle, until an angel with a drawn sword commanded him to relent and obey. As the original revelation was not directed to the Church or given for publication, neither was its confirmation to the Prophet John Taylor in the year 1886, so directed; and neither was the resultant action, as hereafter mentioned, made a matter of public record. The reasons are obvious.

These men—Joseph Smith and his confidants—entered into the practice of the principle involved many years before the revelation was formally acted upon by the Church. The Church might then, as it did subsequently, have taken action forbidding God's people the privilege of accepting the Patriarchal order of marriage, thereby depriving them of an exaltation in the Celestial Kingdom of God—their birthright—but had such an attempt been made in that day, **FROM THE CALIBRE OF THE MEN THEN SPONSORING GOD'S WORK, WE WOULD EXPECT THEM TO BE AFFECTED THEREBY ABOUT AS MUCH AS WOULD BE THE DESERT FROM A DROP OF RAIN.**

When God revealed his word to President John Taylor, on the night of September 26-27, 1886, it doubtless did not occur to him that he should also visit other Church officials and reiterate his message to them, in order that it should not be denied by them in years to come! Had the revelation depended for its validity, on its being presented to and accepted by the Church, there would be a different story to tell. That revelation, however, was not given to John Taylor solely as President of the Church, but it was given to John Taylor as the one holding the Keys of the Priesthood, which authority is above and entirely independent of the Church. Upon this subject more will be said in a later chapter.

Let it also be understood that in the revelation of 1886 no new doctrine, rule or action was revealed; the purpose of the divine message, no doubt, being to re-confirm that which had already been revealed, and encourage the brethren to stand firm in sustaining eternal law, at the same time making it clear that the "free agency" of men should not be abridged. "Have I not given my word in great plainness on this subject?" the Lord asked, indicating that the law had been made plain in previous revelations.

"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. * * * 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."

Could anything be clearer? President Taylor had been besieged by many men of prominence and wealth, demanding some action to be taken looking to the nullification of the law of Celestial and Plural Marriage, in order that their freedom and properties might not be further placed in jeopardy. After many conferences in which the venerable President,—he who was heralded aloud as the "Lion of Israel"—remained unmoved and unconvinced, he consented to submit the

matter to the Lord for final decision. He did so with the result as indicated. It is a noteworthy fact that instead of the Lord modifying or surrendering his law, he took the opportunity of further fortifying it, by having additional men given the sealing authority and also set apart to exercise their Priesthood in perpetuating the Patriarchal order of marriage, each of the men so chosen to have the power and authority of perpetuity, even as their head, President Taylor and his predecessors had enjoyed. "God moves in a mysterious way His wonders to perform"; **here demands had been made upon him for a modification or revocation of an eternal law, and instead of yielding to these unrighteous demands, and sensing the difficulties bound to arise in the future maintenance of the law, by the faithful few, he at once added to and strengthened the machinery that had previously been set up, in order to insure the law's endurance against the wicked craftiness of the whole world.**

When the above action was taken on that memorable 27th day of September, 1886, by instruction of the Lord Jesus Christ, and under the personal direction of the Prophet Joseph Smith, God did not see fit to have the proceedings published to the world, nor formally presented to and acted on by the Church. The holy order of marriage involved is a Priesthood function and not one that is left for the Church to play football with as its fanciful moods might move it to do. No truth pertaining to salvation is better established than this; it must be known to the present Church leaders, notwithstanding their efforts at subterfuge in order that the Church might be popular with Babylon.

No one ought to know better than the present Church leaders, including President Ivins, that the Woodruff manifesto was not intended to stop the practice of plural marriage; no one ought to know better than these gentlemen that the said manifest did not stop the performance of such marriages, not only in Mexico, where President Ivins himself officiated under special direction of the Church leaders at that time, but also in the United States, Canada and other countries; and yet, to brand such actions as bogus, from lack of formal Church sanction, is tantamount to claiming that the Lord is estopped from speaking to mankind without the official consent of the Church. Such a position is untenable and cannot stand.

CHAPTER FOUR

Subterfuges, Camouflages and Twistings

"And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away."—3 Nephi 21:19.

The Prophet Isaiah, looking down through the vista of time, saw the present day with its perplexities, deceivings and apostasies. Among other things he said:

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant."—24:5.

And again:

"Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem.

"Because ye have said, we have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves."—Isaiah 28:14-15.

The word Jerusalem means "Holy City", or God's Headquarters on Earth. The term is used both as applying to the ancient capital of Judah and to the new Jerusalem to be established as the Zion of the Lord on the land of Joseph. Speaking of this latter city the Lord said:

"And it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the Saints of the Most High God."

Isaiah's prophecy doubtless had reference to the Jerusalem to be established in the "tops of the mountains" of the land of Joseph, and the Prophet's reference to the rulers of the people entering into a "covenant with death, and with hell are we at agreement", having "made lies our refuge, and under falsehood have we hid ourselves", has very properly been applied to the actions of the Church leaders in adopting the Woodruff manifesto, together with its various vicious interpretations. Much has been written to show that the manifesto, if observed, would amount to nothing less than a "covenant with death", for it would prevent the operation of the principle necessary to insure life—eternal life, I mean. Since it is Satan's mission to bring death into the world, and since compliance with the manifesto would mean death in its broadest sense, one can with perfect propriety say that after entering into the "covenant with death", "with hell we are at agreements"—"for we have made lies our refuge and under falsehood have we hid ourselves."

Probably no prophecy, either ancient or modern, has received a more literal fulfillment than this prophecy of Isaiah has received at the hands of the Mormon people in the years from October, 1890, to the present time. **NO PROPHECY COULD BE MORE LITERALLY FULFILLED!** Never in one hundred years of the Church existence have its leaders made the avowed effort to harmonize its operations with the standards of world thought as during the past two decades It has surrendered to the demands of Babylon, two vital elements as pertaining to its spiritual life—the tap root, so to speak, of the tree of life, the heart thereof—these are the Patriarchal order of marriage and the garment of the Holy Priesthood, without which glorious blessings and saving principles there is left only the empty hull of a once perfect and beautiful creation—the ugly carcass of a wavering priesthood bleaching upon the desert sands of apostasy,—a horrible example of the fate of a once mighty people choosing to be at agreement with hell rather than to serve their God, even at the cost of property and life.

Jesus said:

"Break not my commandments for to save your lives; for whosoever will save his life in this world, shall lose it in the world to come. (The adoption of the Woodruff manifesto was an act calculated to save the lives and property of the people, which, however, according to the above, they will lose in the world to come; hence an agreement with death and hell).

"And whosoever will lose his life in this world, for my sake, shall find it in the world to come.

"Therefore, forsake the world, and save your souls; for what is a man profited, **IF HE SHALL GAIN THE WHOLE WORLD, AND LOSE HIS OWN SOUL?**"—Matt. 16:27-29, I. T.

God's Prophet, John Taylor, predicting that a manifesto similar to the one the Lord had forbade him signing, would some day be adopted by the Church, said, "following which, apostasy and whoredom would be rampant in the Church"—another prophecy that has found its literal fulfillment in the actions of the Mormon people.

Can these facts be gainsaid? Have not the leaders themselves thundered from the Church pulpits the fact that thievings and drunkenness are discovered in the sacred precincts of the Temple of God? and that the missionaries, in preparation for their high and holy calling to the world, during their sojourn in Salt Lake City for a season of training, are found consorting with the women of the underworld? Is it not a fact that the daughters of Zion are prostituting their once beautiful bodies—whoring in the "Cities of the Saints"? Why the demand from the wives and daughters of many of the leaders of Ephraim, for the privilege of substituting for the sacred garment of the Holy Priesthood, the flimsy make-believe they now wear, except that they might expose their bodies as is the fashion of Babylon?—Truly shameful as the facts are, and disheartening—"whoredom and apostasy" are rampant in the Church, and another prophetic prediction is fulfilled!

It is not surprising that the leading brethren, when confronted with the facts of prophecy and history, which tend to condemn their course, should resort to subterfuge and sophistry to cover up their mistakes. In the Ivins letter referred to herein, the writer states:

"Naturally these people desiring that others be brought into the same unhappy condition that they occupy collect from the writings and spoken words of the presiding authorities of the Church, those things which appear to justify their contention, but carefully refrain from publishing that which has been said against it."

Insofar as the above charge applying to verbal statements or publications of the author is concerned, we brand the same as a malicious falsehood and challenge the proof. In the author's publication, "The New and Everlasting Covenant of Marriage", he took careful pains to set forth in extenso the statements of the opposition —such men as Dr. James E. Talmage, Wilford Woodruff, Charles W. Penrose, the present Presidency of the Church, and others. The same may be said in truth of that very excellent work on "Celestial Marriage", by Broadbent, as also "Leaf in Review", by Allred. The authors of these works have not in the slightest degree attempted to cover up facts that would tend to defeat their arguments.

It is a weak cause that requires sidestepping, and the author has in no sense championed a weak cause. God's cause is rendered all the stronger by the attempts of the leading authorities to weaken it, or to throw a smokescreen of prejudice and misstatements about it for the purpose of hiding it. Truth requires no apology. When it is considered that the Church leaders seek to fortify themselves by donning their priestly robes, while hurling their poisoned anathemas from the pulpit where a servile protection is afforded them, calling honest men and women—and naming them—liars, adulterers and apostates, it little becomes such men, when hit by the arrows of truth and justice, to flutter and hide behind the accusation of unfair play on the part of the victim so wickedly attacked.

We are frequently asked how we reconcile the statements of leading brethren, in their denunciation of the principle of Celestial marriage with their every day actions; also with their attitude toward other leading men whose lives are known to oppose such denunciations. One such inquiry is now before the author—the party asking our attitude toward the statement of President Joseph F. Smith, as recorded on page 352 of "Gospel Doctrines", and which statement is used frequently by the present Church leaders as an evidence of their sincerity in attempting to nullify a law of Heaven.

We know of no better time or place to answer our correspondent than here and now:

President Smith is reported to have said in part:

"We have announced in previous conferences, as it was announced by President Woodruff, as it was announced by President Snow, and as it was re-announced by me and my brethren and confirmed by the Church of Jesus Christ of Latter-day Saints, plural marriages have ceased in the Church. There isn't a man today in this Church, or anywhere else, outside of it, who has authority to solemnize a plural marriage—not one! There is no man or woman in the Church of Jesus Christ of Latter-day Saints who is authorized to contract (enter into) a plural marriage."

The above statement may be condensed to read: "Plural marriages have ceased in the Church. There isn't a person today, in or out of the Church, who has authority either to solemnize or enter into this order of marriage."

The statement contradicts other statements emanating from Church leaders since the Woodruff manifesto. It does not measure up to the real teachings and actions of its author. We think the most charitable view to take in the premises is that President Smith's statement, along with other statements made both by himself and his predecessors, were pure subterfuge —an attempt to cover up the real facts. The definition of the word "subterfuge" as given in the standard dictionaries is—"That to which one resorts for escape or concealment", etc. This fits the present case most admirably, for in the statement made, it was doubtless intended to "conceal" the real facts then existing, and to provide an "escape" from the consequences thereof.

It may be said that the issuing of the manifesto by Wilford Woodruff was an act of expediency. The brethren sought through it to save the property of the Church from governmental confiscation and to preserve to the Saints their civil rights; having in mind the obtaining of Statehood, when laws suitable to the cause of religious liberty could be substituted for the iniquitous anti-polygamous laws then in existence. But once having rejected the Lord's instructions and resorted to human devices, circumstances forced the leaders of the Church to make statements and to assume positions leading to a maze of contradictions and subterfuges. President Smith's statement referred to, in our opinion, is in this class, and should be so considered and treated.

It is to be regretted that the brethren, in drawing away from the protecting Spirit of the Lord, and expressing their personal views, so frequently contradict each other and place themselves open to serious criticism. While President Smith specifically states that no one on earth has the authority to perform plural marriage, the present Church authorities, in their "Official Statement" of June 17, 1933 (pp. 19-20) just as positively state the opposite. They say—

"At President John Taylor's death, they 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 appertain-

ing 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 earth at this time who possesses these keys."

By way of diversion, it may be noted that in the above statement President Grant seriously contradicts a previous statement he made (April 7, 1921) as follows:

"President Grant said he had been told that an Elder had said Heber J. Grant had not the authority to say plural marriages could not be performed, that God gave the principle and only God could take it away. 'God has taken it away', said President Grant; 'the right to perform plural marriages is not on the earth today.'" —Deseret News, April 7, 1921.

And this:

"Notwithstanding the sealing powers pertaining to this and other ordinances, according to the 'Official Statement' above quoted, passed to him when he became President of the Church, and that he exclusively held the same."—See New and Everlasting Covenant of Marriage, pp. 79-80.

President Smith, in his statement, indicates that the keys to the sealing ordinances, involving among other things, the performing of marriage ceremonies in the Patriarchal order, were not on earth and that no living man, either in or out of the Church, possessed such authority, while President Grant just as positively claims such keys passed regularly from each President to his successor, down through Joseph F. Smith to himself. If the keys to the sealing ordinances passed from President Smith to Heber J. Grant, then they doubtless were with President Smith at the time he said:

"There isn't a man today in this Church, or anywhere else, outside of it, who has authority to solemnize a plural marriage—not one!"

While it is true that both statements —that of President Smith claiming the authority to be non-existent on earth, and President Grant's statement that he has authority—are in error, the contradictions serve to point the moral of how impossible it is to serve two masters at the same time. Such flagrant contradictions tend to discredit all statements on the subject that come from those who employ subterfuge and force the earnest seeker for a proper understanding of the true order of Priesthood succession, to the revealed word of God. There one discovers that the appendage office of President of the Church has nothing to do with that succession (See New and Everlasting Covenant of Marriage, pp. 75-81, also Chapter Six herein.)

In their attempt to reconcile these matters the Saints should always keep in mind the inexorable laws of Heaven, as set forth in the revelations of God and published in the standard works of the Church. These must ever take precedence over the words and actions of men. The Patriarchal order of marriage is an eternal institution; it was re-established on earth in this the last Gospel dispensation, never to be taken away. It was sealed with the blood of the Prophets of God. It should be borne in mind that the revelation, when given, was not directed to the Church. It was not until twenty years or more after it was received by Joseph Smith that the principle of marriage involved was adopted as a tenet of the Church. Since the Church did not institute the

law it cannot revoke the same. It stands an irrevocable law to God's children. It was received and the order of plural marriage practiced long before the Church adopted it as a tenet thereof in 1852, and it has been in continual practice since its repudiation by the Church in 1890, and that by both members and officials of the Church. No sophistry of man can change these facts. Through his Prophet John Taylor, the Lord said He would not, nor could not "REVOKE THE LAW" and that "THOSE WHO WILL ENTER INTO MY GLORY MUST OBEY THE CONDITIONS THEREOF". President Smith knew this to be the fact; he also knew that no act of his could prevent God's authority then possessed by men specially appointed and endowed, from functioning in this important work, both by way of giving and receiving. That he was led, in the light of these facts, to use language calculated to conceal the truth, notwithstanding the high purposes actuating his statement, is to be deplored. Only God can remedy the damage resulting from these methods, which he has promised to do in a Revelation known as the 85th Section of the Doctrine and Covenants.

It is a serious thing to mislead the unwary, especially on matters of eternal salvation. The attitude of President Ivins, both in his signed statements and public utterances, is such as to cast a shadow of doubt on the divinity of God's order of marriage. This is especially made clear in the "Official Statement" of the First Presidency, of which President Ivins was a signer, wherein is stated:

"Celestial marriage—that is, marriage for time and eternity—and polygamous or plural marriage are not synonymous terms. Monogamous marriages for time and eternity, solemnized in our temples in accordance with the word of the Lord and the laws of the Church, are Celestial marriages."

The evident purpose of that statement is to divorce from the minds of the people the idea that plural marriage is an essential part of Celestial marriage, which idea, mind you, is exactly in keeping with the teachings of every President of the Church previous to the accession to that position of the present presidency. We cannot think the brethren referred to are so dull of comprehension and understanding as to believe for one moment that a "monogamous marriage" can in any way satisfy the law, or complete the "Celestial marriage" requirement, or that there can be a marriage in the Patriarchal order aside from a plurality of wives. If such should be their belief they are requested to again read the booklet, the "New and Everlasting Covenant of Marriage", by the author—read it carefully and prayerfully—it will, or at least should, convince them differently. But to resume: Such statements as the above quoted from the "Official Statement" can have no other effect than to lull the Saints to sleep as the Prophet Nephi cautioned against. Said he:

"And others will he (the devil, or men possessed of his spirit) 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."—1 Nephi 28:21.

And yet the leaders must know—for they are supposed to be men of more than average intelligence—that in their determined efforts to disprove the validity of God's word and law, their actions are tending in no other direction than to destroy the faith of the young and rising generation of Mormon boys and girls—they are assuredly sowing the wind, and must inevitably reap the whirlwind.

"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?"—Jer. 5:30-31.

Tragedy of tragedies!—the "people love to have it so!" Now, of all times, when the Saints have well nigh lost the last vestige of faith in the fulness of the Gospel of the Lord Jesus Christ. "for which martyrs have died", and when their spiritual death can only be arrested by a prompt, manly, courageous, God-like return to the truth, on the part of the leaders as well as the people, a resort to wicked subterfuge and camouflage is the answer!

But God said: "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

"And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."—Isaiah 28:17, 18.

(To be continued)

LIVING FOREVER

By A. D. 2000—if the world should last that long—the human life span may have increased to one hundred years or more.

An article by William T. Laurence in The Saturday Evening Post, entitled, "You're Going to Live Longer Than You Think", assures us that there is nothing fantastic about this suggestion. Successful experiments already carried out on many people in the United States and Canada have demonstrated that a spectacular increase in man's life span is now certain.

During the past half century the battle with death and disease has made notable progress. A hundred years ago the expectation of life at birth in the United States was about forty years. By 1900 it had advanced to fifty years. Today it is sixty-seven years—twenty-seven more than that of a person born in 1850. This means that "we have increased our life span since 1900 by as much as was gained in all the years from the time of the Roman Empire to 1850."

This remarkable achievement has resulted largely from the conquest of certain infectious diseases which for centuries took a heavy toll of children and youth. Improved sanitation and nutrition; better maternal and child care; vaccination; and the large-scale production of the sulfa drugs, also penicillin, streptomycin, and other germ destroyers, have all played a part in this amazing reduction in mortality.

Now comes the truly exciting news that an advance guard of scientists has breached the defenses of some of the chronic diseases, those deadly enemies of men and women in middle life. While an impressive array of medical talent has been seeking a solution of the cancer problem, others have been delving into the causes of heart disease, high blood pressure, arthritis, and other so-called "degenerative diseases". At last the break has come, with an epoch-making discovery hailed by many as ushering in "one of the most important eras in medicine." So far only a beachhead has been won, but according to William Laurence there is room for hope that we have "opened the road" to the elimination of these terrible, crippling diseases by preventing their onset.

The story reads like a modern miracle; for it has now been specifically demonstrated that "chronic disease processes, such as those of rheumatoid arthritis and rheumatic fever, even those of many years' duration", can be "reversed in a few hours by the administration of either one or two hormones naturally secreted by two of the body's important glands."

Experiments with these two hormones, known as ACTH and cortisone, have now been carried out over a period of two years by groups of investigators in forty-five institutions with astonishing results. "The hormones have enabled men and women, crippled for years, to leave their wheel chairs and walk, run, even dance, after only a few days of treatment. Equally miraculous results have been achieved in a host of other seemingly related diseases, including gout; asthma and other allergic manifestations . . . diseases of the kidney: some types of leukemia and related ills; as well as psoriasis and some other hitherto incurable skin diseases."

At present the miracle-working hormones are in short supply, but it is easy to see that when they are made available to sick people everywhere death will be postponed in millions of cases, and humanity's life span again advanced. The suggestion that before long people may be saying, "Life begins at eighty", is not as farfetched as some may have thought.

This prospect of prolonged life, however, suggests some new and unanticipated problems. There is the question of employment for so many vigourous but "surplus" old people, not to mention the matter of pensions at sixty-five. Further, there is the question as to what use will be made of the added years. Will they be years of misery and boredom, "a slow ebbing away of life in a rocking chair", or years of virile, creative contribution to the welfare of the world?

Clearly, then, if we are anticipating life without end in the world to come we should be making adequate preparation while we may. We should be learning much of God's grand design for tomorrow and His glorious plans for His redeemed. Today, while it is yet today, we should give our hearts to Him "for time and eternity". Then we shall indeed live longer than we think. Our life span will become coequal with that of the angels. "With joy unspeakable and full of glory" we shall live on for ever and ever.

THE MIND

Nothing so adds to the treasures of the mind and increase its power as its own thinking. Learn to think for yourself. It is all very well to hear and to read the wisdom of others; but one should not let this take the place of one's own thought. Many persons are like cisterns; they are good to hold the thoughts of others; but, when the time comes that they are forced to rely on themselves, they have no power to do so. The outside supply is cut off, and the cistern runs dry. But, if one like a river, is constantly fed by one's own springs, then, as the learning of others comes to him, it unites with his own waters, and the stream widens and deepens.

People in love or in anger, or possessed of some strong conviction or desire, are always eloquent. Few of us have not had some occasion to hear speeches, more stirring than those of great orators, poured out by highly-wrought people who did not care a straw for eloquence.—Dimnet.

If a man's wife is his better half, and he marries twice—what happens to him?

—o—

We have made a scientific discovery: A lawn mower makes exactly three times as much noise on Sunday mornings as it does on week days.

—o—

Surely the robe of righteousness cannot be won by giving away an old caviar-stained vest now and then.

—o—

If you contrive each day to outclass the fine fellow you were yesterday, reaching the top is just a matter of time.

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

PEOPLE have found out that we believe in a plurality of wives. The people of this Government say we shall not have a plurality of wives. Why not say: "a plurality of women", and we shan't have any objection to it. Because this would strike at men in high places. Their idea is, "If you want women, illegally, and then thrust them into the street when you have done with them, we care nothing about it; but if God has revealed anything about plurality of wives, to marry and provide for them, as he did in the days of Patriarchs, we don't want any of it." IF I HAVE WIVES GIVEN TO ME OF THE LORD, I DO NOT BREAK ANY CONSTITUTIONAL LAW OF THE LAND.—Brigham Young, J. D., 16:45.

MEANING OF THE LAW

One correspondent writes from the armed forces: "A few of the Latter-day Saint boys in our group have been discussing Temple Marriages. I have always understood that plural marriage was a very important part of celestial marriage, and that a man could not attain to the highest order of things unless he embraced this law (plural marriage). However, it is the opinion of most of the Latter-day Saint soldiers that Temple Marriage is Celestial marriage, and that plural marriage has nothing to do with the eternity of the marriage covenant. Could you throw some light on this subject for us?"

We feel that this request is timely and should be responded to. The meaning of the law of Celestial marriage should be understood by all those professing to be true Saints. To begin with, the term "CELESTIAL" is the system of marriage that pertains to celestial glory, the glory in which God resides. Celestial glory has reference to the glory that perfected beings enjoy.

A false tradition has grown among the Latter-day Saints that Celestial marriage may be comprehended either in the monogamous or patriarchal form, when the ceremony is performed under the authority of the Melchisedek Priesthood, and by one so authorized. True, a marriage performed for time and eternity, by an authorized servant of the Lord and sealed by the "Holy spirit of promise", is of a celestial nature as it is intended to extend into the celestial sphere; but it is equally

true that the full and complete act of celestial marriage comprehends a plurality of wives and cannot be complete in the monogamic form.

The late Dr. James E. Talmage is responsible for the present day interpretation of celestial marriage, said he:

"The Latter-day Saints were long regarded as a polygamous people. That plural marriage has been practiced by a limited portion of the people, under sanction of Church ordinance, has never since the introduction of the system been denied. But that plural marriage is a vital tenet of the Church IS NOT TRUE. What the Latter-day Saints call celestial marriage is characteristic of the Church and is in very general practice; but of celestial marriage plurality of wives was an incident, never an essential."—Story and Philosophy of Mormonism, pp. 89.

In an "Official Statement" dated June 17, 1933, the First Presidency of the Church backed up this statement of Dr. Talmage with the following declaration:

"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."

Elder Melvin J. Ballard, expressing approval of the present Church position and accusing early leaders of the Church of stressing the principle beyond its real meaning, yet states that those living the principle have **"power to grow more rapidly and attain unto the glories and privileges sooner than one who only has one wife."**—Ballard-Jenson Correspondence, pp. 10, 11, 26.

This seems to be an attempt at compromise between the early position of the Church and the present one, as a man having more than one wife can attain to exaltation sooner than the one having only one wife, and yet, according to his reasoning, a monogamist may reach the same goal in time.

With these contradictions before us, it is best that we refer to the origin of the revelation, and the meaning given to it at that time. The title first given the revelation was, **"A REVELATION ON THE PATRIARCHAL ORDER OF MARRIAGE, OR PLURALITY OF WIVES."** (The Seer, page 7.)

Following acceptance of the law of Celestial marriage by the Church on August 28, 1852, Elder Orson Pratt was sent to Washington, D. C., to publish to the nations of the earth the true meaning of the law and its essentiality. In his "Prospectus of THE SEER", he refers to the "Doctrine of Celestial marriage or marriage for all eternity as believed and practiced by the Saints in Utah territory", stating that this doctrine **"WILL BE CLEARLY EXPLAINED. THE VIEWS OF THE SAINTS IN REGARD TO THE ANCIENT PATRIARCHAL ORDER OF MATRIMONY OR PLURALITY OF WIVES, AS DEVELOPED IN A REVELATION GIVEN THROUGH JOSEPH THE SEER, WILL BE FULLY PUBLISHED."**—I. B., page 1.

In order to understand more fully the love and blessings God bestowed upon his ancient sons, namely Abraham, Isaac and Jacob, in view of their polygamous lives, Joseph Smith inquired of the Lord, and received an answer of which the following is the first paragraph:

"Verily, thus saith the Lord unto you, my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants Abraham, Isaac and Jacob; as also Moses, David and Solomon, my servants as touching

the principle and doctrine of their having many wives and concubines: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same; for behold! I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory; for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world: And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof, must and shall abide the law, or he shall be damned, saith the Lord God.

Reference to the current editions of the Doctrine and Covenants, shows this single paragraph to be divided into six verses, a situation that tends more to confusion than to clarification. Read as a single paragraph it clearly indicates that it is an answer to Joseph's question concerning plural marriage, and that no other subject was under consideration. It may be noted that as originally published the Revelation was divided into 25 verses. (His. of Church, 5:501; Seer, pp. 7-12) while in current editions of the Doctrine and Covenants it is divided into sixty-six verses.

Here it will be noted that the Lord proceeds to answer Joseph's question, "**as touching the principle and doctrine of their having many wives and concubines.**" He was told to prepare his heart to receive the revelation to follow, "For behold", said the Lord, "I reveal unto you a new and an everlasting covenant"; which He said was instituted for the fulness of His glory, "**and he that receiveth a fulness thereof MUST and SHALL abide the law (of Celestial or plural marriage), or he shall be damned, saith the Lord God.**"

Of later years there have been many interpretations given of this revelation. Brigham Young gave us the key to the interpretation of revelations when he said:

"**When revelations are given through an individual appointed to receive them, (Joseph Smith was the appointed one in his day, D. & C., 28:2-7) they are given to the understandings of the people. These revelations after a lapse of years, become mystified to those who were not personally acquainted with the circumstances at the time they were given.—J. of D., 3:333.**

This is a correct rule. The Prophet to whom a revelation is first entrusted is better able to interpret its meaning than those who follow after. Especially those of another generation. Joseph, the Prophet, received the revelation and rendered its interpretation thus:

"**They accuse me of polygamy, and of being a false Prophet, and many other things which I do not now remember; but I am no false Prophet: I am no imposter; I have had no dark revelations; I have had no revelations from the devil; I made no revelations; I have got nothing up of myself. The same God that has thus far dictated me and directed me and strengthened me in this work, gave me this revelation and commandment on Celestial and Plural Marriage and the same God commanded me to obey it. He said to me that unless I accepted it and introduced it, and practiced it, I, together with my people, would be damned and cut off from this time henceforth. And they say if I do so, they will kill me. O, what shall I do? If I do not practice it, I shall be damned with my people. If I do teach it, and**

practice it, and urge it, they say they will kill me, **AND I KNOW THEY WILL, BUT WE HAVE GOT TO OBSERVE IT.** It is an eternal principle and was given by way of commandment and not by way of instruction.—Contributor, Vol. 5:259.

Here Joseph flatly denied that he was a "false prophet", and admitted the divinity of the revelation on polygamy, and further understood that the Lord had commanded him to obey the law of "Celestial and plural marriage".

We now quote from a number of the early leaders, who were taught by Joseph Smith, upon the meaning of the law:

President John Taylor

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

Speaking of the patriarchal order of marriage, he said:

"If we do not embrace that principle soon the keys will be turned against us. If we do not keep the same law that our Heavenly Father has kept (Celestial or plural marriage), we **CANNOT GO WITH HIM.** A man obeying a lower law is not qualified to preside over those who keep a higher law."—Life of Wilford Woodruff, p. 542.

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

President Wilford Woodruff

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

President Lorenzo Snow

"Respecting the doctrine of Plural or Celestial marriage * * * it was revealed to me, and afterwards, in 1843, fully explained to me by Joseph Smith, the Prophet. I married my **WIVES** because **GOD COMMANDED IT.**"—Mill. Star, 48:110-111.

President Heber C. Kimball

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

"Do you suppose that Joseph and Hyrum and all those good men would associate with those ancient worthies if they had not been engaged in the same practices? They had to do the works of Abraham, Isaac and Jacob, in order to be admitted where they are—**THEY HAD TO BE POLYGAMISTS** in order to be received into their society.—J. of D., 4:224.

Apostle Orson Pratt

"Why, then, do Latter-day Saints practice polygamy? That is a plain question. I will answer it just as plainly. It is because we believe, with all the sincerity of our hearts, as has been stated by former speakers from this stand, that the Lord God, who gave

revelations to Moses approbating polygamy, has given revelations to the Latter-day Saints, not only approbating it but **COMMANDING IT**, as He commanded Israel in ancient times.''—J. of D., 17:223.

Apostle George Teasdale

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

Charles W. Penrose

''Speaking to the Saints in Centerville, he showed that the revelation that had been the subject of attention, (Sec. 132) was only one published on Celestial marriage, and if the doctrine of Plural marriage was repudiated so must be the glorious principle of marriage for eternity, the two being indissolubly interwoven with each other.'' —Mill. Star, 45:454.

Petition for Amnesty

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

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

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

A Protest

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

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

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

''RESOLVED, that we, the members of said Church, in general mass meeting assembled, do now most earnestly and solemnly declare before ALMIGHTY GOD that we hold that said order of marriage (plural marriage) is A CARDINAL PRINCIPLE OF OUR RELIGIOUS FAITH, affecting us not

only for time, but for all eternity, and as sacred and binding as **ANY OTHER PRINCIPLE** of the holy gospel of the Son of God.

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

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

"Gentlemen of the Senate and House of Representatives: We * * * are believers in the principle of **PLURAL MARRIAGE** or **POLYGAMY**, not simply as an elevating social relationship and a preventative of many terrible evils which afflict our race; but as a principle revealed by God, underlying our very **HOPE OF ETERNAL SALVATION** and happiness in heaven. * * *"—Deseret News, March 31, 1870. Ballard-Jenson Correspondence, 54-56.

Bishop Samuel Woolley

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

President Joseph F. Smith

"Some people have supposed that the doctrine of plural marriage was a sort of superfluity or non-essential to the salvation of mankind. In other words, some of the Saints have said and believe that a man with one wife, sealed to him by the authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than one. **I WISH HERE TO ENTER MY SOLEMN PROTEST AGAINST THIS IDEA FOR I KNOW IT IS FALSE.** * * * The marriage of one woman to a man for time and eternity by the sealing power, according to the law of God is a fulfillment of the celestial law of marriage **IN PART** * * * But this is only the beginning of the law, not the whole of it. Therefore, **WHOEVER HAS IMAGINED THAT HE COULD OBTAIN THE FULNESS OF THE BLESSING PERTAINING TO THIS CELESTIAL LAW, BY COMPLYING WITH ONLY A PORTION OF ITS CONDITIONS HAS DECEIVED HIMELF. HE CANNOT DO IT.** * * *

"Man cannot receive the fulness of the blessings unless he fulfills the law, any more than he can claim the gift of the Holy Ghost after he is baptized without the laying on of hands by proper authority, or the remission of sins without baptism, though he may repent in sackcloth and ashes. * * *

"I understand the law of celestial marriage to mean that **EVERY MAN IN THIS CHURCH** who has the ability to obey and practice it in righteousness, and will not, **SHALL BE DAMNED**. I say I understand it to mean this and nothing less, and I testify in the name of Jesus that it does mean that. * * *"—J. of D., 20:28.

With the foregoing array of testimony before us, we cannot conceive that the Saints need longer to question the meaning of the revelation known as section 132. This brings us to another very important conclusion. In

the April conference of 1921, President Heber J. Grant made the following statement: "**But I want to say to the Latter-day Saints that no man upon the face of the earth has any right or any authority to perform a plural marriage, and there are no plural marriages today in the Church of Christ, because no human being has a right to perform them.—April, 1921, Conference Report, page 202.**

With the abundant proof which has been given that "**Celestial Marriage**" and "**Plural Marriage**" are synonymous terms, and that the revelation itself is the only one given on the eternity of the marriage covenant, and as President Penrose stated: "**If the doctrine of plural marriage was repudiated so must be the glorious principle of marriage for eternity, the two being indissolubly interwoven with each other**", it would appear to the honest mind that the broad statement made by President Grant, has cast a shadow over all Temple marriages performed since that date. In view of this, we say to all those concerned that the validity of their sealings has been challenged, and all Saints should not be content unless they are certain that all administrations performed in their behalf, have been legally administered "after the order of endless lives", and that, too, by an agent who "has not denied the power thereof".

Lest We Forget

A WORD TO MOTHERS ON THE EDUCATION OF THEIR CHILDREN

It is surprising, no less than a painful truth, that most parents appear sadly neglectful of one of the most sacred duties appointed them by their Creator. I speak of the education of their children, the good or evil tendency of which is a point of incalculable importance to the world in general, and it seems to me of far greater, of vital importance to us in particular, as the people of God. Chosen in this latter dispensation for the accomplishment of our Father's will, can there be any engine of improvement too insignificant, any instrumentality too trifling for our notice, if perchance it may assist in the development of the plans of Deity? If not, surely they who neglect so great a power as the education of the young affords, when rightly directed, are fearfully regardless of the responsibility they sustain!

And it is not alone to the education of the intellect that I allude. The assiduous cultivation of the glorious faculties of the human mind, is an essential principle, but one which is very far from comprising the whole of education. It is not in the schools of science, it is not in the classes of art, it is not in the counsels of learning, that the great work of education begins. Nor is it the professors of the arts and sciences who are responsible for the follies and weaknesses of those they instruct. As far as any human being can be held accountable for the faults of another, there is an earlier preceptor who stands answerable for the failings of the young. And until that teacher becomes thoroughly sensible of her high prerogative, and conscious alike of the dignity and the accountability of her position, every effort for the promotion of education on a right basis must in a measure fail.

It is, therefore, especially to the mothers in Israel that I would address myself, as one who has often and deeply lamented the evils arising from erroneous systems of education, and who is earnestly and affectionately desirous of impressing such mothers with a

sense of the infinite importance of training their children aright.

In the abstract, I have little doubt the majority will agree with me, but it is in practice, not merely in theory, that I wish my remarks to have effect. We are too apt to overlook the practical for the ideal, forgetting that it is "trifles", as the adage has it, and I think justly, "which make up the sum of human happiness."

The question is—do mothers generally reflect upon the consequences of the system they pursue in relation to the children entrusted to their charge? Do they look on those children, not as the playthings of the hour, not as the creatures of this life only, but as the heirs of immortality, as accountable and rational beings, destined to play an important part on the stage of existence, to progress in the scale of being, till ultimately they may arrive at celestial dignities? Is this the end they have constantly in view, in the correction or cultivation of the youthful mind? Is it to the attainment of this glorious goal that all their actions, reproofs, and instructions to their offspring have reference? Are their children taught, when at a proper age, to look on this, at all times and under all circumstances, as the aim of their existence? And are they so tutored that every action of daily life shall be entered upon with an eye single to the glory of God? Alas! when I look around me, I have considerable difficulty in realizing that there is such an object in view at all among us. It is an undeniable fact, that our earlier impressions are ever the most lasting, for even in infancy the character is forming, and it is then in a parent's power to mould the disposition of her child, by good or by injudicious means, almost to her own will. It is true that the plant will grow, that a rose will be a rose still, while the acorn will spring into the oak, in defiance of the uttermost ingenuity of the agriculturist. But it is no less true that it is at the option of the agriculturist, that the one twines firmly round the support he gives it, or is tossed about with every passing breeze, and that the other grows a straight and comely tree, or is bent and perverted from its right and natural course.

I have often been pained at the carelessness manifested by many mothers. One will indulge her children to excess, till it is no longer she who rules, but they who rule her, often through the lamentable weakness of preferring to let them have their own way, because of "the trouble" it takes to maintain hers. Should a mother talk of "trouble" when the happiness of her child is endangered? Another parent will question her infant as to whether it will do such or such a thing, while she is aware that the subject at issue is essential to its comfort; and, in nine cases out of ten, bribery is resorted to, to accomplish that which a mother's wish ought to be all powerful to obtain. Perhaps bribery may fail for once, and then ensues a war of words, ending in a hasty chastisement, the result of passion rather than justice, which the child readily detects, for children have far more discernment than we give them credit for, and thus nearly the only feeling roused in its bosom is one of revenge.

I have ventured occasionally to remonstrate with such parents, and to suggest the wisdom of punishing on principle, rather than on impulse, and in some few cases I have succeeded in convincing those whom I have addressed, but I have frequently been told that I expect perfection, that children are naturally obstinate or wilful, that it is no use to go against nature, and fifty other as sound and conclusive arguments. My reply is, that I would aid and elevate, not debase and corrupt, nature; that I am certain the natural bent of an infant's mind, until it is marred by evil influence, is truth

and trust; that, as a body, and, I hope, individually, we do aim at perfection; and that I am morally certain, that the more perfect our theory, the nearer perfection will our practice be.

I advance no more than I have seen exemplified in life; for while I regret the erroneous plans of some mothers, I have known those whose arrangements in relation to their children were and are an honor to themselves, and a blessing to all around them. I have witnessed the lesson of self control, difficult as it is to us all, more perfectly practiced by the child of six years old in such families, than I could ever have imagined possible. I have seen the cheek of a high-spirited child crimson, and its eye flash, with passion, and I have watched that color subside, and seen that eye suffused with moisture, at the recollection of the error it was so nearly comitting by rebelling against a parent's command. Ah! what a bautiful picture of harmony and love do such domestic circles present! Who would imagine that this end was attainable by all, when we see so much discord prevail around us? I may be told that some mothers have little else to do than attend exclusively to their children. But I could point at this moment to a family which presents as bright an example of a well-regulated home as can be found in the Church, where the father is a laboring man, and the mother has three or four young children to claim her care, with the work of a household upon her hands alone.

Again, it is a common thing for mothers who have not moral courage sufficient to act otherwise, to deceive their children by numberless little stratagems. For instance: one has occasion to leave home for half an hour; she tells her child she is only going upstairs. I have known a mother glad to get a stranger to divert the attention of the child, while she gave the lie to some previous declaration, by slipping out when the child's back was turned; and I have thought—how little does this parent reflect that she is already undermining the sacred confidence which should exist between mother and child, and laying the foundation for a deception in after years, which may pierce her very soul! Childhood is naturally confiding; how sad, then, for a mother to be the first to imbue it with suspicion! I have frequently been grieved also, to see mothers screen their offending children from a father's deserved rebuke, forgetting that, in after life, that uncorrected fault would cause them far more sorrow than a parent's lip or hand could ever do.

I am no advocate of severity, for I believe that a judicious system will go far towards the entire exclusion of the rod. I would have the law of love omnipotent, and one look of grief from a mother's eye of far more effect than any chastisement whatever. But I would never pass over a fault unreproved, from a feeling of false tenderness, which, to save present pain, would hazard future punishment. Let children see that they are corrected or reproved, not to gratify the passion of their parent, but from a deep and earnest desire for their own welfare, a desire which will not permit any selfish weakness to interfere with the rules it adopts, any more than hasty feeling is suffered to do so. Let them see that the punishment is a greater source of pain to their parents than to themselves; and they must be ill-disposed, indeed, who will often be offenders. I have never met with such during the time I have devoted to the training of the young, nor have I met with any one disposition, however perverse, over which this system did not triumph in the end.

It is an utterly mistaken idea, that indulgence alone will accomplish such

an effect. Indulge a child overmuch, and you render him a misery to himself, and a torment to all around him. A lady once said to me, in speaking of the faults of one of her children, "He will grow out of it in time." What a false notion, when every day adds strength to an uncorrected fault. How little could that parent have reflected on the future in relation to her son! It was a glorious answer of the Grecian Princess to her mother, "You have taught me, madam, to regard my actions as posterity will regard them."

A mother's influence over her child in its early years is boundless. Let her, then, consider, that inasmuch as at that tender age impressions for good or evil are most easily made (and impressions of one kind or the other will be made), it is a solemn duty on her part to see that they shall be for good. Can she, dare she slight so imperative a charge, if she reflect upon her accountability at all? It is not enough that she content herself with inculcating good by word alone, "Exemple is better than precept." Let her be careful to be consistent herself, if she is anxious her children should be so. Does she desire them to be truthful? Let her beware of equivocation or prevarications towards them. Does she wish to see them gentle, amiable, and self-denying? Let her avoid every ebullition of feeling, on her own part, and let her prove by consistent conduct that she seeks their real and solid happiness. Would she have them earnest, diligent, and high-principled? Let her avoid levity, trifling, and every mean or unworthy sentiment herself. Would she secure their entire confidence? Let her never stoop to deceive those who trust her in the smallest matter confided to her charge.

Let her word be a bond, and her integrity beyond all doubt. Does she desire to see them live in harmony and affection one with another, and in dutiful submission and love to their parents? Let her beware of undue partiality, and of injustice, and, above all, let her shun contention with him whose will alone in the household should ever be paramount to hers. Let them be taught next to God, to love and to reverence their father, and to yield on all occasions unquestioning submission to his authority. It may chance, that even in the families of the Saints, many men may be unworthy of such regard, but it is not from a mother's lip, that children should learn the catalogue of a father's failings. Minds, rightly directed, will detect error soon enough; but if mothers would chase the demon of discord from their hearths and homes, let their voices be the last raised in comment on a father's sins, let them guard with jealous care the character of him whom, if worthy, it is their duty, under all circumstances, to honor and obey; and whom, if erring, it is no less their duty to cherish and forgive.

In conclusion, I would advise every mother to remember and to act upon this truth, that it is in the nursery that education begins its work, and consequently, tempted as they may feel to laugh at a wayward temper, to smile at a passionate expression, to yield to a momentary whim, to grant an indulgence, or to pass by a fault unnoticed, no event of daily life is too trifling to have effect on the character of a child; and therefore I am firmly convinced that an adherance to such rules as the following, would effect a very desirable revolution in many domestic circles:

Never break your word. Let implicit confidence be the foundation of your intercourse with your children, and let them see that you trust them.

Never yield, even in trifles. Take care that what you once desire, is performed, nor give a child his own way, simply because he cries to obtain it.

Avoid hasty judgment of the faults or disputes of your children, nor refuse to take the trouble to examine impartially before deciding a question.

Never neglect to reprove a fault, but do it "more in sorrow than in anger."

Never approve or inculcate an unworthy sentiment, and be careful that your own example supports your precepts, as far as possible. Be just, be truthful, be consistent, and let your "Home Influence" be "The faith which worketh by Love."

—Millennial Star, Vol. 16:161-164.

THE DYING PROPHET

In Commemoration of President Brigham Young's death which occurred August 29, 1877, we print the following poem:

"Joseph, Joseph, Joseph, Joseph"—Last words of President Brigham Young.

"Joseph, Joseph, Joseph, Joseph", softly murmured Zion's chief,
As life's pulses weakened, ebbing, in the midst of loving grief;
Ah! the tale that tells is grander, than the epics, men have moved,
For it speaks of recognition; Joseph—was the man he loved!

He, the dying, prostrate leader, grasped in death the friend of yore,
Come to give a welcome greeting, as he neared the other shore;
Faithful, steadfast, tried and trusted, well thy mission thou hast done,
Joseph meets thee, on the threshold of the kingdom thou hast won!

True beside the great Ohio, true upon Missouri's plain,
True where Far West's prairies reaching, untouched by defection's stain;
True where Mississippi's waters glassed the Temple's towering dome,
True when Carthage sent its victims to their desolated home!

True when fleeing from the hunters, as the antelope flees by;
True when camped 'mid death and sorrow, 'neath the silent winter sky;
True in all that wondrous passage,—pilgrimage to peace, from strife,
True in Utah's proud dominions, marked by thy devoted life!

This the mission Jesus gave thee, Joseph on thy shoulders laid,
When his great heart quivered—feeling, that his life would be betrayed;
So he passed in trust unshaken, as by revelation filled:
Joseph, Brigham, neither faltered, until death their efforts stilled.

And when murmuring softly—"Joseph", proudly thou could'st sink to rest
On the outer verge of glory, frankly greet "The Prophet" blest!
Ah, that meeting! who can grasp it, realize the surging swell,
Of those hearts who proved through all things, that affection—acts best tell?

Who would falter? Mark their leader, emulate his life, his death;
Welcome they shall have when passing, greeting friends with latest breath;
Jesus, Joseph; Joseph, Brigham, 'twas triumphant music there;
Angel bands for introduction, every faithful soul shall share.

H. W. N.

Millennial Star, 39:656

MUSINGS AND REFLECTIONS

An inquisitive interne asked a white-haired physician which one medicine he considered the greatest boon to mankind. The old doctor looked back thoughtfully over a half-century of practice. In that time he had used many different remedies, each more or less effective for its purpose.

He could remember critical moments when one medicine which saved a life seemed the most important in the world. In another crisis, a carload of the same thing might be useless.

It was like asking him which kind of weather he regarded as best for making professional calls.

He had suffered unbelievably in the sweltering heat of dry, dusty summers. Then he hated summer, and longed for a fresh, cold, wintry blast. But half-frozen, cutting across country to reach an isolated home, when deep drifts piled high even on the main roads, he cursed winter. And he barely escaped disaster many times in the spring and fall, with driving rains changing to blinding sleet and city slickness. Not to mention other times when streams, swelling with startling suddenness, flooded shaky old bridges and turned roadways into rivers.

Memories crowded in upon him. But they brought with them a sharp, clear recognition of the one medicine which he believed to be the master medicine of all.

To the interne he said: "This is truly a wonderful medicine. If a man is born stupid, it will make him bright.

"If a man is born bright, it will make him brilliant.

"If a man is born brilliant, it will steady him—add to brilliance the stability it so often lacks.

"With this medicine a man may succeed in getting almost anything he wants; without it, nothing.

"And the best thing about this master medicine is this: It is not compounded of rare and expensive drugs. That would put it out of reach of too many individuals. It is one of the most commonplace things I know.

"In truth it is not a drug at all. You can spell the name of this master medicine with four simple letters—'W-O-R-K.'"

THE PUZZLE OF LIFE

(Thanking W. L. P. for the Idea)

"Heigho! What a puzzle is life", said he,
"If money were peace then the rich would be
The happiest men in the world, but oh!
The rich will tell you this isn't so.

"If work were the source of this world's delight
The eyes of the toilers would all be bright.
Yet there's many an ache in the worker's breast
And many a weary man longs for rest.

"Though rest is sweet when a man is tired,
It isn't all that can be desired,
For world-wide over this fact is true,
Are sad men looking for work to do.

"If health were happiness, full complete,
Then only the strong would find life sweet.
But souls heroic we can recall
Who have smiled on the world without health at all.

"Oh, what a puzzle is life", said he,
"For we're all what we fancy ourselves to be,
And we rise to peace or to gloom we sink
Not by what we have, but by what we think."

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ON DRINK

Every inordinate cup is unblessed, and the ingredient is the devil.—Shakespeare.

Temperance gives nature her full play and enables her to exert herself in all her force and vigor.—Addison.

I dare not drink for my own sake, I ought not to drink for my neighbor's sake.—Cuyler.

I have four good reasons for being temperate—my head is clearer, my health is better, my heart is lighter, and my purse is heavier.—Guthrie.

Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the children, vigor in the body, intelligence in the brain, and spirit in the whole constitution.—Franklin.

TRUTH

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

VOL. 17. OCTOBER, 1951 NO. 5.

Live Your Religion

We will now bring our Conference to a close. I wish the Latter-day Saints to hearken to the counsel they receive from time to time, and especially to the counsel I will now give to all the Latter-day Saints in this house, in the valleys of the mountains, and all who are scattered among the nations of the earth. I ask one thing at your hands, and that is, to **LIVE YOUR RELIGION DAY BY DAY.**

The religion we profess is the religion of the Lord Jesus Christ; a religion of revelation, ministering of angels, and the power of God on the people, through the ordinances of God. My counsel to all Saints is, to **LIVE THEIR RELIGION.** If they do, they will live watchfully, prayerfully, and humbly; and their hearts will be filled with compassion one towards another, and they will seek to do good all the days of their lives; and when an evil is presented to them they will shun that evil, and will cleave to that which is right before the Lord; otherwise they will bring disgrace upon themselves, and dishonor their religion. This is my counsel to all Saints, and I wish you to carry it from this Conference to your neighbors, and spread it abroad throughout all the Churches of the Saints, upon the face of the whole earth—**LIVE THE RELIGION YOU PROFESS.**

You may say, "Brother Brigham, will you fellowship men who do wrong?" Well, suppose Brother Brigham does fellowship evil doers for a season, exercising long-suffering and mercy towards them, he does not fellowship their evil actions. God has mercy upon us, and we should have mercy on each other. Let us honor our God, our religion, our profession, and our being on the earth, and we may be proud of our religion, **FOR IT IS THE ONLY THING ON EARTH THAT IS WORTHY OF THE PRIDE OF THE HEART OF MAN**, it is the only thing we have any knowledge of, that is worthy the attention of intelligence.

"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance. That mental attitude is CONDEMNATION BEFORE INVESTIGATION."

I have felt very thankful for this interview we have had; and if we are blessed of the Lord, when our next Conference convenes, we will have a place large enough to accommodate all the people, where all can be seated, and see, and hear. This we will do, if the Lord wills.

You may inquire what we are going to do. Simply to occupy a portion of this ground which is being enclosed by the wall, pave it nicely, rear timbers properly prepared, and make a canopy over our heads with our wagon covers, etc., and put in our benches, and then all can sit down comfortably. This will put an end to the little Conferences that are held by numerous individuals around this house, who cannot be accommodated with seats. We hold a General Conference here, but outside there are numerous Conferences and caucus meetings. We will endeavor to have a place where we can have our councils and caucus meetings together.

I wish to say one word in behalf of Brother Cyrus H. Wheelock. While he was telling you his dream, and his feelings on arriving at this place, I wanted to testify in his behalf, and say, he has come home with his heart pure, he is clean and pure; as he saw in his dream, his shirt was clean.

I wish all the Elders who go abroad would come home in the same manner. Now and then one does. Some few come home with clean shirts, and others return with their garments spotted.

Do you ask if I mean you? If your own conscience condemns you, I shall, and so will the Lord. Those who have white shirts know it for themselves; and those who have got spotted shirts will come to me and say, "Is my shirt clean?" To every man who comes to me, saying, "Brother Brigham, do you think I have come home clean and pure?" my answer is, YOU HAVE NOT, but your eye has been like the fool's eye, at the ends of the earth. You have committed some wickedness, your mind has become darkened, and you have been left to yourself until you have done things which are a disgrace to you.

Let men come home with the Holy Ghost on them, with the Spirit of revelation in them, do they want to know of me, or any other person, if they are **pure? They know they are pure, as well as the angels know. But it is a sure sign that a man is impure, when he doubts in his own mind.** I shall not single out any person but Brother Wheelock. Be sure that a man who does not know he is pure, is not pure.

I could tell you a great many foibles the Elders of Israel are guilty of. For instance, suppose a man goes abroad preaching the Gospel, and tries to fill his mission as well as he can, but as quick as he is out of the meetings of the Saints, or has done bearing his testimony of the truth to the world, and is alone, his mind is in the Valley, and with a heavy sigh he exclaims, "I wish I was home with my dear wife and children." The Lord would not give a straw for such a man; his whole soul should be engaged in the work at which he is laboring while in the vineyard.

Let no man ever go out into the world to labor as a minister of Christ, and leave his spirit at home. When the power of God is on a man, he mows the earth as he goes, and gathers his sheaves continually, gathering around him kindred spirits. He cannot speak or pray without gathering spirits of his own kind.

When I find my kindred spirit, a man or woman, who possesses the Spirit of the Lord, I am acquainted with that person, and feel as though we had been acquainted a long time ago. These are the men who will do good, **and will never lack friends, for they**

will find them here and there already made, and they will prove friends indeed. My mission is to go and make more friends besides the ones I have at home, and gather up the wheat from among the tares, and search out Israel wherever they are.

I wish to say a word now with regard to Israel and the Gentiles, treated upon in an able and eloquent discourse by Elder P. P. Pratt, touching the privilege of the Gentiles numbering with Israel. Nine-tenths of those who come into this Church, are the pure blood of Israel ,the greater portion being purely of the blood Ephraim. He was the first-born, and the first blessing of old Jacob was upon Ephraim. Joseph was a savior to the house of his father, and will be to the whole house of Israel in the last days. We are Israel, we are already a partion of that venerable house. Those who are Gentiles in our midst, have numbered themselves with Israel through the ordinances of the Gospel, and all the Gentiles who will come in the future can be adopted, and become Israel, for Israel has been scattered among the people, and nationally speaking, all are Gentiles.

You will never see a man called to preside in the Priesthood of God on the earth who is not purely of the blood of Abraham. You may set every man down to be a pure descendant of Abraham, who holds a position in this Kingdom, and hold the keys of, and officiates in, the ordinances of the Holy Priesthood. Either God has not called him, or he is a pure offspring of faithful Abraham. When strangers and aliens are talked of, we talk of Gentiles.

I can see no necessity for going through any particular form or ceremony in drawing this Conference to a close, and I will say, the Conference is now adjourned to the 6th of April, 1854, at 10 A. M., to meet on this block, if the Lord will.

—President Brigham Young, General Conference, October, 1853. Millennial Star, 16:51-2.

"LIVE YOUR RELIGION"

(Editorial from the "Millennial Star", Vol. 39, pp. 376-78)

The sententious, pithy sentence lives, when a long drawn out statement perishes by its own weight; the key to brevity is held by few; concentration as an intellectual or literary art is one of the last things men learn, to be diffuse is common, ordinary speakers and writers use (so to speak) "scattering shot"; one advantage,—nearly the only one of modern pulpit practice, is to exhaust a single text, the mental training this gives is advantageous so far, it forms a center from which may radiate in all directions kindred thought, legitimate deduction, or inevitable conclusion; yet even in this system (so loose are the habits of thought), it is rare to meet in pulpit speech or literature, a sentence which by virtue of its force, brevity, simplicity, or general adaptation, lives and rings in the heart of the hearer, a sentence which impresses itself upon the times, which becomes proverbial as it were, or incorporated into the general expression of a community.

The above quotation has been a favorite one with President Brigham Young, in his ministrations among the Latter-day Saints, for near a quarter of a century; as one,—hearing it under a great variety of circumstances, and in a great many places, urged under quite a variety of moods, and with every tone and style of gesture, it always seemed fresh and full to overflowing with propriety, with solemnity, with importance; it always seemed pregnant with heroic deeds, with promise of conquest, with assurance of pow-

er, seemed to be freighted with the inspiration of the Spirit, rounded by the friction of experience, and projected by the aspiration of prophetic insight; no matter how viewed, how analyzed, or how received, it will be found immortal, and go down through the ages to come, a proverb in the midst of Israel, used by old and young, always tangible, yet always ungrasped, blossoming in the enlarged fields of spiritual experience, with new meaning, new force, new life, as inexhaustible as its author, and as enduring as his being.

"LIVE YOUR RELIGION"; it is the only text given to the Church—every principle of practice, every ordinance, every endowment, every institution is involved in this, it circumscribes in sweeping circles, its extended round,—"whether things past, things present, or things to come"; no matter what may be modified, what changed, what superseded, or what added, the motto will remain in its pristine fullness and glory to illuminate and represent the while; where the first principles of the Gospel alone are taught, the suggestion is good, where advanced principles are received, it is also good, and wheresoever in the plentitude of revelation men may bask, being "clothed with light as with a garment", still this sentence is very, very good! It is suited to all lands; in "the dark places of the earth", in the midst of "Babylon", where'er a candidate for eternal life goes down to be "buried with Christ in baptism", in the "gathering places of Zion", in all "the valleys of Ephraim", upon "all the face of the land of Joseph", in the center stake of Zion, as in all her outposts, it is equally the same, comprehensive, sententious, uncorruptible thought; the most illiterate can understand enough of it for present salvation, while the most advanced will fail to comprehend its treasured wealth of meaning and of good; time listens to this voice and ponders it, but the expectant eternities wait for its fullest elucidation, its harmonious music blends in either world, and jars no soul in one. It is an unfailing fountain and text for the Elders, a motto for our homes, an inscription for our monuments; we can write it in our hornbooks, emblazon it on our banners, and float it on the highest pinnacles and towers of our temples; our infants can syllable it, our young men and maidens weave it into the ribbons of their lives, fathers and mothers can honor it by development, and the gray-haired patriarch and matron can give in waning life on earth, and assurance of its resurrection "beyond the stars".

"LIVE YOUR RELIGION"—moral life, social life, domestic life, political life, will feel the vitalizing force, and vibrates to its healthy impulse, and waking to the conceptions of a higher and more noble future, tell that God is in it; all the relationships of the present will be enhanced by the practice,—men will become better men, women will become better women, children will become more dutiful and obedient, and all move onward by the operation of intelligible law to a higher plane of being; this is wisdom to the ignorant, wealth to the poverty stricken, and life to the dead. A religion which is simply theoretical may be beautiful, but impractical, and thereby valueless to its possessor; a religion which is divine is essentially workable, it is adapted to man, to his multifarious conditions, yet always inevitably and inherently progressive—it is not dwarfed, by formula or circumscribed by books, catechisms, constitutions or creeds, **IT IS A LIFE, and every ordinance, practice, or revelation is valuable only as it ministers to that life, cultivating, expanding, moulding, ennobling, ever anticipating the future, and fitting for its experiences and resources.**

"LIVE YOUR RELIGION", because it inculcates purity, virtue, in-

tegrity and honor; not because it implies correction for misdeed, punishment for transgression, or penalty for sin: seek to be in love with that which glorifies, which ennobles, by the establishment of God-like motive, God-like action, and God-like growth; to sustain your religion simply because of tradition or heritage, because of its consistency with the Bible, or because it is invulnerable in controversy, is to miss its crowning glory; to love it for its sanctifying power, for its peaceful spirit, for its inspiring life, for its control of the secret springs of action, for its glowing conceptions of human duty, its solemn estimate of human responsibility, its prophetic assurance of human progress, and ultimate triumph over evil and death, is to catch a glimpse of its effulgent beauty, and receive an earnest of its divine and sacred spirit.

"**LIVE YOUR RELIGION**"; it may be unpopular, the world may not comprehend it, your associates may frown upon it, persecution and proscription may be arrayed against it; all hell may be in league for its overthrow, and every engine and device of darkness may be rushed into opposition before it; you may be deprived of fellow sympathy, of social intercourse, of pecuniary advantage, of worldly fame, of reputation, employment, or life, in "patience possess ye your souls", truth is invulnerable, truth is eternal, truth will triumph, truth will certainly overcome, it hath "the promise of this life and of that which is to come", its cause will yet be vindicated by both God and man.

"**LIVE YOUR RELIGION**"; example is better than precept, consistency is better than creed, "faith without works is dead", a poor faith well lived, is better than a divine faith which dwells alone upon the lips, as "a living dog is better than a dead lion"; be ambitious to demonstrate the superiority of that which you have received, constitute and sustain it as the great motor of your lives, sublime in activity, persistent in practice, affluent in results, rich in promise as to the future, and so shall it be said of you, as Pilate said of Jesus, "As for this man I find no fault in him", or as Jesus said of Nathanael, "Behold an Israelite indeed, in whom there is no guile."

"**LIVE YOUR RELIGION**"; it will deliver you from bondage to self, with all its surging passions; from tradition, with all its ever accumulating force and weight; from error, with all its blinding influences and damning processes; from Babylon, with all its festering corruption and sure dissolution and death; from everything which enervates, cramps, or dwarfs the perceptions and aspirations of the immortal soul; from slavery to custom, habit, or practice, the "steps of which lead down to death"; from hypocrisy, vanity, and falsehood, "The truth shall make you free", and if the truth "shall make you free, you shall be free indeed."

"**LIVE YOUR RELIGION**", the religion of the Bible, the religion and Gospel of Jesus and the Father, use all its aids, "seek the promised spirit"; "forsake not the assembling of yourselves together"; "pray without ceasing, and in everything give thanks"; "in all thy ways acknowledge God, and he will direct thy paths"; "be diligent in business, fervent in spirit, serving the Lord"; "blessed are they that hunger and thirst after righteousness, for they shall be filled"; "whatsoever ye sow, that shall ye also reap; if ye sow to the flesh, ye shall reap corruption, but if to the spirit, ye shall of the spirit reap everlasting life." Who would ask for less? **Who can ask for more? Arouse ye, be in earnest, the heavens are waiting, the spirit is striving, the servants of God are calling, the signs of the times are inviting,**

and every impulse of time and eternity throbs while prompting to activity, unanimously testifying and urging, that "**THE MAN WHO DOES NOT LIVE HIS RELIGION, SURELY HAS NO RELIGION TO LIVE.**"—H. W. N.

Supplement to the New and Everlasting Covenant of Marriage

CHAPTER FIVE

The Kingdom of God and the Church of God

"And this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come."

"Gospel of the Kingdom"—What is the Kingdom, and what sense does it differ from the Church? In general usage the terms Kingdom of God and the Church of God are employed interchangeably. "The Church and Kingdom of God" is a common expression among the Latter-day Saints; indeed, it is an expression often found in Holy Writ. In considering these two subjects at this point however, we shall do so in their restrictive sense—as specific organizations with definite prerogatives—rather than along broad lines in which they are generally regarded, and which was, no doubt, the sense in which Jesus used the term: "And this Gospel of the Kingdom shall be preached in all the world", etc.

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

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

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

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

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

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

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

"President (Brigham) Young in writing a letter (May 3, 1844) to Reuben Hedlock, president of the European Mission at the time, said to him: 'The kingdom is organized; and although as yet no bigger than a grain of mustard seed, the little plant is in a flourishing condition and our prospects brighter than ever. * * *'

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

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

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

The main feature of the organization of the kingdom with which we are familiar is its legislative "Council of Fifty", a certain proportion of its personnel comprising honorable men of the earth who are not identified with the Church. This legislative body was known in the days of the Prophets Joseph Smith and Brigham Young as the "Council of Fifty". (See History of the Church, Vol. 7:213, also 379—footnote quotes Brigham Young as saying, "General Council is the Council of Fifty".) It may be understood that identified with this legislative body, in the early days, were honest and honorable

men, not members of the Church, but rightful citizens of the Kingdom, who, as it was their duty to do, championed the cause of the Church in the dark days of mob violence and drivings.

An item of history extracted from the journal of William Clayton, under date of May 30, 1847, while the Pioneer camp was en route to the West, is enlightening, as it reveals the names of some of the members of this Council of Fifty", and positively identifies them with the Kingdom of God organization. We here quote the item referred to:

"Sunday 30 (May, 1847). The morning fair and somewhat more pleasant, although there is yet appearance for more rain. I felt quite unwell through the night and also this morning, having severe pain. At nine o'clock most of the brethren retired a little south of the camp and had a prayer meeting, and so many as chose to expressed their feelings. At a little before twelve they met again in the same spot to partake of the sacrament. Soon afterwards all members of the Council of the K. of G. (Kingdom of God) in camp, except Brother Thomas Bullock, went onto the bluffs and selecting a small, circular level spot surrounded by bluffs and out of sight, we clothed ourselves, in the priestly garments and offered up prayers to God for ourselves, this camp and all pertaining to it, the brethren in the army, our families and all the Saints, President Young being mouth. We all felt well and glad for this privilege. The members of the above council (were) Brigham Young, Heber C. Kimball, Willard Richards, Orson Pratt, George A. Smith, Wilford Woodruff, Amasa Lyman, Ezra T. Benson, Phineas H. Young, John Pack, Charles Shumway, Shadrack Roundy, Albert P. Rockwood, Erastus Snow, myself (William Clayton), Albert Carrington and Porter Rockwell. The two latter having no clothing with them, stood guard a little distance from us to prevent interruption. * * *" (From William Clayton's Journal, Deseret News Press, 1921, pp. 202-203.)

It is to be regretted that the present Assistant Church Historian, in publishing this same item of history in the Tribune, in the serial called "Day by Day With the Utah Pioneers", now running, has assumed the right to so change the original notes of William Clayton as to make it appear that the body of men designated by William Clayton as the "Members of the Council of the K. of G." (Kingdom of God) was in fact the quorum of "Twelve and some others"; thus obscuring an important fact of history. Source information should be sacredly guarded. The distortion and misleading changes referred to cannot be too severely condemned. What purpose the Historian sought to achieve in effecting a substitution of the Council of Twelve for the "Council of the K. of G." (clearly meaning Kingdom of God) is not revealed. The notes of William Clayton do show conclusively that the "Council of Fifty" comprised both members of the Quorum of Twelve and other faithful brethren not prominent in any Church office. This is also true, as hereafter shown, of accession to the higher Council of the Priesthood—the "Council of the Presidency"—God's direct mouthpiece to earth—embracing brethren who were both officers in the Church and members of the "Council of the Kingdom of God"—as many as three positions to one person—all subordinate, however, to the Priesthood appointment.

The Prophet Joseph Smith left much valuable information on this subject of the Kingdom, which, together with copious comments of Elder B. H. Roberts, are found in the "Rise and Fall of Nauvoo", by Roberts, pp. 177-182.

Quoting from pages 180-181, the authors comment:

"It is evident from all this, that speaking broadly, with the Prophet the Kingdom of God was the government of God on earth and in heaven—whether that government was manifested through the authority of a single individual or a complete system of ecclesiastical or national government. This is, however, speaking broadly, not to say loosely; and in the same manner that the subject is spoken of in holy scripture where the phrases Kingdom of God, Kingdom of Heaven, the Church of Christ, Church of God, the Church, etc., are often used interchangeably and indiscriminately to represent in a general way that divine institution which God in whole or in part from time to time establishes to help man in the matter of his salvation. But it is proper for the reader to know that Joseph Smith when speaking strictly recognized a distinction between 'the Church of Jesus Christ' and the 'Kingdom of God' and not only a distinction but a separation of one from the other. The Kingdom of God according to his teaching is to be a political institution that shall hold sway over all the earth; to which all other governments will be subordinate and by which they will be dominated. Of this Kingdom Christ is the King; for He is to reign 'King of Kings' as well as 'Lord of Lords'. While all governments are to be in subjection to the Kingdom of God, it does not follow that all its members will be of one religious faith. The Kingdom of God is not necessarily made up exclusively of members of the Church of Christ. In fact the Prophet taught that men not members of the Church could be, not only members of that Kingdom, but also officers within it. It is to grant the widest religious toleration, though exacting homage and loyalty to its great Head, to its institutions, and obedience to its laws.

"On the other hand, the Church of Christ is purely an ecclesiastical organization, comprising within tis membership only those who have embraced the Gospel of Jesus Christ; who inwardly have accepted its principles in their faith, and outwardly have received the rites and ceremonies it prescribes. Of this Church Jesus Christ is the Head, since He is to be 'Lord of Lords' as well as 'King of Kings'. The Church is peculiarly Christ's. It bears His name. It is composed of members who, while not behind others in doing Him homage, as the head of the Kingdom of God, accept Him as more than the King of Kings—they accept Him as Lord—as Lord of Lords, as Redeemer—Savior—God. But the Church of Christ, precious as it is; beloved by its great Head; in the harmony of its truth, perfect; in the beauty of its holiness, passing all praise; in its power of salvation, absolute—yet the Church of Christ will doubtless stand under the protecting aegis of the Kingdom of God in common with other systems of religion, enjoying only such rights as will be common to all. And while the Church of Christ will enjoy to the full her privileges, promulgate her faith without let or hindrance, make known the truth she holds and her saving grace and power, and manage her own affairs—yet she will not usurp the prerogatives of the Kingdom of God, nor interfere with those outside the pale of her jurisdiction—outside of her membership. Such in substance, was the teaching of the Prophet on this subject. Not publicly, or at least not very publicly; but he taught the foregoing in the councils of the Priesthood as many testify, and EFFECTED AN ORGANIZATION as a nucleus of the Kingdom above referred to, of which some who were not in the Church were members." (See Addenda on page 156.)

One comment of Elder Roberts is entitled to further attention at this point. He says:

"And while the Church of Christ will enjoy to the full her privileges, promulgate her faith without let or hindrance, make known the truth she holds and her saving grace and power, and manage her own affairs—**YET SHE WILL NOT USURP THE PREROGATIVE OF THE KINGDOM** of God, nor interfere with those outside the pale of her jurisdiction—outside her membership."

The present leaders of the Church of Christ assume the position that many entering the Patrairchal order of marriage since the Wooodruff manifesto, have been legally excommunicated from the Church and now stand wholly without the pale of the Church. Assuming this to be true the jurisdiction of the Church there must end; and if the Church were now guided aright it would not attempt to "interfere with those outside the pale of her jurisdiction — outside her membership", as is the case today. In his letter to the author, President Grant said: "These people (those entering into polygamy since the manifesto) to whom you refer have no standing in the Church **AND NEVER WILL HAVE AS LONG AS THEY LIVE, IN TIME OR IN ETERNITY,** unless they repent of their misdeeds." Then, if those entering into the Patriarchal order of marriage since the manifesto, and who are alleged to have been handled by the Church for their fellowship, have no standing in the Church (an assumption, however, that we cannot admit), why pursue them further with a vindictive hatred that only finds its parallel in the mob actions against the Saints during the Missouri and Nauvoo days? Is it not clear that the once persecuted has now turned persecutor? The present leaders have gone so far as to have resolutions passed in the general conferences of the Church, pledging its membership to this unhallowed work of persecuting those who are attempting in all sincerity and holiness, to live the Gospel as their fathers did, and as God directed his children through the Prophet Joseph Smith to do. This is clearly an attempted usurpation of powers not intended to be possessed by the Church, the continued indulgence of which is bound to lead the Church into all sorts of excesses and injustices. Let the Church confine its efforts, in disciplining, to its acknowledged membership, leaving the civil authorities to handle the law's infractions in accordance with its rights and powers, thus relieving the Church of the unsavory work of trying to regulate the affairs of the world. The Church should adhere closely to its eleventh Article of Faith, which reads: "We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and **ALLOW ALL MEN THE SAME PRIVILEGE, LET THEM WORSHIP HOW, WHERE OR WHAT THEY MAY.**"

DEGRADATION OF WOMAN IN UTAH

(From the Deseret News)

The degradation of woman in Utah is a common phrase. It is common with our inveterate enemies—those who would annihilate us as a people, and it is repeated by many who, politically, are our friends. That it degrades woman, is admitted as a plea against the doctrine of plurality of wives, and, no doubt, is a just conclusion drawn from the nature of things as social and domestic life is exhibited in the world. There, nothing is known of the pure priesthood of God, and its influence on society in its organization according to the order and "pattern of heavenly things", neither do they understand the true position of women.

Our sisters abroad, who are now earnestly advocating woman's rights

and claiming equality with man, realize that, with them, society is subject to great and many abuses—much is wrong, and with noble purpose they are struggling to effect a beneficial change; but they will find to their sorrow that their "very wishes give them not their wish"—having reached their aim they will not have accomplished the desired object. The measures they adopt will be instrumental in creating more evil than they cure.

Nothing short of the priesthood of God can correct existing evils. God loves purity, and He has introduced the principle of plurality of wives to restore and preserve the chastity of woman, and for this reason corrupt men and women hate it. It is true that through ignorance of its origin and tendencies, many moral-minded persons speak and write against it, who, if they better understood it, would be numbered with its strongest advocates. **Every woman who is worthy of being called such, should defend it; it is truly woman's cause —a cause which deeply involves, not only her present but her eternal interests—which will eventually bring her back to the position from which she has fallen through the disobedience of our first parents, and crown her with eternal majesty.**

This is a voluptuous age, and in spite of all the efforts exerted by high-aiming philanthropists to check its pestilential spread, the "social evil" abroad is increasing to a fearful extent. Man's wisdom is not sufficient—God alone can prescribe the remedy. Here in Utah, through His servants and handmaidens, He is establishing a nucleus of domestic and social purity, confidence and happiness, which will, so far as its influence extends, eradicate and prevent, in future, all those blighting evils which are not only destructive to virtue and innocence, but which threaten the extinction of human existence.

Is it possible that principles and practices productive of such noble and magnanimous results can be degrading to woman? No, verily no—they have the opposite tendency. They elevate her from the common level of womankind, to a noble and lofty standard—they constitute her a co-worker with God in the moral work of salvation and in the redemption of the world. They place her in a most responsible position, where she is fully authorized to accomplish all the good of which her nature is capable.

Let those who question the morally-elevating results of plural marriage, carefully and candidly compare the present condition of woman in Utah with her condition elsewhere. Not like Anna Dickinson who, having her forthcoming lecture on the Mormons previously concocted in her brain, came here, stayed a few hours, and was careful to go away as ignorant as she came, and by doing so she served her financial interests, for falsehood has more ready sale than truth in the world's market. Anna reminded me of a country squire, who, having a suit before him, heard the witnesses on one side, but when those on the opposite side were called, cried out, "Hold! my mind is clear on the subject now, but if I should hear the other side I fear I might be puzzled." This is a specimen of the course pursued by many of our traducers. Solomon said, "He that judgeth a matter before he heareth it is not wise."

What lady possessing the self-respect that belongs to noble womanhood, would not prefer the polygamy of the Latter-day Saints to that which is illegally and clandestinely practiced in the outside world? That is really and fearfully degrading—it is criminal—vice and crime degrade.

The Civil Service Journal in speaking of polygamy in Utah says, "It is contrary to the moral sense of mankind." The Cincinnati Daily Enquir-

er says, "We regard it as an offense against morality."

The above are no uncommon opinions of the press, which exhibit either an egregious amount of ignorance with regard to the workings of the "social system of Utah", or they must have adopted an entirely new definition of the word morality—entirely different from anythng that Webster, Walker, or Worcester ever thought of.

Admitting the correctness of their own reports descriptive of their present state of morals, as well as of the many verbal statements from reliable sources which we hear, it is really an insult to our experience and the finer feelings of our natures, that our practice should even be mentioned in comparison with theirs. Ours is a system which God has revealed in this age of moral degeneracy, and has commanded His people to practice. **It has been introduced to check the tide of corruption, and exhibit a precedent, an order of purity and virtue for the present salvation and future exaltation of man; and that this should be branded as an offense against morality seems a burlesque on common sense and genuine humanity. That it is an offense against popular corruption will be readily admitted. Were the practice of plural marriage really in opposition to morality, there is too little of that element now existing in the States to create any very perceptible opposition; but when it comes in contact with popular corruption, "the tug and toil of war" is aroused at once—"craft is in danger."**

To a reflecting mind, **THE FACT (AND IT IS A FACT) THAT THE MOST BITTER OPPOSERS OF POLYGAMY ARE THE MOST CORRUPT IN SOCIETY, should be admitted as a strong argument in favor of its influence in shielding virtue and innocence. That adulterous persons should oppose a system which is a reproof to their inclinations and a restraint on their conduct, is natural; but that our nation should have so far descended from its former high tone of virtue as to be influenced in its legislation by such unprincipled miscreants is a subject of astonishment and deep regret.**

"What God hath joined, let no man put asunder." So said Jesus. God is the author of the marriage rite—it belongs to Him. Shall mortal man wrest it from Him? How does God exercise this function? It is by Him invested in the Priesthood, and that Priesthood the Latter-day Saints hold, with President Brigham Young, like Moses of old, as the mouth of God to the people.

I was intimately acquainted with Joseph Smith, the first Prophet in this dispensation. He taught me the principle of plurality of wives, and instructed me that it pertained to the Priesthood. I knew him to be a man of God, else I would not have endorsed his teachings; and from that time I have held the doctrine of plural marriage as sacred as any other principle of salvation. I have witnessed its operations for nearly thirty years, and know that where it is honored it neither degrades man or woman.

In conclusion let me say, if virtue, purity and nobility of character — if contempt of vile and wicked men, and love and respect for those who are pure, upright and honorable—if the privilege for choosing husbands—if to be loved, honored and respected as wives, mothers, sisters and daughters by good men, is degrading them, then the women of Utah are degraded.

ELIZA R. SNOW
Salt Lake City, April 21.

—Millennial Star, Vol. 32:332-3.

Our worst enemies are those we carry about with us in our own hearts. Adam fell in Paradise and Lucifer in Heaven, while Lot continued righteous in Sodom.

EDITORIAL

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

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

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EDITORIAL THOUGHT

I HAVE a request to make of each and every Latter-day Saint, or those who profess to be, to so live that the spirit of the Lord will whisper to them and teach them the truth and define to their understanding the difference between truth and error, light or darkness, the things of God and the things that are not of God. In this there is safety; without this there is danger, imminent danger; and my exhortation to the Latter-day Saints is—**LIVE YOUR RELIGION.**—Brigham Young.

THE SAINTS VERSUS BABYLON

"Babylon the great is fallen. It is fallen and has become the habitation of devils and the hold of every foul spirit, and the cage of every unclean and hateful bird, for all nations have drunk of the wine of her fornication and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. Come out of her, oh my people, that ye be not partakers of her sins and that ye receive not of her plagues for her sins have reached unto heaven and God hath remembered her iniquities."

Although the Prophet Isaiah uttered these words of warning many years ago, the Christian churches have not as yet found the solution of living in the world and still live their religion. Finally our own church has fallen into the same pit, and find it quite impossible to live upon this telestial sphere and practice celestial laws. Yet the Lord has not made void Isaiah's prophecy, nor changed His own laws concerning the exaltation of man. The pertinent questions are, "How can we live our religion and still make a living, and how can we and our children mingle with the gentiles and still get and keep the spirit of the Lord?"

Too many people suppose that the plagues spoken of refer only to their physical destruction and the diseases, etc., which God intends to visit upon the wicked. These things constitute only a portion of the plagues referred to. There are other plagues which are far more destructive to our faith, and to our well being and progress towards eternal life than the physical judgments God has promised will come upon the wicked. These plagues we speak of, which belong to Babylon, can be numbered as corruption of our true and living faith; the falling away from the fundamental principles of our re-

ligion; social extravagances, etc. These are the plagues that are far more deadly than disease, earthquakes or the vivid lightning and loud thunders; for these plagues draw us away from our religious covenants, and cause us to lose the spirit of the Lord; hence we become a part of the world in our feelings and ideas, until finally, as President Heber C. Kimball prophesied, **"you will not be able to tell the difference between a Latter-day Saint and a gentile on the streets of Salt Lake City."** Or in other words we are not a peculiar people, or a royal priesthood. We are part and parcel of Babylon, and become subject to her plagues.

Many leaders in the past have sought to overcome this very thing in behalf of their people by isolating them from the world. Either by taking them to some isolated place, or by endeavoring to keep the gentiles away from the people. This process has only succeeded in part; for sooner or later progress will draw in the gentiles and their customs and spirit. If not that, we find these same isolated people, when given the opportunity, go "all out" for the things of the world.

Brigham Young understood this principle and warned the people that isolation alone would not accomplish what the Lord had in mind. Stopping the Saints half-way on their journey across the plains, he gave them a scorching sermon regarding their shortcomings and sins. We quote a part of it.

"Nobody has told me what was going on in this camp, but I have known it all the while. I have been watchings its movements, its influence, its effects; and I know the result of it, if it is not put a stop to. I want you to understand that, inasmuch as we are beyond the power of the Gentiles, where the devils have tabernacles in the priests and all the people; but we are beyond their reach, but we are beyond their power, we are beyond their grasp; and, what has the Devil now to work upon? Upon the spirits of the men in this camp. And if you don't open your hearts so that the Spirit of God can enter your hearts and teach you the right way, I know that you are a ruined people. I know that you will be destroyed and that without a remedy. And unless there is a change and a different course of conduct, a different spirit to that which is now in this camp, I go no further. I AM IN NO HURRY.

"GIVE ME THE MAN OF PRAYER; GIVE ME THE MAN OF FAITH; GIVE ME THE MAN OF DISCRETION; A SOBER-MINDED MAN, AND I WOULD RATHER GO AMONG THE SAVAGES WITH SIX OR EIGHT SUCH MEN, THAN TO TRUST MYSELF WITH THE WHOLE OF THIS CAMP WITH THE SPIRIT THEY NOW POSSESS. Here is an opportunity for every man to prove himself, to know whether he will pray, and remember his God, without being asked to do it every day. **To know whether they will have confidence enough to ask God that they may receive, without my telling them to do it. If this camp was composed of men who had newly received the Gospel; men who had not received the Priesthood; men who had not been through the ordinances in the Temple; and who had not had years of experience, enough to have learned the influence of the spirits, and the difference between a good and evil spirit, I should feel like preaching to them and watching over them and teaching them all the time, day by day. But here are the Elders of Israel, men who have had years of experience, men who have had the Priesthood for years; and have they got faith enough to rise up and stop a mean, low-groveling, contentious, quarrelsome spirit? No. They have not, nor would they try to do it, unless I rise up in the power of God and put it down. I don't mean to bow down to the spirit there is in this camp, and which is rankling in the bosoms of the brethren,**

which shall lead to knockdown, and perhaps to use the knife to cut each other's throats, if it is not put a stop to.

"Last winter when we had our season of recreation in the Council House, I went forth in the dance frequently; but did my mind run on it? No. To be sure, when I was dancing my mind was on the dance, but the moment I stopped in the middle or the end of a tune, my mind was engaged in prayer and praise to my Heavenly Father; and whatever I engaged in, my mind is on it while engaged in it, but the moment I am done with it, my mind is drawn up to my God.

"The devils which inhabit the Gentile priests are here. Their tabernacles are not here. We are out of their power. We are beyond their grasp. We are beyond the reach of their persecutions. **But the devils are here and the first we shall know, if you don't open your eyes and your hearts, they will cause division in our camp, and perhaps war, as they did the former Saints, as you read in the 'Book of Mormon'.**

"We suppose that we are going to look out a home for the Saints, a resting place, a place of peace, where we can build up the Kingdom and bid the nations welcome, without a low, mean, dirty, trifling, covetous, wicked spirit dwelling in our bosoms. It is vain, vain!"

Here the truth was laid before the Saints. It is within that we must draw ourselves away from Babylon. To leave her only in a geographical way is not sufficient. The spirit must forsake the sins and transgressions of mankind, or lo, ere we are aware of it, we become a part of Babylon and we and our children become subject to her plagues.

"But", inquires the Saint, "how is it possible to labor in the world and still not partake of its spirit?" How can we walk the streets and mingle with wicked people without partaking of their sins? These are pertinent questions, and no doubt, many a sincere Latter-day Saint asks them. On this same premise, I would ask the question, **"Is it necessary for us to take part in an armed robbery because other people do?"** The answer is obvious. The only way we can withdraw ourselves from the world is to withdraw our feelings, ambitions and desires from the same.

Of course, to do this would make us extremists! What does the world have to offer that is worth the sacrifiice of our souls? Are her philosophies sound and enduring? Have they healed the sicknesses of generations? Have they prepared the faithful to go back into the presence of God? Of what benefit are the customs of the world to the well being of the spirit? Are the people happy? Or is the whole world in confusion. What does the world have to offer that we cannot find in our religion?

We have parents who will take the advice to be found in a national parents magazine on the conduct of children, and feel that the editor is inspired. When, at the same time this advice was given through divine channels many years ago. Prophets and divine teachers have been given the Saints for their edification and well-being, yet we are in the habit of using the philosophy found in these public magazines rather than obeying the counsel given us from a divine head. **What is there to know about the conduct of our lives and the raising of our children that God has not revealed to us?**

So we could go on down the long line of customs, dress, mannerisms, philosophies, conduct, music, social endeavor, etc. What has the world to offer in exchange for the pure spirit of intelligence we have received from God regarding all these things?

It is true that we must "earn our

bread by the sweat of our brow" in this telestial world. But is this fallen world (though it is filled with beauty and enchantment) the final home and destiny of the faithful? No. We are laboring to gain a Celestial existence. For this cause we must necessarily abide celestial laws in preparation for that eternal existence. For this cause we leave father and mother, brother and sister, Babylon and her customs and influences in preparation for something better. For this cause we take upon ourselves the law of sacrafice, and become willing to lay upon the altar every feeling, ambition and desire that is not in harmony with the spirit of God. Thus we learn how to labor and wait, implanting in ourselves good for evil; emulating in our lives the pure and enobling attributes of godliness.

That God expects us to learn these lessons while here in this probation cannot be gainsaid. To say that He demands the impossible is to charge Him with foolishness and folly. What He has commanded us to do has been done before on a telestial earth. By divine right, as well as by right of achievement, he can authoritatively invite us "to follow him".

Getting back to the day by day mode of life. President Young had a wonderful insight to these things. Upon one occasion counseling the people in regard to their amusements and recreation, he said:

"When you go to amuse, or recreate yourselves in any manner whatever, if you cannot enjoy the spirit of the Lord then and there, as you would at a prayer meeting, leave that place; and return not to such amusements or recreation, until you have obtained the mastery over yourself, until you can command the influences around you, that you may have the spirit of the Lord in any situation in which you may be placed. Then, and not until then, does it become the privilege of you, of me, or any of the Saints, to join in the festivities designed by our Creator for our recreation. I wish that you would remember it; and that you may, I repeat that it is not your lawful privilege to yield to anything in the shape of amusement, until you have performed every duty, and obtained the power of God to enable you to withstand and resist all foul spirits that might attack you, and lead you astray; until you have command over them, and by your faith, obtained, through prayer and supplication, the blessings of the holy spirit, and it rests upon, and abides continually with you."—J. of D., 1:113.

This, then, is the touchstone, "Get and keep the spirit of God!" Never indulge in any activity, whether mental or physical without the guidance and protection of the spirit. According to the Lord, it is not lawful to so indulge without first obtaining the power to overcome everything of a false nature relative to such indulgence.

President Young further exhorts the Saints to leave the world in this manner: "But we can say to the brethren and sisters, we are encouraged. The man or woman who enjoys the spirit of our religion has no trials; but the man or woman who tries to live according to the Gospel of 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 deciding 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 inside 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 bur-

den is light. This I know by experience."—J. of D. 16:123.

From the foregoing it can be easily seen that in order for us to accomplish the Lord's will in these matters we must keep ourselves in a constant condition of dedication. Not only ourselves, but our possessions. The food we eat, the clothes we wear, the automobiles we drive, the homes we live in, the embellishments in those homes, our amusements, and recreational activities, etc.; all these things we must keep constantly dedicated. Further, we must not desecrate these gifts and blessings; for at that moment we begin to partake of the spirit of the world, which is opposed to the spirit of the Lord.

Let all the Saints remember and do these things, or as the Apostle James advised: "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.

Let it be further understood that the Lord had this very condition of perfectness in mind when He spoke of his people as being the "salt of the earth", "the light that sets upon the hill". How can the Saints leaven the lump unless they have vitality and are different in nature than the world? How can they sit as a light that shines in the darkness, if they have commingled the attributes with darkness? How can they act as salt, if their lives are filled with darkness and unsavory examples?

In order to take our place as faithful Saints in our generation and time, the world must see reflected in our precepts and examples the purity of godliness. Through us must be reflected the love, perfectness and beauty of God. Our philosophies, customs, mannerisms, etc., must be so far above those of mammon that the nations beholding our glory will bow in reverence and seek counsel and wisdom at our doors. This and this alone will revolutionize the world and bring to pass the long sought for reign of peace. We have the pure religion of heaven, and from us can, and must, emanate the perfect nucleus or foundation from which will spring the righteous millennial population of our globe.

RETRENCHMENT AT SALT LAKE

The following article may be of historical interest to our readers. It tends to prove the need they felt in their time to withdraw themselves from the customs of the world.

Resolutions

Adopted by the First Young Ladies' Department of the Ladies' Co-operative Retrenchment Association, S. L. City, organized May 27, 1870.

Resolved—That, realizing ourselves to be wives and daughters of Apostles, Prophets, and Elders in Israel, and, as such, that high responsibilities rest upon us, and that we shall be held accountable to God not only for the privileges we inherit from our fathers, but also for the blessings we enjoy as Latter-day Saints, we feel to unite and cooperate with, and do mutually pledge ourselves that we will uphold and sustain each other in doing good.

Resolved—That, inasmuch as the Saints have been commanded to gather out from Babylon and "not partake of her sins, that they receive not of her plagues", we feel that we should not condescend to imitate the pride, folly and fashions of the world; and inasmuch as the Church of Jesus Christ is likened unto a city set on a hill to be a beacon of light to all nations, it is our duty to set examples for others, instead of seeking to pattern after them.

Resolved—That we will respect ancient and modern apostolic instructions. St. Paul exhorted Timothy to teach "the women to adorn themselves in modest apparel—not with braided hair or gold or pearls, or costly array; but which becometh women possessing godliness, with good works."

Peter, also, in his first epistle, in speaking of women, says, "Whose adorning, let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price: for after this manner in old time, the holy women also, who trusted in God, adorned themselves." In a revelation given to the Latter-day Saints in 1831, the Lord said, "Thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands." All of which we accept as true principle, and such as should be fully illustrated in our practice.

Resolved—That, with a firm and settled determination to honor the foregoing requirements, and being deeply sensible of the sinful ambition and vanity in dress among the daughters of Zion, which are calculated to foster the pride of the world, and shut out the Spirit of God from the heart, we mutually agree to exert our influence, both by precept and by example, to suppress, and to eventually eradicate these evils.

Resolved—That, admitting variety has its charms, we know that real beauty appears to greater advantage in a plain dress than when bedizened with finery, and while we disapprobate extravagance and waste, we would not, like the Quakers, recommend a uniform, but would have each one to choose the style best adapted to her own taste and person; at the same time we shall avoid, and ignore as obsolete with us, all extremes which are opposed to good sense or repulsive to modesty.

Resolved—That, inasmuch as cleanliness is a characteristic of a Saint, and an imperative duty, we shall discard the dragging skirts, and, for decency's sake, those disgustingly short ones, extending no lower than the boot tops. We also regard "paniers", and whatever approximates in appearance towards the "Grecian Bend", a burlesque on the natural beauty and dignity of the human female form, and will not disgrace our persons by wearing them. And, also, as fast as it shall be expedient, we shall adopt the wearing of home-made articles, and exercise our united influence in rendering them fashionable.

Mrs. Ella Y. Empy, Pres.
Mrs. Emily Y. Clawson,
Mrs. Zina Y. Williams,
Mrs. Maria Y. McDougal,
Mrs. Caroline Y. Croxall,
Miss Dora Young,
Miss Phoebe Young,
Counselors.

—Millennial Star, Vol. 32:468-9.

Lest We Forget

THE MARTYRS

Chapter XIV.

RETRIBUTIVE JUSTICE

No doubt all Christian people will agree with the Latter-day Saints in the belief that God is just, and that while He will reward the righteous according to their merits, He will also manifest His displeasure towards those who violate His laws.

The greatest sin that man can commit is: "The blasphemy against the Holy Ghost, which shall not be forgiven in the world, nor out of the world, is in that ye commit murder, wherein ye shed innocent blood and assent unto my death." These are the words of the Lord, given through Joseph Smith, the Prophet, and His murderers can read them and learn their doom.

If we had the history of those who have shed the blood of the prophets, it would be seen, no doubt, that they have been visited with the stings of conscience for their crimes; and evidences of the displeasure of the Almighty could be traced in their after lives. As a few testimonies are at hand with reference to the murderers of Joseph and Hyrum Smith, and other Saints who have been martyred for the gospel sake, they are here inserted.

The first testimony here given was published in the latter part of 1874, as follows:

"A lady was invited to attend a Methodist church at Peoria, Illinois, and noticing a rough box or coffin resting under the pulpit, inquired concerning it, and was informed that it enclosed the remains of the wife of ex-Governor Ford, and was supplied at the public expense. Ford was present, and he looked gaunt and miserable, and his bones appeared ready to pierce through the skin. Two weeks later, the lady attended again, and was astonished to see a similar coffin in the same place. It contained all that was left of Governor Ford, who had for some time lived, and now died a pauper. The lady who saw this, though she had left the 'Mormon' Church, remembered hearing Elder John Taylor say in Nauvoo, that **'GOVERNOR FORD WOULD LIVE UNTIL THE FLESH WOULD WITHER FROM HIS BONES AND HE WOULD DIE A PAUPER.'**"

Also, a few days after the appearance of the above notice, the following account of the tragic fate of Governor Ford's son, Thomas, appeared in print, and may be set down among the many cases where the sins of the fathers are visited upon the children:

"Ford's children, in consequence of his poverty, were adopted by different citizens, Thomas being taken care of by Hon. Thos. E. Moore, of Peoria. The young man served in the army, and afterwards moved to Kansas, where, with an elder brother, he followed various occupations, principally driving large herds of stock from the South.

"Last July he was going to Caldwell and stopped at a ranch for refreshment. Here he was watched by two armed men, and, after proceeding about a mile, was suddenly seized by three men before he could defend himself. They took him for one of the cattle stealers, with which the State was infested, and, in spite of his protestations, prayers and appeals for an investigation, they proceeded to hang him to the limb of a tree. He told them he was the son of ex-Governor Ford, but they laughed him to scorn and refused to examine his papers."

The following appears in the Autobiography of P. P. Pratt:

"A man named Townsend, living in Iowa, near Fort Madison, was one of the mob who assaulted and forced in the jail door. The pistol discharged by Joseph Smith wounded him in the arm, near the shoulder, and it continued to rot without healing until it was taken off, and even then it would not heal.

"About six months after he was shot, Mrs. Lawn saw his arm and dressed it. He was then gradually rotting and dying with the wound. He stayed over night with Mrs. Lawn's father, and groaned through the night without sleeping. He asked the old gentleman what he thought of Joseph Smith being a Prophet. He replied that he did not know. 'Well', said Townsend, 'I know he was a Prophet of God. And, oh, that I had stayed at home and minded my own business, and then I would not have lost my life and been tormented with a guilty conscience, and with this dreadful

wound, which none can heal!' He died two or three months afterwards, having literally rotted alive.

"James Head, of McComb, was also one of the murderers at the Carthage jail; he was heard by Captain Lawn and others to boast of it afterwards, and Captain Lawn drew a pistol and chased him; but he ran away. He was always gloomy and troubled from the time he helped to murder the Smiths, and frequently declared that he saw the two martyrs always before him! He had no peace.

"A Colonel of the Missouri mob, who helped drive, plunder and murder the 'Mormons' died in the hospital at Sacramento, 1849. Beckwith had the care of him; he was eaten with worms—a large, black-headed kind of maggot—which passed through him by myriads, seemingly a half pint at a time! Before he died these maggots were crawling out of his mouth and nose! He literally rotted alive! Even the flesh on his legs burst open and fell from the bones! They gathered up the rotten mass in a blanket and buried him, without awaiting a coffin!

"A Mr. ———, one of Missouri mob, died in the same hospital about the same time, and under the care of Mr. Beckwith. His face and jaw on one side literally rotted, and half of his face actually fell off! One eye rotted out, and half of his nose, mouth and jaw fell from the bones! The doctor scraped the bones, and unlocked and took out his jaw from the joit round to the center of the chin. The rot and maggots continued to eat till they ate through the large juglar vein of his neck, and he bled to death! He, as well as Townsend, stank so previous to their death that they had to be placed in rooms by themselves, and it was almost impossible to endure their presence, and the flies could not be kept from blowing them while alive!

"Wm. T. Head, an officer in Captain Lawn's company, and tarrying in Carthage, testified that he saw a certain man raise a large knife to strike off the head of Joseph, when, all at once, and in the midst of a clear day, with no cloud in sight, 'a terrible clap of thunder rolled heavily, and forked lightning flashed in the face of the murderers, and perfectly paralyzed a number of them.'

"The ruffian, who had raised his knife and had sworn with a dreadful oath to take the head off Joseph, stood perfectly paralyzed, his arm uplifted with the knife suspended in air, and could not move a limb. His comrades carried his off, and all fled in terror from the scene."

Elder Jos. H. Moyle, writing from the Southern States, in August, 1881, says:

"Bro. W. C. Burton and I met a citizen of North Carolina, named Brown, who claims to be one of the mob that committed the soul-destroying crime of shedding the innocent, unoffending blood of an anointed prophet of God. He says that he lived in Quincy, Illinois, and admits that it was a rich and productive country, but with all its charms he did not seem to have contentment, as he has been wandering from place to place ever since, as though in search of an asylum for a troubled conscience. He is now settled ine one of the poorest of poor districts, where he is so situated that he can go no farther, and where he is scarcely able to earn a subsistence.

"During the extremely cold weather last winter, some of his little children were totally destitute of clothing, the neighbors, moved with compassion, collected some old clothes and necessaries of life, and sent them.

"While we should be far, far from despising the poor for their poverty, I cannot help thinking of the saying of the psalmist: 'I have been young, and

now am old: yet have I not seen the righteous forsaken, nor his seed begging bread.'

"This man has not been wandering from cruel religious persecution, but, I think, to ease a restless and discontented mind.

"In Mount Airy, Surrey Co., N. C., a man named Belton was pointed out to me who claims to have taken a part in the same vile, fiendish crime, and seems to have fared a similar or worse fate, having been taken with something like the palsy. He is disabled for work of any importance, which renders him a perfect object of pity and charity.

"These are the only men I ever saw who claim to be, or bear the name of being, connected with those who slew the great latter-day Prophet and Patriarch, Joseph and Hyrum Smith.

"If these be fair examples of their kind, it certainly looks as though their sins were going before them to judgment."

Daniel Tyler, in his "History of the Mormon Battalion", in writing of San Diego, says:

"Near the foreigners' burying ground resided a miserable specimen of humanity, who stole and begged from door to door. He was one of the most forlorn of human beings. He acknowledged to having been engaged in the Haun's Mill massacre, and begged our people to forgive him. He claimed to have been one of Fremont's party, and said he had been among the Rocky Mountains for the last seven years."

The following statement is furnished by Brother Joel Parish, of Centerville, Utah:

"In March, 1877, in company with Elder Charles F. Middleton, I passed through Carthage, Hancock County, Ill., en route for St. Louis. We tarried there a sufficient length of time to visit the Carthage jail, where our lamented Prophet and Patriarch, Joseph and Hyrum Smith, were murdered.

"We visited a Mr. Browning, who then owned and occupied, as his family residence, the old rock building, or jail, where the prisoners referred to were confined. This building was no longer needed as a jail, a new and larger one having been built.

"Mr. Browning and lady entertained us over night, treated us very kindly, and stated that any of our Elders, passing through, would be welcome to be entertained by them.

"The room where the prisoners were murdered was, at that time, used as a parlor. We were taken therein and shown the arrangement of the room. The bullet hole in the door, made by the fatal ball that struck Hyrum Smith at the left side of the nose, had been filled with putty, but was plainly to be seen. There being a carpet on the floor, we could not see the bloodstains where the murdered Patriarch fell, but we were assured that they were still there. The stains of blood on the walls, also, were obscured, as the room had been whitewashed. The jail had been painted and kept in good repair.

"We were asked by Mr. Browning if we would like to see 'the wickedest man in Illinois', having reference to the notorious Thos. C. Sharp, who was then publishing a paper in Carthage. We replied that we would not object to seeing him without an introduction or being under any necessity of shaking his hand. With this understanding, we went with Mr. Browning to Sharp's office. Sharp was very courteous and polite, and showed signs of wishing to shake hands, a conjunction which we carefully avoided.

"A few years previous to this time, Sharp had been a candidate for office, and, while the canvass was in progress,

his opponent said, in a public speech: 'Sharp, you know if we had not sworn like h-ll for you, you would have been hung for the murder of the Smiths.'

"One of the Higbees (am not certain whether Chauncey or Francis) then resided fifteen or twenty miles east of Carthage. Mr. Browning stated that a gentleman in conversation with him asked if he ever felt any remorse of conscience for the part he took in the murder of the Smiths, to which Higbee replied: 'If you think I have not, look at my child.' The child referred to was then a young woman, grown, and strange to behold, the entire left half of her face, on a line with the nose from the forehead to the chin, was one red mass, as if it were fresh blood, warm and dripping, the left arm and hand were also in the same condition. Higbee can see in his offspring the visible mark of God's judgment for his great sin."

Elder Henry G. Boyle says:

"While in California on a mission in the year 1855-6, and laboring on the Russian River, near where Healdsburg now stands, I often heard of an old mobocrat by the name of Kogan, or Cougan, who lived in that vicinity, and who boasted of having helped to murder Joseph and Hyrum Smith at Carthage. He often sent a request to me to visit him and proffered to tell me all about the manner of the death of our Prophet. A few months afterwards I heard that Mr. Cougan was stricken with some very singular disease. So peculiar was his case, that many people came to see him. He grew worse and worse, and lay for three months seemingly at the point of death. He suffered excruciatingly, and constantly prayed to die. He also begged his friends to put an end to his suffering, by taking his life, and even sought an opportunity to commit suicide, but was prevented by those waiting upon him. Many physicians visited him, and declared they never saw anything like his case.

"Many of the people in the neighborhood said, 'If such is the end of those who kill the prophets and mob and drive the Saints, then may we be delivered from such a fearful and terrible calamity.'"

FULFILMENT OF PROPHECY

"You will see the old man go down to the grave in disgrace. He has cast off his political friends, and they cast him off as a thing of nought, and he will become a hiss and a byword."

The prophecy we have quoted, is extracted from a sermon delivered by President B. Young in Great Salt Lake City, in the year 1861, and relates to James Buchannan, ex-President of the United States. The fulfilment of prophecy is a theme to which of late we have frequently alluded; but we have never witnessed a more speedy and direct fulfilment of the predictions of the servants of God than in the case of the ex-President.

To convey a correct understanding to others—a proper realization of the judgments of God—we shall quote the testimony of those who have nothing in common with the Latter-day Saints, contained in the New York Tribune, and we have no reason to doubt the testimony offered. To enable all classes to better comprehend the great revolution which has taken place in the circumstances of the ex-President, it will be necessary to state, that only five short years have passed since he stood at the head of one of the most promising Republics the world ever saw, wielding a power inferior to that of no potentate or emperor upon the face of our globe. When we consider this, and contrast his present degradation with his former greatness, we are inclined to pity, did we not know that it is a just retribution for the sordid

wretch who sold his honor for foreign gold, bartering the blood of innocence for a little of this world's honor, which he enjoyed only long enough to appreciate the height from which he has so suddenly fallen. "Vengeance is mine, saith the Lord, and I will repay." If the Utonians had had the punishing of James Buchannan, they never could have inflicted on him the excruciating torture which has been his, and under which he is still writhing, meted out to him, as it has been, by those very individuals to whose pampered appetites and whims he had pandered, braving the powers of heaven, and trampling under his feet every just law, both human and divine, to gratify the parasites who were sapping the life-blood of the Union. The American people think today it is the nation that has forsaken James Buchannan; in one sense of the word this is true; but, can they realize that they are merely instruments in the hands of God in carrying out His purposes?

Why did the nation desert him? They offer us a reason, "The ex-President did not trust the people"; but he did trust them as much as it is possible for a wire-pulling politician, who is today buoyant with hope, and tomorrow lean and sunken almost to despair, to trust his fellowmen. No! it is the curse of an avenging God that rests down upon him, and many generations will pass before that silly old man can emerge from the punishment he so justly merits and is now enduring.

The following sentence uttered by him previous to the desolating war which has partially subsided in the United States, is sufficient to cause his name to be stricken from the scrolls of liberty, and he forever denied a place among the sons of freedom—"Slavery is more sinned against than sinning." God gave all men their freedom, but "Man's inhumanity to man" has crushed millions, not only in the United States, but on the continent of Europe, more especially in Catholic countries: and we can easily trace further east, and say that millions are held in bondage in free and enlightened England. It is, however, not our province to point out the failings and short-comings of any nation in this article, but to hold up to the world another proof that the kingdom of God is established on the earth, and that men can foretell the dealings of the Almighty with the wicked throughout the nations.

Witness the heading of this article, and the following quotation from the New York Tribune—"The last five years must have been full of bitter days to James Buchannan. To live in silence, and retirement and obloquy,—his name the most detested of any name in America; to sit in his home, with the years rapidly bending him to the grave, and feel that, after so much power and honor, and, above all, so many opportunities, he was the most unpopular of Americans,—to feel this and yet to know that he was partly the victim of fate, that after all he had been merely a whirling mariner in a hurricane—the weakest, most muddled, most distracted seaman, it is true, that ever went out upon the salt seas; and that for the life of him he could not tell whether the strip was on her keel or on her beam-ends—that his statesmanship was scribbling and praying, and that he meant to do what was best, even while doing the worst,—to sit and hear nothing but imprecations from a people he had served for fifty years; to be cursed by mothers who had lost their children; to have no friends even among the people of the South, for whom he sacrificed all—this is a retribution more terrible than that of Belisarius wandering in poverty and blindness, or the discrowned Lear on the storm-beaten moor wielding the sceptre of straw."

Here, then, we look upon James Buchannan sinking into a lonely grave—

not even a wife or child to mourn over his forsaken bier—standing on the verge of eternity, with not a single ray to lighten his midnight journey; longing for death, and yet starting back in terror when the grim monster appears; wishing to rend the veil, and yet not daring to meet the calm, searching glance of his Creator; dreading the doom which conscience in thunder-tones proclaims for broken laws and mis-spent time— a thing for which we can have pity, but which is far too contemptible to despise.

—Editorial—Millennial Star, Vol. 28:57-59.

HOW THE ELDERS SHOULD LIVE AT HOME AND ABROAD

No other instructions to missionaries can be more pertinent and timely than these given by President Brigham Young, Aug. 28, 1852. They are as applicable today as they were then:

"When I heard the brethren exhorting those who are going on missions, I wished them to impress one thing upon the minds of the elders, for it is necessary that it should be uppermost there, which may be the means of preserving them from receiving stains on their characters from which very probably they may never recover. If we get a blight on our characters before the Lord, or in other words, lose ground and backslide by transgression, or in any other way, so that we are not up even with the brethren, as we are now, we never can come up with them again. But this principle must be carried out by the elders wherever they go, whatever they do, or wherever they are. One thing must be observed and be before them all the time in their meditations, and in their practice, and that is, clean hands and pure hearts, before God, angels, and men. If the elders cannot go with clean hands and pure hearts, they had better stay here, and wash a little longer; don't go thinking when you arrive at the Missouri river, at the Mississippi, at the Ohio, or at the Atlantic, that then you will purify yourselves, but start from here with clean hands and pure hearts, and be pure from the crown of your heads to the soles of your feet, then live so every hour. Go in that manner, and in that manner labor, and return again as clean as a piece of pure, white paper. This is the way to go, and if you do not do that, your hearts will ache.

"How can you do it? Is there a way? Yes! Do the elders understand that way? They do. You cannot keep your hands clean, and your hearts pure, without the help of the Lord; neither will he keep you pure without your own help. Will you be liable to fall into temptation and be overtaken in sin? Yes, unless you live so as to have the revelation of Jesus Christ continually, not only to live in it today, or while you are preaching in a prayer meeting, or in a conference; but when you are out of the meetings. You must have the Holy Spirit all the time, on Sunday, Monday, Tuesday, and every day through the week, and from year to year, from the time you leave home until you return, so that when you come back, you may not be afraid if the Lord Almighty should come into the midst of the Saints and reveal all the acts and doings and designs of your hearts in your missions, but be found clean like a piece of white paper: that is the way for the elders to live in their ministry at home and abroad."

—Improvement Era, Vol. 15:869.

EXPERIMENTS

A man rocked a boat to see if it would really turn over. It did.

A workman stepped on a nail to see if it would go through his shoe. It did.

A man looked into a gun to see if it was loaded. It was.

A woman read a patent medicine booklet to see if she was sick. She was.

A householder smelled escaping gas, and with a lighted match went to the basement to find the leak. He found it.

ON GIVING COUNSEL

Brother Heber alluded to counseling men and women who come to him after they had been to me, and said that they always received the same counsel I had given them. I never have known it to fail, that if they come to me and then go to Brother Heber, they will get the same counsel all the time. And so they would from every one of the Twelve, from the High Council, from the Seventies, and High riests, and every officer in the Church, if every officer in the Church would take the course that Brother Heber, and I, and a few others do.

What is that? Never to give counsel, unless you have it to give. If you have counsel, give it, because you can have no **correct** counsel except by the Spirit of revelation: that is my standard. I have no counsel for a man, unless I have the testimony of Jesus on the subject. Then, when the same man asks counsel of me, and goes to Brother Heber, do you not see that if he acts on the same principle and gives counsel, it must be by the Spirit of revelation; or he has no counsel to give, if it is not by that Spirit. Then let the same man go to Brother Wells and ask his counsel on the same subject, without letting him know that he has been to Brigham or to Heber, and Brother Daniel will give the same counsel by the same Spirit.

The difficulty with regard to giving counsel that conflicts consists in men's giving counsel from their own judgment, without the Spirit of God. Every man in the kingdom of God would give the same counsel upon each subject, if he would wait until he had the mind of Christ upon it. Then all would have one word and mind, and each man would see eye to eye.

But there is a weakness in the brethren, and it is in mankind in general. You ask almost any person in the world a question, and he thinks it a disgrace to be unable to answer it. He feels chagrined, his mind flags, when he finds that he is not quite as knowing as his neighbors think him to be; and, to avoid this, he will often venture an answer without knowing the facts in the case, or the effects of his answer.

If you would always pause and say, I have no counsel for you. I have no answer for you on this subject, because I have no manifestation of the Spirit, and be willing to let everybody in the world know that you are ignorant when you are, you would become wise a great deal quicker than to give counsel on your own judgment, without the Spirit of revelation. If the Elders of Israel would observe this rule, nev- to give counsel unless they give it by the testimony of the truth, by the Spirit of the Lord Jesus Christ, and, if they cannot give counsel in that manner, not to give any, there would be no conflicting counsel in the kingdom. All would be one; counsel would be one: we would soon come to understanding and be of one heart and mind, and our blessings would be increased upon us faster than in taking any other course.—Brigham Young, J. D., 5:100.

THE COMMON ERROR

It is a mistake of many good people that they aim to be happy themselves and improve others.

Such generally fail in one or both particulars.

If they would reverse the aim, and strive to improve themselves and to makes others happy, they would not only accomplish that, but would encompass the other also.

—o—

If only we were as keen to find reasons for complimenting folks as we are to find fault with them.

—o—

The grocer's friend—the orator's pride—the fool's trap—the dentist's salvation: the Human Mouth!

THIS IS A BOY

Between the innocence of babyhood and the dignity of manhood we find a delightful creature called a boy.

Boys come in assorted sizes, weights, and colors, but all boys have the same creed: To enjoy every second of every minute of every hour of every day and to protest with noise (their only weapon) when their last minute is finished and the adult males pack them off to bed at night.

Boys are found everywhere—on top of, underneath, inside of, climbing on, swinging from, running around or jumping to. Mothers love them, little girls hate them, older sisters and brothers tolerate them, adults ignore them, and Heaven protects them.

A boy is Truth with dirt on its face, Beauty with a cut on its finger, Wisdom with bubble gum in its hair, and the Hope of the future with a frog in its pocket.

When you are busy, a boy is an inconsiderate, bothersome, intruding jangle of noise. When you want him to make a good impression, his brain turns to jelly or else he becomes a savage, sadistic, jungle creature bent on destroying the world and himself with it.

A boy is a composite—he has the appetite of a horse, the digestion of a sword swallower, the energy of a pocket-size atomic bomb, curiosity of a cat, lungs of a dictator, the imagination of a Paul Bunyon, the shyness of a violet, the audacity of a steel trap, the enthusiasm of a firecracker, and when he makes something he has five thumbs on each hand.

He likes ice-cream, knives, saws, Christmas, comic books, the boy across the street, woods, water (in its natural habitat), large animals, Dad, trains, Saturday mornings, and fire engines.

He is not much for Sunday School, company, schools, books without pictures, music lessons, neckties, barbers, girls, overcoats, adults, or bedtime.

Nobody else is so early to rise, or so late to supper. Nobody else gets so much fun out of trees, dogs, and breezes . Nobody else can cram into one pocket a rusty knife, a half eaten apple, three feet of string, an empty Bull Durham stack, two gum drops, six cents, a sling shot, a chunk of unknown substance, and a genuine supersonic code ring with a secret compartment.

A boy is a magical creature—you can lock him out of your workshop, but you can't lock him out of your heart. You can get him out of your study, but you can't get him out of your mind. Might as well give up—he is your captor, your jailor, your boss, and your master—a freckle-faced, pint-sized, cat-chasing bundle of noise.

But when you come home at night with only the shattered pieces of your hopes and dreams, he can mend them like new with the two magic words—"Hi, Dad!"

VIRILE CORRESPONDENCE

(We take much pleasure in publishing the following letter, written by President Heber C. Kimball to his sons who were then on missions in England. —Ed.)

Great Salt Lake City
Nov. 10, 1865.

My dear sons David, Charles and Brigham,—The letters which I have received from you, and the reports which I have heard of your movements

and labors, have given me great satisfaction and pleasure. I have had much joy, my sons, in knowing that you are laboring faithfully in the vineyard of our Father and our God, and that you are in a position to learn for yourselves that which you did not fully realize while you were at home. You now have to seek unto God for the knowledge and understanding of the things of God which will enable you to teach others the way of life and salvation, and to give you testimonies that you can receive from God alone.

From the time of your birth up to the time you left home, you had no special occasion to exercise your callings, or to seek earnestly and constantly for the power thereof. You are now gaining an experience that will be invaluable to you in years to come, if you properly appreciate and put it to a right use, and you will be able to understand your father and his brethren, who are your predecessors in the Gospel, and their feelings, to an extent that you never could have done unless you had passed through the same circumstances they have.

It is to gain experience that we are sent here to this earth; it is to gain experience that you are sent on your present missions; and if you do right, you yourselves will be more benefited by your own labors, than any person or class of persons will be. Theory will not suffice; if it did, we would have had no need to come down into this world of suffering and trial, and endure afflictions, for we could have learned everythnig by theory without coming here; if theory would answer, then you could have learned everything that you are now learning, and have had knowledge from what I have told you, for I have told you repeatedly what I have experienced in my labors in the ministry among the nations. But though you may have believed what I told you, you did not understand or realize what my feelings, etc., were; you needed personal experience in the same circumstances to teach you this, and this you are learning now, and I hope and pray that you will profit by it, and grow up to be mighty and reliable men of God, full of faith and good works, an honor to your father's house, and a joy to all who may know you; that your wives and children and all your connections may be able to say, in contemplating your course, with rightful pride and thanksgiving, I am thankful that I have such a man for my husband, or for my father, my brother, my son, etc., as the case may be.

My heart and the heart of your mother yearn for your welfare and success in the kingdom of God. Our prayers constantly ascend to His throne in your behalf, that you may be preserved from every evil, and that you may return home in purity, health and peace, to enjoy the blessings of home in the Zion of our God. And if we, your earthly parents, will experience unutterable joy in hearing of and beholding your faithfulness, what will be the joy of your Father in heaven—of whose joy we have scarcely the slightest conception from anything we experience here—if you are faithful to the end, and finish your earthly course with honor? Think of these things, my dear sons, and take them to heart, and try and profit by the instructions and counsels of a parent who loves you, and whose chief desire respecting his children is, that they may pursue the path of righteousness while in this state of mortality, and in the end be exalted in the presence of God and the Lamb.

It is now upwards of twenty-eight years since I first landed on the shores of England, a stranger in a strange land, without any person to take me by the hand and extend unto me a brother's or friend's welcome. That was a day of great trial for the Church. I

was called a fool, and was cursed for what they termed my folly in attempting to go on such a mission. Men who ought to have encouraged and blessed me; men who had been called to be Apostles as I had been, but who had lost the spirit of their calling and denied the faith in their hearts, and were opposing the Prophet Joseph. When I left Kirtland to fill that mission, there were but very few among the Elders who had faith and the courage to declare the truth or testify that Brother Joseph Smith was a Prophet. A great majority of the Elders and the people of the Church had apostatized, or were of doubtful hearts, and looked upon my and the brethrens' going on a foreign mission as an act of folly. But I knew that God had established his Church, and had placed his servant Joseph to be a prophet to, and preside over that Church; that I also had been called to a high and holy calling, and that it was my duty to magnify it according to the direction and counsel of him who presided over me.

In this spirit and with this faith I went to a foreign land, of which I knew but little or nothing. I was not learned, and had no power of my own by which I could fill that mission. I started with my brethren, without purse or scrip, to cross the ocean, to lift for the first time in this generation the standard of the Gospel to the people of a foreign land. I frequently contrast the difference between the circumstances which surrounded us at that time, and the circumstances in which the Elders are placed to go abroad now, and I wish our Elders could appreciate the difficulties that their fathers had to contend with in establishing the Gospel in the beginning, and the blessings which they themselves now enjoy through the diligence and faithfulness of their fathers.

Nothwithstanding the difficulties that we had to contend with, I was greatly blessed in my labors in that land, and was the instrument in the hands of God of bringing many hundreds to the knowledge of the truth; and though a simple, unlearned man in my manner of speech, thousands hung upon my words as though I had been an angel sent unto them from heaven. Yet these things were not accomplished without much labor and travail of soul.

It was in the midst of much weakness, and with many tears and constant supplication unto the Lord, that the words of life were sown in the hearts of the people on that mission. We travelled in the midst of many privations, without the means of riding in stages from place to play (for railroads were not in existence then), poor and despised, yet possessing inexhaustible and eternal riches which were of greater worth than the wealth of a thousand worlds like this. The foundation which was then laid was broad and has proved lasting. Thousands of honest souls—men and women who will attain unto the fulness of the glory of our God—have been and are still being gathered out from that land. How small and weak and contemptible in the eyes of the world was the beginning, and yet how mighty the fruits and results which have followed. Truly do the Prophets speak in the Book of Mormon, that with small means and from small beginnings doth the Lord our God bring to pass his great and mighty and marvellous purposes.

How grateful I am that you are where you are, and how it comforts my heart to hear from you; that you know that God lives, and that his Work is true, and that you know this for yourselves, this is a great pleasure to your father. There are a great many things I might write about, but space will not permit.

Give my love to all the brethren, and accept the same to yourselves, in which Brother George Q. Cannon joins.

Brothers Brigham and Wells and their families are well.

My prayer to God is that this letter may come safe to you. My kind respects to all the missionaries and to all the Saints. Your affectionate father,

HEBER C. KIMBALL

(Millennial Star, Vol. 28:45-47).

DANGER IN VISIONS

My mind then reflects, in a moment, did Jesus have the power to make his disciples believe that he was the Son of God by raising the dead, by laying hands on the sick, by walking on water, by multiplying the particles of bread and fish set before the multitude, or by any other miracle? Did he convince, and prove to twelve men that he was the Christ, by the miracles he performed. **He did not.** He did not convince them by one or all of the acts, which were called miracles, that he performed upon earth. I know that many think that they are a great proof, that it is astonishing that people will not believe, when they read over the history and miracles performed in the days of Jesus and his Apostles.

Let me tell you that if his Apostles were here in this our day, traveling through the country, raising the dead, laying hands on the sick, casting out devils, walking upon the water, or doing whatever they might be able to perform, it would all be no proof to the people that they were sent of God.

I know that some of you think this is strange, and if so, I have strange views upon these subjects. It is no proof to me, it is no proof to any person else, and often serves to throw persons, relying upon it, into temptation, and to cast them still further into darkness. "Have you any proof of this?" Yes, right here in our midst. **Men who have professedly seen the most, known the most, known and understood the most, in this Church, and who have testified in the presence of large congregations, in the name of Israel's God, that they have seen Jesus, etc., have been the very men who have left this kingdom, before others who had to live by faith.**

I have a witness right before me, and I am fearful every time that a man or woman comes to me and relates great visions, saying, "I have had a vision, an angel came and told me thus and so; the visions of eternity were opened, and I saw thus and so; I saw my destiny; I saw what the brethren would do with me; I foresaw this and that. **LOOK OUT FOR THAT MAN OR WOMAN GOING TO THE DEVIL.**

I ask, is there a reason for men and women being exposed more constantly and more powerfully, to the power of the enemy, by having visions than by not having them? There is and it is simply this—God never bestows upon His people, or upon an individual, superior blessings without a severe trial to prove them, to prove that individual, or that people, to see whether they will keep their covenants with Him, and keep in remembrance what He has shown them. **Then the greater the vision, the greater the display of the power of the enemy.** And when such individuals are off their guard they are left to themselves, as Jesus was. For this express purpose the Father withdrew His spirit from His Son, at the time he was crucified. Jesus had been with his Father, talked with Him, dwelt in His bosom, and knew all about heaven, about making the earth, about the transgression of man, and what would redeem the people, and that he was the character who was to redeem the sons of earth, and the earth itself from all sin that had come upon it. The light, knowledge, power, and glory with which he was clothed were far above, or exceeded that of all others who had been upon the earth after the fall, consequently at the very moment,

at the hour when the crisis came for him to offer up his life, the Father withdrew Himself, withdrew His Spirit, and cast a veil over him. That is what made him sweat blood. If he had had the power of God upon Him, he would not have sweat blood; but all was withdrawn from him, and a veil was cast over him, and he then plead with the Father not to forsake him. "No", says the Father, "you must have your trials, as well as others."

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

Brigham Young
J. of D., 3:205-6.

The Branch and the Tree

It had every right to be proud of itself—this grafted branch. In the blooming season its flowers were large and the creamy petals red on the edges, while the other blossoms on the tree were small and scraggly, and dirty-white.

When autumn changed the flowers to fruit, the apples on this branch were big, deep-red, with hearts as white as snow. And the branch, seeing this, was swollen with pride.

"Why should I remain a part of this poor tree? I give more fruit than the rest of the branches combined. I will be a tree unto myself, that men may know me, and give me credit for my fruits."

The next time a strong wind blew, the branch strained and pulled and twisted, and finally tore itself from the tree. The tree bled at the wound a little time, but the gardener came along and gratfed another branch in the place. But the branch that tore itself way died very quickly.

It did not realize that the sap—the life blood that gave it health and strength to produce—came from the roots of the tree. The branch could not see that because the tree had other branches, it was able to drink in more sunshine and rain—that all branches drew life from the soil and air and gave it gladly, that the one branch could flourish and produce much fruit.

So, the grafted branch that thought it could be a tree, died. The tree lived on.

There are men who draw the very lifeblood of their inspiration from the organization of which they are a part. They produce great works, and are blind to the sources of their power.

Happy is the man who can see, in the results of his efforts, more than an isolated, personal achievement—who can view the organization of which he is a part, as a whole.

AN ITEM OF INTEREST

Editor of Truth:

In my studies I came upon a little item which I presume might interest the readers of "Truth". It is translated from German and came of a man in Switzerland by the name of R. Steinemann, 29 Obertor, Winterthur, Switzerland, copied by a missionary and given to me years ago.

Rejuvenation of Folks in Middle Age

A so-called timely matter is the following, concerning an emergency of war in the middle ages, as written in the Frankischen Archiv, Vol. 1, edited 1790 in Ansbach, Bavaria. At the Council of War in Nuremberg, matters were discussed dealing with the loss of so much menfolk during the 30 years of religious war, victims of war and sickness. Dated:

Nuremberg, February 14, 1656

As the unavoidable conditions of the Holy Roman Reich demand that those in these 33 years of bloody war, by sword, sickness and hunger greatly diminished manhood be replaced, and to be able in the future to withstand all its enemies, especially the inherited enemy, the Turk, it is necessary to think about all possible ways and means to do this. Therefore, after due deliberation and counseling, the following 3 things were considered as the most agreeable, suitable and pleasing to all.

I. First, it shall henceforth, for the next 10 years, of young manhood or male persons so still under 60 years of age, be forbidden to take them into cloisters.

II. Those Priests, Lord-Pastors, who are not people belonging to Orders, Canonicates, etc., be permitted to marry as of now.

III. Every male person be permitted to marry 10 wives; thereby but all and every male person firstly and most seriously be remembered, also from the chancels, to behave and conduct himself so, as to exercise due and necessary discretion and care that he as an honest man, who has the courage to take 10 wives, these legal women not only provide with the necessities for living, but also prevent all troubles among them.

Respectfully yours,

Brother ————.

THE TIRED MOTHER

They were talking of the glory of the land beyond the skies,
Of the light and of the gladness to be found in paradise,
Of the flowers ever blooming, of the never-ceasing songs,
Of the wand'rings through the golden streets of happy, white-robed throngs;
And said father, leaning cozily back in his easy chair,
(Father always was a master-hand for comfort everywhere):
"What a joyful thing 'twould be to know that when this life is o'er
One would straightway hear a welcome from the blessed, shining shore!"
And Isabel, our eldest girl, glanced upward from the reed
She was painting on a water jug, and murmured: "Yes, indeed."
And Marian, the next in age, a moment dropped her book,
And, "Yes, indeed!" repeated with a most ecstatic look;
But mother, gray-haired mother, who had come to sweep the room,
With a patient smile on her thin lips, leaned lightly on her broom—
Poor mother! no one ever thought how much she had to do—
And said: "I hope it is not wrong not to agree with you,
But seems to me that when I die, before I join the blest,
I'd like just for a little while to lie in my grave and rest."

—Harpers.

ADDENDA

March 11, 1844—Joseph commenced the organization of a Council for the purpose of taking into consideration the necessary steps to obtain redress for the wrongs which had been inflicted upon us by our persecutors, and also the best manner to settle our people in some distant and unoccupied territory; where we could enjoy our civil and religious rights, without being subject to constant oppression and mobocracy, under the protection of our own laws, subject to the Constitution.

The Council was composed of about fifty members, several of whom were not members of the Church.

We prepared several memorials to Congress for redress of grievances, and used every available means to inform ourselves of the unoccupied territory open to settlers.

We held a number of sessions, and investigated the principles upon which our national government is founded; and the true foundation and principles of all governments.

Joseph Smith was appointed chairman, William Clayton, clerk, and Willard Richards, historian of the Council.

March 19, 1844.—I attended the Council of Fifty.

April 11, 1844.—Spent the day in the Council of Fifty, we had an interesting time, and closed the Council with shouts of hosannah.

May 6, 1844.—Attended general Council all day, Brother J. M. Grant was added to the Council.

—History of Brigham Young, Mill. Star, Vol. 26:328-342.

Tired Teacher: "Many of my students are like processed coffee—98 per cent of the active ingredients have been removed from the bean."

LIFTERS AND LEANERS

There are two kinds of people on earth today, just two kinds of people, no more, I say. Not the saint and the sinner, for 'tis well understood the good are half bad and the bad are half good. Not the rich and the poor, for to count a man's wealth you must first know the state of his conscience and health. Not the humble and proud, for in life's little span who puts on vain airs is not counted a man. Not the happy and sad, for the fast flying years bring each man his laughter and each man his tears. No; the two kinds on earth that I mean are the people who lift, and the people who lean. Wherever you go you find the world's masses always divided in just these two classes. And oddly enough, you will find, too, I ween, there is only one lifter to twenty who lean!—Anon.

ANOTHER DOMESTIC SPLIT

It was over then—the dream that she and he were one! The wife rose unsteadily and put on her hat. She was weary, weary to the bone—weary of it all—weary of his threats, his unmanly evasions, his low innuendoes, his slurs, his slams at women, his weak, miserable subterfuges. But her eyes were resolute. "It's no use, Henry", she said, bitterly. "I'm going—"

At the door she paused, took a glance at herself in the hall mirror to see how her hat looked, set her lips with a cold, unpitying rigidity and fixed her eyes on him, while he poured forth the very soul of an injured man and husband in one last anguished appeal. "Think of me!" he cried desperately. "Think of your father and mine! Think of our son—"

"It's no use, Henry", she said bitterly, "no matter what you men folks say, I am going right down to the polls and vote the ticket straight!"

TRUTH

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

VOL. 17. NOVEMBER, 1951 NO. 6.

JOHN TAYLOR

DOUBLE MARTYR

An Editorial

This month we commemorate the birth of John Taylor, third President of the Church. Much has been said of him by historians and writers. His life's activities have been reviewed before the Saints many times. Indeed, so peculiarly righteous was his life, that, even though he was engaged in every activity established through the Church, the enemies of righteousness could find little to criticize about him. One of the greatest tributes written of him was published by his counselors shortly after his death. We quote:

"A faithful, devoted, and fearless servant of God, the Church, in his death has lost its most conspicuous and experienced leader. Steadfast to and immovable in the truth, few men have ever lived who have manifested such integrity and such unflinching moral and physical courage as our beloved President who has just gone from us. **HE NEVER KNEW THE FEELING OF FEAR CONNECTED WITH THE WORK OF GOD.** But in the face of angry mobs, and at other times when in imminent danger of personal violence from those who threatened his life, and upon occasions when the people were menaced with public peril, he never blanched—his knees never trembled, his hand never shook. Every Latter-day Saint always knew beforehand, on occasions when firmness and courage were needed, where President John Taylor would be found and what his tone would be. He met every issue squarely, boldly, and in a way to call forth the admiration of all who saw and heard him. Undaunted courage, unyielding firmness were among his most prominent characteristics, giving him distinction among men who were distinguished for the same qualities. With these were combined an intense love of freedom and hatred of oppression. He was a man whom all could trust, and throughout his life he enjoyed, to an extent surpassed by none,

"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance. That mental attitude is CONDEMNATION BEFORE INVESTIGATION."

the implicit confidence of the Prophets Joseph, Hyrum and Brigham, and all the leading men and members of the Church. The title of "CHAMPION OF LIBERTY", which he received in Nauvoo, was always felt to be most approprite for him to bear. But it was not only in the possession of these qualities that President Taylor was great. His judgment was remarkably sound and clear, and through life he has been noted for the wisdom of his counsel and teachings. His great experiences made his suggestions exceedingly valuable, for there has scarcely been a public movement of any kind commenced, carried on or completed, since he joined the Church, in which he has not taken part."—Mill. Star, Vol. 49, page 524.

Thirty-five years later another Counselor in the First Presidency of the Church added the following star to President Taylor's sparkling crown of faithfulness:

"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 finincial 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."—A. W. Ivins, April, 1922—C. R., pp. 37-38.

It is another phase of John Taylor's life we desire to comment on at this time. In announcing his death to the Saints, Presidents Smith and Cannon said:

"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 25, 1887, age 78 years, 8 months and 25 days. * * *

"By the miraculous power of God, President Taylor escaped the death which the assassins of Carthage Jail designed for him. His blood was then mingled with the blood of the martyred prophet and patriarch. He has stood since then as a living martyr for the truth. BUT TODAY HE OCCUPIES THE PLACE OF A DOUBLE MARTYR. President John Taylor has been killed by the cruelty of officials who have, in this Territory, misrepresented the government of the United States. * * * His blood stains the clothes of the men who, with insensate hate, have offered rewards for his arrest and hounded him to the grave. History will yet call their deeds by their right names; but One greater than the combined voices of all historians will yet pronounce their dreadful sentence."—Mill. Star, Vol. 49, page 525.

That he became a martyr at Carthage cannot be gainsaid; for it was not the mercy of the assassins that saved him, but the power of Almighty God, who later revealed: **"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 of 1880.

That he became a **DOUBLE MARTYR** on July 25, 1887, has been questioned by the Saints; and though, some of the faithful, have agreed that he did finally fall again before the rushing onslaught of the enemy, few will agree **that that enemy consisted of Latter-day Saints as well as government officials.**

We believe that President Taylor could have been saved the exhaustive trials on the underground if a majority of the Latter-day Saint people would have been willing to uphold his stand on Plural Marriage. On the contrary he was continually sought after by committees to sign a manifesto, or to otherwise, make some concession to relieve the intense persecution by the Government of the United States. Back in 1857 the Church defied the United States government; why didn't it take the same stand in 1887? **President Taylor did, and consequently it was necessary for him to withdraw himself from public life.**

We are reliably informed that he was guarded so secretly that not all the members of his Quorum knew where he was. The affairs of the Church were directed from his several hiding places. Trusted men were always at his side, **but few of the general authorities.** Much has been written in defense of this attitude taken by the majority of the Church. It is hard for us to believe that with this country isolated as it was at that time from the sins of civilization and the minions of the law, that this Church could not have kept President Taylor in his home in Salt Lake. Though he might have felt it wise not to take active part in public affairs, it is unbelievable that a faithful majority would never have stood for him to retire to the trials of underground life. We are speaking of a day when communication of every nature was limited, and, when, the Priesthood of the Church could have surrounded President Taylor and protected him in the confines of Salt Lake City, as well as his faithful trustees protected him on the underground.

To the sound mind it is not conceivable that the people would have stood for the following incident to take place against such an exalted character without offering a protest of arms, especially if they would have been willing to sustain President Taylor in his attitude towards the government on Plural Marriage:

"From the date, upwards of two years and a half ago, when he left his home in Salt Lake City, he had not had the opportunity of crossing its threshold again. To home and its joys, its delightful associations and its happy reunions he had been a stranger. He has lived as an exile—(IN THE MORMON COUNTRY—brackets ours) a wanderer in the land, to the development and good government of which he has contributed so much! While living in this condition, one of his wives was stricken with disease, and though his heart was torn with anguish at the thought of her condition, and with anxiety to see her and minister to her in her deep distress, her residence was closely watched by spies, and when she was in a dying condition, was even searched with the hope of entrapping him! Thus she was deprived of the privilege of looking upon his beloved face, and he had not even the sad consolation of witnessing or taking any

part in her funeral ceremonies.''—Mill. Star, Vol. 49, page 525.

Connected with this incident let us look in on the underground as related by Lorin C. Woolley:

''Sunday, February 7, 1887.

''President Taylor received a letter that his wife Sophia died at 6 a. m. It made us all feel sorrowful, more especially on his account, for he could not go to see her in her sickness and could not see her after she was dead. He took it very hard to be deprived of the privilege of seeing her in her last hours on earth. We had a meeting. It was more like funeral services than Sunday services.''

For a moment let us look at the affairs of the Church at that time. Consider the Lorin C. Woolley affidavit:

''While the brethren were at the Carlisle residence (in Murray) in May or June of 1886, letters began to come to President John Taylor from such men as John Sharp, Horace Eldredge, William Jennings, John T. Cain, Abraham Hatch, President Cluff and many other leading men from all over the Church, asking the leaders to do something, as the Gentiles were talking of confiscating their property in connection with the property of the Church.

''These letters not only came from those who were living in the plural marriage relation, but also from prominent men who were presiding in various offices in the Church who were not living in that relation. They all urged that something be done to satisfy the Gentiles so that their property would not be confiscated.

''George Q. Cannon, on his own initiative, selected a committee comprising himself, Hyrum B. Clawson, Franklin S. Richards, John T. Caine and James Jack to get up a statement or manifesto that would meet the objections urged by the brethren above named. They met from time to time to discuss the situation. From the White home, where President Taylor and companions stopped, after leaving the Carlisle home, they came out to father's. George Q. Cannon would go and consult with the brethren of the committee, I taking him back and forth each day.

''On September 26, 1886, George Q. Cannon, Hyrum B. Clawson, Franklin S. Richards, and others met with President John Taylor at my father's residence at Centerville, Davis County, Utah, and presented a document for President Taylor's consideration.''

The feelings of the people can be summed up in these few expressions:

''The persecutions could not go on much longer; not that the people were weakening—religious persecutions in all ages and among all peoples have bound the group together more firmly than ever. But the constant troubles between the government and the Mormons were retarding the development of the territory. Cooperation must take the place of bitterness. Non-Mormon business men were concerned. Other business interests wished to come to Utah and they were disturbed over the social and religious antagonism. Many men from the outside world came and met with the leading Church men, and the results were those of good feeling and a desire to overcome the difficulties

''The idea of Statehood so long in the minds of many people, now seemed more desirable than ever before, but it was known that Statehood could not come while Polygamy was practiced. Someone had to face the facts.''

—Excerpt from ''Little Gold Pieces'', page 128.

Thus over a period of years the groundwork had been laid to compro-

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.

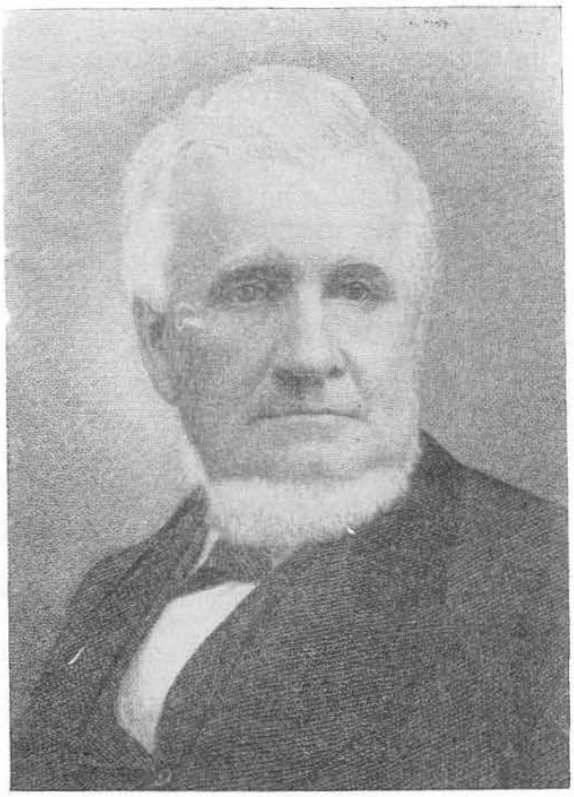
*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*
—Jefferson

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John Taylor

mise, or as the Leaders said: "**In order to be at peace with mankind and in harmony with the government.**" John Taylor, as the Prophet of God would not agree to this position. On September 26-27 after having been privileged with a visit from Jesus Christ and Joseph Smith he vehemently denounced the spirit of compromise then extant, and refused in his usual dynamic manner to sign a document then placed before him; and under the direction of Joseph Smith proceeded to perform a work that he had been reserved to do. As was said of him:

EDITORIAL THOUGHT

DO YOU suppose that this people will ever see the day that they will rest in perfect security, in hopes of becoming like another people, nation, State, Kingdom, or Society? They never will. Christ and Satan never can be friends. Light and darkness will always remain opposites. The Kingdom of God and the kingdom of Satan will always remain two kingdoms. I know the Lord Almighty will not suffer the Saints, neither the world, to slumber upon their oars. The time is past for them to fold their hands, and say, "Yet a little sleep, a little slumber, a little folding of the hands". This people will never see that day, for the Lord will keep them on the alert all the time; they will continually have something to contend with to keep them from dropping to sleep, and it is no matter to me as to what means He may use to do it. —Brigham Young, J. of D., Vol. 1; 188-9.

"With the same courage with which he stood by the Prophet of God, and with a walking cane parried the guns of the mob when they vomited their sheets of flame and messengers of death in Carthage jail, he confronted the difficulties and the trials which he had to meet when compelled to leave his home and the society of those whom he loved."—Mill. Star, 49, page 525.

From this evidence and volumes more which could be produced it is evident that John Taylor fell a martyr—the second time—killed by the cruelty of government officials and the wilful neglect of the Latter-day Saints. Thus another chapter of the hand dealings of God with his children was written, to the honor and eternal exaltation of the handful of faithful, and the eternal dishonor and discredit to those who neglected the faithful Prophet of God in order to attain Statehood and the well-wishes of mankind. Time will yet reveal the Truth regarding their actions and intents; but we fear that God has already taken their faithlessness into account and has visited upon their offspring the terrible judgments spoken of by the Prophets.

O Israel, how canst thou sit upon the eternal hills which God hath prepared as a refuge for the faithful, crying "All is well, Zion prospereth, all is well", while the blood of the Prophets and of the faithful Saints continue to cry unto God from the Earth! ZION DOES NOT PROSPER, NOR IS ALL WELL; for the faithful sons and daughters of God weep, and their tears flow down the eternal mountains, their eyes are lifted unto the God of their Fathers that they might be delivered from oppression and bondage, that they with the faithful ancients might finally reign with Christ, their Redeemer, upon the earth to bring to pass the work and glory of God.

In conclusion, we copy from the record the following regarding the death of John Taylor:

"So peacefully did he pass away, and so like a babe falling asleep that a brief period elapsed before those who stood around his bed were sure that his spirit had taken its flight. * * *

"We feel to say to the Latter-day Saints: BE COMFORTED! The same God who took care of the work when Joseph was martyred, who has watched over and guarded and upheld it through the long years that have since elapsed, and who has guided its destinies since the departure of Brigham, still watches over it and makes it the object of his care. John has gone; but God lives, He has founded Zion. He has given his people a testimony of this. Cherish it in your heart of hearts, and live so each day that when the end of your mortal lives come, you may be counted worthy to go where Joseph, Brigham and John have gone, and mingle with that glorious throng whose robes have been washed white in the blood of the lamb."—Mill. Star, 49, page 586.

WHO'S TO BLAME?

(Contributed)

Crime, in its most vicious and arrogant form, is honeycombing the United States, according to amazing testimony presented to the Senate Committee Investigating Interstate Crime. "So widespread is the power of the criminal element, so deep into our political system have they wormed their way, so enormous are the sums of money these almost incredible rackets mulct from the pockets of foolish and sinful people, that almost every major city in the country is now compelled to wrestle with the problem", declares one editor.

Police and politicians are openly allied with gangsters and criminal groups, the investigations revealed. New York, Kansas City, Philadelphia, Chicago, St. Louis, Miami, Las Vegas, Nevada, and Los Angeles are all linked to the sordid mess which involves billions of dollars derived from gambling, prostitution, vice rings, and tax eva-

sion. How many other metropolitan centers and smaller cities are attached to this multimillion-dollar crime cartel may never be revealed.

Here in Salt Lake City a series of atrocious acts have shocked the community. Cases of rape, mayhem, wanton destruction of property by both juveniles and adults have become common occurrences.

After the Senate investigation in Las Vegas, where astounding financial aspects of gambling were revealed, Senator Charles W. Tobey, of New Hampshire, exclaimed, "I am getting more and more a sense of outrage and righteous indignation over the accumulation of evils being developed at these hearings. It is time somebody in this country got mad and cried out, 'Unclean, unclean.' "

The American people are to blame for the shocking crime conditions linked with city and national governments, for if the citizens were aroused fully, and if they demanded reform, it would come. The stark truth is, The majority of voters do not care enough to protest or demand a change.

As one editor declares, "The cause of the whole mess is the failure of Christian people to take seriously the obligation of their citizenship. Had they not lost their power of righteous indignation, had they not allowed themselves to become tolerant of vice, gambling, drunkenness, and sensuality, we might have had a campaign started long ago."

Modern man has a calloused conscience. He refuses to call sin by its right name, seeking rather to compromise with it and coddle it in his bosom.

Long ago, in the enlightened nation of Israel, there was a general collapse of conscience. The people allowed their leaders to become corrupt and vice-ridden. Why did this moral degeneration occur? Because the majority of the people refused to obey the commands of God, and their iniquities had broken their spiritual relationship with Him.

The prophet Isaiah described the situation in these words, so apropos for our time: "But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity." "And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter." (Isaiah 59:2-4, 14.)

Selfishness and "the love of money" are the roots from which crime springs. Such evils, if allowed to persist, will undermine our democracy, for men will not always have confidence in a government when its leadership is corrupt to the core.

A well-known Federal judge has said: "I have found one thing more definitely established than all others—that is, people who go wrong and drift into crime are those who have lost faith in God. What is there to live for, what inducement is there to lead a righteous life if there is no faith?"

Yes, the nation's big business of crime and lawlessness is the result of disregarding God's law and scoffing at moral principles. Things will never go right until men have clarity of vision and courage to obey God's eternal precepts.

It is time for the conscience of America to cry out, "Unclean, unclean!" To every Christian, Paul writes, "O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereby unto thou are also called."—Timothy 6:11, 12.

Supplement to the New and Everlasting Covenant of Marriage

(Due to the importance of this particular chapter to the student and teacher alike, we feel justified in running it in one number despite its length. We have had numerous requests for the same—and feel that this printing will satisfy these requests.—Editor.

CHAPTER SIX

ITEMS ON PRIESTHOOD

Priesthood Defined — Is the Present Church Organization Complete? Who Is the Church?

In the author's booklet—the "New and Everlasting Covenant of Marriage —(See pages 75-81), he made a brief attempt at defining the Priesthood, its functions and powers. In the article mentioned, the brevity of the treatment accorded the subject tended to obscure certain phases of it; hence, it is deemed wise to enlarge upon the subject at this point.

God's government on earth, provided for man's salvation, broadly speaking, is known as the Kingdom of God; strictly speaking, however, it is apparent that three distinct organizations have been set up by the Lord for the purpose mentioned, defined as follows:

(a) The Priesthood,—comprising a definite body of Presiding High Priests and anciently known as the Sanhedrin—meaning the power of God on earth.

(b) The Kingdom of God—an appendage organization—and the channel through which the power and authority of God functions in managing the earth and the inhabitants thereof in things political.

(c) The Church of Jesus Christ—being the propaganda division of the Priesthood—an appendage thereof—having only ecclesiastical jurisdiction over its members.

Since the functions of the Kingdom of God and of the Church of God have been treated in another chapter, we will confine our present discussion, in the main, to the Priesthood, or the foundation stone of God's great edifice of Authority and Power.

The subject of Priesthood has caused no end of controversy among members of the Church—at times unwarranted bitterness—and it is a subject little understood by the Saints and leaders alike.

God's government is a Theocracy. He presides in the Heavens, having original and sole jurisdiction over all his creations, both in heaven and on earth. He is the King of Kings and the Lord of Lords, as pertaining to his leadership of both the Kingdom and the Church.

In order to carry on his government, God has certain agents appointed, through whom he maintains complete control of all things. These agents are endowed with his Priesthood—his authority and power—and are designated by revelation direct from him; they are ordained to become Presiding High Priests. Receiving authority direct from Heaven, this body of men functions literally as God's mouthpiece on earth; through them are all things directed, they being responsible to God only, the direct source of their authority.

We learn in reading the revelation known as Section 95:5, that the Priesthood is divided into two groups—to quote:

> **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,—**

a large group properly called and properly ordained, and a small group not only so called and ordained, but also

chosen. God reserves to himself the choosing of those who are to represent him on earth. The earth and the fulness thereof are his to dictate in all things. This being the case, he foreordains and then choses here those who are to hold the keys of power. The Priesthood of the small "chosen" group is delegated to them by God direct; while the priesthood of the large group is delegated to them by those chosen by God—the small group,—the large being appendage to the small. Men might be called by revelation and ordained to some authority or office in the Church or Kingdom. and still not be classed with the small "chosen" group. (D. & C. 107:5). We have an example of this in the men who were "called" in the revelation of 1882 given through John Taylor and published elsewhere herein.

The body of chosen Priesthood was anciently known as the Sanhedrin, and comprised seventy-one Elders,—seventy in the Council proper—whom God had Moses call together, and upon whom the Lord placed the spirit and calling of Moses, **giving them equal authority with Moses, except as to that of Presidency, Moses being the senior in ordination, necessarily became the presiding President of the group.**

> **And the Lord said unto Moses, Gather unto me seventy men of the Elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them into the tabernacle of the congregation, that they may stand there with thee.**
>
> **And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. (Numbers 11:16-17).**

It must be borne in mind that the order of Priesthood which Moses held was that which enabled him to look upon the face of God and to talk with him (See D. & C., 84:21-23), and it was this order of the Priesthood, which must be conferred direct from God, that the seventy elders were endowed with.

Notwithstanding the Jews strayed from the commandments of the Lord, yet they clung, at least in form, to the ancient organization, through which they assumed complete jurisdiction over both the religious and political activities of their race, even possessing the authority to pronounce the death penalty. It was this body, no doubt—though then apostate—that is referred to in Mark 15:1, and which was involved in the trial and crucifixion of the Christ. In the writings of Josephus we learn that the Jews clung tenaciously to this organizatoin, and that smaller groups were at times appointed to govern Jewish communities. These smaller groups numbered from seven, the minimum number, to as high as twenty-three, their important decisions being reviewed by the Sanhedrin sitting at Jerusalem.

"**Let there be seven men to judge in every city and those such as have been before most zealous in the exercise of virtue and righteousness**", says Josephus, quoting a regulation Moses left for the government of the Israelites. (See Josephus Ant., Book 4, Chap. 8:14. Also for powers of Sanhedrin, Book 14, Chap. 9:4. Also "A New Standard Bible Dictionary",—Funk & Wagnalls Co., pp. 154 et seq.)

From Smith's Comprehensive Dictionary, edited by Samuel W. Barnum, we learn that the term "Sanhedrin" applies to an assembly or a Council, and is applied to two kinds of such bodies in Israelitish history. Especially was this term used when reference was made to the great Sanhedrin, the supreme council and tribunal of the Israelitish people. It consisted of seventy-one members, and was presided over by a President called by them "Nasi",

which literally means "Prince" or "Chief" and a Vice-President called "Abbethdin", meaning "Father of the Court of Justice", who sat at the right hand of the President or "Nasi". It had jurisdiction over all religious matters, and the more important civil and criminal cases. It alone had the power to pronounce the sentence of death upon an individual.

It is important, also to note that this ancient order of authority; although apostate and much confused; obtains with the Roman and Greek Catholic Churches; an order they doubtless received from the early day Saints.

With the Roman Catholics this order is known as the College of Cardinals. From the American Dictionary and Cyclopedia, Vol. 12, under the term Cardinal, we learn:

> **An ecclesiastical prince in the Roman Catholic Church. In early times this title was restricted to the seven bishops of Rome, and the sees within its territory, and the clergy of the 28 principal churches of the city; whence the College of Cardinals takes its origin. The number of which this college consisted has varied in the course of time It has for some centuries been limited to 70; (in the council proper—71 including the Pope) of whom six were bishops of certain Roman dioceses; 50, styled cardinal priests, held their titles from parishes in Rome (many of them being at the same time bishops of foreign dioceses); and 14 were deacons. * * * The election of the Pope, which is performed by these personages assembled in conclave, is thus concurred in by the three orders of clergy, through their representatives. * * * It is now understood that the Pope must be chosen from this body. * * * Their rank is next to that of the Pope, with whom they form a political council for the secular affairs of Rome; and also an ecclesiastical council.**

With respect to the Greek Church, we learn that the dignitary known as Patriarch is **"superior to the order of Archbishops or somewhat analogous to the Cardinal of the Roman Catholic Church, as the Patriarch of Constantinople."** (Ibid. Vol. 15).

From the above we learn,

First—That the Pope is elected to that office by the College of Cardinals just as—when done in proper order—the President of the Church of Jesus Christ of Latter-day Saints is "chosen by the body" of Presiding High Priests. (D. & C., 107:22). God's Medium or anointed "one", however, in the Church of Christ is chosen direct by God himself and may or may not be one of "three Presiding High Priests" forming the First Presidency over the Church.

Second—That there are "seven" as contrasted to the balance of the council. Much the same as, "My council of the Presidency" (Joseph Smith) treated herein; or "The Presidency of the Council of the High Priesthood", which Presidency constitutes seven Judges, the supreme court of the church of God. D. & C., 107:78-84.)

Third—We learn of "fifty", and here it appears the Roman Catholic has confused the legislative body of the Kingdom—strictly a political body—(treated in preceding chapter), with the Sanhedrin. The Sanhedrin having original jurisdiction, in all things, whereas the council of "fifty" acts under a delegated authority in a restricted field.

Fourth—With the Greek Church it is Patriarch instead of Cardinal, indicating, among other things, when not apostate, sealing power that rests with this dignity.

It is interesting to note the definition of the term cardinal: **"That serves as a hinge on which anything depends; chief; principal; pre-eminent; fundamental."** (Ibid.)

In opening up the last Gospel dispensation the Lord, through his Prophet, Joseph Smith, made a beginning at

re-establishing this ancient order of authority. Men were selected to receive the special endowment incident to the calling, as their wisdom, experience and soundness in the faith warranted. At times the group consisted, as we must infer from the records available, of as many as nine, or even more members, and it has, through the power of God, been kept alive.

This group is no more or less than a body of Presiding High Priests, and is referred to in the records as "Friends", "Council of the Presidency", "Presidency of the High Priesthood", etc. It has original jurisdiction on earth, its authority coming directly from God. Others receiving the Priesthood receive it at the hands of this group, and it is a delegated power. **All offices in the Church and the Kingdom are appendages to this order of Priesthood.**

This Priesthood group began to function with Joseph Smith, its head, Oliver Cowdery and David Whitmer, as early as June, 1829. To Joseph—as to Moses of old—had been intrusted the Keys of the Priesthood; Oliver and David were ordained Apostles of Jesus Christ and given the Keys of the Kingdom, (See footnote Church History, Vol. 1, p. 41), at that time, and long before the organization of the Church in April, 1830. In a revelation given to the three men mentioned, in June, 1829 (D. & C., Sec. 18:9), the Lord, speaking to Oliver and David, specifically said:

> **And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for, behold, I command all men everywhere to repent, and I speak unto you, even as unto Paul mine apostle, for you are called even with that same calling with which he was called,**

indicating clearly the calling of these two men as being the same as that of Paul the apostle; **this, mind you, being some six years before the quorum of the Twelve was organized or the members thereof selected.** Indeed, these men, in the revelation mentioned (Verse 37) were given the solemn commission to "search out the Twelve" (disciples) that were to be selected later (1835). **And when the Quorum of the Twelve was organized these two men, though apostles, were not designated as members of the quorum, their order of Priesthood doubtless placing them above that of the members of the quorum of Twelve—the quorum being an appendage to the Priesthood proper.** (It will also be noted that the order of Priesthood to which Joseph, Oliver and David belonged, was strengthened by the addition of other Elders, as indicated in Sec. 84, hereinafter discussed more fully.)

When the quorum of Twelve was finally organized, the keys of the Kingdom did not depart from Joseph, Oliver and David—Apostles of Jesus Christ—to the Twelve. Neither the Twelve, nor any member thereof, as such, then or at any time since held those keys except in a restricted and delegated sense, "abroad among all nations"—(D. & C., 112:15, 16) to open the door to the unbeliever. Those keys primarily always remain with the "chosen".

Thus God began His work in this dispensation. He designated men, and clothed them with the power and authority of his Holy Priesthood, that they might—as the mouthpiece of God on earth—set into motion the machinery of the Kingdom and the Church. They were endowed with the same order of Priesthood that Moses possessed, which enabled that great leader to see God face to face and converse with him, and yet live.

It will be noted that while Joseph Smith, Oliver Cowdery, David Whitmer, and perhaps others, were ordained "Apostles of Jesus Christ" (18:9, 20:2,

3), and are referred to in numerous revelations as "Apostles", the Lord designated the Twelve to be chosen by Oliver Cowdery and David Whitmer (18:27) as "disciples". They were referred to as "The Twelve traveling Council" (124:127), "the Twelve", etc. (112:14, 30). In one of the revelations (107:23) the Lord says:

"The twelve traveling counselors are called the Twelve Apostles, or special witnesses of the name of Christ in all the world", etc.

At the dedication of the Kirtland Temple, March, 1836 (His. Church, Vol. 2:418), the Prophet records:

> **I next called upon the quorums and congregation of Saints to acknowledge the Presidents of Seventies, who are their representatives, as Aposties and special witnesses to the nations, to assist the Twelve, etc.**

This quorum is frequently referred to as "Seventy Apostles".

Evidently there is a difference in the Apostolic calling of Joseph Smith, Oliver Cowdery and David Whitmer, before the organization of the Church, and the apostolic calling of the "Twelve Apostles" and the "Seventy Apostles" which were made a part of the Church machinery after its organization; **the former being an ordination in the Priesthood proper, while the latter is an appendange office.**

The Apostolic calling of Joseph, Oliver and David embrace the rights and powers mentioned by Parley P. Pratt, in Key to Theology, 5 Ed., p. 70, as follows:

> **This Priesthood, including that of the Aaronic, holds the keys of revelation of the oracles of God to man upon the earth; the power and right to give laws and commandments to individuals, Churches, rulers, nations and the world; to appoint, ordain, and establish constitutions and kingdoms; to appoint Presidents of the Church—(Sec. 107: 22) the Twelve disciples (18:37), kings, presidents, governors or judges, and to ordain or anoint them to their several holy callings, also to instruct, warn, or reprove them by the word of the Lord.**

It is well to remember here that the First Presidency to the Church was organized March 18, 1833, almost two years previous to the organization of the Twelve, February 14, 1835; yet this First Presidency, as such, had nothing to do with the choosing of the Twelve, such duty resting with those of the apostleship of Joseph, Oliver and David. Martin Harris, being of this same calling, participated with Oliver and David. And further, it is well to remember that this method of choosing will always obtain when done in proper order.

To suppose that these men did the choosing (as indicated in some of the writings of the brethren, because of having been witnesses of the Book of Mormon), is an error—a supposition that is without rhyme, rhythm, or reason.

Speaking of "appendages" the Lord says (D. & C., 107:1, 5):

> **There are, in the Church, two priesthoods, namely, the Melchizedek, and Aaronic, including the Levitical Priesthood. * * * And all other authorities or offices in the Church are appendages to this Priesthood.**

Hence, to be the president of the Church is to hold an "appendage" office—a delegated authority; likewise the quorum of the Twelve and the Seventies are "appendage" callings, as they come under the immediate direction of the First Presidency. Both the Church and Kingdom are "appendages" to the Priesthood. Hence we differentiate between the calling of Joseph, Oliver and David, as Apostles in the Priesthood, and that of the Twelve and Seventy as appendage ambassadorial callings, and therefore appendage offices. Brigham Young throws light upon this phase of the subject. Says he:

> **What ordination should a man receive to possess all the keys and powers of the Holy Priesthood that were delivered to the sons**

of Adam? He should be ordained an Apostle of Jesus Christ (not of the Church). That office puts him in possession of every key, every power, every authority, communication, benefit, blessing, glory and Kingdom that was ever revealed to man. That pertains to the office of an Apostle of Jesus Christ. (J. of D., 9:87).

To be such an Apostle one must be personally anointed by Jesus Christ, thereby being in a position to testify from direct and personal knowledge that Jesus lives.

Certainly the members of the Quorum of Twelve in this day do not pretend to possess "all the keys and powers of the Holy Priesthood that were delivered to the sons of Adam", etc. Their authority as Apostles is limited—it being an appendage calling—while Joseph, Oliver and David received that Apostleship spoken of by Brigham Young—in very deed Apostles of the Lord Jesus Christ, with all the keys, powers and blessings pertaining thereto.

It might be well at this point to define the term "Apostle". In a broad sense the term means a "trusted ambassador". In the first instance—as in the case of Joseph, Oliver, and David, and others of like calling—we find God choosing those whom he felt to trust, and making them his direct ambassadors to this earth to hold the keys of power and government in all things. In the second instance—as that of the twelve "disciples" or apostles—we find those of the Apostleship of Joseph, Oliver and David doing the choosing of those whom they—Joseph, Oliver and David, or men of this order,—felt they could trust, placing them under the immediate direction of the First Presidency of the Church, whom themselves, when in proper order, constitute "three Presiding High Priests",—of the same Priesthood standing—mind you—as Joseph, Oliver and David. They—the "First Presidency over the Twelve" (Mill. Star, Vol. 15:595) and Church might be likened to an Executive Committee appointed by a Board of Directors—the directors, of course, being those of the Priesthood standing of Joseph, Oliver and David. And then again, we find the twelve ambassadors choosing "seventy apostles" — ambassadors — whom they felt to trust and under whose direction they must labor.

At this point it is well to emphasize the fact—a fact, however, that the spirit of the work abundantly testifies to—that the author is not seeking in any sense to belittle or minimize the importance of the appendage offices, or helps in government, referred to in this writing. It is no simple matter to be the President of God's Church, or to be ambassadors and special witnesses of the name of Christ in all the world; neither is it of small moment to hold lesser offices in the Church or Kingdom under the order of Priesthood mentioned, for those holding such offices, and properly functioning in them, represent God through the channel of His Priesthood and to be such a representative is a mighty calling. Thus, to hold any appendage office or calling under appointment from the Presiding High Priests, after the order of Melchisedek, and to properly magnify the same, places one in direct partnership with God.

But to proceed with the history:

EXAMPLES CITED

On September 22 and 23, 1832, Joseph Smith was the instrument through whom a revelation was given of the Lord to himself and six elders, the introduction being as follows (D. & C., Sec. 84):

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.

In this revelation the Lord speaks of a Priesthood which Moses received, and which was handed down from from Adam, without which "No man

can see the face of God, even the Father, and live." (Verse 22).

For whoso is faihful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;

They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God;

And also all they who receive this priesthood, receiveth me, saith the Lord;

For he that receiveth my servants receiveth me;

And he that receiveth me receiveth my Father;

And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him; —Verses 33-38.

And wo unto all those who come not unto this priesthood which ye have received, WHICH I NOW CONFIRM UPON YOU WHO ARE PRESENT THIS DAY, BY MINE OWN VOICE OUT OF THE HEAVENS, and even I have given the heavenly hosts and mine angels charge concerning you.

And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life;

For you shall live by every word that proceedeth forth from the mouth of God.

For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ.—Verses 42-45.

Verily, verily, I say unto you WHO NOW HEAR MY WORDS (the seven elders) which are my voice, blessed are ye inasmuch as you receive these things;

For I will forgive you of your sins with this commandment, that you remain steadfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you.—Verses 60, 61.

And as I said unto mine apostles, even so I say unto you, for YOU ARE MINE APOSTLES, even GOD'S HIGH PRIESTS; ye are they whom my Father hath given me—YE ARE MY FRIENDS;—Verse 63.

And this revelation unto you, and commandment, is in force from this very hour upon all the world and the gospel is unto all who have not received it.—Verse 75.

And again I say unto you, MY FRIENDS, (for from henceforth I shall call you FRIENDS), it is expedient that I give unto you this commandment, that ye become even as my FRIENDS in days when I was with them, traveling to preach the gospel in my power,—Verse 77.

For with you, saith the Lord Almighty, I will rend their kingdoms: I will not only shake the earth, but the starry heavens shall tremble;

For I, the Lord, have put forth my hand to exert the powers of heaven; ye cannot see it now, yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people. (Verses 118-119).

From the above quotation we learn:

1st. That God confirmed a Priesthood upon Joseph Smith and six other Elders (whose names are not given), which was the same Priesthood and authority that Moses had previously received, and only by which man can see the face of God, even the Father, and live.

2nd. They are to have their sins forgiven.

3rd. That through faithfulness in obtaining this Priesthood and functioning in it men become "sanctified by the Spirit unto the renewing of their bodies". They also "become the sons of Moses and of Aaron and the seed of Abraham and the church and kingdom, and the elect of God"; and they receive Christ and the Father and are received by them, and are given all that the Father hath.

4th. They are "MINE APOSTLES, EVEN GOD'S HIGH PRIESTS; ye are they whom God hath given me; YE ARE MY FRIENDS", and from henceforth they are to be called FRIENDS. **(This revelation was given in 1832 while the quorum of twelve disciples was not selected until 1835, three years later. "Mine Apostles" doubtless had reference to the same apostolic calling that Joseph, Oliver and David previ-**

ously received. It will be noted that there were seven men, at least, in this order of the Priesthood.)

5th. Upon them rested the responsibility of bearing the Gospel message to the world—their testimony being immediately in force upon all the world—with power to rend the kingdoms of the world, which power pertains only to this order of the Priesthood, and not primarily to appendage callings.

It will be noted that this is the first time in the published revelations that the Lord designates certain of his servants as "Friends". This group of men doubtless been chosen some time previous to the date of the revelation mentioned, but had been held in a state of probation, or training, preparatory to receiving the special endowment mentioned in verse 42; and this special calling or endowment was something separate and apart from any Church function, it being a Priesthood calling entirely independent of the Church.

In succeeding revelations the Lord designates those to whom his messages are directed, as "Friends". (See D. & C. Sects. 94, 97, 98, 100, 103, 104, etc.)

June 22, 1834, the Lord, revealing to Joseph Smith his displeasure because of the transgressions of the people, who were the objects of mob violence in Missouri, among other things, said:

> **Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the Church and not individuals, they might have been redeemed even now. * * * I speak not concerning those who are appointed to lead my people, who are the FIRST ELDERS OF MY CHURCH, for they are not all under this condemnation. (Sec. 105:2, 7).**

In speaking of the "First Elders of my Church", the Lord doubtless had reference to the group of "Friends" referred to in Section 84, not necessarily the individuals comprising the group when the revelation was given, but the office itself, and who had been specially endowed with that order of the Priesthood that constituted them "the Sons of Moses and of Aaron, and the seed of Abraham, and the Church and Kingdom and the elect of God", and upon whom the responsibility of calling the world to repentance rested. Elsewhere herein reference is again made to the "First Elders of my Church", doubtless meaning that same special Priesthood group.

Kirtland, February 27 (1835)

"This evening, nine of the twelve (naming them) * * * assembled at the house of President Joseph Smith, Jun., who was present, with Frederick G. Williams, Sidney Rigdon, Bishop Whitney and THREE ELDERS." Important instructions were given to the Twelve. (His. of Church, Vol. 2:198).

While this group of seven men are not specifically referred to as the "First Elders" or "Friends" they doubtless comprised this group, possessing jurisdiction over the Twelve whom they had met to instruct.

July 9, 1835, the Prophet again records: (His. of Church, Vol. 2:236; also Mill. Star, Vol. 15:297).

> **On the 9th, I rode to Cleveland, in company with Elder Cowdery and others. On the 14th a charge was preferred against Elder Edmund Bosley to a COUNCIL OF THE PRESIDENCY, for unchristianlike conduct in breaking a certain sacred covenant, made September 4th, 1834.**

This "Council of the Presidency", it may be assumed, comprised men of like calling with Joseph Smith and the six Elders spoken of in Section 84.

The "Council of the Presidency" is again referred to on August 19, 1835, in connection with another church judicial proceeding. (See His. of Church, Vol. 2:252; also Mill. Star, Vol. 15:301).

Let it be remembered that High Councils had been organized at Kirtland and at Zion (Missouri), the for-

mer February 17, 1834, and the latter July 3, of the same year, both councils being in existence more than a year previous to the sitting of the " "Council of the Presidency" in the cases above referred to. Doubtless cases came up for consideration before the "Council of the Presidency"—the group of "Friends", either on appeal from the Stake High Council, or cases of such a nature that the regular High Council hesitated assuming jurisdiction. Additional light, however, is thrown on the subject by a notation of a High Council trial recorded in the History of the Church, Vol. 2:277; also Mill. Star, Vol. 15:340, as follows:

Minutes of a High Council held in Kirtland, September 19, 1835. The trial of Elder Jared Carter. President Joseph Smith, Jun., Oliver Cowdery, David Whitmer, Frederick G. Williams, Sidney Rigdon, and W. W. Phelps, present.

COUNCILORS

John Smith	**Joseph Smith, Sen.**
Orson Johnson	**Joseph Coe**
Newell Knight	**Hyrum Smith**
John Whitmer	**Levi Jackman**
Samuel H. Smith	**Noah Packard**
John Johnson	**Roger Orton**

These minutes clearly indicate a trial before the "Presidency of the Council of High Priesthood" (or "Council of the Presidency", or "Presidency of the High Priesthood") (See D. & C., Sec. 107:79) with twelve other High Priests chosen to assist as counselors thus indicating the functioning of the highest judicial body, the presidency of which, at least, was of the order of Presiding High Priests, herein mentioned.

Another case supporting the issue is recorded in His. of Church, Vol. 2:383-5; also Mill. Star, Vol. 16:342, as follows:

September 26 (1835).—This morning the Twelve returned from their mission to the East, and on the same day the COUNCIL OF THE PRESIDENCY OF THE CHURCH, consisting of Joseph Smith, Jun., Sidney Rigdon, David Whitmer W. W. Phelps, John Whitmer, Hyrum Smith and Oliver Cowdery, met to consider the case of the Twelve who had previously been reproved in consequence of certain letters and reports coming to the ears of the Council.

An attempt was made in the foregoing council to criminate the Twelve before the High Council, for cutting off Gladden Bishop at their Bradford conference but their attempt totally failed. I decided that the High Council had nothing to do with the Twelve or the decisions of the Twelve. But if the Twelve erred they were accountable only to the GENERAL COUNCIL of the authorities of the whole Church; according to the revelations.

—Subject only to the direction of the First Presidency of the Church. (Mill. Star, 15:595) and accountable only to the "General Council of the authorities of the whole Church", or the seven High Priests who chose them and before whom they actually appeared to give an account of their labors. (Mill. Star, 15:342).

It will be remembered that the "High Council in Zion", "the standing High Council at the Stakes of Zion", "the quorum of the Presidency" and the "Twelve traveling Council" (Apostles), in their judiciary acts, are equal in authority (Sec. 107:36, 37), and that an appeal lies from the decision of each of these councils or judiciary tribunals, to the "Council of the Church before the Presidency of the High Priesthood", (107:78, 79), which is the supreme court "in spiritual matters", and from whose decisions there is no appeal, for

"After this decision (the matter) shall be had in remembrance no more before the Lord; for this is the highest Council of the Church of God, and final decision upon controversies in spiritual matters". (Verse 80).

This Council of the Church before the Presidency of the High Priesthood", comprises the group of seven "Presiding High Priests" in the spe-

cial order of Priesthood under discussion. This "Presidency of the High Priesthood", however, "have power to call other High Priests, even twelve, to assist as counselors." (Verse 79). Thus the court of last resort in the Church of God comprises men that are Presiding High Priests whose Priesthood and appointments are indicated by God through direct revelation to his presiding High Priest on earth, and twelve other High Priests—men who have themselves been tried and found true and whose integrity is beyond reasonable question.

October 5, 1835, the Prophet records: (His. of Church, Vol. 2:287; also Mill. Star, Vol. 15:369).

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

FIRST ELDERS CLASSIFIED AS PRESIDENTS

"To attend the solemn assembly of the First Elders."

Who were these "First Elders", in whose behalf a "solemn assembly" had been called? As noted previously, the "First Elders" doubtless constituted the group of "Friends", or the "Council of the Presidency", or the "Presidency of the High Priesthood." When the "solemn assembly" of the "First Elders", did meet in the Temple at Kirtland on March 29, 1836, they proceeded with the ordinance of feet washing as follows:

> **(His. of Church, Vol. 2:430; also Mill. Star, Vol. 15:727). Accordingly, we proceeded to cleanse our faces and our feet, and then proceeded to wash one another's feet. President Rigdon first washed President Joseph Smith, Junior's feet, and then, in turn, was washed by him; after which President Rigdon washed President Joseph Smith, Senior and Hyrum Smith. President Joseph Smith, Junior, washed President Frederick G. Williams, and then President Hyrum Smith washed President David Whitmer's and President Oliver Cowdery's feet. Then President David Whitmer washed President William W. Phelps' feet and in turn President Phelps washed President John Whitmer's feet. The Bishops and their counselors were then washed, after which we partook of the bread and wine.**

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

From this feet washing we learn the following valuable lessons:

1st. That the nine brethren who performed the ordinance of feet washing as indicated, were none of them members of the Quorum of Apostles or "disciples". They were doubtless the "First Elders", with whom the Twelve was to meet in "solemn assembly"; and being the "First Elders", and therefore higher in the order of Priesthood than the Twelve, the ordinance was performed first in their behalf.

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

3rd. That following the ceremony performed in behalf of themselves, this group of "First Elders" proceeded to attend to the same in behalf of the Bishops and their counselors, they holding the keys of the Aaronic Priesthood independent of the Church; and that following the Bishops, and on the next day, the ordinance was performed for the Twelve, whose calling was to an appendage ambassadorial office. This order of feet washing is significant as showing the close relationship existing between the Bishoprics, as the head of the Aaronic division of the Holy

Priesthood and their superior officers, the Presidency of the High Priesthood. **Joseph Smith, of course, held three positions: President of the High Priesthood (holding the keys of the Priesthood), President of the Church, and President of the High Council at Kirtland, the two latter offices being subordinate to the first and appendage offices.**

While the group of "Friends" mentioned in the several Councils differs slightly in personnel, yet the brethren named are all among those designated by the Prophet as "Presidents" attending the "solemn assembly" above noted; the assumption being that the "Council of the Presidency" or group of "Friends" were augmented in numbers from time to time as men proved worthy and were designated by the Lord for this high calling. Doubtless, it was God's plan, had the Saints remained faithful to their covenants, to select a total of seventy-one Elders, and fully establish the ancient order of Sanhedrin, which purpose however, was defeated because of the weakness of the Saints and of their transgressions.

Minutes of a Conference Assembled in Committee of the whole Church at Kirtland on Sunday the 3rd of September, 1837.

At nine o'clock in the morning George W. Robinson was called upon to take minutes of the conference Sidney Rigdon then presented Joseph Smith, Jun., to the Church to know if they still looked up and would still receive and uphold him as the President of the whole Church, and the vote was unanimous in the affirmative.

President Smith then presented Sidney Rigdon and Frederick G. Williams as his Counselors, and to constitute, with himself, the three first Presidents of the Church. (Voted unanimously in the affirmative, except Frederick G. Williams, which was not carried unanimously.

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

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

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

(Note:—The extra counselors chosen by Brigham Young at the time mentioned were: Lorenzo Snow, Brigham Young, Jun., Albert Carrington, John W. Young, and George Q. Cannon.)

Numerous other references might be cited, but those presented herewith will suffice to show the existence of the nucleus of the Sanhedrin during the earlier years of the existence of the Church. Students of church history will recall that during the mob persecutions at Kirtland, in Missouri and later at Nauvoo, finally culminating in the murdering of the prophets, Joseph and Hyrum, many changes in the personnel of the various church councils of necessity took place. Some of the brethren suffered martyrdom, others became luke-warm or apostatized, and still others moved from the immediate vicinity of the body of the church. These changes naturally affected the personnel of this group of Priesthood.

Under date of May 4, 1842, the Prophet Records (His. of Church, Vol. 5:1):

> **Wednesday, 4—I spent the day in the upper part of the store that is my private office (so-called because in that room I keep my sacred writings. translate ancient records and receive revelations) and in my general business office, or lodge room (that is where the Masonic fraternty meet occasionally, for want of a better place) in council with General James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the HIGHEST order of the Melchisedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fulness of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Eloheim in the eternal worlds."**

The above group is doubtless the same official group mentioned previously. The brethren were given instructions on their "washings", "anointings" and "endowments" and instructions in the two priesthoods and in all things pertaining to "those blessings which have been prepared for the CHURCH OF THE FIRST BORN" A year later, May 26, 1843, the Prophet again records:

(His. of Church, Vol. 5:409):

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

Quoting the above the Church Historical Record (Vol. 6, page 515), comments as follows:

> **It afforded Joseph great joy and relief to be able to bestow these blessings upon his brethren—faithful men, whom he had tried and proved, and who never deserted him nor flinched in the hour of temptation and danger. He now felt that the responsibiliy and care no longer rested upon himself alone, for he had bestowed upon them (the seven mentioned) THE KEYS OF THE PRIESTHOOD, THE SAME THAT HE HIMSELF HELD: AND WHATEVER MIGHT HAPPEN TO HIM THERE WERE OTHERS NOW WHO HAD THE AUTHORITY TO STEP FORTH AND BUILD UP THE KINGDOM OF GOD ON THE EARTH AND TO PERFORM ALL THE ORDINANCES THEREOF.**

Could language be employed to more clearly sustain the idea of the existence of a Priesthood group above the office of the First Presidency of the Church endowed with the "Highest order of the Melchisedek Priesthood?" The reader should note that the personnel of the various groups mentioned herein was not confined to any particular group of Church office holders. In the last group mentioned there was the presiding Patriarch, members of the Presidency and the Twelve the presiding Bishop and at least one, Judge James Adams, who participated in none of these important Church of-

ces; **yet these men were co-equal in the Priesthood, the only distinction being that of seniority in ordination,—speaking broadly, they holding jointly the keys of the Priesthood, and this independent of the Church and without limitation of office.** Having had the fulness conferred upon them, they were given the necessary "authority to step forth and build up the Kingdom of God on the earth and perform all the ordinances thereof". **Such a Council necessarily possessed the power of perpetuity.**

May 28, 1843, the Prophet stated (His. of Church, Vol. 5:412:

> **At 5 P. M. I met with Brother Hyrum, Brigham Young, Heber C. Kimball, Willard Richards, Newell K. Whitney and James Adams, in the upper room to attend ordinances and counseling. Prayed that James Adams might be delivered from his enemies, and that Orrin P. Rockwell might be delivered from prison and that the Twelve be prospered in collecting means to build the Nauvoo House.**

On the day following (Ibid pp. 412-13) a similar meeting was held with the same brethren present. The record states: **"Singing and prayer by Elder Brigham Young. Conversation, instruction and teaching concerning the things of God. Had a pleasant interview."**

Let us here observe that the personnel of the groups mentioned as of May 4, 1842, and that recorded in the Historical Record above, under date of May 26, 1843, together with the last two groups, is identical with two exceptions—which can be accounted for—although the record of the two groups was dated one year apart, thus denoting the continuity of a council—a council that will be extant so long as the Priesthood remains on earth.

One action of Brigham Young looking to the perpetuation of this Council in his day is detailed above. President John Taylor took a similar action on September 27, 1886, when additional men were chosen and set apart to hold the order of the Priesthood mentioned, as noted in the Woolley-Bateman statement published elsewhere herein. And from information at hand, we must believe that this group of men has been perpetuated by the Lord designating additions from time to time, and is now being added to and instructed in the great labors devolving upon it.

A concrete example of the operations of this Priestly order—and a beautiful example, too—is found in the accession of Brigham Young to the leadership of the Church after the martyrdom of the Prophets Joseph and Hyrum. It will be remembered that Oliver Cowdery had stood next to Joseph in the Priesthood. He was given the Priesthood, and ordained an Apostle of Jesus Christ, with the Prophet. He was the second Elder, Joseph being the first. The Priesthood began to function in these two men. Oliver, through transgression, fell from his position, and later Hyrum Smith was elevated to it. (Sec. 124:94-96). This placed Hyrum next to Joseph in Priesthood authority. Hyrum was also so placed by the Prophet in his meeting with the brethren on May 26, 1843, as detailed above. In his record of the event the Prophet placed Hyrum next to himself, Brigham Young following, and being next to Hyrum in order of seniority. Joseph intended that Hyrum should succeed him in the Presidency as well as in holding the keys to the Priesthood; in fact, it is recorded that Joseph actually set Hyrum apart to succeed himself as President of the Church. (His. of Church, Vol. 6:546).

Concerning Brigham Young, the Prophet, on his first meeting with Brigham, predicted that **"The time will come when Brother Brigham Young will preside over this Church"** (His. Record, Vol. 5:25; also life of Brigham Young, published by George Q. Cannon and Sons, p. 17).

Joseph and Hyrum were murdered together. The Church was without a President. Hyrum could not fill the anticipations of Joseph and become President. Sidney Rigdon made an attempt to have himself appointed as "guardian to the people". There seemed to be little correct understanding regarding the order of the Priesthood. The Saints were bewildered. But Brigham Young was not without understanding nor was he out of harmony with heaven. He was President of the Quorum of the Apostles and, as such was the rightful leader until such time as the Presiding High Priests (of which he was also the head), under the direction of the Lord, chose another President and organized the First Presidency. Upon the death of Joseph and Hyrum, Brigham, being the senior in ordination, and being worthy, became the Presiding High Priest He knew the order. He opposed Sidney's claim to the guardianship of the Church. Said he: **"I do not care who leads the Church, even though it were Ann Lee; but one thing I must know, and that is what God says about it. I have the keys and the means of obtaining the mind of God on the subject."** (The order of Priesthood mentioned comprehends the "keys" to revelation; therefore Brigham had the "keys" to obtain the "mind of God".)

"I know there are those in our midst who will seek the lives of the Twelve as they did the lives of Joseph and Hyrum. We shall ORDAIN OTHERS, and give the fulness of the Priesthood, so that if we are killed the fulness of the Priesthood may remain." (It will be here noted that it is the order of the 'Fulness of the Priesthood', and not an appendage office, such as the Twelve disciples, on whom the responsibility of bearing off the Kingdom rests, and also that the power to perpetuate such authority rested in that body of Presiding High Priests; else they could not ordain others').

"Joseph conferred on our heads"—and here the Prophet Brigham reveals, for the first time, a most important fact, a fact that the members of the Twelve were at that time not only Apostles in the Church, an appendage position, a delegated authority, but were apostles of Jesus Christ, endowed with the fulness of the Priesthood and made 'Presiding Priests', having the same Priesthood that he, Joseph, had, also that Moses had, and making them eligible to become members of the 'Council of the Presidency'; but, to continue:

"Joseph conferred on our heads all the keys and powers belonging to the Apostleship which he himself held before he was taken away. And no man or set of men can get between Joseph and the Twelve in this world or in the world to come." (His. of Church, Vol. 7:230).

Brigham had the "keys", and therefore the "means of obtaining the mind of God on the subject." Did he hold those "keys" by reason of his being the President of the Quorum of Twelve? No, he held them by reason of his ordination unto the higher order of the Priesthood—a Presiding High Priest—and from the fact that he had become, through the death of Joseph and Hyrum, the Senior President, by ordination, and therefore the head of that order of Priesthood. He and his associates, then, were the group that possessed the authority to reorganize the First Presidency, which was later done in accordance with the will of Heaven. Brigham Young was the choice of the Lord for the position of President of the Church, as Joseph had been before him, and the Saints sustained him as such, but not by virtue of his being President of the Twelve:—that fact the Saints should get thoroughly fixed in their minds.

Joseph had said:

"It is necessary to know who holds the keys of power, and who does not, or we may be likely to be deceived." (His. Church, Vol. 6:251).

Brigham said: **"I have the keys and the means of obtaining the mind of God on the subject."** There is perfect co-ordination. No one who knew Brigham Young and who was not prejudiced, doubted the validity of his claims. He was truly a Prophet of God and a great leader.

Let us digress for a moment to observe that "It isn't consistent with the idea of a Theocracy—government from above—(which is God's form of government) for men holding a lesser office, as that of the Twelve, which is only an appendage, to appoint and ordain to a higher office. That procedure would be government from below. The Government of God must of necessity come from above, and to be consistent, we must look for a chosen body of Priesthood, a body to which the Church, through its presiding officers, is subject, the same as the Kingdom, as a separate organization functioning in things political, is subject. For further information as to how men are chosen (and their powers) to this body of Presiding High Priests, the reader is referred to Key to Theology, 5th Edition, pp. 66-70; also to "Genesis" (Inspired Translation), 14:26-33, which latter is also to be found in "Mediation and Atonement", by John Taylor, page 85; also "New and Everlasting Covenant of Marriage", p. 78).

Thus it will be seen that the Priesthood is something separate and apart from either the Church or Kingdom, an authority which, once properly conferred, cannot be abrogated or rendered void, except by God himself; because Priesthood is God, and only he can curtail its operations. While the Priesthood may function independently of the Church, the Church cannot function without the Priesthood. Church leaders may excommunicate their members, but they are powerless to interfere with their Priesthood powers. There is one way, and one only, that man may lose his Priesthood, and that is through his own actions—transgression of God's laws.

> **That they (the rights of the Priesthood) may be conferred upon us, it is true; but when we undertake to cover our sins or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men IN ANY DEGREE OF UNRIGHTEOUSNESS, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, AMEN TO THE PRIESTHOOD, OR THE AUTHORITY OF THAT MAN.**

That is the way one may lose his Priesthood. (D. & C., 121:37).

Many men who have been excommunicated from the Church of recent years, "for conduct violative of the rules of the Church", as pertaining to Celestial Marriage, are daily functioning in the Holy Priesthood which they rightfully hold, and which cannot be disturbed by Church authority.

THE ONE MAN

We feel constrained not to leave this subject of Priesthood until briefly noting one other point that is bound to arise in the minds of the Saints, that of the identity of the man holding the keys to Priesthood.

Who is the "one man" spoken of as holding the keys to Priesthood on the earth? (D. & C., 132:7). It will be recalled that the Church "Official Statement" claims that man to be the President of the Church. (See "New and Everlasting Covenant of Marriage", pp. 75-81). Let us consider the above text, which reads as follows:

> **And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows,**

performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity and that, too, most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and 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, on whom this power and the keys of this Priesthood are conferred), are of no efficacy, virtue or force, in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.

This verse is speaking, primarily, of the authority necessary to validate contracts and make them enduring for all time. It does not mean that there is but one man that can validate, but that others, than the "one", must receive their authority through the "one" —"by revelation and commandment" from God, and that such authority is given "for time and for all eternity". Thus, to be sealed by one having been so commissioned, is to be sealed "OF", ("of"—that is—authority coming "from—out from",—Webster's Dictionary), not necessarily BY "him who is anointed".

We repeat, that the law pertaining to authority as set forth in this verse is:

First: Strictly speaking, there is but one man on the earth at a time who holds the "keys of this Priesthood".

Second: That man is God's medium and anointed one.

Third: This one man is primarily God's power on earth.

Fourth: This being true, "this Priesthood" is the highest order of Priesthood—the fulness thereof.

Fifth: Other men called to this order of the Priesthood, which is to hold the fulness thereof, MUST be designated by "revelation and commandment" from God, through this "medium".

Note—Although the chosen instruments to hold the keys of this Prieshood must be the literal lineage of Israel, yet that lineage ARE NOT ALL thus commissioned, nor indeed are any of them Priests merely because they are the chosen seed. Such an instrument MUST BE REVEALED, and his ordination, which he had before the world began, be renewed and confirmed upon his fleshly tabernacle, or he cannot be a priest on earth.

One who already holds the authority or keys of Priesthood, can reveal by the word of the Lord and ordain and anoint others to similar callings, and through these ordinances fill them with the Holy Spirit as a qualification for their holy calling.)—Key to Theology—5th Ed., page 71.

Sixth: That men so designated receive their authority "for time and for all eternity", and for that reason the responsibility of bearing off the kingdom rests primarily, with men of this order of the Priesthood.

Seventh: **That men so designated to hold the fulness must of necessity stand shoulder to shoulder in responsibility and authority with the "one": the only distinction being seniority of ordination, and further that, speaking broadly, they jointly hold the keys to Priesthood.**

Eighth: That God holds a tight rein on Priesthood power, reserving to himself the choosing of those who constitute His power on earth.

Ninth: That marriage contracts, whether one wife or plural, to be enduring, must be sealed of this authority.

Tenth: That the appendage office of President of the Church has nothing whatsoever to do with this Priesthood calling.

Certainly the President of the Church—an appendage office and calling—could not, as such, be thus endowed, nor does the appointment belong to the Kingdom—another appendage organization—each being an appendage to the Priesthood proper. It is

strictly a Priesthood appointment, coming direct from God to the order of Priesthood mentioned herein. The "one man" that presides over this order of Priesthood, and hence possesses the Keys to Priesthood, including, of course, the sealing ordinances, is the worthy senior member, by ordination, of that order. His successor, in the event of death, will be he who is designated of the Lord, as the "Second Elder". (D. & C., 124:94-96). In the event of the death of the "Second Elder", as in the case of Hyrum falling with Joseph, the keys automatically fall upon the next in worthy seniority, as in the case mentioned, they fell upon Brigham Young, who had previously been inducted into that order of the Priesthood "through the medium of mine anointed", Joseph Smith, after having been designated by the Lord direct through Joseph. Thus Brigham Young inherited, by reason of his seniority in ordination—and being worthy, mind you—the Keys of Priesthood. They did not come to him by reason of his being President of the Church,—for that office had not been filled—neither did they come to him as President of the Quorum of Twelve, another appendage organization.

Thus the keys to Priesthood descend either to the one designated as the "Second Elder", as Oliver and Hyrum were in their order (124:94-96) or the worthy senior in ordination. And this man is the "one man" appointed of the Lord to hold the keys of his Priesthood on earth. And this "one man" is the mouthpiece of God to his children as well as to the Church and Kingdom. Joseph Smith was this "one man", followed by Brigham Young, then John Taylor, etc.

It might be asked why the functions of this order of the Priesthood were not made clearer in the revelations recorded in the book of Doctrine and Covenants, in order that all Saints should understand them alike. And the answer might be made, as noted in another chapter herein, that not all the revelations of God to His Priesthood are recorded in the book of Doctrine and Covenants. **"Would to God that I could tell you who I am"**, exclaimed the Prophet—**"Would to God that I could tell you what I know!"** As late as July 16, 1843, the Prophet, in speaking to the people, very delicately referred to the subject of the New and Everlasting Covenant, —to use his language: **"showing that a man and his wife must enter into that covenant in the world, or he will have no claim on her in the next world. But on account of the unbelief of the people, I cannot reveal the fulness of these things at present."** (His. Church, Vol. 5:510).

Indeed, it was over twenty years after the revelation referred to had been given of the Lord, before it could be presented to the Church for its acceptance. We fear the Saints are but little better prepared today to receive the "Mysteries of the Kingdom", and that were the Christ and his Prophet servants to appear among the Saints now, and preach the unadulterated truth, restore the mutilated ordinances, including the garment of the Holy Priesthood, and insist upon the Saints living the Patriarchal order of marriage and the United Order, they would be stoned as was Stephen, or rushed to the State Penitentiary for the crime of preaching doctrines in conflict with man-made laws and customs, and the notions of Babylon. Thus, the reason why this Priesthood matter was not made clear to the Saints was that the Saints were not prepared to receive the truth. Few are yet thus prepared, but the leaven of truth is working.

In conclusion, let the reader understand that this great Priesthood power of which we have written, is ALL EMBRACING, having within its firm jurisdiction the RELIGIOUS, SOCIAL,

ECONOMIC, and POLITICAL affairs of mankind: — The RELIGIOUS, through the Church—God's spiritual agency,—presided over by the First Presidency: the SOCIAL, through and by virtue of the sealing ordinances lying within the authority of the Patriarchal order of the Priesthood; the ECONOMIC, through the Presiding Bishop as holding the keys to the Aaronic Priesthood; and the POLITICAL, through the Grand Council of Fifty—the legislative body of the Kingdom, whose functions are to throw a cloak of protection about all men, defending them in their rights—RELIGIOUS, SOCIAL, ECONOMIC, and POLITICAL.

And thus the great Jehovah, in giving form and life to this telestial globe, clothed it with the glory and power of His Holy Priesthood, that it might fill the measure of its creation and come up unto a Celestial body, the final habitat of the Saints who have become sanctified through their obedience, sacrifices and endurance.

WHAT IS THE CHURCH?

In a very limited sense we speak of the Church as that corporate organization effected on April 6, 1830, in the State of New York, with its six members (although very many more had been baptized before that date). This organization was effected in order to give the religious group a legal standing—to permit it to hold property and conduct business transactions. Since that organization, corporate licenses have been issued to the Church in other States; it is the organization that is presided over by Heber J. Grant and his associates, (today presided over by David O. McKay and his associates—brackets ours), he being clothed with the legal title of Trustee-in-Trust. It is this organization—of limited scope—that many worthy men and women are being excommunicated from for insisting on the right to live the fulness of the Gospel as God has instructed they should.

In the broader sense, the term Church is universal in application. "Behold, this is my doctrine",—said the Lord, "whosoever repenteth and cometh unto me, THE SAME IS MY CHURCH. Whosoever declareth more or less than this, the same is not of me, but is against me; therefor he is not of my Church." (May, 1829, D. & C., 10: 67-68).

On this point Elder Joseph Fielding Smith, a member of the quorum of Twelve, has aptly stated:

> **Those who enter into the Celestial kingdom 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. If I understand it correctly the higher ordinances in the Temple of God pertain to exaltation in the Celestial kingdom. (Celesial Marriage—Broadbent, 3rd Ed., p. 23. Also Relief Society Magazine, Dec., 1918, p. 680).**

It is clear from the above that the real Church of Christ is not limited to the corporate organization, as is generally believed by the masses today. This statement of the Lord is rendered even more clear in Sec. 84:33, 34 (quoted elsewhere herein). Here the Lord was instructing seven of his servants, including Joseph Smith, in the higher laws of the Priesthood—the order that constituted them real Apostles of Jesus Christ and "Friends" in the Priesthood. Says he:

> **For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken (the Aaronic and the Melchisedek—in their fulness as Moses had obtained them, also Joseph Smith) and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.**
>
> **They become the sons of Moses and of Aaron and the seed of Abraham and the CHURCH AND KINGDOM, AND THE ELECT OF GOD."**

They then—those who receive these two Priesthoods and magnify the same

—become the Church—they are the Church, because within them—the Priesthood calling they possess—is the power and life of the Church, unto which power the Church looks for living leadership, support and protection, and in the total absence of such power the Church would cease to exist as the Church of Christ. Then all who repent and come unto the Lord, and are faithful unto the obtaining of the Holy Priesthood, and magnifying their callings in the same, are "the Church and the Kingdom, and the elect of God", whether there be a church organization on earth, such as is referred to above, or not.

IS THE CHURCH OUT OF ORDER?

Notwithstanding the Church is credited with being the most perfect organization in the world, "except the German army", it is far from having a complete organization and being in order—in harmony with the infinite. The Lord said:

> **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., 85:7).**

This is positive proof that the "House of God" would some day be out of order. Since the Church may be said to be part of that "House", and assuming the Church not to be in order, one may easily understand how the "House" can be out of order. As late as the year 1862 the Prophet Brigham Young was moved to lament the fact of the Church not being in order. He said:

> **I sometimes think I would be willing to give anything, yes, almost anything in reason, to see one fully organized Branch of this kingdom—one fully organized Ward. * * * Is there even in this Territory a fully organized Ward? Not one. It may be asked, "Why do you not fully organize the Church?" Because the people are incapable of being organized. I could organize a large Ward which would be subject to that full organization, by selecting families (Patriarchal Families) from the different Wards, but at present such (a) Branch of the Church is not in existence.—J. of D., 10:20.**
>
> **I have had visions and revelations instructing me how to organize this people so that they can live like the family of heaven, but, I cannot do it while so much selfishness and wickedness reign in the Elders of Israel. Many would make of the greatest blessings a curse to them, as they do now the plurality of wives—the abuse of that principle will send thousands to hell. There are many great and glorious privileges for the people, which they are not prepared to receive. How long it will be before they are prepared to enjoy the blessings God has in store for them, I know not—it has not been revealed to me. I know the Lord wants to pour blessings upon this people, but were he to do so in their present ignorance, they would not know what to do with them. They can receive only a very little, and that must be administered to them with great care. * * *—J. of D., 9:269, 270.**

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

> *** * * Now and then one believes that he has a right, when ordained as a Bishop, to officiate and preside over every temporal and spiritual interest in his district by virtue of his Bishopric; * * * the duties and powers of a Bishop cease the very moment he steps over the Aaronic Priesthood, which is to officiate in temporal things; when he passes this he immediately begins to officiate by the authority and power of the Melchisedek Priesthood, though he may not know it.**
>
> *** * * It is chiefly because of the IGNORANCE OF THE PEOPLE that we often concentrate in one man these different offices and callings, but when the people are sufficiently informed and have advanced further in the knowledge of the truth, it will not be so, but every branch will have its full quota of officers—a Patriarch, President, Bishop, High Council, and all officers that are necessary for the work of the ministry and the edifying of the body of Christ. * * ***
>
> **When the people come to a sufficient understanding, we shall not put the onerous task upon one man to act both as President and Bishop, but we will give you a full organization of helps, governments, etc.; but at present we shall take a course to confine**

the affairs of the Church in such a manner as to give the least cause for contention and trouble. * * *—J. of D., 10:96-7.

Here it will be well to note the perfect order in which the President mentions the officers as applying in the Church, Stake or Ward organizations, viz:

1st. A Patriarch.

2nd. A President.

3rd. A Bishop.

4th. A Council—in the Church a traveling High Council—the Twelve, and in the Stakes and Wards, stationary Councils.

It will be noted that the Patriarch is mentioned first; and he is in fact the first officer in the Church—the father of it. In him rests the office of "Priesthood and Patriarch". (D. & C., 124:91, 124). No doubt, when the Church with its various subdivisions, is properly organized, each division—Stake or Ward —will be headed by a Patriarch, a President, a Bishop (to function in the Aaronic division of the Priesthood) and a Council, with other subordinate officers.

In a revelation given through President John Taylor, in the year 1882, the Lord made it clear "that it is not meet that men who WILL NOT ABIDE MY LAW (having particular reference to the Patriarchal order of marriage) SHALL PRESIDE OVER MY PRIESTHOOD". This prohibition is clear, plain and easy to understand. It means, pure and simple, that unless a man has entered into plural marriage in accordance with the Patriarchal order of the Priesthood, he has no right to preside over God's Priesthood. To "abide" that law, means to live it in spirit and in fact. Today the Priesthood is being ruled over by those who are not only not "abiding" in God's law, but who, by their words and actions, have repudiated and wholly rejected the same. Bishops, High Counselors, members of the Twelve and the First Presidency, (the Church has no presiding Patriarch), (the Church has a presiding Patriarch today, he being Eldred G. Smith—brackets ours) have been and are now unlawfully sitting in judgment against men who are "abiding" God's law, while they have rejected the same. True, President Grant is credited with living in the plural relationship; but since, owing to his attitude in persecuting and wrongfully judging those who are actively "abiding" the law, he has repudiated the same, hence cannot in reason lay claim to any of the privileges or blessings predicated upon the living of it.

This is a sin in the sight of God, and is one particular in which the Church is lamentably out of order, thereby casting a shadow over God's House. Nor can the Church ever be placed in order, except by the return of the Saints to the fundamenals of Gospel truths. The Temples must be cleansed of whoredom, thievery, drunkenness and all manner of corruption now existing, at least, in some of them. Temple ordinances must be restored, along with the garments of the Holy Priesthood; the Gospel must be preached "without purse and script"; the Priesthood conferred in the proper manner, and only upon those who are worthy of it and capable, by age and experience, of magnifying it properly; the principle of "gathering" must be restored, the Order of Enoch lived, the agreement with death and hell set aside, all iniquity condemned, etc.

And again, it must be clear to the reader that the Church is out of order insofar as it relates to the "chosen" body of Priesthood above discussed, almost as much so as is the Reorganized Church at Independence, Missouri. Perhaps the foregoing treatise on Priesthood will suggest a common ground on which the two organizations

may get together and quit their squabbling about succession to an appendage office, i. e., the First Presidency of the Church.

These and many other matters the Lord is about to take up and correct. His judgments will first begin at His House, and will bring those of the Saints whose lives are spared, in humility, to their knees. The leaders will have to stop vilifying and falsifying, laying aside their pride, and become humble, and cease trying to imitate Babylon and make friends with her. Instead of berating and belittling a man because of his humility and poverty, they must, Christ-like, lend him a helping hand and treat him with sympathetic kindness.

The Saints have been led far astray by their leaders.

"**As for my people**", said the Lord through the Prophet Isaiah, "**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.**" (Is. 3:12).

It would be difficult, even if possible, to find a more literal fulfillment of prophecy. Are not children oppressing their parents today?—are not women ruling over the people and their husbands, rejecting plural marriage, demanding changes in the Holy Garment, presiding in meetings, etc.? Are not the leaders causing the people to err, in rejecting the plain word of the Lord and thinking they will be excused therefrom?

Thus we say, the House of God, at least through one of its main branches —the Church—is out of order, and the fulfillment of the 85th Section of the Doctrine and Covenants is yet future—the very near future.

Lest We Forget

MORE VIRILE CORRESPONDENCE

Great Salt Lake City,
January 28, 1866.

My dear sons David, Charles and Brigham,—My meditations are very pleasant concerning you, for I am aware that you have kept yourselves from disgrace, which is more joy to me than all the property I have in my possession, or ever expect to have.

You say that you have gone hungry and destitute in a small degree, which is nothing new to your father. **You may mention your poverty and sufferings, but yours will not circumscribe the poverty, travels, blistered feet, chills and fever, and tribulation endured by your father.** There is no comparison with you nor with the sons of my brethren. Have you been robbed and plundered; your houses burned; your wives brought into destitute circumstances without a change of clothing, and their husbands fleeing to save their lives from murderers? Did you go to England ragged and penniless, and live between decks in the ship with one blanket between you and the boards you laid upon; and, when you were in the city of New York, obtained the right of laying on the floor of an old storehouse with a little straw and a blanket on it, and but just one Latter-day Saint in all that city, and he hid up and durst not peep? When you arrived in Liverpool, did you eat your cold morsel which you had bought, glad to have it even if you had to sit down on the street to eat it? Were you destitute of finding Latter-day Saints to take you in, to clothe you, feed you and make you comfor-

table, and when you went to London, did you live many days there on two penny loaves with cold water, and start the great work of God in the metropolis, and throughout the great cities in that nation, in poverty, as many of your brethren have?

You are living on the fruits of the labors of your fathers, who laid the foundation of that superstructure which you are now privileged to add to, and which is necessary to go on with, and as the building is all alike honorable, your position in the building will be honorable also; and what I say unto you is applicable to all in your circumstances.

My sons, I do not mention these things to boast or to cast any reflections upon anybody, but merely for you to think of and reflect upon. When I pray to my Heavenly Father for you, I pray that you may be kept pure and clean and bring many souls into the kingdom of God, and that you may enjoy the fruits of your labors like unto your fathers. Know you not that I pray for all the rest of the Elders of Israel that are in the vineyard of our God; for the very least of them is just as good as you are if they honor their callings; for our Father is no respecter of persons, and loves those who love and fear Him and keep his commandments. If you do not believe this, read a revelation where the Lord says, "Anyone of you having twelve sons, and they all serve him obediently alike", etc.

I received yours of Dec. 1st, also letters before. I wrote you about two months since, and would write oftener, but there is always some one of the family writing to you and receiving letters from you. If I do not write you as often as you would like, I remember you continually before our Father and God, and pray for his blessings to attend you, which is more precious than the dead letter.

We are designing to send five hundred teams for the Saints, and probably there will be many hundreds more that will go after goods. Our winter here has been very hard; we have had from the 1st of December to the present time, on an average, two feet of snow on the ground; it has thawed at intervals for the last two weeks. Sleighing has been all the rage here, day after day and week after week. During the holidays it was almost dangerous for foot passengers.

The Government of the United States are designing to do away with polygamy, or, to disqualify us, or make us a nonentity or a nuisance, and then send an army here to remove it. It is polygamy which they call the "twin relic of barbarism". This is the Church of Jesus Christ of Latter-day Saints, and the Kingdom of God that is set up, that Daniel saw in a vision, which was to be established in the latter days, and will throw down and destroy everywas to be diverse from all other kingdoms, and should stand forever, and it will thrown down and destroy everything that comes in contact with it. Plurality is a law which God established for his elect before the world was formed, for a continuation of seeds forever. It would be as easy for the United States to build a tower to remove the sun, as to remove polygamy, or the Church and kingdom of God. Give yourselves no trouble, for the Lord has said he will fight our battles, and will defend the kingdom or his own work.

Praying God to bless you, I am, your father,

HEBER C. KIMBALL.

—Millennial Star, Vol. 28:199-90.

TRIBULATIONS

JOSEPH SMITH, 1833)

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. The people of the Lord, those who have complied with the requirements of the new covenant, have already commenced gathering together to Zion, which is the State of Missouri; therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to Him I am accountable for every word I say, wishing nothing worse to my fellow-men than their eternal salvation; therefore, "Fear God, and give glory to Him, for the hour of his judgment is come." Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion, before the overflowing scourge overtake you, for there are those now living upon the earth whose eyes shall not be closed in death until they shall see all things, which I have spoken fulfilled.—Doc. His. of Church, 1:315-316.

By BRIGHAM YOUNG, 1860

All we have yet heard and all we have experienced is scarcely a preface to the sermon that is going to be preached When the testimony of the Elders ceases to be given and the Lord says to them, "Come home; I will now preach my own sermons to the nations of the earth", all you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquakes, hail, rain, thunders and lightnings, and fearfull destruction.

What matters the destruction of a few railroad cars? You will hear of magnificent cities, now idolized by the people, sinking in the earth, entombing the inhabitants. The sea will heave itself beyond its bounds, engulfing mighty cities. Famine will spread over the nations, and nation will rise up against nation, kingdom against kingdom, and states against states, in our own country and in foreign lands; and they will destroy each other, caring not for the blood and lives of their neighbors, of their families, or for their own lives. They will be like the Jaredites who preceded the Nephites upon this continent, and will destroy each other to the last man, through the anger that the Devil will place in their hearts, because they have rejected the words of life and are given over to Satan to do whatever he listeth to do with them.

You may think that the little you hear of now is grievous: yet the faithful of God's people will see days that will cause them to close their eyes because of the sorrow that will come upon the wicked nations. The hearts of the faithful will be filled with pain and anguish for them.—J. of D. 8:123.

KINDNESS

"Wherever there is a human being there is an opportunity to do a kindness."

"Be ye kindly affectioned, one to another, with brotherly love: in honor preferring one another: not slothful in business: rejoicing in hope: patient in tribulations: if possible, much as lieth in you, live peaceably with all men: if thine enemy hunger, feed him: if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head; overcome evil with good."

Such were the words of counsel that Paul wrote to the Romans. This was his appeal for kindness, for tolerance and for brotherly love boundless and bounteous.

"If a word or two will render a man happy", said a French writer, "he must be a wretch indeed who will not give it. Such an act is like lighting

another man's candle with your own, which loses none of its brilliancy by which the other gains."

If all people acted upon that principle humanity would be happier and the world a better place in which to live. Kindness to our equals, to subordinates, to children, to animals, is the best expression of Christian character, the worthiest contribution to peace and the most comforting and inexpensive philanthropy that any man or woman, rich or poor, high or low, can claim credit for in the last accounting required of humanity at the bar of the highest court.

To be considerate of the weak and helpless, to be patient with the petulant who are desperate and to overcome evil with good is to carry sunshine into the darkened corners of life and create an atmosphere of kindness on which the souls entrusted to mortals thrive. An impulse of kindness is a spark of immortality that glows when earthly flames of pride, passion, avarice and ambition have burned to ashes.—Tribune.

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

"We should realize the right of every human soul to work out its own destiny. He sits alone on the throne of his individuality; he must reign alone, and at the close of his rule must give his own account to the God of the ages of the deeds of his kingship."—W. G. Jordan.

"No one in the world is absolutely perfect; if he were he would probably be translated from earth to heaven, as was Elijah of old, without waiting for the sprouting of wings or the passport of death."

"ALL THINGS NEW"

An old house was unfit for habitation. From its sagging roof and gaping shingles to its weatherbeaten siding and broken windowpanes, the dilapidated structure showed every evidence of neglect and abuse. Of course, no one lived in it, and the neighbors often sighed as they looked at the unsightly dwelling and wished that someone would remove the eyesore.

Then one day they noticed some activity in the yard of the old tumbledown house. The sound of wrenching nails and falling planks rang out through the vicinity, heralding the fact that someone was at last doing something about the problem. In a few days the musty wood had been torn down and carried to a huge bonfire at the rear of the lot. The overgrown shrubbery was cut down, the earth was leveled, and soon a strong new foundation had been laid. Some weeks later an inviting home stood at the head of the lot, its neat concrete walk and broad porch beckoning the visitor to come and share its hospitality. Though the street address was the same, the house had now become a home, and a beauty spot in the neighborhood.

The new owner had taken the one course of action which could have made that piece of property worth while. Had he attempted to patch up and paint the old place, it would always have remained a shack underneath, and time would have exposed the fact. Nothing less than a new structure was needed.

Sometimes we are tempted to feel that all we need to do to make our lives worth while is to put a patch on here or there, to cover up the most obvious weaknesses. A missionary from the Belgian Congo once told of a prom-

inent native chieftain, Lumpungu, who accepted the white man's ways and became quite civilized, even to having two cars in his garage. Though Lumpungu spoke French fluently and dressed in European garb, he was still a savage at heart. It was years before the government finally realized that he was secretly engaging in cannibalism, and that neighboring natives feared to go near his large house on that account. He had failed to accept the white missionary's God, and his life had become eaten out with the termites of lust and sin. "Who", asks Job, "can bring a clean thing out of an unclean? not one." Job 14:4. Without the renewing power of the Spirit, man stands condemned, unfit for the habitation of divinity.

It has been amply demonstrated that human effort alone cannot release man from the power of sin. Nothing will substitute for the Master Builder. You may lay aside with your former habits your old self which is going to ruin through its deceptive passions. You must adopt a new attitude of mind, and put on the new self which has been created in likeness to God, with all the uprightness and holiness that belong to to truth. The storms and stresses which lie ahead will try the characters of all men, and only those lives which have been constructed on God's plan and with His help will stand.

Some will say, "But my life is too far gone for me to make any improvement now." They forget that with Christ, nothing is impossible. Sometimes, to be sure, some firmly fixed habits must be wrenched loose, and some emotions must be purified in the fire of God's testing. God wants to help. Why not let Him? Remember, "except the Lord build the house, they labor in vain that build it." Psalm 127:1.—J. H. S.

DING DONG, HENNESSY

The Church needed bells. To defray the expense the priest announced from the pulpit that he had selected five men from the parish to pay for them, and invited Mr. Dingley, Mr. Daley, Mr. Hennessy, Mr. Donley and Mr. Dooley to confer with him to his study.

"Think, my friends", he said to them, "think what this honor means. Why, every time those bells swing they will be ringing out your names to the community."

Shortly after the bells had been installed, Mr. Hennessy fell ill and was taken to the hospital near his home. At first he got along splendidly; then he became restless and depressed. The priest stopped in to see him.

"What's the matter?" the reverend gentleman asked. "You should be feeling fine, hearing those sweet bells ringing every day, and knowing that you helped to pay for them."

"That's just it, father", replied Hennessy. "Every morning, noon and night I have to lie here and hear those bells ring, 'Dingley, Donley, Dooley, Daley!' But not once, so help me, have I heard them say 'Hennessy!' "

CASH PREFERRED

The knot was tied: the pair were wed,
And then the smiling bridegroom said
Unto the preacher, "Shall I pay
To you the usual fee today,
Or would you have me wait a year
And give you then a hundred clear,
If I should find the married state
As happy as I estimate?"
The preacher lost no time in thought,
To his reply no study brought,
There were no wrinkles on his brow;
He said, "I'll take $3.00 now."

—Anon.

The most discontented people are generally those who are always hoping to get more than they deserve.

—o—

The clock that strikes loudest doesn't always keep the best time.

TRUTH

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

VOL. 17. DECEMBER, 1951 NO. 7.

JOSEPH SMITH

What Others Have Said of Him

*December 23th marks the one hundred and forty-sixth anniversary of the birth of Joseph Smith, the Prophet of God. His followers as well as men of worth in the world, together with his enemies, have tried to tell his story and write his history. It was Joseph who said a few weeks before he was cruelly murdered: "You don't know me; you never knew my heart. No man knows my history. I cannot tell it. I shall never undertake it. I don't blame anyone for not believing my history. If I had not experienced what I have, I could not believe it myself. * * * When I am called by the trump of the arch-angel and weighed in the balance you will all know me then."*

"Though charged by his critics as being unlettered and obscure in birth, environment and training, the Prophet rose majestically above the plane of his enemies and met each sitution confronting the work of the Kingdom with a conquering strength. In both his writings and orations was reflected a culture coupled with a strength of purpose and character which few men of this generation have possessed. With cutting blows his words of reproof have silenced the foes of righteousness, while, for the oppressed, his kindly words flowed forth with a graciousness and tenderness, at once a balm to soothe and heal, and a power to inspire his hearers to reach for greater heights."—Truth 2:102.

We consider it timely to reproduce a few pertinent testimonies of his followers as well as some very prominent men of his day regarding the greatness of our beloved Prophet, Joseph Smith, Junior.

Brigham Young:

"I recollect a conversation I had with a priest who was an old friend of ours, before I was personally acquainted with the Prophet Joseph. I clipped every argument he advanced, until at last he came out and began to rail against 'Joe Smith', saying, 'that he

"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance. That mental attitude is CONDEMNATION BEFORE INVESTIGATION."

was a mean man, a liar, money-digger, gambler, and a whore-master'; and he charged him with everything bad, that he could find language to utter. I said, hold on, Brother Gillmore, here is the doctrine, here is the Bible, the Book of Mormon, and the revelations that have come through Joseph Smith the Prophet. I have never seen him, and do not know his private character. The doctrine he teaches is all I know about the matter, bring anything against it that you can. As to anything else I do not care. If he acts like a devil, he has brought forth a doctrine that will save us, if we will abide it. He may get drunk every day of his life, sleep with his neighbor's wife every night, run horses and gamble, I do not care anything about that, for I never embrace any man in my faith. But the doctrine he has produced will save you and me, and the whole world; and if you can find fault with that, find it. He said, 'I have done.' * * *"

Not that Joseph was the Savior, but he was a prophet. As he said once, when some one asked him, "Are you the Savior?" "No, but I can tell you what I am—I am his brother." So we can say. But Joseph was a prophet; and so we testify, declaring that we know it!

Heber C. Kimball:

The astounding revelation well nigh paralyzed 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 mouthpiece 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.

John Taylor:

"I testify that I was acquainted with Joseph Smith for years. I have traveled with him; I have been with him in private and in public; I have associated with him in councils of all kinds; I have listened hundreds of times to his public teachings, and his advice to his friends and associates of a more private nature. I have been at his house and seen his deportment in his family. I have seen him arraigned before the tribunals of his country, and have seen him honorably acquitted, and delivered from the pernicious breath of slander, and the machinations and falsehoods of wicked and corrupt men. I was with him living, and with him when he died, when he was murdered in Carthage jail by a ruthless mob . . . with their faces painted. I was there and was myself wounded; I at that time received four balls in my body. I have seen him, then, under these various circumstances, and I testify before God, angels, and men, that he was a good, honorable, virtuous man—that his doctrines were good, scriptural, and wholesome—that his precepts were such as became a man of God—that his private and public character was unimpeachable—and that he lived and died as a man of God and a gentleman. This is my testimony. If it is disputed, bring me a person authorized to receive an affidavit, and I will make one to this effect. I therefore testify of things which I know and of things which I have seen."

Amasa L. Lyman:

"Although there was nothing strange or different from other men in

(Continued on page 207)

Supplement to the New and Everlasting Covenant of Marriage

CHAPTER SEVEN

(Final Chapter)

Persecution From Within

"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."

This is an Article of Faith adopted by the Church of Jesus Christ of Latter-day Saints. How well it is being adhered to by the present leaders of the Church, we will attempt to show. During the early drivings and mobbings of the Saints this declaration of faith stood them well in hand. It is reasonable, sound and forceful. It no doubt appealed to many of those honest men — non-Mormons — of that day. It should carry a like appeal in this day. It recognizes the free agency of man—a God-given right. But, sad to relate, many of the Saints, and especially the leaders, seem to have forgotten the import of it in this day. As beautifully portrayed by Elder Wilson elsewhere herein, the Pilgrim Fathers were forced to abandon the land of their birth, and come to America for freedom's sake; and yet they, on these shores, turned persecutors and by them, in the name of religion, were many dastardly deeds committeed.

And so in this day: Now that the Saints feel secure in their freedom, and have seemingly forgotten the mobbings of Missouri and Nauvoo, they have turned persecutors, and are directing the strength of their hatred of things righteous against a small group of fellow Saints who are striving to live in accordance with God's commandments.

It was an awful thing to expel an innocent people from their homes in the United States, which they worked so hard and sacrificed so much to acquire. The Saints of that day were the victims of merciless mobs, who, because of differences in faith and habits, sought their total extinction. The Saints had committed no crime—unless espousing an unpopular religion be a crime. But wicked men decided to rid the country of the object of their hatred, and no appeal to reason could deter them. Even a spineless President of the United States recognized the cause of the Saints as being just, "but", said he, **"I CAN NO NOTHING FOR YOU."** Mob power had completely divested justice of its rights and dethroned mercy. The Saints came to these mountain fastnesses—making almost the supreme sacrifice to do so—that they might find freedom, even at the risk of being swallowed up by the savagery of the elements. God blessed them in these mountain vales. A happiness not before experienced entered their lives and they prospered. True to their professions of Christianity, the early pioneers were tolerant—other religious faiths were welcomed in their midst, even to the point of admitting them to the use of the Mormon houses of worship. Christianity prevailed.

But what now? The persecuted have turned persecutor. For political reasons, as shown herein, the leaders of modern Israel adopted the manifesto of Wilford Woodruff, and pinned upon that document wicked interpretations—interpretations that if lived up to would brand men with the mark of infamy, forcing them to forsake wives and children and disown them. The Devil had tricked the Saints who had wandered off the road on a "short de-

tour''. They had ventured on the Devil's grounds and were trapped.

For many years after the manifesto was adopted as a Church rule, a tolerant attitude was assumed by the leaders towards those of the believing Saints who felt it their duty and God given right to live the fulness of the Patriarchal order of marriage, thereby placing themselves in line for Celestial rewards. True to the Gospel spirit, these Saints did not seek to foist their beliefs upon others, but were willing that all men should worship ''how, where, or what they may.'' This situation obtained with but very little deviation, until the accession to the presidency of the Church of its present leader. Then a different policy was inaugurated. This leader had in times past—yes, long after the adoption of the Manifesto—proclaimed his determination to ''take other wives'', in defiance of law. For one such declaration made boldly in public, he was compelled to leave the State and spend a season in Europe, in order to escape arrest. He considered it his God-given right and duty—which it was—to have other wives, so long as in acquiring them, he interfered with no other human or vested right. Suffice it to say, this leader, once determined on ignoring the civil law, upon becoming the President of the Church, became the champion of that law, and ever since has been most intolerant toward SOME of those who still feel it their God-given right and duty to live in accordance with the commandments of God. We say ''some'' because, as a matter of fact, the crusade is being made against certain men only, while others are held in positions of trust in the Church. This, of course, shows an unbalanced leadership, at once unworthy the confidence of his flock,—and that is just the situation.

In November, 1928, the author addressed a protest to President Grant. He felt that it was unjust and unfair for the Church to take action against certain women who were living in the plural relationship. The protest was clothed in respectful language, and was sent in a spirit of brotherly love and deep humility. The discourteous reply indicates the venom in the mind of the President. The author has been prevailed upon to publish the two statements for purposes of comparison. They are given here in extenso.

CORRESPONDENCE BETWEEN J. W. MUSSER AND PRESIDENT HEBER J. GRANT

Salt Lake City, Utah
November 26, 1928

President Heber J. Grant,
Salt Lake City, Utah.

Dear Brother:

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

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

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

EXCOMMUNICATION

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

Milton H. Ross
Clerk of the High Council,
Granite Stake of Zion.

EXCOMMUNICATION

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

Newell J. Kuhre, Ward Clerk
Cottonwood Ward Salt Lake County, Nov. 22, 1928.

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

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

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

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

"Greater love hath no man than this, that a man lay down his life for his friend", was said of Jesus Christ. And how could there be a greater moth-

erlove, a loftier ambition or a more holy desire than that which prompts a pure woman to offer life for life—to give up all social and religious contact—to bear up under the uproarious shouts and sneers of the mobs—to bear the pains of maternity, and yet, gazing through the maze of ignorance and infidelity now ruling the world, thank the Lord for the fruit of the womb.

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

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

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

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

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

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

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

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

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

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

Sincerely yours,

(Signed) JOSEPH W. MUSSER.

Church of Jesus Christ of Latter-day Saints

Heber J. Grant, President

Salt Lake City, Utah
November 27, 1928

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

Dear Sir:

Answering your letter of November 26th.

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

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

Your quotations with reference to the Savior, Hannah and others, are on a par with your position of sustaining those who, if they received their just dues, would not only be excommunicated from the Church, but they would be prosecuted under the law for their immoral practices. **I SHALL REJOICE WHEN THE GOVERNMENT OFFICIALS PUT A FEW OF THESE "BEST BLOOD", AS YOU CALL THEM, IN THE COUNTY JAIL OR THE STATE PENITENTIARY.** Such action might put a stop to the teachings of people who are today destroy-

ing the virtue of good women who silly enough to listen to them.

Among other things, you say, "How long will such hypocrisy continue?" Let me answer by saying: "How long will men go on pretending to be members of the Church, who have been excommunicated for their immoral practices and talk about living celestial laws?

Yours truly,

(Sig.) HEBER J. GRANT.

State of Utah, County of Salt Lake, ss.

Joseph W. Musser, being first duly sworn, deposes and says: That the foregoing five pages are a true and correct copy of his letter under date of November 26, 1928, to Heber J. Grant and of Heber J. Grant's letter of November 27, 1928, in reply thereto.

Joseph W. Musser.

Subscribed and sworn to before me this 23rd of April, 1934.

(Seal) Anna M. Hill,
Notary Public

Following this declared policy of the "law-abiding" leaders—"I shall rejoice when the government officials put a few of these 'best blood', as you call them, in the county jail or the state penitentiary",—a declaration that under no system of reasoning could be attributed to the Spirit of the Lord,—President Grant proceeded to take steps to have the Church pledged to his policy of placing these men in prison. At the April conference of the Church in 1931, a carefully prepared statement was read by the President and favorbly acted upon by the vast congregation. The author invites all interested to read the proceedings in full. However, the salient features of the statement follow:

I desire to bring to the attention of the members of the Church some very regretable and most annoying circumstances. I have taken occasion in times past to denounce the conduct of persons both within and without the Church who have palpably sought to bring disgrace upon the Church and reproach to its leaders in the circulation of propaganda for the unlawful practice of pretended 'plural marriage'. Notwithstanding the positive, unequivocal declarations which I have made from time to time on this subject, and in spite of the vigorous and unvarying prosecution within the courts of the Church, from the tribunals of the bishops to the Council of the Twelve Apostles, of cases arising out of violation of the law of the Church forbidding absolutely the practice of plural marriage—notwithstanding all these efforts on the part of the authorities of the Church to suppress the unlawful practices and propaganda of these people, we find that there is still a number, relatively small, we hope, who persist in teaching the doctrine and maligning the leaders of the Church. (Here it is seen that even teaching the doctrine of plural marriage is classified as a Church crime).

"Wherever the Authorities of the Church have been able to locate such persons and secure sufficient definite evidence to warrant their conviction, they have, without fear or favor, been dealt with and excommunicated from the Church. This procedure is the limit of Church jurisdiction. (But this does not satisfy the leader who is not willing that other men shall have the same privilege to worship 'how, where, or what they may.') We have been, however, and we are ENTIRELY WILLING AND ANXIOUS, TOO, that such offenders against the law of the State should be DEALT WITH AND PUNISHED AS THE LAW PROVIDES. We have been and WE ARE WILLING TO GIVE SUCH LEGAL ASSISTANCE as we legitimately can in the criminal prosecution of such cases, (which means an expenditure of time and Church money). We are willing to go such limits not only because we regard it as our duty as citizens of the country to assist in the enforcement of the law and the suppression of pretended 'plural marriages', but also because we wish to do everything humanly possible to make our attitude toward this matter so clear, definite, and unequivocal as to leave no possible doubt of it in the mind of any person." * * *

"And I wish to say that I want it understood that SO FAR AS GOD GIVES ME POWER TO GIVE HIS WORD TO THE PEOPLE, IT IS THE WORD OF THE LORD.

Luckily the President used the last qualifying sentence: **"So far as God**

gives me power to give his word to the people, it is the word of the Lord." But since God did not give the President power to speak "his word to the people", as it must be patent to every thinking person, that statement was not the word of God to his people. At no time in the present Gospel dispensation has the Lord given man a right to revoke his law. He said: "I have not revoked this law nor will I, for it is everlasting, and those who will enter into my glory must obey the condition thereof",—which means, pure and simple, that the Patriarchal order of marriage is a law of heaven today as much as it ever was, and further, that it is just as necessary that that law be lived today as it was at the moment the angel stood before the Prophet Joseph Smith with a drawn sword, commanding him to enter it and live it and teach it.

The above statement from President Grant was followed on June 17, 1933, by an "Official Statement from the First Presidency of the Church of Jesus Christ of Latter-day Saints", re-affirming the policy of the Church as set forth at the April Conference of 1931. Finally, we have the Ivins letter, reproduced herein, not only repudiating sacred and most important revelations of the Lord to John Taylor and Wilford Woodruff, but threatening those who insist upon living their religion in accordance with such revelations, as follows:

> **I expect the time to come when the civil law will enter into this question, making the lives of these people more miserable than they already are, for that appears to be the only manner in which the system can be stayed.**

The above was from President Ivins. President Grant, in his letter to the author said: **"I shall rejoice when the government officials put a few of these 'best blood', as you call them, in the county jail or the state penitentiary."**

These two leaders, in their communications and statements as given herein, used the following uncharitable epithets toward the victims of their hatred: **"Adulterers, "lawless", "transgressors", "liars", "silly women",—"evilly led", "men infatuated with women", "lecherous men", "men never active in the Church", etc. IS IT NOT A FACT THAT PEOPLE WHO EMPLOY SUCH LANGUAGE ARE SIMPLY REVEALING THE CONDITION OF THEIR OWN MINDS**—making such statements against men and women whose sacrifices in the cause of truth have been many, and who would forfeit life itself rather than debauch themselves with a carnal sin. A recent example is at hand: A humble, inoffensive, hard-working Latter-day Saint was arrested and cast into prison, on the trumped-up charge of adultery, the real charge being polygamy. With his arrest the officers unlawfully (as they had no warrant of arrest for her) took into custody the prisoner's alleged plural wife, promising to return her to her home that evening. After questioning this good woman and obtaining no information such as they were after, instead of returning her to her home, as the officers had promised they would do, they cast her into a prison cell in the company of three vile criminal females—one a Mexican and one a negress—who were smoking and profaning; and this woman, timid, delicate, refined, pure and holy, was, without warrant of law, cast into that vile den amidst sickening corruption, and kept there three days and two nights. And for what?—that she might be intimidated into making confessions that would send the defendant to jail for a term of years. While so incarcerated this woman was visited by a Bishop and by a female Temple worker,—the latter a former associate,—the two combining their efforts with those of the officers to get her to make the confession needed, promising Church immunity as a

reward for doing so, but threatening her with imprisonment for a term of years if she refused. All the wiles of deception were used to cajole this woman into "following counsel", even taking the extreme measure of lying to her, telling her that the defendant had confessed (which was a falsehood) and asking her to confirm it for her protection. And such is the length to which men and women will go in order to bring rejoicing to the hearts of the leaders of Ephraim who have pledged themselves and their Church following to assist the long arm of the law in bringing misery into the homes of inoffensive men and women whose only offense is that of living an eternal law, necessary to salvation! What a striking parallel between these proceedings and the treatment of such reformers as John Huss! **SHAME ON SUCH VILE AND DISHONEST TACTICS!**

PRINCIPLE REPUDIATED

In his letter, President Ivins said:

> **I know of no people who have been made happy, who have been made prosperous, and whose lives have been made more enjoyable, because of entering into or advocacy of this principle. (Of plural marriage).**

And yet it is a well authenticated fact that this same Anthony W. Ivins was for years the man vested with patriarchal authority to perform such marriages in Mexico after the issuance of the Woodruff Manifesto, and that he is credited with having performed more of such "unlawful marriages" during the time he thus officiated than all the rest of the Priesthood combined, during the same period. And yet, that man in whom the Saints of God had such high hopes as a future leader and teacher of righteousness, now states in effect, that notwithstanding his assistance in introducing men and women into that divine relationship, he knows of none of them "who have been made happy" for so doing. Surely, the very erudite author of the letter under discussion would refrain from performing a ceremony which he knew was wrong and would make people unhappy and unprosperous. Although President Ivins may not realize it, the foregoing statement of his amounts to nothing short of a sweeping repudiation of both principle and practice; and further, if he wishes to be understood as his language indicates, it amounts to a repudiation of Joseph Smith as a Prophet of God and the whole Latter-day work, making our ordinances a deception and our Priesthood a lie. Oh, consistency, thou art a jewel!

This statement by President Ivins was reiterated in substance by President Grant at the last general Priesthood meeting (April 7, 1934). He is credited with having said:

> **None could point to any one who had entered this principle since its official prohibition (whispering aside) in 1905, was it not? —who were a pride to any community, and that the same could be said of their children.**

Abraham Lincoln said, in effect, that **"it is the mother that counts; any sort of man can be a father."** Perhaps in his condemnatory statement, the President did not mean to include the women folks, for some very wonderful children have resulted from these unions. Paradoxial and strange as it may seem, the parents who are termed "lecherous", "silly" and "evilly led", have among their offspring the most perfect specimens of spiritual, intellectual and physical development in the world today! Any community that would not be proud of such children must itself be so steeped in sin, ignorance and prejudice as to be incapable of appreciating the high and noble. **The auther recalls that in one such polygamous family, four of the children attending the L. D. S. University, each in a graduation year, was awarded the Heber J. Grant scholarship prize!** And we recall another case where mental and physical examinations were given

the children of a certain school, and the announcement was made that only six of the entire student body had passed 100 per cent. **It afterwards developed that four of that six were the the children of a polygamous union, all brothers and sisters!** But the father, who has spent many years in the mission field—named as among the best Elders in the district to which he was assigned, a man of sound mind and body, and of sterling character, is now classed as an **"adulterer"**, a **"lecherous"**, **"lawless"** **"transgressor"**. Such examples could be cited ad libitum.

"I know of no people who have been made happy, who have been made prosperous, and whose lives have been made more enjoyable, because of entering into or advocacy of this principle."

Jesus was known as a "man of sorrows". He had no place to lay his head which he could call his own; he was not prosperous—he was unpopular, because of the truths he advocated. Joseph Smith, because of sponsoring an unpopular principle, was hounded and driven from pillar to post, forced into bankruptcy and cruelly murdered. He had introduced the principle spoken of in President Ivins' letter, and was apparently unhappy and unprosperous. The author's father and hundreds of other honorable men, accepted imprisonment—some banishment and others death for living that principle.

A religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. (6th Lecture on Faith).

Paul said: **"Yea, and all that will live godly in Christ Jesus shall suffer persecution."** (2 Tim. 3:12).

Joseph Smith said:

Therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy." (D. & C., 98:14).

Brigham Young said:

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.—Dis. of B. Y., p. 539.

Jesus Christ said:

Blessed are ye when men shall hate you, and when they shall separate you from among them, and shall reproach you, and cast out your name as evil, for the Son of Man's sake.

Rejoice ye in that day, and LEAP FOR JOY; for behold your reward shall be great in heaven; for in the like manner did their fathers unto the Prophets. (Luke 6:22-23 I. T.)

Therefore, brethren, even though we may not be worldly prosperous like yourselves—you mighty Bankers—you Presidents and Directors of Power Monopolies, Railroads, Insurance Companies and Mercantile Establishments —you pompous high salaried business men; if our lives are not "happy and enjoyable", — rendered so largely through the injustice of our brethren, —we are reconciled to bide our time and leave our adversaries to be settled with by the Lord. All we ask is that we might have the God-given, Church-guaranteed privilege of "worshiping Almighty God according to the dictates of our own conscience", which right you leaders of Ephraim are attempting to deny us; threatening imprisonment, sneering at and slurring us, using your influence against our being gainfully employed, proudly and vainly insinuating that we are financial failures—you men who are fattened from the tithes of the people, feted and praised of the world as you travel to and fro, up and down the earth, in your expensive automobiles and pullman sleepers, pointing the finger of scorn at the humble, oppressed, hard-working men and

women who are trudging through life heavily burdened, but whose hearts rejoice that they are accounted worthy of such treatment.

The author holds no brief for people who marry either in polygamy or monogamy from lust. That such cases exist is true, but no reasonable man will charge the majority of the men and women now living this principle, and against whom the arrows of the Church leaders are being directed as "lecherous", "lustful" and unworthy. Only diseased minds and intellects will so condemn. How true it is that "out of the abundance of the heart the mouth speaketh."

TRUE LEADERSHIP LACKING

As an example of total absence of true leadership now at the head of the Church, we call attention to the disgraceful scene inaugurated by them at the recent general Priesthood meeting (April 7, 1934). Fired into a rage of anger caused by some person's having passed out hand bills before the meeting, reflecting upon the integrity of the leader, but not in the remotest sense related to the incident mentioned, the President, figuratively, proceeded to mop the Tabernacle floor with Elder Israel Barlow, a quiet, faithful, unassuming, but courageous Latter-day Saint, who was not present at the meeting, but who, several years previous, was presumed to have taken a plural wife. He was charged with acts of which he was entirely innocent, and wickedly branded a liar. This was followed by a like attack upon Elder Joseph Silver, who died several years ago. Elder Silver was also a faithful and highly respected Latter-day Saint, the father of large and splendid family of sons and daughters, an honor to any community. The cowardly attack—for such it was—was entirely without justification. Leaving these brethren, the President ended his disgraceful splurge by relating the threadbare negro story illustrative of how some of the brethren, perhaps himself included, not having been favored with "the turkey coming to them" in response to divine supplication, went to the turkey pen and got it. And this disgraceful harangue was made by one professing divine appointment to lead the people.

The Lord, no doubt, was mindful of the present situation when he inspired the Prophet Joseph Smith to utter and record that immortal prayer and prophecy known as Section 121, Doctrine and Covenants. Listen to his words of indictment against many of the present leaders:

> **Behold, there are many called, but few are chosen. And why are they not chosen?**
>
> **Because their hearts are set so much on the things of this world, and aspire to the honors of men, that they do not learn this one lesson—**
>
> **That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.**
>
> **That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, AMEN TO THE PRIESTHOOD OR THE AUTHORITY OF THAT MAN.**
>
> **We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, AS THEY SUPPOSE, they will immediately begin to exercise unrighteous dominion.**
>
> **Hence, many are called, but few are chosen.**

Who is it today who is seeking "to exercise control, or dominion, or compulsion, upon the souls of (SOME OF) the children of men"—who is persecuting the Saints, casting them out and threatening them with imprisonment?

The leader should by now understand that no amount of denials or protests, or negro story telling, on his part, will serve to convince a very large number of the people that he has not unjustly sought the injury of his brethren; and does he not understand that to use his high position in the "least degree of unrighteousness" spells AMEN to the Priesthood he is presumed to hold? God will not be mocked.

President Ivins, in his letter reproduced in Chapter One hereof, again seeks to justify the manifesto of Wilford Woodruff and the action of the leaders in prohibiting further plural marriages, by the Lord's instructions to the Prophet Joseph Smith as recorded in Section 124 of Doctrine and Covenants. **IT IS HUMAN NATURE, WHEN COMMITTING A BLUNDER, TO LOOK ABOUT FOR AN ALIBI—A MEANS OF ESCAPE FROM THE CONSEQUENCES THEREOF.** This point is so well handled in Elder Wilson's reply to President Ivins' letter, also published herein; also in the Author's "New and Everlasting Covenant of Marriage", to which the reader is referred, we will not take the space to notice the matter again, further than to observe that the Lord gave at least four revelations—two through Wilford Woodruff and two through John Taylor—all in effect commanding the leaders and the Saints to pay no heed to the anti-polygamy laws then being passed and enforced, the first of which laws was enacted in 1862. The last of such revelations was given in November, 1889.

In these revelations Seymour B. Young was elevated to a responsible presiding position, provided he would enter into plural marriage, besides which the Saints were strictly enjoined from entertaining any thought of gaining a celestial reward without complying with this law.

No system of human sophistry, subterfuge or camouflage can devise a means of escape from God's inexorable command to live this eternal law or forfeit the promised blessings. It is, in effect charging God with stupid inconsistency, to say that He—the Great Law Giver—within ten months after commanding the Staints to stand firm and yield not, should himself yield, and counsel the Prophet leader to enter into an agreement with death and hell.—(See Isaiah 28).

LAW-SUSPENDED ARGUMENT

We are also well aware of the argument advanced by some of the brethren to the effect that the Woodruff Manifesto did not seek a revocation of the law of Celestial Marriage, but only a suspension of the operations of that law. "The principle", say they, "is as true and vital now as ever, but while the law of the land prohibits its practice, we must humbly submit, until such a time as the Lord sees fit to take the reigns of government in his own hands, when the practice can be proceeded with as of yore." As one of the Twelve happily expressed it: "The Church has just gone on a short detour, and it will soon be back on the road again, and all will be well."

A pretty picture—an anaesthetic easy for many of the Latter-day Saints to take; and while in their drowsy moods, efforts are made to convince them that plural marriage, after all, is but an incident. Such was the contention of the late Dr James E. Talmage, who for years was the doctrinal spokesman for the Church. Said he:

> The Latter-day Saints were long regarded as a polygamous people. That plural marriage has been practiced by a limited proportion of the people, under sanction of Church ordinance, has never since the introduction of the system been denied. But that plural marriage is a vital tenet of the Church is not true. What the Latter-day Saints call Celestial marriage is characteristic of the Church, and is in very general practice; but of Celestial marriage, plurality of

wives was an incident, never an essential." (New and Everlasting Covenant of Marriage, p. 11).

Why, in view of such an attitude, we ask, do the leaders of Ephraim attempt to keep the original faith of the Saints in the potency and the enduring life of the principle alive? If plural marriage in the Patriarchal order is not and never has been a "vital tenet" of the Church and should be classed among the non-essentials of Church dogma, why not now, once and for all, disclaim its saving and exalting graces, apologize to our friends of the Re-organized Church, and return to the world system of marriage, and at least be consistent?

Assuming the principle is vital and eternal, and the suspension of it by human authority was only intended as temporary, what ground is the cause gaining by such suspension? It must be patent to every person who is at all observing, that the very limited faith in that principle of marriage possessed by the early pioneer Saints has been gradually weakening during the past forty-four years, until now it is all but dead and ready for burial; and that to the majority of the young and rising generation, the bare mention of the principle is an embarrassment. A constant apology is being offered for the lives of the old stalwart Saints who fought, bled and died in the maintenance of that principle. If you do not believe this—you leaders of the Church today—just invite your wives to adopt the law of Sarah in their households. Try to get the message over to your marriageable daughters and your pampered sons! And that is just what this "suspension" of a divine principle by human agency has accomplished,—the ruin of the faith of the present membership of the Church in a principle so vital that salvation and exaltation cannot be attained except through its practice. What was accomplished in the sixty odd years of its practice, thirty-eight years as a tenet of the Church,—a practice that cost the best blood of the world to initiate and maintain,—has now been lost to the Church, and only for the persistent labors of a faithful few, who were designated by revelation to "carry on", but who are being bitterly persecuted and maligned by the leaders of Ephraim, the last embers of life in this principle would long since have died out.

Suppose such men as the tried and true Israel Barlow, against whose character the President hurled his poisoned darts of vindictive rage at the Priesthood meeting mentioned—had lain down on the job, as we are informed some of the leaders have actually done —casting off their plural wives and abandoning them in order to square their lives with Babylon—what chance would there be today of reviving the one time faith of the Saints in that exalting principle? It is sheer nonsense to attempt to deal a mortal blow to an unpopular truth, and expect faith in it not to be disturbed in the minds of some people. Had the leaders the wisdom and intelligence their high positions credit them with having they would welcome the efforts now being put forth to keep the law of Celestial Marriage alive by those faithful men and women who are the objects of their bitter hatred and persecution. But whether they do or do not will make little difference with the Lord, who has promised that "No weapon that is formed against thee shall prosper. (3 Nephi 22:17). In the wise economy of heaven, mighty spirits have been chosen to champion the cause of Christ in this day—spirits that were held back to come forth in this dispensation, when their valor and powers are most needed in the fight against darkness.

To suppose, then, that the expectation of President Ivins, as expressed in his letter to the effect that the "Civil law will enter this question (of polygamous living) making the lives of these

people more miserable than they already are for", said he further, "that appears to be the only manner in which the system can be stayed",—to suppose, we say, that the Civil law can in the slightest manner circumvent the work of God and "stay" his decrees, is no less than foolish imagination. And we say further, **GOD PITY PRESIDENT IVINS IF HE REALLY HAS IT IN HIS HEART TO "STAY THE SYSTEM".**

In the light of this carefully worded statement of President Ivins, one might be pardoned for suspecting that he has been selected to fill the vacancy caused by the recent death of one of the leaders, whose duty it was to have the Saints spied upon, and assist in directing the prosecution of those believed to be living the Patriarchal order of marriage, yet surely such could not be true of him who is credited with having done so much in Mexico, toward keeping that principle alive after the Woodruff Manifesto was thought to have killed it!

President Grant expressed the same thought; said he:

"I shall rejoice when the government officials put a few of these 'best blood', as you call them, (speaking of modern, sincere polygamists) in the county jail or the state penitentiary."

The enemies of Daniel were in the like accord; they would prohibit his praying to the God of Abraham. They had the law and its powers with them; a firm decree had gone forth, making the penalty of disobedience death in the lions' den; but did that stop Daniel from praying?—and what can now stop the onward growth of the glorious principle of Celestial marriage, with the Lord and His army, though small in mortality, valiantly espousing its cause?

No brethren, this work is going ahead; it cannot be stopped, for did not God say:

"What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course or to turn it upstream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints",—and protecting them in their determined efforts to live the law of Celestial marriage in its fulness?

This principle will live on though the entire world seek to stop it. Puny man is as a broken reed in the sight of God. Just as well might he attempt to blow out the light of the sun with his breath as to stay the upward growth of the Gospel of Jesus Christ. We are in the battle, fighting in the front ranks, and in the strength and power of the Holy Priesthood, and yet in deep humility, we challenge the armies of Baal, whose object is to destroy the principles of righteousness from the earth. Let the Civil powers crush us then—if they can, and let the leaders of Ephraim continue calling us "lecherous men" and "silly women", "adulterers", "liars", "apostates", and "traitors", and gloat over our sufferings. Let them continue to cast the wicked anathema of "bastard" against our royal offspring; set the "dogs" of the law upon us, closing the strong gates of the state prison behind us, denying us our constitutional rights, and when they have exhausted every fighting resource at their command, we predict that God the Eternal Father will take a hand, and our enemies will fall as "by the shaft of death, like a tree that is smitten by the vivid shaft of lightning", while the group of Latter-day Saints whose characters they are traducing, and whom they are wickedly seeking to crush, will continue to go on and upward, fighting for the vindication of right, until God, in his goodness and justice, sees fit to utter the welcome words, "Well done, thou good and faithful servant; thou hast been faithful over few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." (Matt. 25:21).

STATEMENT OF PRESIDENT JOHN TAYLOR

As taken from the Salt Lake Tribune of date, January 6, 1880:

> **The people of the rest of the country are our enemies. They do not understand us, we do not understand them. We should pray for them, but we MUST NOT YIELD to them. They think we are foolish, and we think they are foolish; they think we are a pack of rascals, but we have the best of them, for we know they are a pack of rascals. We believe in honesty, morality and purity, in freedom and loyalty to our country; but when they enact TYRANNICAL LAWS, forbidding us the free exercise of our religion, we cannot 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 cannot 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 cannot 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 CANNOT KEEP; but when adulterers and libertines pass a law forbidding polygamy the Saints CANNOT OBEY IT. Polygamy is a divine institution. It has been handed down direct from God. The United States CANNOT 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 right hands. All hands went up sustaining his position.**

FINALE

In closing, we feel it a solemn duty to call the attention of the leaders to this fact: Some whom they are falsely accusing, maligning, vilifying, and seeking to destroy, are among the anointed of the Lord—they hold the fulness of the Priesthood of God, and have been specially designated by the Lord and set apart under the hands of his servants, to the work—especially to foster and keep alive the sacred principle of the Patriarchal order of marriage. These men have placed their all on the altar—even to life itself. This is the class of men you are hounding and persecuting.

> **Men holding the keys of the Priesthood and Apostleship after the order of the Son of God, are his representatives, or ambassadors, to mankind. To receive them, to obey their instructions, to feed, clothe or aid them, is counted the same, in the final judgment as if all had been done to the Son of God in person. On the other hand to reject them or their testimony or message, or the word of God through them, in any mater, is counted the same as if done to Jesus Christ in His own person. Indeed, such ambassadors will be the final judges of the (Churches) persons, rulers, cities or nations to whom they are sent. (Key to Theology—5th Ed., pp. 70-71).**

And further:

> Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them;
>
> But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves;
>
> And those who swear falsely against my servants, that they might bring them into bondage and death — (a thing which Presidents Grant and Ivins have been shown in this writing as trying to do);
>
> Wo unto them; because they have offended my little ones they SHALL BE SEVERED FROM THE ORDINANCES OF MINE HOUSE;
>
> **THEIR BASKET SHALL NOT BE FULL, THEIR HOUSES AND THEIR BARNS SHALL PERISH, AND THEY THEMSELVES SHALL BE DESPISED BY THOSE THAT FLATTERED THEM;**
>
> **THEY SHALL NOT HAVE RIGHT TO THE PRIESTHOOD, NOR THEIR POSTERITY AFTER THEM FROM GENERATION TO GENERATION.**

IT HAD BEEN BETTER FOR THEM THAT A MILLSTONE HAD BEEN HANGED ABOUT THEIR NECKS, AND THEY HAD BEEN DROWNED IN THE DEPTHS OF THE SEA.

WO UNTO ALL THOSE THAT DISCOMFORT MY PEOPLE, AND DRIVE, AND MURDER, AND TESTIFY AGAINST THEM, SAITH THE LORD OF HOSTS; A GENERATION OF VIPERS SHALL NOT ESCAPE THE DAMNATION OF HELL. (D. & C., Sec. 121).

The Lord has spoken; the verdict is rendered. Now, you leaders of Ephraim, continue your ruthless houndings at the peril of your salvation. God will not be mocked.

As servants of the Lord and in the authority of the Holy Priesthood, and in the name of Jesus Christ, we bear the solemn testimony that unless you and this people speedily repent you will forfeit your anticipated blessings and be visited by the wrath of Almighty God, whose judgments are already sweeping the earth with destruction.

J. L. Broadbent
J. W. Musser.

Lest We Forget

CHRISTMAS

Christmas is again on its way. It is a festive season celebrated generally throughout Christian nations. It is of ancient antiquity originating as early as the second century. The day supposedly commemorates the birth of our Lord Jesus Christ, though few if any of our historians or chronologists believe the date correct. Latter-day Saints assuredly know it is not correct. The Catholics are said to celebrate the occasion with triple mass—one at midnight, one at daybreak, and one in the morning; while other anglo-Catholics, with the Greek and Lutheran churches, follow in line with some modifications.

To the masses of the people the day is one of festive pleasure and often riotous indulgence.

The Christmas tree custom is of heathen antiquity. The prophet Jeremiah (Chap. 10, mentions it as a heathen rite, being deified by the heathens:

Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

For the customs of the people are vain: for one cutteth a tree out of the forest, the work of she hands of the workmen, with the axe.

They deck it with silver and with gold; they fasten it with nails, and with hammers, that it move not.

They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.

The senseless worship of an inanimate object—an object lacking the power of locomotion that must be cut down by human hands, nailed to the floor to keep it erect, and decorated with ornaments to simulate power and glory, caused the condemnation of the Lord through is prophet. Yet the so-called Christians of today, while not actually worshiping the pine tree, yet decorate it much as did the heathens of Jeremiah's day, regarding it almost with veneration.

We are especially concerned with the riotous expenditure of money at this season and in the exchanging of gifts not so much from love or friendship as to comply with custom. As we write the town merchants are sending forth barrage after barrage of scientifically prepared appeals for the people's money, encourging those unable to buy for cash to establish credit and enter deeper into bondage. Some refuse to sell for cash, exacting a few cents down and a like amount per week, in

order to get the customer back into the store to unleash their high-powered salespeople upon them to further deplete them of their substance. It is the modern "spider and the fly" game.

Already a money spending spree is in full command and the people are capitulating to its power. The almost unprecedented flow of money from Washington into the coffers of the masses is leading to excesses all along the line.

We would not wish to deprive the people of innocent enjoyment, nor would we rob the little tots of the joys the season brings them with old Santa as their patron saint. The children are easily satisfied. The delight coming to them from well filled stockings with gifts, for the most part prepared at home by the grown-ups, provides thrills for all the family.

Let the Saints be moderate in the coming festive season—moderate in their eating, drinking, spending and gift-making. Moderation is a rare attribute; its twin sister is Temperance, a stronger term than Prohibition. Let the Saints remember that the event Christmas is supposed to be commemorative of, did not occur on or even near the date now fixed by tradition, and in their celebration they are merely following a pagan or heathen custom, a thing that real Christians should discourage.

And again, what an excellent opportunity the situation presents (high wages and work plentiful) for those now under the bondage of debt to free themselves; those without homes or lands to begin to acquire the same; and those whose larders are depleted, to stock up on the necessities against the evil days which are bound to come when the fninacial bubble shall break and want shall stalk the land as a consuming fever.

Good sense and wise economy now may spell comfort and east in the off days shortly to come. The industry and frugality of the Ant means more to sensible people than the care-easy life of the grasshopper.

THE FAITH OF LITTLE MARY

The father, a well digger, and strong was he,
And as loving and kind as a father could be,
And little Mary, his daughter, five years old,
Very much dearer than millions of gold.
Mary thought father was big, grand and nice,
So each had a treasure beyond any price.

One day to the well little Mary was sent
To take daddy's dinner, how gladly she went,
But when she looked down not a thing could she see;
The well like a pocket was as dark as could be.
The father saw Mary, and heard her voice, too,
But made not a sound just to see what she'd do.

She dropped on her knees, the dear little soul,
And called down, "Oh, Daddy, are you down this deep hole?"
"Why, yes, Mary darling, I'm here at your feet,
Just drop me my lunch for I'm ready to eat.
Just let it go easy, I'll catch it all right."
She did so, and saw it go down out of sight.

"Why, Mary", said he, "there's enough here for two;
Now this is the thing I should like you to do:
You jump down here and we'll eat together
Down here in the cool away from the weather."
"Oh, Daddy, I'm afraid, I can't see you at all;
Be sure you catch me and don't let me fall."

It was just for a moment she wondered in doubt,
Then closing her dear little eyes, she jumped out.
In the darkness, yes, that was the test,
She trusted in faith in her father's request,
And both were so happy, he kissed her and smiled
Because of the sweet, trusting faith of his child.

"Ah, sweet, little Mary, you have put me to shame;
How often my Father has called me the same,
But because it was dark I have turned back in doubt,
Refusing the call though his arms were stretched out.
I wanted some proof, I must first see with my eyes,
So I have doubted and lost me the prize.
To him that will knock the door open will be,
To him that will ask it is given to see,
And he that will seek, the Lord says he shall find,
But he that's a doubter must always stay blind.
Till I have faith and can bow neath his rod,
I can never inherit the Kingdom of God.

—Author Unknown

EDITORIAL

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

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

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EDITORIAL THOUGHT

WHEN we came here we brought polygamy with us. **IT IS AN ETERNAL PART OF OUR RELIGION, AND WE WILL NEVER RELINQUISH IT.** We love the glorious principles we have received better than we do our homes, better than we do our lives. When compared with our hopes of eternal exaltation life is as nothing. When the government granted us, as a community, our present civil rights and government, they were perfectly aware that we were a polygamous people. When the homestead law was extended to us, it was well known that we believed in and practiced plural marriage. When the homestead law was made applicable to the people of this Territory, we went forth in good faith and paid our money for our land, and we are now coolly informed that we shall not be permitted to possess these lands that we have pre-empted, cultivated and paid for. Is this just?

It is not in the province of Congress to say what portion of the Bible we shall or shall not believe in. Should the bill which has just passed the House of Representatives become law, then alas! for the liberty of our common country. **THE ENJOINING OR COMPULSORY ENFORCEMENT OF THE MONOGAMIC LAW IS ONE OF THE "TWIN RELICS OF BARBARISM."**

—John Taylor
Mill. Star, Vol. 32:279.

JOSEPH SMITH

(Continued from page 190)

his personal appearance", says one of the Prophet's early disciples, Amasa Lyman, "yet when he grasped my hand in that cordial way known to those who have met him in the honest simplicity of truth, I felt as one of old in the presence of the Lord. My strength seemed to be gone so that it required an effort on my part to stand on my feet.

"But in all this there was no fear. The serenity and peace of heaven pervaded my soul, and the still, small voice of the Spirit whispered its living testimony in the depths of my being that he was a man of God."

Wilford Woodruff:

When Joseph presented to the Christian world the principles that God had communicated to him he at once aroused their prejudices; he had to struggle against traditions which they had inherited from their fathers who knew not God nor His ways, traditions which had come down to them through the ages, which were antagonistic to the saving truths of heaven. And hence his life was one continual struggle, meeting with opposition on every hand, especially from the priests of the day; but he lived through it and rejoiced greatly in his labors until he finished his testimony in the flesh, after laboring some fourteen years to that end. He had to wade through deep waters; but he never was discouraged or disheartened, notwithstanding he had to contend against foes without and foes within. He never lost sight of the majesty of his calling, nor the divinity of the work; but spake and acted in the midst of the people under all circumstances the man that he was—the Prophet of God, the Seer and Revelator of the last dispensation. He left us under painful circumstances, sealing his testimony with his blood; but his works follow him.

Parley P. Pratt:

Relating a night in prison and the horrible things they had to listen to—

"I had listened till I became so disgusted, shocked, horrified and so filled with the spirit of indignant justice that I could scarcely refrain from rising upon my feet and rebuking the guards; but had said nothing to Joseph, or any one else, although I lay next to him and knew he was awake. On a sudden he arose to his feet and spoke in a voice of thunder, or as the roaring lion, uttering, as near as I can recollect, the following words:

" 'Silence, ye fiends of the infernal pit. In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die this instant!'

"He ceased to speak. He stood erect in terrible majesty. Chained, and without a weapon; calm, unruffled and dignified as an angel, he looked upon the quailing guards, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet till a change of guards.

"I have seen the ministers of justice, clothed in magisterial robes, and criminals arraigned before them, while life was suspended on a breath, in the Courts of England; I have witnessed a Congress in solemn session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones and crowns; and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but once, as it stood in chains, at midnight, in a dungeon in an obscure village of Missouri."

Joseph F. Smith:

"As a child I knew the Prophet Joseph Smith. As a child I have listened to him preach the gospel that God had committed to his charge and care. As a child I was familiar in his home, in his household, as I was familiar under my own father's roof. I have retained the witness of the Spirit that I was imbued with, as a child, and that I received from my sainted mother, the firm belief that Joseph Smith was a prophet of God; that he was inspired as no other man in his generation, or for centuries before, had been inspired; that he had been chosen of God to lay the foundations of God's Kingdom as well as of God's Church; that by the power of God he was enabled to bring forth the record of the ancient inhab-

itants of this continent, to revive and to reveal to the world the doctrine of Jesus Christ, not only as he taught it in the midst of the Jews, in Judea, but as he also taught it, and it was also recorded, in greater simplicity and plainness upon this continent, among the descendants of Lehi. As a child I was impressed, deeply, with the thought, and firmly with the belief, in my soul that the revelations that had been given to and through Joseph the Prophet, as contained in this book, the Book of Doctrine and Covenants, were the word of God, as were the words of the ancient disciples when they bore record of the Father and of the Son. That impression made upon me in my childhood has followed through all the vicissitudes of more than sixty years of actual and practical experience in the mission field, throughout the nations of the world, and at home in the midst of the authorized servants of God, who officiated in the name of the Father and of the Son to propagate, to build up, and to push forward the work inaugurated by the instrumentality of the boy, Joseph Smith."

Following is a vivid description of the Prophet by President George Q. Cannon:

"When the Prophet first went to Commerce he was thirty-three years old; and he was martyred in his thirty-ninth year. Despite the outrages perpetrated upon him and the privations which he had endured, he was during this period still a man of great physical beauty and stateliness. He was just six feet in height, standing in his stockings, and was grandly proportioned. In his mature years he weighed about two hundred pounds. His eyes were blue and tender; his hair was brown, plentiful and wavy; he wore no beard, and his complexion was one of transparency so rare as to be remarkable; the exquisite clearness of his skin was never clouded, his face being naturally almost without hair. His carriage was erect and graceful; he moved always with an air of dignity and power which strangers often called kingly. He was full of physical energy and daring. Without any appearance of effort he could perform astonishing feats of strength and agility, and without any apparent thought of fear he met and smiled upon every physical danger. From his boyhood up he was fond of athletics, and in his mature years and at the very zenith of his fame he loved to unbend and wrestle or jump with a friend. The men who could contest with him were very few. He could stand and leap over a bar higher than his head. When his situation would permit he was as happy as a school boy to join in manly sports. They say Joseph did not lose dignity in these sports. * * * His rare physical beauty and grace and his athletic excellence set him far above his fellows and made his condescension seem kingly. * * * In every association with his fellow-beings he was considerate and just. He was always willing to carry his part of the burden and to share in any suffering or deprivation inflicted upon his friends. He was gentle to children and universally won their love. * * *

Joseph always sought to help the distressed. A cry of sorrow quickly touched his ear, and its appeal invariably aroused him to helpful action.

When he had become educated and refined as gold in the furnace by his communion with the Holy Spirit, his words were heeded as if they were falling jewels. He never had to beg for listeners; nor had he to ask twice an audience with any one who had once met him. The great men of the nation, with whom he came in contact, felt the power of his mighty spirit. He was their peer as a philosopher and a statesman. **HE WAS MORE, BECAUSE HE NOT ONLY KNEW THE PAST, BUT HE SAW THE FUTURE.**

The judgment of a man's friends is always the best judgment, especially when his character and career are such as to excite the jealousy and enmity of the world. But in the case of Joseph the Prophet, while none but his friends could understand the full strength and beauty of that God-like soul, there were not wanting plenty of non-believers who recognized in him a man of amazing power. When a man is dead, he is usually judged by his works, and few characters can bear the judgment of the world pronounced during their lives by their opponents. Joseph Smith was one of the few. In speaking of his opponents we refer not to the sectarian bigots or to the mobocrats and apostates; but we refer to men of standing and reputation, who were not so foolish as to speak falsely in describing his attributes. We refer to men who recognized in Joseph Smith a social factor and in his work a social movement, even while they denied his inspiration and its divinity."

A writer for the New York Herald had visited the Prophet, and in 1842 that paper said:

"Joseph Smith is undoubtedly one of the greatest characters of the age. He indicates as much talent, originality and moral courage as Mahomet, Odin or any of the great spirits that have hitherto produced the revolutions of past ages. In the present infidel, irreligious, ideal, geological, animal-magnetic age of the world, some such singular prophet as Joseph Smith is required to preserve the principle of faith, and to plant some new germs of civilization that may come to maturity in a thousand years. While modern philosophy, which believes in nothing but what you can touch, is overspreading the Atlantic States, Joseph Smith is creating a spiritual system, combined also with morals and industry, that may change the destiny of the race. * * * We certainly want some such prophet to start up, take a big hold of the public mind—and stop the torrent of materialism that is hurrying the world into infidelity, immorality, licentiousness and crime."

Josiah Quincy:

"It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon Prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. * * * The most vital questions Americans are asking each other today have to do with this man and what he has left us. * * * Burning questions they are, which must give a prominent place in the history of the country to that sturdy self-asserter whom I visited at Nauvoo. Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and, finally, forty-three days after I saw him, went cheerfully to a martyr's death. When he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the Prophet had a presentiment of what was before him. "I am going like a lamb to the slaughter", he is reported to have said; "but I am as calm as a sum-

mer's morning. I have a conscience void of offense and shall die innocent."

An officer of the United States artillery who visited Nauvoo in September, 1842, said:

"The Smiths are not without talent, and are said to be as brave as lions. Joseph, the chief, is a noble-looking fellow, a Mahomet every inch of him. * * * The City of Nauvoo contains about ten thousand souls, and is rapidly increasing. It is well laid out, and the municipal affairs appear to be well conducted. The adjoining country is a beautiful prairie. Who will say that the "Mormon" Prophet is not among the great spirits of the age?"

A Methodist preacher by the name of Prior:

"I will not attempt to describe the various feelings of my bosom as I took my seat in a conspicuous place in the congregation, who were waiting in breathless silence for his appearance. While he tarried, I had plenty of time to revolve in my mind the character and common report of that truly singular personage. I fancied that I should behold a countenance sad and sorrowful, yet containing the fiery marks of rage and exasperation. I supposed that I should be enabled to discover in him some of those thoughtful and reserved features, those mystic and sarcastic glances, which I had fancied the ancient sages to possess. I expected to see that fearful, faltering look of conscious shame which, from what I had heard of him, he might be expected to evince. He appeared at last; but how was I disappointed when instead of the heads and horns of the beast and false prophet, I beheld only the appearance of a common man, of tolerably large proportions. I was sadly disappointed, and thought that, although his appearance could not be wrested to indicate anything against him, yet he would manifest all I had heard of him when he began to preach. I sat uneasily, and watched him closely. He commenced preaching, not from the Book of Mormon, however, but from the Bible; the first chapter of the first of Peter was his text. He commenced calmly ,and continued dispassionately to pursue his subject, while I sat in breathless silence, waiting to hear that foul aspersion of the other sects, that diabolical disposition of revenge, and to hear that rancorous denunciation of every individual but a Mormon; I waited in vain; I listened with surprise; I sat uneasy in my seat, and could hardly persuade myself but that he had been apprised of my presence, and so ordered his discourse on my account, that I might not be able to find fault with it; for instead of a jumbled jargon of half-connected sentences, and a volley of imprecations, and diabolical and malignant denunciations, heaped upon the heads of all who differed from him, and the dreadful twisting and wresting of the Scriptures to suit his own peculiar views, and attempt to weave a web of dark and mystic sophistry around the gospel truths, which I had anticipated, he glided along through a very interesting and elaborate discourse with all the care and happy facility of one who was well aware of his important station, and his duty to God and man."

In 1843, an English traveler wrote a letter which appeared in most of the American newspapers concerning a visit to Nauvoo:

"* * * Joseph Smith the Mormon Prophet is a singular character; he lives at the "Nauvoo Mansion House", which is, I understand, intended to become a home for the stranger and traveler; and I think, from my own personal observation, that it will be deserving of the name. The Prophet is

a kind, cheerful, sociable companion. I believe that he has the good-will of the community at large, and that he is ever ready to stand by and defend them in any extremity; and as I saw the Prophet and his brother Hyrum conversing together one day, I thought I beheld two of the greatest men of the nineteenth century. I have witnessed the Mormons in their assemblies on a Sunday and I know not where a similar scene could be effected or produced. With respect to the teachings of the Prophet, I must say that there are some things hard to be understood; but he invariably supports himself from our good old Bible. Peace and harmony reign in the city. The drunkard is scarcely ever seen, as in other cities, neither does the awful imprecation or profane oath strike upon your ear; but, while all is storm, and tempest, and confusion abroad respecting the Mormons, all is peace and harmony at home."

A journalist connected with the Morning Chronicle, London, England, said:

"* * * He lived for fourteen years amid vindictive enemies, who never missed an opportunity to vilify, to harass, and to destroy him; and he died at last an untimely and miserable death, involving in his fate a brother to whom he was tenderly attached. If anything can tend to encourage the supposition that Joseph Smith was a sincere enthusiast maddened with religious frenzies, as many have been before and will be after him—and that he had strong and invincible faith in his own high pretentions and divine mission, it is the notability that unless supported by such feelings, he would have renounced the unprofitable and ungrateful task, and sought refuge from persecution and misery in private life and honorable industry. But whether knave or lunatic, whether liar or a true man, it cannot be denied that he was one of the extraordinary persons of his time, a man of rude genius, who accomplished a much greater work than he knew; and whose name, whatever he may have been whilst living, will take its place among the notabilities of the world."

We present the following incident as recorded in the History of Joseph Smith by his mother:

"A few days subsequent to this, Joseph was at our house writing a letter. While he was thus engaged, I stepped to the door ,and looking towards the prairie, I beheld a large company of armed men advancing towards the city, but, as I supposed it to be training day, said nothing about it.

"Presently the main body came to a halt. The officers dismounted, eight of them came into the house. Thinking they had come for some refreshment, I offered them chairs, but they refused to be seated, and, placing themselves in a line across the floor, continued standing. I again requested them to sit, but they replied, 'We do not choose to sit down; we have come here to kill Joe Smith and all the "Mormons!"'

"'Ah', said I, 'what has Joseph Smith done, that you should want to kill him?'

"'He has killed seven men in Daviess county', replied the foremost, 'and we have come to kill him, and all his Church.'

"'He has not been in Daviess county', I answered, 'consequently the report must be false. Furthermore if you should see him, you would not want to kill him.'

"'There is no doubt that the report is perfectly correct', rejoined the of-

ficer; 'it came straight to us and I believe it; and we were sent to kill the Prophet and all who believe in him, and I'll be d——d if I don't execute my orders.'

"'I suppose', said I, 'you intend to kill me, with the rest?'

"'Yes, we do', returned the officer.

"'Very well', I continued, 'I want you to act the gentleman about it, and do the job quick. Just shoot me down at once, then I shall be at rest; but I should not like to be murdered by inches.'

"'There it is again', said he. 'You tell a "Mormon" that you will kill him, and they will always tell you, "that it is nothing—if you kill us, we shall be happy."'

"Joseph just at this moment finished his letter, and, seeing that he was at liberty, I said: 'Gentlemen, suffer me to make you acquainted with Joseph Smith, the Prophet.' They stared at him as if he were a spectre. He smiled, and stepping toward them, gave each of them his hand, in a manner which convinced them that he was neither a guilty criminal nor yet a hypocrite.

"Joseph then sat down and explained to them the views, feelings, etc., of the Church, and what their course had been; besides the treatment which they had received from their enemies since the first. He also argued, that if any of the brethren had broken the law, they ought to be tried by the law, before anyone else was molested. After talking with them some time in this way, he said, 'Mother, I believe I will go home now—Emma will be expecting me.' At this two of the men sprang to their feet, and declared that he should not go alone, as it would be unsafe—that they would go with him, in order to protect him. Accordingly the three left together, and, during their absence, I overheard the following conversation among the officers, who remained at the door:

"1st Officer: 'Did you feel strangely when Smith took you by the hand? I never felt so in my life.'

"2nd Officer. 'I could not move. I would not harm a hair of that man's head for the whole world.'

"3rd Officer. 'This is the last time you will catch me coming to kill Joe Smith or the "Mormons" either.'

"1st Officer. 'I guess this is about my last expedition against this place. I never saw a more harmless, innocent appearing man than the "Mormon" Prophet.'

"2nd Officer. 'That story about his killing them men is all a d——d lie—there is no doubt of it; and we have had all this trouble for nothing; but they will never fool me in this way again; I'll warrant them.'"

PURPOSE OF THE LAW OF CELESTIAL OR PLURAL MARRIAGE

In his new book, "Joseph Smith, Seeker After Truth, Prophet of God, Elder John A. Widtsoe makes a surprising statement in the chapter on "Plural Marriage". We refer to the following: **"Nevertheless, almost the first question asked by strangers to the Church is about the practice of Plural Marriage in the early days of the Church. The young people of the Church likewise ask why the Lord authorized his Church to practice a principle obnoxious to many in the world..**

"IN THE ABSENCE OF THE REVEALED ANSWER TO THE QUESTION, it may be suggested that the philosophy of the Church implies an answer. * * * **THE DIVINE PURPOSE OF PLURAL MARRIAGE, SINCE THE LORD HAS NOT EXPLAINED IT, IS BUT DIMLY UN-**

DERSTOOD BY MAN.''—Pages 235-236.

With the above declaration Elder Widtsoe then devotes a paragraph to the belief of the Church in the election of the noble spirits to come forth through a pure and holy channel of life, which certainly agrees with the purpose of the law. In compiling the ''Discourses of Brigham Young'', Elder Widtsoe gives this same reasoning a very limited space, quoting but one sentence of the many declarations made by the Prophet Brigham Young on the subject.—1946 Ed., page 197.

We find it hard to believe that the First Presidency, and, especially Elder Widtsoe, does not know that the Lord has revealed the answer as to the purpose of plural marriage. **As perchance it might be merely an oversight, or perhaps they are sincere in their statement that they do not know the purpose of the law,** we feel it timely to reprint a chapter on that very subject, taken from the booklet, ''Celestial or Plural Marriage'', **with the suggestion that it be included as an addenda** to this very fine biography of the Prophet, Joseph Smith.

Purpose of the Law

Since some in the Church have regarded the law as merely permissive and incidental to a complete exaltation, while others, among them the early leaders of the Church, held and still hold to the contrary—i. e., that the underlying principle involved is a prerequisite to an exaltation among the Gods in the Celestial glories—the real purpose of the law should be understood even though such understanding may disturb the Saints in their present beliefs and ideologies.

Regarding the purpose of the law the Lord told Joseph Smith:

> **And as to 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.—D. & C. 132:6.**

The Lord here is speaking of the law which His servant Abraham lived and by which he (Abraham) was given ''wives and concubines'', and which law is designated as **''A new and everlasting covenant.'' ''That covenant was instituted''**, the Lord said, **''for the fulness of my glory.''**

Under these instructions it would seem that in no other way than strict compliance with the law, can a servant of the Lord accomplish the ''fulness of God's glory''. Again, the Lord said, referring to the plural family relationship:

> *** * * For they (wives) are given unto him to multiply and replenish the earth, according to my commandments, and to fulfill the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that He may be glorified.—Ib. 63.**

Then Celestial or plural marriage was instituted to enable mankind to keep God's commandment to **''multiply and replenish the earth''**, to **''fulfill the promise which was given by the Father before the foundation of the world''** and for **''their exaltation in the eternal worlds''**, and that they **''may bear the souls of men.''**

Plural marriage is a principle by which eternal propagation is assured:

> **Plurality is a law which God established for His elect before the world was formed, FOR A CONTINUATION OF SEEDS FOREVER.—Heber C. Kimball, Mill. Star 28:190.**

Celestial or plural marriage properly entered into and its requirements fully complied with (D. & C., 132:19-22) enables the participants to have **part in the first resurrection** and to

> **Inherit thrones, kingdoms, principalities, and powers, dominions, all heights and**

depths, * * * and when out of the world * * * they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon heir heads which glory shall be a FULNESS AND A CONTINUATION OF THE SEEDS FOR EVER AND EVER.

Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them.

Verily, verily, I say unto you, except ye abide my law, (the New and Everlasting Covenant of Marriage—or the law of Abraham) YE CANNOT ATTAIN TO THIS GLORY.

Some have supposed and so hold—oftentimes vehemently—that because the Lord said (v. 19) "If a man marry **a wife** by my word, etc.", reference is made to monogamy—one wife—and not to plural marriage; and that monogamy, when performed under proper priesthood authority, is celestial marriage and a complete compliance with the New and Everlasting Covenant of Marriage.

A closer study of the Revelation, however, should disabuse the mind of this fallacy. In the first place the entire revelation was given in explanation of the Lord's justification of plural marriage as practiced by "Abraham, Isaac, and Jacob; also Moses, David and Solomon": it revealed "A New and Everlasting Covenant of Marriage" and provided that non-acceptance and non-compliance with that covenant meant damnation.

Then, too, man may marry a number of wives, each time the ceremony is performed he marries "**a wife**"—only one wife at a time. The Revelation was given to explain **plural marriage,** the Abrahamic marrige law, and not monogamy, which latter by reflection will be found to be the marriage system of Lucifer.

The Lord spoke (v. 30) of certain promises made to Abraham from whose loins Joseph Smith is and who inherits a like promise (v. 31) provided he will "do the works of Abraham; enter into my (the Lord's) law." (v. 32). But if "ye enter not into my law ye cannot receive the promise of my Father, which He made unto Abraham, (v. 33)."

Now, what is this "law and promise?"

God commanded Abraham, and Sarah gave Hagar to Abraham to wife, and why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore was fulfilling, among other things, the promises. (v. 34).

The question is, could Abraham have fulfilled the law and obtained the promises without having entered into plural marriage? The Lord says he "commanded it" (v. 34). If the Lord commanded Abraham to enter into plural marriage, it must have been necessary for him to do so.

The Prophet Isaiah saw the time when men because of their scarcity, brought about by the destruction of the wicked—the righteous only remaining—will be considered "**more precious than fine gold; even a man than the golden wedge of Ophir.**" (Is. 13: 12). In which day "**seven women shall take hold of** (attach themselves to) **one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take way our reproach.**" (Ib. 4:3).

Then plural marriage has a high purpose in providing husbands for women after the scourge shall have destroyed the wicked, and the "daughters of Zion" shall have become purified and prepared for real wifehood and motherhood.

We close by quoting from early Church leaders bearing on the point of the "**Purpose of Plural Marriage**":

Brigham Young:

God never introduced the patriarchal order of marriage with a view to please man

in his carnal desires, nor to punish females for anything which they had done; but He introduced it for the express purpose of raising up to His name a ROYAL PRIESTHOOD, a peculiar people. * * * This revelation which God gave to Joseph, was for the express purpose of providing a channel for the organization of tabernacles, for those spirits to occupy who have been reserved to come forth in the kingdom of God and that they might not be obliged to take tabernacles out of the kingdom of God.—J. of D., 3:264-5.

I have told you many times that there are multitudes of pure and holy spirits waiting to take tabernacles, now what is our duty? —to prepare tabernacles for them; to take a course that will not tend to drive those spirits into the families of the wicked, where they will be trained in wickedness, debauchery, and every species of crime. It is the duty of every righteous man and woman to prepare tabernacles for all the spirits they can; hence if my women leave, I will go and search up others who will abide the celestial law, and let all I now have go where they please; though I will send the gospel to them.

This is the reason why the doctrine of plurality of wives was revealed, that the noble spirits which are waiting for tabernacles might be brought forth.—Ib., Vol. 4:56.

At the time the law of celestial or plural marriage was presented for Church acceptance (August 28-29, 1852) President Brigham Young declaring, "I am now ready to proclaim it", publicly stated:

It is all connected with the exaltation of man, showing how he becomes exalted to be a king and a priest, yea, even a God, like his Father in Heaven. Without the doctrine that this revelation reveals (D. & C. 132) NO MAN ON EARTH COULD BE EXALTED TO BE A GOD.—Mill. Star Sup., Vol. 15.

Wilford Woodruff:

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.

Orson Pratt:

It is for this reason (to prevent the wicked propagating) that God will not permit the fallen angels to multiply: it is for this reason that God has ordained marriages for the righteous only: it is for this reason that God will put a final stop to the multiplication of the wicked after this life: it is for this reason that none but those who have kept the celestial law will be permitted to multiply after the resurrection: it is for this reason that God has ordained that the righteous shall have a PLURALITY OF WIVES; for they alone are prepared to beget and bring forth offspring whose bodies and spirits, partaking of the nature of the parents, are pure and lovely, and will manifest as they increase in years, those heaven-born excellencies so necessary to lead them to happiness and eternal life.—Seer pp. 157-8.

In these brief citations the "purpose of the law" must be apparent to the reader. Plural marriage and not monogamy is the order of heaven: and therefore, in order to get into heaven—that heaven in which our Father and Mother reside and to become "joint heirs" with them, the order of "plural marriage" must obtain. The order may be opposed to the traditions of the present generation and to their conception of ideal living, but God and not man is the final arbiter Eternal laws will prevail.

THE MESSAGE

Let Wisdom keep the floodgate on thy
Fountain of speech

Discerning which of all thy thoughts
Will bring profit to the listening ear
And which are best reserved unto thyself and
God alone

Hold thy thoughts sacred,
Expose them not naked to the public view,
But clothe them as carefully before they
Leave thy lips,

As thou would'st robe thyself
Before thou leavest thy home
To go about thy daily walk of life
Thus thou shalt keep inviolate the dignity of
speech.

—Dorothy Wells.

THE BIRTHDAY OF JESUS CHRIST

There is no character in all history whose life, teaching and ministry, have played a more important roll in affecting the faith and actions of men and women as has that of the Redeemer of the world. Born in Bethlehem of Judea, a little town ancient with historic renown, nestling near the foothills of Palestine, a land sanctified and made holy through acts of righteousness and the blessings of holy prophets who from age to age left their benedictions upon it. Though small in size and commanding little importance as a trade or commercial center, yet because of prophecy and revelation uttered, it was looked to as a historic place—a place of destiny. Bethlehem, the city of David, often made the headquarters by royal families for generations, from this peaceful village it had been declared the Redeemer of the world should be born. As far back as the dawn of history—the Adamic dispensation—prophecy and revelation had declared that this personage should be born in "The meridian of time". That time had arrived and with springtime gladdening the face of Palestine, as all nature was bursting with flowers and foliage covering the hills and valleys, with peaceful flocks roaming about and shepherds in close attendance, Jesus Christ, the King of the Jews, was born.

Messages of glad tidings were announced by celestial voices. An opening of the heavens was manifest to a few who were lowly peasants of the earth—not to the haughty or proud of earth. It came to minds unbeguiled and to such as whose lives were void of offense and deception. Luke records the scene in most beautiful language, saying·

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone around about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be the sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men."

It was heaven's announcement and salutation to man upon earth; it was designed to extend unto all nations, kindreds, tongues and people. The Christ-child had been born. The Redeemer of the world in a few years was to speak as no man had before spoken. His influence, his teachings, were to make its impress upon countless millions—not only for time, but for all eternity. This personage came through the kingly line; he was of royal lineage. He was the embodiment of every virtue, truth, attribute, key, power and priesthood, which concentrates in Godhood. His public ministry and home life has been made known and perpetuated in a small part only; his most sacred teachings, and much pertaining to his public ministry, will yet come forth in due time to glorify his name and to benefit mankind. When wickedness is subdued and his reign of righteousness commences and people are prepared to appreciate sacred things—they will then be brought forth.

With the advent of the opening of the Dispensation of the Fulness of Times, which found every principle of salvation misunderstood, or falsely taught, it is not surprising that the knowledge of the true date of the Redeemer's birth has been lost. The records of antiquity are full of disputations, and a seeming endless conflict exists relative to

the proper date. Students in all nations, have dipped into history and tradition to try and arrive at some certainty and have the question settled for all time. To the present date it still remains a matter of dispute, and will continue so until an unbelieving world accepts the divine ministry of Joseph Smith. With the restitution promised by prophets of old, there has come among many other sacred matters the true date when the Christchild was born. To believers in divine revelation this question has been settled now over 100 years.

By express command the Church of Jesus Christ of Latter-day Saints was organized in this dispensation on the very day and month in which the Savior of the world was born. He was born on the 6th day in the month of April; he was crucified on the 6th day of April, and arose from the grave two days later. December 25th, which is accepted by all Christendom, is the wrong date. It is as foreign to the truth as the principles taught in most denominations. That December 25th now regarded by many as the true date was the result of contention in the fourth century is a matter of record testified to by some of the most learned scholars through the ages. That this day—which means Christ's Mass—was set apart as the day after church history passed the third century, is supported by the "NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE" on p. 47, we read:

"**There is no historical evidence that our Lord's birthday was celebrated during the apostolic or early postapostolic times.**"

Other testimony corroborating the above follows:

"**Christmas, (is) derived from the medieval CHRISTES MASSE, the mass of Christ, the feast commemorating the birth of Jesus observed by the Christian Church annually on the 25th of December. It was, according to MANY authorities, NOT CELEBRATED IN THE FIRST CENTURIES of the Christian Church as the Christian usage in general was to celebrate the death of remarkable persons rather than their birth. The death of the Martyr Stephen, and the massacre of the innocents of Bethlehem, had been already long celebrated, when perhaps in opposition to the doctrine of the Manichaens respecting the BIRTH of the Savior, at feast was established in memory of this event IN THE 4th CENTURY. In the 5th CENTURY the Western Church ordered it to be celebrated forever on the day of the old Roman feast of BIRTH OF SOL as NO CERTAIN KNOWLEDGE OF THE DAY OF CHRIST'S BIRTHDAY EXISTED**".—Americana, p. 623).

Winston also says:

"**The time when the festival was first observed is not known with certainty, but it is spoken of in the beginning of the third century by Clement of Alexandria; in the latter part of the fourth century Chrysostom speaks of it as of great antiquity. As to the day on which it was celebrated, there was LONG CONSIDERABLE DIVERSITY, but by the time of Chrysostom the Western Church had fixed it on the 25th of December, though NO CERTAIN KNOWLEDGE OF THE DAY OF CHRIST'S BIRTH EXISTED. * * * Many believe that the existence of heathen festivals celebrated on or about this day had great influence on its being selected.**" (Winston's Comulative Encyclopedia).

In tracing the matter the New International Encyclopedia, p. 289, says:

It is UNKNOWN just when it originated, but surely December 25th was not generally observed as the day prior to Chrysostom's time (fourth century) in the Eastern Church, although much earlier in the Western; for there was no uniformity in the period of observ-

ing the nativity among the early churches; SOME held the festival in the month of May, or April, others in January. * * * It is impossible to establish ANY DATE AS THE EXACT TIME in the year of the birth of Christ. It is often objected that December cannot be the true date, for it is then the rainy season in Palestine, when shepherds would hardly have been watching their flocks by night in the fields. * * * The wish to place a Christian feast in opposition to the feast of the sun at the winter solstice may have had weight. The early church was eager to REPLACE PAGAN FESTIVALS by Christian. As Christianity spread, the feast of the winter solstice, the time when the day begins to increase, and light to triumph over darkness, was easily turned into the feast of Christ, the light of life.''

The celebration of Christ's birthday, then was not an apostolic or postapostolic custom; by various authorities it has been shown that there were Pagan festivals of long duration, and when these people embraced the new faith, they tried to carry over into the new gospel their old traditions. Most authorities confirm the fact that in the fourth century a feast was celebrated to commemorate this hallowed event—this largely by the Eastern Church—and in the Fifth century it was ordered to be celebrated by the Western Church. But notwithstanding all this, "No certain knowledge of the exact date of the birth of Christ existed." As a consequence there were long diversities of opinion, but in Chrysostom's time the Western Church fixed the date at being December 25th. Under the existing conflict of testimony which had come on down for over two and near three centuries, it was said to be "impossible to establish any date as the true date for the birth of Christ."

Just as a mass of confusion exists as to the birth of Christ, so much exists as to the time of his crucifixion. The latter event according to the American Dictionary and Encyclopedia is variously fixed on Friday, April 5, A. D. 30; or April 15, A. D. 29; or April 3, A. D. 33, or near A. D. 31. Henry Fitch in his "Perfect Calendar for every year of the Christian Era", definitely places the date of the crucifixion at April 3, A. D. 33, which date is supported by a note in "The works of Josephus", p. 548, which says, "A. D. 33, April 3.".

With the little information herein referred to and which exists in voluminous other works, no one can arrive at a sure understanding. Most of the works treating upon this subject leaves the investigator in doubt. Nothing short of divine revelation can settle the matter, and as already referred to, this was made a matter of sacred history April 6, 1830. Quoting from the revelation we read:

"The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the 6th day of the month, which is called April."

The month and date of the year when Christ's birthday is celebrated, then, is a false date. Christendom is responding to the keeping of an event which is a matter of tradition and saturated with ignorance and superstition It is one part of a false order, an apostate order, it partakes of a "form of godliness", but the essence of life and spirit is not there. In the same manner in which evry principle, doctrine, ordinance, and true ritual which was originally taught and established became corrupted and corroded, so has the matter pertaining to the birth of the Redeemer of the world. The error must be corrected, its truth must be told,

and everything false should be willingly discarded.

It is worthwhile and essential for the reader to know that with the passing of all that is now unsound which makes up our present civilization, all traditions false in essence, all false ideas, theories, philosophies and dogmas, all this must pass away, and will be swept hence. The new world is on the eve of a greater, and a new civilization. One that will be built upon more sound principles in harmony with truth, eternal laws, and the everlasting priesthood. A glorious reign of righteousness is about to be ushered in, it is going to be introduced by the Prince of Peace Himself, and under his administration a broken, and decaying order, will be superseded by one of righteousness. One of the glorious features of this era of peace and happiness will be characterized with national holidays, and one of them will be April 6, in commemoration of the Savior's birth. Jesus Christ was born on April 6, not on December 25, and one of the responsibilities of the Dispensation of the Fulness of Times is to notify the world of this sacred matter, and prepare the minds of mankind for what is about to take place by educating them as to what is the truth in this matter and what is not.

MAX EHRMANN'S PRAYER

O Lord, let me do my work each day: and if the darkened hours of despair overcome me, may I not forget the strength that comforted me in the desolation of other times. May I still remember the bright hours that found me walking over the silent hills of my childhood or dreaming on the margin of the quiet river when a light glowed within me and I promised my early God to have courage amid the tempests of the changing years. Spare me from bitterness and from the sharp passions of unguarded moments. May I not forget that poverty and riches are of the spirit. Though the world know me not may my thoughts and actions keep me friendly with myself. Lift my eyes from the earth, and let me not forget the users of the stars. Forbid that I should judge others lest I condemn myself. Let me not follow the clamor of the world, but walk calmly in my path. Give me a few friends that will love me for what I am; and keep ever burning before my vagrant steps the kindly light of hope. And though age and infirmity overtake me, and I come not within sight of the castle of my dreams, teach me still to be thankful for life, and for time's golden memories that are good and sweet; and may the evening's twilight find me gentle still. Amen.

(Composed the night of October 25, 1896, in an humble abode in the City of Columbia, South Carolina, when its author felt that he should not live to see the coming of the next dawn. It was a damp, dark, dismal night, just past the witching hour of midnight, when Mr. Ehrmann, wracked with pain, and spent with suffering, gave to the world this prayer, and having written it, cast the paper upon which he had transcribed his thoughts into the wastepaper box as a thing of naught. Today it is regarded as one of the world's greatest prosepoems. No prayer, save the Lord's prayer, has been received with more deep and abiding conviction. It has been translated into many languages and set to music.)—Truth 1:7.

God has hired no hands. He expects his sons to do his work.

—o—

Definition of a Child: A hungry little stomach, entirely surrounded by curiosity.

TEMPERANCE

The spirit and practice of rational self-control; self-restraint in the conduct of one's life or business; habitual moderation.

TRUTH

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

VOL. 17. JANUARY, 1952 NO. 8.

Plural Marriage

For the information of saints as well as sinners we republish the treatise taken from the Historical Record on Plural Marriage. This will be printed in serial form. The record proves that the revelation was received by Joseph Smith as early as 1831, but was not reduced to writing in its present form until 1843. Meanwhile, Joseph Smith, under direction from the Lord, introduced the principle among his most trusted associates, with extreme caution, this being necessary because of the strong opposing traditions then existing in the Christian world. Quoting the words of the late Apostle, Orson F. Whitney, from the life of Heber C. Kimball (p. 333):

"**Joseph was not a coward; it was he who said that a coward could not be saved in the kingdom of God; but neither was he lacking in caution; especially when warned of the Lord of the necessity for its exercise. Therefore, was he now revealing, to a chosen few, whom God had prepared to receive what he should tell them, one of the grand principles of the everlasting Gospel (plural marriage), 'unlawful to be uttered' to the multitude, yet one day to be thundered from the housetops 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.**"

A tradition has become rooted in the minds of many that polygamy was introduced in the Mormon Church by Brigham Young after the arrival of the Saints in the Rocky Mountains in 1847, and that Joseph Smith knew nothing of it before his death. The fact that the principle first became a tenet of the Church in 1852, eight years after the Prophet's martydom, lends color to this fallacy. It is true the principle was not made public and published to the world through church channels until after August, 1852; but it is equally true that Joseph Smith and others entered the practice some ten years earlier.

It was Joseph who said:

"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance. That mental attitude is CONDEMNATION BEFORE INVESTIGATION."

"They accuse me of polygamy, and of being a false Prophet, and many other things which I do not now remember; but I am no false Prophet: I am no imposter; I have had no dark revelations; I have had no revelations from the devil; I made no revelations; I have got nothing up of myself. The same God that has thus far dictated me and directed me and strengthened me in this work, gave me this revelation and commandment on celestial and PLURAL MARRIAGE and the same God commanded me to obey it. He said to me that uness I accepted it and introduced it, and practiced it, I, together with my people, would be damned and cut off from this time henceforth. And they say if I do so, they will kill me. O, what shall I do? If I do not practice it, I shall be damned with my people. If I do teach it, and practice it, and urge it, they say they will kill me, AND I KNOW THEY WILL. BUT WE HAVE GOT TO OBSERVE IT. It is an eternal principle and was given by way of commandment and not by way of instruction."—Contributor, Vol. 5:259.

As a number of apostates and other opponents of the truth are continually attempting to deny certain facts connected with the introduction of plural marriage among the Latter-day Saints by Joseph Smith, the Prophet, it has been deemed proper, in connection with our other historical labors, to compile and republish in the Record the following statements, testimonies, affidavits, etc., from truthful and reliable parties, who have been eye and ear witnesses to the circumstances and incidents of which they speak; and also to add new proofs and testimonies to those already made public. By way of introducing the subject we quote the following from a communication written by Pres. Joseph F. Smith and published in the Deseret News of May 20, 1886:

"The great and glorious principle of plural marriage was first revealed to Joseph Smith in 1831, but being forbidden to make it public, or to teach it as a doctrine of the Gospel, at that time, he confided the facts to only a few of his intimate associates. Among them were **Oliver Cowdery** and **Lyman E. Johnson**, the latter confiding the fact to his traveling companion, **Elder Orson Pratt**, in the year 1832. (See Orson Pratt's testimony.) And this great principle remained concealed in the bosom of the Prophet Joseph Smith and the few to whom he revealed it, until he was commanded, about 1842, to instruct the leading members of the Priesthood, and those who were most faithful and intelligent, and best prepared to receive it, in relation thereto, at which time, and subsequently until his martyrdom, the subject, in connection with the great principles of baptism, redemption and sealings for the dead, became the great themes of his life, and, as the late Pres. George A. Smith repeatedly said to me and others, 'The Prophet seemed irresistibly moved by the power of God to establish that principle, not only in theory, in the hearts and minds of his brethren, but in practice also!' he himself having led the way. While this doctrine was thus being taught by the Prophet to those whom he could trust—those who had faith, righteousness and integrity, to believe and accept it, with all its consequences (which are no trifling things) it remained an 'unwritten law' and commandment of the Almighty to the faithful **only** of His Saints, designed to be enlarged as intelligence and fidelity to the laws of God increased, until the 12th day of July, 1843, when a **portion** of the revelation was written in the manner, and (at that time) for the purpose set forth in the statement of Elder Clayton, now submitted to the world, and as indicated in the revelation itself, as follows: 'And now, as pertaining to this law, verily, verily I say unto you, I will reveal more unto you hereafter, there-

fore let this suffice for the present.' (Verse 66.)

"**Let all the Latter-day Saints know that Joseph Smith, the martyred Prophet, is responsible to God and the world for this doctrine, and let every soul know that he and his brother Hyrum did practice the doctrine in their lifetime, and until their death, notwithstanding their SEEMING denials as published in the Times and Seasons, and which are so fervently relied upon as evidence against the fact by a certain class of anti-polygamists.** Those denials can be explained and have been, and while they are true in the sense, and for the purpose for which they were designed, they are not denials of plural or celestial marriage as taught by Joseph and Hyrum Smith and practiced at the time by both of them, and many others in prominent standing in the Church. These seeming denials themselves are specific proofs of the existence of the **TRUE COIN**, the counterfeit of which they denounced.

"**Let every Saint KNOW by unimpeachable testimony, as well as by the spirit of inspiration, to which each Saint is entitled, that God Almighty revealed this doctrine to Joseph the martyr, and that under God HE was and is the founder, by precept and example, of the same in the Church.**

"Praying God to bless this testimony to the comforting of the Saints and the confusion of their enemies, I have the heartfelt pleasure to remain eternally yours for the truth, 'if it wake the dead'."

"JOSEPH F. SMITH."

Emma Bidamon, widow of Joseph Smith, the Prophet, died in Nauvoo, Ill., April 30, 1879. Shortly afterwards an article was published in the Saints' Advocate, a monthly periodical published by the reorganized Church, at Plano, Ill., under the heading, "Last Testimony of Sister Emma", in which that lady is made responsible for a statement to the effect that Joseph Smith, the Prophet, never in his lifetime taught nor practiced the principle of plural marriage. This statement, given in the shape of a dialogue or colloquy, which was said to have taken place between Emma Bidamon and her son (Joseph), brought forth the following from the pen of Apostle Joseph F. Smith:

"Salt Lake City, Oct. 17, 1879.

"Editor Deseret News:

"Dear Sir—While I am aware of your disinclination to publish the many foolish fabrications of backsliders from the faith, and your general reticence on this subject, yet some statements contained in a paper lately forwarded me, being of no ordinary kind, demand the publication of certain facts which I have in my possession, which must be my apology for presenting this matter.

"No one can regret more than myself the necessity of presenting to the numerous readers of the News, certain facts relative to Joseph Smith (the Prophet) in connection with the revelation on celestial or plural marriage and the inauguration of that doctrine in the Church; and were it not for the cause of truth in which I and my children and the Church are deeply interested, and in which the whole world should feel vitally concerned, I would seek to avoid this unpleasant task.

(Here follows the dialogue above referred to.)

"In reply to the foregoing, I will give you the sworn statement and affidavits of a few reliable persons—among whom are two of the wives of the Prophet Joseph Smith, which I think, will assert quite as strong claims for belief and present a much better appearance of veracity than the published dialogue between Joseph Smith and his mother, for this reason, if no other, these people, well known to this community, are mostly still living and can

be cross-examined, while 'Sister Emma', whose lips are sealed in death, is represented as denying facts which, it can be abundantly proven, were well known to her, and to many now living in these moutains, besides those whose affidavits and statements accompany this communication. It is but fair to note that these affidavits were given many years ago, in view of the denials then being made by the representatives of that faction known as the 'Reorganized Church', and before 'Sister Emma', it is hoped, ever dreamed of denying facts which no one knew better than she did herself, and as I have good reason to believe, from admissions made to me by Alexander H. Smith, in 1866, and subsequently by Joseph Smith himself, before even Joseph could muster the courage or dared to venture upon the hazardous and untenable ground his mother, now she is dead, is made to assume; which ground, if her memory of facts had failed, she should have assumed, herself, years ago. But to the proof.

"Joseph Bates Noble's Testimony.

"Territory of Utah, County of Salt Lake, ss.

"Be it remembered, that on this twenty-sixth day of June, A. D. 1869, personally appeared before me, James Jack, a notary public in and for said county, Joseph Bates Noble, who was by me sworn in due form of law, and upon his oath saith, that in the fall of 1840, Joseph Smith taught him the principle of celestial or plural marriage, or a plurality of wives; **and that the said Joseph Smith declared that he had received a revelation from God on the subject, and that the angel of the Lord had commnded him (Joseph Smith) to move forward in the said order of marriage; and further, that the said Joseph Smith requested him (Joseph B. Noble) to step forward and assist him in carrying out the said principle, saying, 'In revealing this to you, I have placed my life in your hands, therefore do not in an evil hour betray me to my enemies.'**

"Subscribed and sworn to by the said Joseph B. Noble, the day and year first above written.

JOSEPH B. NOBLE

(Seal) JAMES JACK
Notary Public"

"Elder Noble is still living at Bountiful, Davis County, Utah, and can be examined again on this and other points connected with this subject, with which he is familiar. I will here further state that Elder Joseph B. Noble swears (the affidavit I have on hand) before a notary public, on June 6, 1869, that he did on April 5, 1841, seal to Joseph Smith, the Prophet, Miss Louisa Beaman, according to the revelation on plural marriage."

"Benjamin F. Johnson's Testimony.

"The folliwing affidavit was sworn to before James Jack, a notary public, in Salt Lake City, March 4, 1870:

"On the first day of April, A. D. 1843, President Joseph Smith, Orson Hyde and William Clayton, and others, came from Nauvoo to my residence in Macedonia or Ramus, in Hancock County, Ill., and were joyfully welcomed by myself and family as our guests.

"On the following morning, Pres. Smith took me by the arm for a walk, leading the way to a secluded spot within an adjacent grove, where, to my great surprise, he commenced to open up to me the principle of plural or celestial marriage; but I was more astonished by his asking me for my sister Almera to be his wife. I sincerely believed him to be a Prophet of God, and I loved him as such and also for the many evidences of his kindness to me, yet such was the force of my education, and the scorn that I felt towards anything unvirtuous, that under the first

impulse of my feelings, I looked him calmly, but firmly, in the face and told him that 'I had always believed him to be a good man and wished to believe it still and would try to; and that I would take for him a message to my sister, and if the doctrine was true, all would be well, but if I should afterwards learn that it was offered to insult or prostitute my sister, I would take his life.' With a smile he replied, **'Benjamin, you will never see that day, but you shall live to know that it is true and rejoice in it.'**

"He wished me to see my sister and talk to her. I told him I did not know what I could say to convince her. He replied, **'When you open your mouth you shall be able to comprehend, and you shall not want for evidence nor words.'** He also told me that he would preach a sermon that day for me which I would understand, while the rest of the congregation would not comprehend his meaning. His subject was the ten talents, 'unto him that hath shall be given, and he shall have abundantly, but from him that hath not (or will not receive), shall be taken away that which he hath (or might have had).' **Plainly giving me to understand that the talents represented wives and children, as the principle of enlargement throughout the great future to those who were heirs of salvation.**

"I called my sister to private audience, and with fear and trembling and feelings I cannot express, commenced to open the subject to her, when, **just as he had promised, the light of the Lord shone upon my understanding and my tongue was loosed, and I, at least, was convinced of the truth of what I was attempting to teach.**

"My sister received my testimony, and in a short time afterwards consented to become the wife of President Smith.

"**Subsequent to this I took her to the City of Nauvoo, where she was married, or sealed for time and eternity, to President Joseph Smith, by his brother Hyrum Smith, in the presence of myself and Louisa Beaman, who told me she had also been sealed or married to the Prophet Joseph. This was at the residence of my sister, the widow of Lyman R. Sherman, who also was a witness.**

"After a short period, President Smith and company, viz., George Miller, Wm. Clayton, J. M. Smith, and Eliza and Emily Partridge (who were the wives of the Prophet) came again to Macedonia (Ramus), where he remained two days, **lodging at my house with my sister as man and wife (and to my certain knowledge he occupied the same bed with her).** This visit was on the 16th and 17th of May, 1843, returning to Nauvoo on the 18th.

"Again, on the 19th of October, the same year, President Smith made us another visit at Macedonia and remained till the 21st. He was accompanied by Wm. Clayton. At this time (Oct. 20th, 1943) he sealed my first wife to me for time and all eternity. * * *

"He also visited my mother at her residence in Macedonia and taught her in my hearing the doctrine of celestial marriage, declaring that an angel appered unto him with a drawn sword, threatening to slay him if he did not proceed to fulfill the law that had been given to him. And counseled my mother to be sealed to his uncle, Father John Smith (father of Geo. A. Smith), to which she consented, and to my certain knowledge was subsequently sealed to him by the Prophet. * * *

"After the death of the Prophet, I told President Brigham Young what he (Joseph Smith) had said to me relative to my taking Mary Ann Hale to wife. Pres. Young said it was right and authorized Father John Smith to seal her to me, which he did on the 14th of November, 1844.

(Signed) B. F. JOHNSON.

"Apostle Lorenzo Snow's Testimony.

"The following affidavit was made before J. C. Wright, clerk of Box Elder County, Utah, Aug. 28, 1869:

"In the month of April, 1843, I returned from my European mission. A few days after my arrival at Nauvoo, when at President Smith's house, he said he wished to have some private talk with me, and requested me to walk out with him. It was toward evening, we walked a little distance and sat down on a large log that lay near the bank of the river; he there and then explained to me the doctrine of plurality of wives.

"He said that the Lord had revealed it unto him and commanded him to have women sealed to him as wives, that he foresaw the trouble that would follow and sought to turn away from the commandment, that an angel from heaven appeared before him with a drawn sword, threatening him with destruction unless he went forward and obeyed the commandment.

"He further said that my sister Eliza R. Snow had been sealed to him as his wife for time and eternity.

"He told me that the Lord would open the way, and I should have women sealed to me as wives. This conversation was prolonged, I think, one hour or more, in which he told me many important things.

"I solemnly declare before God and holy angels, and as I hope to come forth in the morning of the resurrection, that the above statement is true.

(Signed) LORENZO SNOW.

"John Benbow's Affidavit.

"Territory of Utah, County of Salt Lake, ss.

"Be it remembered that on this twenty-eighth day of August, A. D. 1869, personally appeared before me, James Jack, a notary public, in and for said county, John Benbow, who was by me sworn in due form of law, and upon his oath said that in the spring or forepart of the summer of 1843, at his house, four miles from Nauvoo, County of Hancock, State of Illinois, President Joseph Smith taught him and his wife, Jane Benbow, the doctrine of celestial marriage, or plurality of wives, Hyrum Smith being present.

"And further, that Hannah Ells Smith, a wife of the Prophet, boarded at his house two months during the summer of the same year; and the said Hannah E. Smith also lived at his house several months in 1844 after the Prophet's death. And further, that President Smith frequently visited his wife Hannah at his (J. B.'s) house.

(Signed) JOHN BENBOW.

"Subscribed and sworn to by the said John Benbow the day and year first written.

(Seal) JAMES JACK,
Notary Public."

"I might continue to multiply those statements and testimonies both of the living and the dead until your paper could not contain them, but the foregoing is sufficient to prove that Joseph Smith did teach the doctrine of plural marriage several years before his death, and not only so, but that he did also practice what he taught. Further, the fact is established that Joseph Smith received the revelation on celestial or plural marriage, and the eternity of the marriage covenant, prior to July 12th, 1843, the time when a portion of said revelation was written.

"Eliza M. Partridge's Affidavit.

"Territory of Utah, County of Millard, ss.

"Be it remembered that on the first day of July, A. D. 1869, personally appeared before me, Edward Partridge, probate judge in and for said county, Eliza M. (Partridge) Lyman, who was by me sworn in due form of law, and

upon her oath saith, that on the 11th day of May, 1843, at the City of Nauvoo, County of Hancock, State of Illinois, **she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by James Adams, a High Priest in said Church, * * * in the presence of Emma (Hale) Smith and Emily D. Partridge.**

(Signed) ELIZA M. (P.) LYMAN.

"Subscribed and sworn to by the said Eliza Maria Lyman, the day and year first above written.

(Seal) EDWARD PARTRIDGE,
Probate Judge.

"Emily Dow Partridge's Testimony.

"Territory of Utah, County of Salt Lake, ss.

"Be it remembered that on this the first day of May, A. D. 1869, personally appeared before me, Elias Smith, probate judge for said county, Emily Dow (P.) Young, who was by me sworn in due form of law, and upon her oath said, that on the 11th day of May, A. D. 1843, at the City of Nauvoo, County of Hancock, State of Illinois, **she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by James Adams, a High Priest in said Church, * * * in presence of Emma (Hale) Smith, (now Emma Bidamon) and Eliza M. Partridge Smith, (now Eliza M. Lyman.)**

(Signed) EMILY D. P. YOUNG.

"Subscribed and sworn to by the said Emily D. P. Young, the day and year first above written.

(Seal) ELIAS SMITH,
Probate Judge."

(Sister Young, in her autobiography, published in the Woman's Exponent, Vol. 14, page 38, says: "The first intimation I had from Brother Joseph that there was a pure and holy order of plural marriage, was in the spring of 1842, but I was not married until 1843. **I was married to him on the 11th of May, 1843, by Elder James Adams. Emma was present. She gave her free and full consent.** She had always, up to this time, been very kind to me and my sister Eliza, who was also married to the Prophet Joseph with Emma's consent. **Emma, about this time, gave her husband two other wives—Maria and Sarah Lawrence.")**

"One more statement will suffice for the present, although, if necessary, many more sworn statements of reliable individuals could be furnished upon the subject, besides the testimonies of scores of living witnesses in absolute denial of the alleged 'last testimony of Sister Emma.'

"Lovina Walker's Certificate.

"I, Lovina Walker (eldest daughter of Hyrum Smith), hereby certify, that while I was living with Aunt Emma Smith, in Fulton City, Fulton County, Illinois, in the year 1846, she told me that she, Emma Smith, was present and witnessed the marrying or sealing of Eliza Partridge, Emily Partridge, Maria Lawrence and Sarah Lawrence to her husband, Joseph Smith, and that she gave her consent thereto.

(Signed) LOVINA WALKER.

"We hereby witness that Lovina Walker, made and signed the above statement, on this 16th day of June, A. D. 1869, at Salt Lake City, Salt Lake County, U. T., of her own free will and accord.

(Signed)
HYRUM S. WALKER,
SARAH E. SMITH,
JOSEPH F. SMITH.

"Again, the foregoing is but a small part of the testimony that can be brought forward to Sister Emma's knowledge of this principle. But is not this sufficient to convince any honest inquirer that the alleged 'Last testimony of Sister Emma', is incorrect? That Joseph did, not only teach, but

practiced this doctrine, and that, too, with the full knowledge and consent of his first wife, Emma Smith. Indeed, if there is anything wanting to establish this fact, the ladies (except Lovina Walker, who is now dead, whose testimonies are given above are still living, one in this city and the others in Fillmore, Millard Co., Utah, and can testify that Emma Smith (late Emma Bidamon) did herself teach them the principle, and with her own hand gave them to wife to her husband.

Respectfully,

JOSEPH F. SMITH."

(To be continued)

Lest We Forget

THE SPIRIT OF APOSTASY

I recollect when I first began to discern the operation of the spirit of apostasy. A small company of us started for Zion. One of the company (Norman A. Brown) lost a horse. This man had been baptized for the remission of sins, rejoiced in the light of truth, and started to gather with the Saints; but his horse died. "Now", said he, "is it possible that this is the work of God? If this had been the work of God, my horse would not have died when I was going to Zion." He apostatized, fought against the work of God, and died a miserable, lingering, and unhappy death; and all because of so great a trial as the loss of a horse.

Joseph H. Wakefield, who baptized me, after having apostatized from the Church, announced to the astonished world the fact that, while he was a guest in the house of Joseph Smith, he had absolutely seen the Prophet come down from the room where he was engaged in translating the word of God, and actually go to playing with the children! This convinced him that the Prophet was not a man of God, and that the work was false, which, to me and hundreds of others he had testified that he knew came from God. He afterwards headed a mob meeting and took the lead in bringing about a persecution against the Saints in Kirtland and the regions round about. * * *

The next publication which made a prominent show in the world was a book entitled "Mormonism Unveiled", written by Doctor P. Hurlburt. In consequence of improper conduct among females, he was expelled from the Church. He confessed his wickedness to the Council. I was present, and heard him. He promised before God, angels, and men he would from that time forth live his religion and preserve his integrity, if they would only forgive him. He wept like a child, and prayed and begged to be forgiven. The Council forgave him; but Joseph told him, **"You are not honest in this confession."**

A few days afterward he published his renunciation of the work, assigning as a reason, that he deceived that Council, and made them believe his was an honest confession, when he only confessed to see whether the Council had power to discern his spirit. Joseph, however, told him at the time that he was not honest in his confession. * * *

Another species of apostasy took place in the neighborhood of the forge in Kirtland. A man named Hoten seceded from the Church, renounced the Book of Mormon and the Prophet, and established himself under the name of the Independent Church. A man named Montague was appointed bishop. This church got to number about ten members. They pretended, under the order of the New Testament, to have all things common. In a few weeks the bishop, who had charge of the temporal things, made a charge on the president for visiting his pork barrel,

and the president charged the bishop with visiting his wife, and that broke up the society.

I shall not undertake to detail all of this species of character that have arisen; but there was another by the name of Hawley. He was attacked by a spirit of revelation, somewhere in the State of New York, while he was ploughing; and it took him in such a hurry that he had not time to put on his boots, but traveled barefoot to Kirtland, some six hundred miles distant, to warn Joseph that he was a fallen Prophet; that God had cut Joseph off, and placed in his stead a man by the name of Noah; and the reason Joseph was cut off was, he had suffered the men to wear cushions on their coat sleeves, and the women to wear caps. He went through the streets of Kirtland with a dismal howl, crying, "Woe, woe to the people." On one occasion, about midnight, Brigham Young went out, and took with him a cowhide, and said to Hawley, "If you don't quit annoying the people with your noise, I will cowhide you"; upon which he concluded he had suffered persecution enough for his master's sake, and shut up his noise.

I believe, if you will take the whole circle of the history of apostates from this Church, that in ninety-nine cases out of every hundred you will find that the SPIRIT OF ADULTERY OR COVETOUSNESS WAS THE ORIGINAL CAUSE. * * *

In Nauvoo we had another shower of dust around the Prophet. There was a man by the name of William Law, who was a Counsellor to Joseph Smith, and a man of great gravity. He preached a great deal on the stand in Nauvoo, and told the people they must be punctual and pay their debts; and he repeated it over and over again. Sunday after Sunday he preached punctuality, Punctuality, PUNCTUALITY.

I was then on a mission in England; but when I got home, I would hear, Sunday after Sunday, these addresses. Thinks I, this is a very righteous fellow; it will be perfectly safe to deal with him; and everybody thought so.

The first time I suspected but what he was as straight as a loon's leg—at least in relation to his trading, was one day in his mill. Brother Willard Richards and myself met Bishop Smoot, and he offered to bet a barrel of salt that the Doctor was heavier than I was. We wen to Law's mill to be weighed. I was weighed on the scales where he weighed wheat into the mill.

To my surprise, I did not weigh as much by twelve pounds as usual. I thought this was a curiosity. I saw there was another pair of scales on the other side of the mill where they weighed out flour. I weighed the Doctor twice and he weighed me twice on both scales; and I found that if I had been a bag of flour, I should have weighed twelve pounds too much; and, if I had been a bag of wheat, I should not have weighed enough by twelve pounds.

The Doctor and myself soon discovered that the gain by this vallainous fraud would supply the mill with wood and hands to tend it.

Brother Joseph and I saw Brother Law come out of his house one day, and Brother Joseph said to me, referring to Law, "George, do you know that there is the meanest man in this town?"

"Yes", I said, "I know he is, but did not know you thought so."

"How did you find it out?"

He has two sets of weights in his mill. He also told me something about Law's visit to certain disreputable houses in St. Louis and gave me to understand that he knew something about Law's hypocrisy and dishonesty in dealing as well as myself.

I only tell this circumstance because he pulled the leading string in putting Joseph Smith to death. When he comes

forth, he may expect to find his white robe dyed in the blood of innocence, and he may expect in all time to come to have that stigma upon him.

The spirit of hypocrisy, covetousness, adultery, and corruption also laid the the foundation for Law's destruction.

When a man professes a great deal of sanctity—a great deal of holiness and piety,—when he can scarcely speak without a pious groan, he is to be suspected; for such hypocrisy is in itself the most cursed corruption that can exist.

Law gathered around him a few followers, organized a church, and set himself up for a prophet, went out from Nauvoo, joined the mob, and led the van.

In 1843, when Joseph was taken prisoner in the county of Lee, on demand from the Governor of Missouri, William Law turned out and attempted to release him. While near Oquaka, and supposing that Joseph had been smuggled to the river side, and that he was about to be carried to the Mississippi, and put on board the steamer, and hurried away to Missouri says he, "They will carry him on board of a boat and get him over the river; and if the Prophet is carried to Missouri and killed, property in Nauvoo will fall to one-half its present value." His anxiety was aboot the price of property going down. A few minutes after, when he met Joseph, he went up, threw his arms around him, and kissed him. He loved him tenderly as long as he kept the price of property up. * * *

—George A. Smith, Jan. 10, 1858. Journal of Discourses, Vol. 7, pp. 112-17.

But take the experience of the apostates, and the experience of those who have risen up in opposition to the Prophet Joseph Smith and the Gospel brought forth and contained in the Book of Doctrine and Covenants and in Book of Mormon, and the revelations that he was the honored instrument in the hands of God of revealing to the people; those that rise up in opposition to this, who are they and what is their end? You will hear one fact from them: "Brother———, have you enjoyed yourself since resigning 'Mormonism?' Now speak the truth. Come, tell us just as it is. Have you experienced joy and happiness since leaving the kingdom of God? Come, now, don't lie!" Brother ——— answers, "I have not enjoyed one day's peace since I left the Church." This is the declaration of the apostates today, when they tell the truth about it. Look at their countenances—is there happiness depicted here? No, it is sorrow; they choose error instead of truth, they love darkness rather than light, and the end thereof, to use Scripture language, is death. The sorrow thereof they feel every day, for man's spirit is operated upon continually. We are as independent in our organization as the Gods are, but still we are creatures of circumstance, influenced by the spirits and by the powers of eternity that are here and round and about us. We are here and are operated upon by them in our organizations. This is the place where every man commences to acquire the germ of the independence that is enjoyed in the heavens. These influences, in comparison, are like the cooling breezes from the mountains that are so grateful to us, that revive and refresh us, that give us life.

But on the other hand, here comes the miasma from the swamp, bringing disease and death, and without knowing we inhale the poisonous air, we become conscious of weakness, we feel that we are taking fever, that we are getting sick—we become a prey to the enemy, and death ensues .That is the difference between the two influences that operate continually on mankind. It is either enjoyment or suffering. All are subject to these elements in which we live. Here is the good operating, all

the time telling men and women, before passing the ordeals of redemption, that they must repent, that then the light of Christ will be upon them from time to time, to operate upon their minds, teaching them—you are doing wrong, you are saying that which is not right, you have renounced the Book of Mormon, you have renounced the Doctrine and Covenants, you have renounced Joseph, your endowments, or Celestial Law. When they reveal the truth of their hearts, they will say, as Lyman E. Johnson said, at one of our Quorum meetings, after he had apostatized and tried to put Joseph out of the way. Lyman told the truth. He said, "Brethren—I will call you brethren—I will tell you the truth. If I could believe 'Mormonism'—it is no matter whether it is true or not—but if I could believe 'Mormonism' as I did when I traveled with you and preached, **if I possessed the world I would give it. I would give anything, I would suffer my right hand to be cut off, if I could believe it again. Then I was full of joy and gladness. My dreams were pleasant. When I awoke in the morning my spirit was cheerful. I was happy by day and by night, full of peace and joy and thanksgiving. But now it is darkness, pain, sorrow, misery in the extreme. I have never since seen a happy moment.**"

Lyman E. Johnson belonged to the Quorum of the Twelve; he was the first man called when the Twelve were called; his name was first, Brigham Young's second, and Heber C. Kimball's third. **The testimony that he gave of his bitter experience is the testimony that every apostate would give if they would tell the truth. But will they acknowledge it? No, BECAUSE THEY DO NOT WANT TO TELL THE TRUTH.**

There is no enjoyment, no happiness, no comfort, there is no light to my path, for me there is no real pleasure or delight only in the observance of truth as it comes from God, obeying it in every sense of the word, and marching forward as a good faithful soldier in the discharge of every duty. The man or the woman—perhaps you may think it presumptuous in me, but I will promise you that what I am going to say is the truth—who has embraced what is called "Mormonism" but which is nothing more or less than the Everlasting Gospel of the Son of God, who when counseled by men of God holding the eternal Priesthood to do thus and so, and who will indulge in a spirit that will prompt him to say, "O yes, I think I will use my own judgment. I think I have discretion as well as you, and I will take my own course. I can attend to my own business as well and perhaps a little better than any one else and therefore I don't need any one to advise me."

I say the man or the woman that will do so thereby taking to himself or to herself strength and wisdom to counsel themselves, unless they repent, turn around and do better, they will go into darkness, ad sooner or later each person or persons will apostatize and go to destruction. Do not believe it? It is just as true as the sun that shines.

—President Brigham Young, June 17, 1877. Journal of Discourses, Vol. 19, pp. 40-42.

THE NATIONS LIVE IN FEAR

Today fear is felt round the world. It settled down upon the world on the morning of August 6, 1945. On that day of the first atomic explosion fear came and increased with each succeeding atomic experiment.

This condition of "fear" is a sign of the times. The Bible, speaking of our day, identifies it as the time preceding the second coming of Christ. Luke tells us that in the end of the world, men will be "fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken", Luke 21:26.

Dr. Harold Clayton Urey, who won the Nobel prize for Chemistry in 1934, said recently, "I am a frightened man, all scientists I know are frightened—frightened for their lives—and frightened for your life."

Leland Stowe, in his book "While Time Remains", states, "Armageddon and doomsday are now suspended over the heads of our generation."—Page 12.

The "Contemporary Review" of September, 1948, in an article entitled "The End of the World", reported the discovery of methods of harnessing atomic energy so as to "'perfect' a bomb one hundred thousand times more powerful than the bombs which destroyed Hiroshima and Nagasaki in 1945." After telling of the terrible destruction possible, the author said, "The 'end of the world' may spring upon us any moment, like a thief in the night."

"A year ago", writes Wallace C. Speers, "I made a trip to Europe on the 'Queen Mary'. I had a letter of introduction to a professor of political economy in Cambridge, who is also one of the editors of the 'Manchester Guardian'. I met him one day on deck, and remarked upon how terrible he looked, and asked him if he was sick. He said he was not, but that he had been up all night with a group of men in someone's cabin discussing world affairs.

"The group of men turned out to be the head of another government, an air chief marshal, a famous war correspondent and author, a radio news analyst, an attorney general and myself.

"He said they had been discussing the whole night long the conditions in the various countries in the world, looking for some pin point of hope, and they found none. Finally, about 4 p. m., one of the men present summed up the discussion by saying, 'There is every evidence to indicate that this is the end of the world, and that mankind is the composite devil who is going to destroy himself.' "—The Midnight Cry, May, 1948.

Our day is surely a day when "men's hearts" are "failing them for fear, and for looking after those things which are coming on the earth." As a result of this fear we have the new race for armaments.

About two years ago the United States Social Security Board estimated the total number of neurotic persons in the United States to be eight million. Eight million Americans who have lost their power to deal with life on normal, rational terms—schizophrenics, paranoiacs, melancholics, and persons ridden with every sort of fear.

The sleeping drug habit is further evidence of the state of mind of millions of people. In 1947 it was estimated that 6,600,000 daily doses of sleeping drugs were consumed in a single year in the United States alone. Since then the amount has probably increased. What lies back of these appalling figures? Fear, insecurity, lack of faith in life and mankind, a sick desire to retreat into hiding from life and be at peace for a little while, whatever the cost. Thousands of men and women drink alcohol beverages for the same reason,—an easy means of escape from the problems of living.

In every walk of life we see the same mark of our day—fear.

Returning again to Christ's prophecy, we read, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21: 26-28.

That supreme event of the ages must be very near Let us prepare our hearts to meet 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

"If you want to apostatize, apostatize and behave yourselves."—Brigham Young, J. of D., Vol. 1, page 84.

WORD OF WISDOM

The Church still continues to prate a good deal on the need for the Word of Wisdom. Recently a service man wrote: "The Chaplain has recently been lecturing the men on the need for the Word of Wisdom in the lives of the people. Peculiarly, all the lectures I have ever heard on the subject has had to do with not partaking of tea, coffee, tobacco and too much meat. Myself and others feel that there is more to this law than is taught. Could you enlighten us?" With this request in mind we feel it again urgent to remind the Saints regarding the conditions of this law. We quote from the revelation:

"And all Saints who remember to keep and do these sayings, **walking in obedience to the commandments,** shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord give unto them promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."—Doc. & Cov., 89:18-21.

What Are the Commandments?

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, thou shalt love thy neighbor as thyself.

"On these two commandments hang all the laws and the prophets."—Matt. 22:37-40.

Marriage Covenant

"For behold; I reveal unto you a new and an everlasting covenant; and if you abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into My glory.—Doc. & Cov., 132:4.

This new and everlasting covenant (commandment) has reference to the Patriarchal order of Marriage, which order was accepted by the ancient worthies, such as Abraham, Isaac, Jacob, David, Solomon", etc.—Ib. 1.

"In the Celestial glory there are three heavens or degrees: And in order to obtain the highest, a man MUST enter into this Order of the Priesthood:

(meaning the new and everlasting covenant of marriage).''—Doc. & Cov., 131:1-2.

United Order

''Verily I say unto you, my friends, I give unto you counsel and a **COMMANDMENT**, concerning all the properties which belong to the order which I **COMMANDED** to be organized and established, to be an **UNITED ORDER**, and an **EVERLASTING ORDER** for the benefit of My church, and for the salvation of men until I come.''—Doc. & Cov., 104:1.

''For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.

''Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of My gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.''— Ibid. 17-18.

Tithing

''Verily, thus saith the Lord, I require all their surplus property to be put into the hand of the bishop of My Church of Zion. . . .

''And this shall be the beginning of the tithing of My people:

''And after that, those who have thus been tithed, shall pay one-tenth of all their interest annually; and this shall be a **STANDING LAW** unto them forever, for My holy priesthood, saith the Lord.''—Doc. & Cov., 119:1, 3, 4.

Missionary Work

''And again I say unto you, my friends, (for from henceforth I shall call you friends), it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them traveling to preach the gospel in my power,

''For I suffered them not to have purse or scrip, neither two coats:

''Behold I send you out to prove the world and the laborer is worthy of his hire.

''And any man that shall go out and preach this gospel of the kingdom, and fail not to continue faithful in all things shall not be weary in mind, neither darkened, neither in body, limb, nor joint: and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

''Therefore, take no thought for the morrow, for what you shall eat, or what ye shall drink, or wherewithal ye shall be clothed;

''For consider the lilies of the field, how they grow, they toil not neither do they spin: and the kingdoms of the world, in all their glory, are not arrayed like one of these;

''For your Father who art in heaven, knoweth that you have need of all these things.

''Therefore, let the morrow take thought for the things of itself.

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

''Therefore let no man among you (for this **COMMANDMENT IS** unto all the faithful who are called of God in the Church unto the ministry) from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom.''—Doc. & Cov., 84:77-86.

Teaching Children

''And again, inasmuch as parents have children in Zion, or in any of her Stakes which are organized, that teach them not to understand the doctrines of repentance, faith in Christ

the Son of the Living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents.''—Doc. & Cov., 68:25.

General Commandments

''And again, I say, thou shalt not kill; but he that killeth shall die.

''Thou shalt not steal; and he that stealeth and will not repent, shall be cast out.

''Thou shalt not lie; he that lieth and will not repent, shall be cast out.

''Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else.

''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 shall be cast out.

Thou shalt not commit adultery; and he that committeth adultry and repenteth not, shall be cast out.

''Thou shalt not speak evil of thy neighbor nor do him any harm.

''And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands.—Doc. & Cov., 42:19-24, 27, 40.

''Remember the great and last promise which I have made unto you; cast away your idle thoughts and your excess of laughter far from you.''—Doc. & Cov. 88:69.

''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.''—Doc. & Cov. 49:15.

''And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God;

''For behold the beasts of the field and the fowls of the air, and that which cometh of the earth, is ordained for the use of man for food and for raiment and that he might have in abundance.

''But it is not given that one man should possess that which is above another, wherefore the world lieth in sin.

''And wo be unto man that sheddeth blood or that wasteth flesh and hath no need.''—Doc. & Cov., 49:18-21.

''Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment; and of indignation—The harvest is past, the summer is ended, and my soul is not saved!''

''Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with your own hands!''—Doc. & Cov., 56:16-17.

''Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early that ye may not be weary; arise early, that your bodies and your minds may be invigorated;

''And above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace.''—Doc. & Cov., 88:124-125.

The real spirit and meaning of the Word of Wisdom therefore not only involves the eating of proper foods and the abstaining from the use of improper foods, such as, in the latter case, tobacco, wine (except at sacraments), hot and strong drinks, as specified in the Lord's instructions to His people, and which instructions were given, ''not by commandment or constraint'', but it also makes necessary the walking in obedience to (ALL) the COMMANDMENTS'', some of which have been mentioned above.

Important as is the first requirement —that of properly nourishing the body, such is of little value in the great scheme of progress if the second—that of "walking in obedience to the COMMANDMENTS", be ignored. The trained athlete must observe the ordinary rules of health in order to develop in his body the required strength and power of endurance and resistance. Such is the life of a prize fighter or professional athlete, especially while in training. But such physical development alone does not bring to them "Wisdom and great treasures of knowledge, even hidden treasures", etc., as promised by the Lord to those who not only observe the dietary part of the Word of Wisdom, but who also "Walk in obedience to the COMMANDMENTS".

Certainly the body must be well and properly nourished, not alone by food, but by beneficial recreation and rest Such treatment will tend to impart unto it strength and vitality, thereby enabling it to "run and not be weary and walk and not faint". But so must the spirit be properly and consistently nourished through "obedience to the COMMANDMENTS" in order that it shall "find wisdom and great treasures of kowledge, even hidden treasures."

The co-ordination here is perfect. The body is not without the spirit, nor the spirit without the body in the Lord. The two comprise the soul and in order that the soul shall realize its highest aim—that of an exaltation in the Celestial Kingdom of God, it must comply with all the laws upon which such blessings are predicated; in other words, "Be ye perfect (in your generation) even as your Father which art in heaven is perfect" (in His generation,—

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

Then have you qualified to become Gods—Creators of Worlds and authors of salvation; then shall the light of truth guide your every action and you will become possessed of Thrones, Principalities, Powers, Dominions and Exaltations and rule in righteousness over your numerous posterity, ever increasing your dominions and ascending higher in wisdom and power throughout the endless ages of eternity; then shall your sceptre be "an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever"; then shall your cup of joy be full; for you will be associated with Michael the Prince, the Archangel—the Ancient of Days—Our Father and our God and with his Son Jesus Christ our Lord and Savior and our elder brother. And shall become a joint heir with them to all the treasures of eternity.

PLURAL MARRIAGE VS. LAW

A belief in the eternity of the marriage covenant renders a belief in plural marriage inescapable. The two are indissolubly connected. In this belief plural marriage is not merely a permitted indulgence for the term of mortality, but an eternal requirement. Short of the operation of this principle, heaven would be robbed of its glory, men and women must go on in singleness, devoid of all hope of eteral progress.

A man who, upon the death of his first wife, takes another wife, under an eternal covenant, surely expects to have both wives and to live with them as wives, in eternity; else why marry

for eternity? And having both wives, he must expect to live the law of Abraham—the order of Celestial and plural marriage. If then, that order of life obtains in eternity, why refuse to accept the principle here? Why procrastinate? **Surely a pagan law aimed at the destruction of eternal life is not sufficient justification to reject an eternal edict.**

Suppose a robber entered the home and threatened the family with death, would not the husband and father be justified in defending his loved ones, even though he were compelled to take the life of the robber? In a sense he would be forced to break the commandment—"Thou shalt not kill." The justice in such a course is obvious. The lawess person might think to dictate by his superior strength, but being lawless, his right to live is forfeit. So in human jurisprudence, when the law attempts to rob a people of the right to live so as to attain the heights of a Celestial Glory, it becomes an outlaw bent upon murder—the destruction of (eternal) life and, in self defense, one is justified in resisting the law.

If plural marriage is an eternal principle—a necessary principle leading to a Celestial exaltation, and it is, then it must be initiated in mortal life, for God has proclaimed the law that, "there is no marrying or giving in marriage in heaven. True, rights and ordinances are performed on earth for those who have passed beyond without a knowledge of the truth or the opportunity of acquiring a knowedge, and in consequence of which could not embrace it, but such a service can be of no comfort to those who, having lived in the Gospel dispensation and professed to receive the same, rejected the privileges and requirements thereof because of human restrictive laws and the interference of wicked people.

To be of eternal force unto those to whom the Gospel is taught on earth. plural marriage must be accepted in mortality. Having been lived on earth in righteousness, it may be continued in heaven as one of the essential elements leading to exaltation and continuation of the lives.

RESOLUTIONS

About a year ago, two friends were talking about New Year's resolutions, and one of them said with a bit of emphasis, "I'm through making resolutions. I make them January first, and most of them are broken before the month is over. What's the use?"

"But", said the other, "you are resolving now that you won't resolve any more, that you won't make any more resolutions. I am sure you will make some sometime, If you do not, you had as well call the undertaker now, for you are through."

The way to accomplishment and rightdoing is not downhill. We do not coast into the town of Goodness. Most of the good things which have been accomplished have been the result of resolutions. Any progress we make comes about because we set a goal for ourselves, and then persevere until we reach it.

There would not be much progress in commerce, in science, in religion, or in our personal experience unless there were resolutions.

There might be no United States of America today if Columbus had not resolved to find a shorter way to the east by sailing west. Although the world thought him crazy, his resolution kept him pushing on. When all his sailors lost confidence in him, and determined that his three tiny ships should turn back, he ordered them to "sail on" westward through the uncharted seas.

Brigham Young and the Mormon Pioneers resolved to seek a new land to have freedom of worship, and one has only to look at this territory now,

then look back to what was a barren wilderness when those intrepid pioneers came, to realize what has been accomplished—all because of a good resolution carried out.

The Wright boys resolved that they would make a machine that would take men off the ground. People called them the "crazy Wright brothers", but they kept on with their experiments until they made a machine that would stay in the air.

Fulton resolved that he would propel a boat by steam and he did. Ford resolved that he would make a horseless carriage at a price the poorer people could buy, and he succeeded.

Fanny Crosby, left blind by wrong treatment when a baby, at eight years of age was informed by her mother that she would never be able to see. That courageous girl made some resolutions and expressed them in verse at that early age:

Oh, what a happy soul am I,
Although I cannot see,
I am resolved that in this world
Contented I will be.

So many blessings I enjoy,
That other people don't
To weep and sigh, because
I'm blind,
I cannot, and I won't.

And she set about doing things. When she died she left more than six thousand beautiful, inspiring hymns.

Many who resolve to break some habit, like smoking, drinking, or swearing, will fail in their resolutions. But no one will ever quit an evil habit who does not resolve to do so.

If you are going to read your Bible more, or be found more often in religious worship, you will have to resolve to do so. Maybe you would like to be a better father or mother. It is quite possible, if you really want to be.

Prayer is a wonderful help in our struggles. We need not fight our battles alone. God still lives, and He is interested in His children. Help can be had for the asking. When we have done our best and fought to the limit, Heaven steps in to help us.

If we want to go on, to progress to do better, to accomplish things, we must make some resolutions on January 1, and set ourselves to carry them out.

PROGRESSION

(Contributed)

"As man is God once was; and as God is man may become." So proclaimed our great latter-day prophet, Joseph Smith.

What a wonderful message expressed in these few words. They encompass the whole gospel plan established through him, and helps one to visualize an independent individual man, if you please, laboring in the common pursuits of life, on a planet similar to this earth, and under similar circumstances.

There he labored diligently that he might obtain the necessities and comforts of life for those who were dependent upon him.

There he received and obeyed the same gospel plan as has been given to us.

There he received and obeyed the same Priesthood and the laws that governed it.

There he was taught that all blessings are predicated upon certain laws, and in order to obtain the blessing, the law must be complied with.

There he went forth magnifying his Priesthood, and labored with all his might, mind, and strength, in obedience to all the laws given to him, that he

might glorify the name of his Father in Heaven.

There he suffered persecution at the hands of his enemies. He may have been cast into prison, or burned at the stake, during the refining process which was necessary to prove his worthiness. But, he endured all things to the end, established his rights to a continuation of his seed.

This being accomplished he was called back into the presence of his father, and further taught, line upon line, precept upon precept, that he might obtain greater knowledge of heavenly laws and requirements that would enable him to go forth in the propagation of his seed, and build for himself a kingdom of spirits, and continue in learning, and increase in knowledge, that when the proper time came he could go forth and under the direction of his Elder Brother, create an earth. The time arrived, and amid great rejoicings the work began.

When it was accomplished he was given charge concerning it, and was placed in the garden of Eden, and was called Adam, for, says God to Moses, "Worlds without number have I created and the first man of all men have I called Adam, which are many." "And Adam called his wife's name Eve * * * for thus have I, the Lord God, called the first of all women, which are many."

"But only an account of this earth give I unto you", says the Lord.

Here Adam was given two commandments. The first to multiply and replenish the earth. The second, to refrain from partaking of the tree of knowledge of good and evil.

Through the transgression of the second commandment they were cast out of the Garden of Eden, where they now realized they were in a position to keep the first commandment.

He was given the same gospel plan which he had lived on a previous earth, and by which he had attained this exalted position whereby he could give nto his spirit children their mortal bodies.

He was commanded to teach these children this same plan that they, too, night work out their salvation as he had done.

Adam and Eve rejoiced in these things, and Eve said, "Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. (Moses 5, 11, P. of G. P.)

On his righteous seed he bestowed that same Priesthood by which power he had received his exaltation, and became the creator of this earth.

This same plan has been given at various times down through the ages, and those who have adhered to it have been persecuted, slain, burned at the stake, stoned, and crucified, but the plan remains the same. It is eternal and cannot be changed.

It has been restored in these last days, never to be taken away or given to another people.

Do we as a people realize the significance of this glorious plan? The possibilities and privileges that lie before us, and the great responsibilities that rest upon us? Let us, instill into the hearts of our children an overwhelming desire to understand and live these exalting principles that they may be firm and steadfast in their efforts to build up the Kingdom of God.

Aunt Susie.

The spirit and tone of your home will have great influence on your children. If it is what it ought to be, it will fasten conviction on their minds, however wicked they may become.—Richard Cecil.

REPORT OF AN EYEWITNESS FROM JERUSALEM, AUGUST, 1950

The development in the Holy Land has made universal news. Newspapers and magazines vie to surpass in their efforts to report about Israel. It is indeed a miracle that has become possible in our century. J. W. Foster of Jerusalem, who was an eyewitness, writes beginning from the Day of Independence:

In the whole land everything goes on in a regular calm manner notwithstanding that this small country takes in one month more immigrants than U. S. A. in one year.

How that little nation accomplishes the task to welcome every month 30,000 immigrants, give them shelter, clothing and feed them is a miracle in itself and there are coming basicly so different people together; for instance there came recently 45,000 Jews from Arabia (Yemen)—those are descended of the 10 tribes—which were hundreds of years cut off from any civilization. They were one of the oldest Jewish communities on earth, but had lost all connection with the world.

They have been cruelly suppressed, so much so, that those once aristocratic people went down to be a group of street cleaners and cleaners of cloaces. Entirely unexpected the Arabic ruler of the Yemen made known that all the Jews have permission to leave his land, if they would pay a ransom, i. e., they had to leave all their possessions and for their highly treasured scrolls of the Bible they would have to pay a tax. After that declaration a movement began throughout all the land; from the mountains, out of the villages and cities they came, on foot and in treks to the capital city of Sana, where they boarded waiting airplanes to fly home!

On account of their oppression, poverty and mulnutrition, grown-up persons had an average weight of 70 pounds. It took several days' journey to the airport, but only 9 hours of flying time to land in Israel. The flying with the airplane was to them a fulfillment of a certain Bible prophecy given in Exodus, chapter 19, verse 4: "Ye have seen what I did unto the Egyptians, and how I bear you on eagles' wings, and brought you unto myself."

It is a peculiar folk, they don't know civilization, they do not even know the use of a bed. On their arrival in Israel, an attendant officer had to show them that they must undress and then lay in the bed. They did not know anything about counting time according to a clock or watch. They neither had heard of nor seen any. As they were told to appear at 10 o'clock the next morning, to receive some money and clothing, they were already there at 5 o'clock a. m., as their day did start at such time But those who have to do with them report in unison that they learn very easily, understand and comprehend remarkably fast.

You can therefore imagine, reading herein, which task has fallen upon the land of Israel, to meld and assimilate all those many and various elements into one nation. There are Jews from Morocco, who carry long swords on their hips, like all other Moroccans. If there comes up some dispute or quarrel at once the sword is drawn, like the sword of Jacob. If they cannot get any work of the city administration, then they meet on Monday morning and say: "Now see here, you must give us work, otherwise there will be trouble here in Jerusalem."

Out of eastern and northern lands the Jews come back home, who often are able to master 12 and more languages. Notwithstanding the many linguistic differences it does not matter whether it is a child, an old man, a sick or crippled person, as long as they are Jewish they are welcome and will be taken in.

Not so long ago an airplane from the Yemen, among many others landed again out of it came a young lad carrying upon his shoulders an old man. His lean frame was laid down in the reception room. The old man raised himself half up, asking: "Am I now really in Israel?" Answering him that this was indeed so, he laid back with the words: **"God of my fathers, I thank thee!"**, and gave up the ghost. He died in the promised land.

So lo and behold, the Jews come back into Israel, but it is not a personal happy salvation only in their gathering home. Very few even conceive the idea for what purpose they are brought together. It will be very difficult for them to acknowledge Christ as their redeemer.

According to their conception every person in America which is not a Jew is a Christian. Everyone in Germany, England and so on, who is not a Jew is in their eyes a Christian. Every drunken soldier who abused and maltreated them is to them a Christian. To their way of thinking the Christians destroyed 6 million Jews. They were Christians who threw their parents into the gas chambers, was told to those who did know nothing about it. And now to go together with all those evildoers and to leave the way of their honorable fathers is by far much more as to convert a gentile.

Many, by reason of the fulfillment of being gathered home to their promised land, believe on a great coming miracle and are more convinced than ever about the promises of their forefathers. Yea, they all believe strong and steadfastly, that their 3rd homecoming to Palestine must bring for that reason alone something great and monumental along.

Two instances: A speaker of the Canadian Jewish Congress in Toronto said, among other things: "Every time when Israel as a people goes into Palestine something great out of the ordinary did happen. At the time when they came under Moses out of Egypt into Palestine, they gave the Bible to the world, and as they came back from captivity in Babylon, Jesus appeared among them. We do not preach the returning of the Messiah or something similar, but we are sure and have the certainty, that this time also, at the third entry of the children of Israel (Judah) something great and powerful in the line of religion will happen. Something vehement and mighty which will move the earth even more as these events both together aforetimes."

Second: In the Talmud, the Hebrew bible work, it says in a passage that at the time when the Messiah will appear, a peculiar plant will also appear, which will grow up in the morning, green, at noon be in bloom, and in the evening will carry ripe seed. Recently such a plant exactly as described, has been discovered. That plant is called **Zelaff** by the Jews and can now be seen in the university on Mount Olive. Those phenomena brought some Jews nearly to the faith on the coming Messiah.

Following some brief reports: A four year plan for the development of agriculture in Israel is in formation; it will cost 140 million dollars. The Council of Aldermen in Gan, a suburb of Tel Aviv in Israeli has made known the plans for the building of a great stadium. It will be the greatest of its kind, with 30,000 seats and standing room for 50,000. I believe that not many think for what purpose their God permits it to be built. Israel's first large factory for electrical appliances, light bulbs, etc., has been recently opened in Haifa. All over new industries spring up in the Land of Israel. Something else I will not withhold from you. In the Book of the Maccabees, Chapter II, 5-7, it is said that the Ark of the Covenant is buried upon Mount Nebo, before the Jews came into the Babylonian captivity—and will re-

main there until the last gathering of Israel is accomplished.

A group of archeologists in Los Angeles, California, believes that the time of excavation has arrived now. They purchased part of the Nebo Mountain territory, which is bordering on the Holy Lnd and are now at work with steam shovels to uncover the place where they believe the Ark of the Covenant is hidden away. But the most remarkable thing is, that through all these centuries, the mountain has stood untouched, and nobody has asked about the great amount of gold supposed to be hidden with it.

Dr A. I. Fritter, who heads the expedition, is convinced that Mount Nebo has been undisturbed until now. He says in his own words: "I am convinced that I will discover the Ark of the Covenant. I believe it firmly and with it I will shake the whole world and lure back to Palestine every Jew, as then the cult of sacrifice will start again in Israel." This signifies that the last week of the vision of Daniel has come. Many modern events as a consequence of gathering the children of Israel (Judah) here in Palestine came to pass and what else shall we still see and experience.

Coming back again to the many and various languages and dialects spoken among the Jews, I like to say, that no place in the whole wide world can be found with so many different languages as concentrated here, upon such a small part of the land. Certain official places of administration in Israel even demand the knowledge of several languages. And it is not just a single case to find ads in the newspapers as follows: "Young man, wants employment as doorman in hotel or large office house; languages spoken, Hebrew, English, French, Italian, Spanish, Portugese, Rumanian, Dutch, German, Hungarian and Slavic."

On short trips with bus through Jerusalem one can often hear all these languages whirring together among the people and nearly all bus attendants and drivers understand them. It is a typical sign of the Israelites that they are all remarkably capable to adapt themselves to the new conditions if they just get enough time and freedom to do so. This therefore is a reason that their knowledge and accomplishments are exceeding those of other people.

They believe that after coming back here, they shall become a great people, elect of God, and the time will come also when they will acknowledge Christ as Messiah who was sent by their God.

THOUGHTS ON THE NEW YEAR

The past year has departed and has borne its record to heaven of us and all people. It is a solemn reflection that we shall most assuredly have to meet our individual records, when we have to give an answer for the deeds done in the body. And it will be well for the Saints to review their acts of the past year, and see if they have made any progress towards that perfection required by the Savior when He said: "Be therefore perfect, even as your Father which is in heaven is perfect."

As the disciples of Jesus Christ we should be a progressive people—advancing in purity of heart, of thought and action. We cannot consistently profess to believe on the Lord Jesus Christ, unless we adopt the principles He taught. We must do the will of the Father to be justified by faith. It is one thing to believe in God, and another to believe the dogmas of man-made systems. To believe in God and in Jesus Christ, is to believe in and practice the principles He has taught and to be led by the revelations of the Father through the Holy Ghost—God's minister.

It is just as true today as when it was uttered, that "No man can say that Jesus is the Lord, but by the Holy Ghost." The Saints have received this Spirit, and so long as they enjoy its fellowship they have a living testimony and can calmly trust in God. He requires that we should make some progress under such favorable circumstances, and that is why we say we should review our lives and see how much better we are today than when we were "born again". Our eyes are sometimes blinded by observing the actions of others who are foolish enough to do and say things not consistent with the character of a Saint. Can we be justified in any wrong because someone else is guilty of folly? All evil doing is subject to penalties and in due time punishment will overtake the transgressor. Meantime it will be very unwise for anyone to justify himself in sinning because his brother breaks God's law.

It is our duty to contend for the faith once delivered to the Saints. Faith is the gift of God, and like all other gifts or blessings, can only be obtained from Him. Now it must be very evident that if we know anything about the Gospel, it is because we desired it and sought to Him for this knowledge. It is also just as true that if we are making any progress in the kingdom of God, we are doing so because we want to, and are striving to prove to God we are in earnest by the record of our daily lives. There is a cause to every effect. We see those who are diligent and who live their religion making progress in the knowledge of God. This is manifested by the interest they take in the work, their faithfulness in attending to their duties, their cheerful spirit and satisfaction they have in the work of God.

Well, this class desire to enjoy the blessings of God, and they seek for the development of the attributes that lead to so much happiness, and it is His good pleasure to grant it unto all those who so desire it The consequence is, they have great happiness and peace, and are not in doubt, because they have an unction from the Holy One, and they know all things. This Spirit is enjoyed by all the Saints who love the Lord Jesus and have pleasure in righteousness.

There is another class who profess to be Saints (we have often marveled why they did so, but presume they were honest when they embraced the Gospel), who seem to have failed to live its principles. These have not so earnestly sought the valued fellowship of the Holy Ghost. They may be likened to those in the parable of the sowers, who, when they heard, received the word with joy, but it had no root in them; who for a while believed, but in time of temptation have fallen; or, who are choked with the cares, riches, and pleasures of this life, bringing no fruit to perfection.

There appears to be three classes in the kingdom of God—the good, not so good, and the good for nothing. All members in the kingdom belong to one of these classes. We all make our own individual records; something no one else can do for us. We have our own peculiar identity, and we cannot very well be anybody else; but our individuality can be greatly improved. No one knows the motive that prompts us to take the course we do save God. He knows us far better than we do ourselves.

Now, for the benefit of those who, though weak, desire to do the will of God, we would say, humble yourselves before the Lord and earnestly ask in all humility that He will pardon all the errors and transgressions of the past, and give you grace and power to more fully develop the better part of your nature and subdue the evil. As you are entering a New Year, and will write upon the pages of an unseen

book the history of your future life, pray for strength that you may be able to keep them as clean and pure as possible and make as good a record as you possibly can. When we pray we must be in earnest. We must desire in our hearts what we ask for, and be willing to do our part by fulfilling the conditions upon which the blessings are promised. In the Church of Christ those who succeed in the battle of life are they who learn the will of God and do it. This is the secret of success. Those who do the will of the Father know of the doctrine. They are willing and obedient; they have a light within themselves, and they constitute what we call by comparison the good. These are the happiest people—they are the salt of the earth, and they grow in grace and in the knowledge of God.

We have accepted the word of God delivered to this generation, and He has promised us remission of sins on condition that we serve Him and keep His commandments, and not only that, but by doing so the good within us is brought to the surface, and we naturally progress in truth and righteousness upon common sense principles. We learn to do right and cease to do evil. Thus our character is improved and God is glorified in our good works, because He is our Father. He loves righteousness, and those who love righteousness are His children in very deed.

In our meditations we often think that if we were as kind to ourselves as God is kind to us, what happiness we would enjoy and what a glorious future would lie before us. What is to prevent us, the present year, from more completely reforming our lives and more thoroughly improving our character? There is nothing if we wish to do so. It all hinges on this important question, What is the secret desires of our hearts? Do we want to serve God and keep His commandments? If so, what is there to prevent us? "The fear of the Lord is the beginning of wisdom." We cannot fear a being in whom we have no faith, but if we honestly acknowledge Him to be our Father and our God, and look unto Him for our present blessings and future reward, it is very natural that we should fear to take any course to displease Him or to grieve His Holy Spirit. This is the result of pure intelligence. To believe in God is to believe that He is, that He exists, and that He is a rewarder of those who diligently seek Him. The facts are that all we enjoy we receive from Him. Our life, our food and raiment, all we possess have been given to us in the bountiful providences of our heavenly Father. He is willing for us to enjoy much greater prosperity and far greater blessings if we will listen to His counsels and do His will.

We kindly exhort all the Saints to seek to improve, for there is room for improvement in the best of us. We are engaged in a progressive work. We have entered into the service of the Almighty, and He expects us to be valiant for the testimony of Jesus in all meekness and humility, and to set a good example in faith, virtue, honesty and true holiness. If we will do our duty and fulfill our part of the covenant to serve Him and keep His commandments, we may safely depend upon our heavenly Father fulfilling all He has promised, as He has said: "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise." (Doc. & Cov., Sec. 82, Verse 10.). No people upon the face of the earth are so highly favored as the Latter-day Saints. They are the redeemed of the Lord, and have the knowledge of God.

So, as we are entering upon a new page in the history of our lives with the New Year, let us be wise, trim our lamps and keep them burning. Profit by the experience of the past and turn over a new leaf—make a brighter record and improve our character by developing the better and brighter side of our nature. By so doing we will

be far happier, advance in light and truth, enjoy more peace, and be able to glorify God in bearing much fruit.

THE THIRTEENTH WITNESS TO THE PLATES OF THE BOOK OF MORMON

It is well known that three witnesses as well as Joseph Smith, testify of seeing an angel and hearing his voice, also of seeing the plates containing the characters from which the Book of Mormon was printed.

There are eight witnesses who also testify of seeing and handling the gold plates. Twelve witnesses including Joseph Smith. The thirteenth witness is Mary Musselman Whitmer, the wife of Peter Whitmer, Sen., and mother of five of the witnesses.

In 1887, we had the pleasure of visiting Uncle David Whitmer, as he is so familiarly known, and at other times since we have visited him, and held many familiar conversations with him on the subject of the coming forth of the plates, the translation of them, and the visit of an angel, which never failed to inspire him with enthusiastic delight. On one occasion while sitting with Uncle David by the fireside, he said: "My mother died while sitting in that very chair you are now occupying." He feelingly spoke of the virtues and good acts of his mother, and her kindness to Joseph Smith, the Prophet, and his party, while they were translating the Book of Mormon at his father's house in Fayette, Seneca County, New York.

While in this mood of conversation he related to me, a visit of the Angel Moroni to his mother. Uncle David said: "My mother went to the barn to milk the cows, where she met a mysterious personage who showed her the golden plates, turning them over leaf by leaf, with the exception of a portion of them which were fastened together with rings (the sealed part of the plates).

David said this occurred after he had seen the same messenger on the way from Harmony to Fayette. When he brought Joseph and Oliver in his wagon from Harmony, Pa., he appeared walking with a knapsack on his back with straps crossed on his breast. Uncle David asked him to ride with them, to which he replied, 'No, I am going over to Cumorah', and suddenly disappeared in the midst of a plain.

David said that they felt a very strange feeling come over them and Joseph, the Prophet, inquired of the Lord concerning it, and then said to the brethren that the mysterious stranger was Moroni with the plates of gold. It will be remembered that Joseph, the Prophet, was beset with a wicked class of men who sought to steal the plates from him, so much so that his life was in danger; therefore he sought to know of the Lord the best mode of transferring the plates from Harmony to Fayette. They were finally taken in charge by the angel to deliver them to the Prophet again at the end of their journey. David told me that they felt the same heavenly influence after their arrival at his father's home previous to his mother's visitation and view of the plates. He expressed his firm conviction of the truth of his mother's testimony.

On the 11th of October, 1888, Elder A. Jenson and myself, ralled upon John C. Whitmer, the grandson of Mother Whitmer, who after our inquiry of him regarding what he knew of his grandmother's view of the plates said substantially as follows: "My grandmother told me that the strange visitor met her as she was going to milk the cows. At first she was afraid of him, but he spoke so kindly to her, explaining to her the nature of the work of translation to go on in her house, that she felt a thrill of inexpressible joy, which

removed all fear from her. Comforting words were spoken promising her strength and pleasure in her increased labors, and salvation at the end. Moroni took from his knapsack the plates and exhibited them as already explained by David. The personage then suddenly vanished with the plates, and where he went, she could not tell. From that time my grandmother was enabled to perform her household duties with comparative ease, feeling no inclination to murmur because her lot was a hard one."

John also said: "I knew my grandmother to be a good, noble and truthful woman, and I have not the least doubt of the truth of her statement in regard to seeing the plates."

She was a strong advocate of the Book of Mormon until the day of her death. This was the only favored female to gaze upon the plates.

Major Bidamon said to us on the 6th day of October last that Emma Smith told him that she never had seen the plates, but that she had felt them when they were covered up. Thus Mary M. Whitmer, was the favored above many because of her faithfulness and kindness to the servants of God.

We have related with a degree of joy these precious incidents as we have received them, believing that they will prove interesting to many of the readers of the Instructor.

Edward Stevenson
Juvenile Instructor, Vol. 24:22-23.

PRESIDENT JOHN TAYLOR

(Journal of Discourses, Vol. 24, Pages 229-231)

God has revealed through his servant, Joseph Smith, something more. He has told us about our associations hereafter. He has told us about our wives and our children being sealed to us, that we might have a claim on them in eternity. He has revealed unto us the law of celestial marriage, associated with which is the principle of plural marriage. I will speak little upon this subject.

It is very seldom that I refer to it, but there is need for it occasionally. I speak of it as that law given to us of God. I do not know, but I have been informed that there are those who seem to be opposed to this law in one or two places where we have been traveling. Now I dare not oppose anything of the kind. I dare not violate any law of God.

And I will tell you what Joseph Smith said upon the subject. He presented this principle to the twelve, and called upon them to obey it, and said if they did not, the Kingdom of God could not go one step further. Why could it not go one step further? Because we had a religion to live by, but none that placed our associations upon eternal principles or gave us a claim upon each other in the family relations in the eternal worlds. But through this principle we could be sealed to one another through time and eternity; we could prepare ourselves for an exaltation in the Celestial Kingdom of God. It is one of the greatest blessings that ever was conferred upon the human family. **It is an eternal law which has always existed in other worlds as well as in this world.** I will here call your attention to the revelation itself, which reads:

"Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I the Lord, justified my servants Abraham, Isaac and Jacob; as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter; Therefore prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same."

This you will see is strictly in accordance with what I have told you Joseph Smith told the twelve—that if this law was not practiced, if they would not enter into this covenant then the kingdom of God could not go one step further. Now we did not feel like preventing the Kingdom of God from going forward. We professed to be the apostles of the Lord, and did not feel like putting ourselves in a position to retard the progress of the Kingdom of God. The revelation, as you have heard, says that "all those who have this law revealed unto them must obey the same."

Now, that is not my word. I did not make it. It was the prophet of God who revealed that to us in Nauvoo, and I bear witness to this solemn fact before God, that he did reveal this sacred principle to me and others of the twelve, and in this revelation it is stated that it is the will and law of God that "all those who have this law revealed unto them must obey the same", and the revelation further says:

"For behold; I reveal unto you a new and everlasting covenant; and if you abide not that covenant, then are ye damed." Think of that, will you? For it is further said: "no one can reject this Covenant, and be permitted to enter into my glory."

There are many people who try to excuse themselves in this matter, and who essay to do as they please, but as the Lord God liveth, He will not excuse them. He expects those who profess to be his people to carry out that law. The revelation continues to say:

"For all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world."

"And as pertaining to the new and everlasting Covenant, it was instituted for the fulness of my glory, and he that receiveth a fulness thereof, must and shall abide the law, or he shall be damned, saith the Lord God." * * *

I have related this to show why these eternal covenants are entered into; and that man among you who would seek to pervert these things and teach them to others, and seek to frustrate the designs of God in regard to them, I tell you God will lay his hand upon him unless he repents, and speedily takes another course. I don't know when I have talked so plainly as I have done today; but these are the feelings of my heart and they are true. It is for us to magnify our callings and not to tamper with the things of God.

THE PERFECT WOMAN

A Symposium

Some time ago, a few lines in a letter from President Joseph F. Smith expressing his opinion about womankind, suggested the idea of a symposium of the views of some of our leading brethren, as to a perfect woman. These views would present to the young girls a series of pictures which would be to them ideals to live up to, a model on which to mould their own characters.

Some of those addressed have kindly and graciously answered my questions, and next month I hope to add a number more replies to this all-important question.

The last two replies given in the present number of the Journal are from young, unmarried men, and as they are both goodly youths, an honor to their parents and models of young manhood, their views will prove exceedingly interesting to all the young, unmarried readers of these pages.

I might add en passent that these appended "views" are excellent character-keys to the writers thereof. Read carefully, girls, and choose which to accept as your guide through life.—Editor, Mrs. Susa Y. Gates.

P. O. Box 200, Provo.

My Dear Sister Susa: Your favor of the 5th inst. is received. You ask an easy question, but it is not so easy to answer it. I hardly think I dare to make an attempt to answer it. Every man differs from his fellow as to what constitutes perfection in woman, both as to physical and mental endowments. The form which seems perfect to one, seems lacking if not deformed to another. The features which to one man seems almost divine in their perfection, to another seem plain and plebian. The mental endowments and qualifications which would exactly suit me might be considered doleful and uncompanionable to my neighbor.

One man's wife might seem to him perfect, because she was a good housekeeper and possessed no other, or but few other, commendable qualities. Another man thinks his wife a perfect personification of all there is to be admired in woman if she possesses companionable qualities alone, without a single domestic attainment. One sees perfection in his wife—or his neighbor's wife or daughter—because of her personal beauty, another because of her literary tastes and acquirements, another because of her musical attainments, another because of her domestic qualities, etc., etc., and not because of all these combined, or because of the combination of any number of them, and other qualities too numerous to mention.

I admire good stature, good features, good temper, kindness of heart, charity, intelligence, patience, consideration and thoughtfulness, honesty, sincere religious convictions, modesty with firm resolve, and spirit, with love and reason, and such attainments as will contribute most to the happiness, comfort and peace of society. Neither woman nor man can be perfect without "faith, hope and charity", and chastity.

Your brother, Joseph F. Smith.

I have too much regard for my domestic reputation to attempt a description, or even to give my ideas of a perfect woman. I have heard of one man who fancied he had perfection in a wife because she was deaf and dumb. Another happy soul condoned the fault of a scold because his wife was a perfect housekeeper.

To my mind there is a happy medium which is difficult to reach; but one thing is indispensable: She must be in harmony with the gospel—the revealed will of God. This, underlies all other accomplishments and attributes.

I am your brother, Brigham Young.

What are my ideas of a perfect woman? Briefly, a perfect wife and mother; but that, you will say, is begging the question; also, if I were to assert that no such thing as a perfect woman exists, except as she reigns a celestial queen over realms supernal. What you mean, then, I presume, is what qualities do I most admire in woman? To begin, then: Amiability, which is more than beauty; modesty, which is more than wit,—though wit and beauty are desirable, and even essential, in the "make-up" of a perfect woman. With just enough of spirit to be known for "no simpleton", I would have her gentle, kind, loving and affectionate; always polite, without stiff formalism; sincere, genuine, and never, never affected. Religious, without sad-faced sanctity, and intellectual without masculinity and a disposition to domineer. A skillful nurse, an accomplished housewife, a good shopper, but no street gadder; with an eye to business, and though not parsimonious, economical and provident. She should "pay as she goes", and run no bills. She should be sensitive, but not super-sensitive;

slow to anger and quick to forgive; charitable and generous, not merely with money, but also in thought and feeling.

I would have her just, but merciful as well as just; and would rather hear her berate herself—only as the lesser of two evils, however—than depreciate her neighbors. In short, she must be a woman of principle, unswayed by passion. A faithful, sweet and loving wife; a devoted, yet wise, and not too indulgent mother; a woman, in fact, with all the noblest instincts of womanhood about her. She may be either blonde or brunette, or their medium; though I prefer a light complexion, as a rule. Don't think that I imagine, however, that any girl is going to change her complexion to suit me. Finally she must be a Latter-day Saint, to the heart's core. This is the summon bonum of all good qualities.

"Well", I think I hear the lady editor's amiable voice, slightly tinged with satire, exclaim, "and what are you prepared to render in exchange for such a treasure?"

Madam, my profoundest admiration.

Orson F. Whitney.

I have no conception of a perfect woman. A model woman, however to me, would be one whose aspirations and qualities best compliment my own. I regard this principle as the surest basis of conjugal and social happiness. I should always admire a preference for domestic qualities in my own wife, and a preference for literary talent in other men's wives. The model biblical woman was an ideal mother. The Greeks loved modest retirement, the Romans frugality and patriotism, the French loved amiability, the Germans fulness of the heart, the English reverence for man, and the Americans vivacity.

Very respectfully yours,

J. M. Tanner

My conception of a truly perfect woman is rather vague at present, although I can think of an almost unlimited number of good qualities necessary for her to possess. For instance, to begin with, she must have a mind and body that have been brought under complete subjection to the laws of God, and the teachings of Christ: height about five feet six inches, blonde, with two rosy cheeks, eyes capable of exhibiting her inmost soul, with teeth and lips to match; arms with muscle, not fat, and a "No 1" cook.

She must be as much at home in the kitchen as in the parlor, with a temper as calm as a summer's sea. She should be well grounded in the principles of her religion and able if necessary to publicly defend them either in the pulpit or with the pen. As a helpmeet and a counselor to her husband in particular and others in general, she should be invaluable; charitable, humble, faithful, and firm in laying down the law.

You understand that my first requirement will cover all these points, and a great many more, so I will quit, concluding, however, by saying that I consider as a necessary requisite, a perfect woman should have this idea "ground within her", that one of the greatest honors in this life is to become a "mother in Israel", and fill the measure of her creation.

Love to all,

Your "nefie", Wilby Dougall.

He who has not pictured in his mind an ideal woman with well-defined womanly qualities, at least has, represented among his lady acquaintances, many noble and beautiful qualities.

It is well to have ideals of the true, the beautiful and the good. As our experience broadens and time adds to our years, the ideals we formed in early

life change, just as our conceptions of what is noble, change.

My "ideas of a perfect woman". with this subject it is hard to be very specific; but there are some general terms which will express, to a great extent, my conception of a perfect woman. These qualities are fully determined, and surely fixed in my mind.

A true woman. This grand quality encompasses all the rest just as the vast heavens do the innumerable planets of the universe. Truth is self-existent and eternal. The true is the natural, and, just as from the heart of Nature comes forth the sweet song of birds, the soft sighing of the trees, the gentle murmur of the brooks, so would I have every motive born in woman's heart, pure and natural, resulting in noble action. The "natural man is an enemy to God"; and so is the natural woman. But this is not the use of the term here.

A woman who cooks naturally an inedible, unwholesome dish is unnatural.

A woman educated in music, versed in literature, well-read in history; but not one who has spent years in the study of the profound sciences. If the latter is the case she has become more or less alienated from woman's sphere, which lies in the home with her husband and children, and in the circle of her friends.

A gentle, affectionate woman, but one who has self-reliance enough not to bestow her affection unless called for and merited.

A woman of tact. That is, one who has a nice perception of what is required of her in the various situations in her life.

A cheerful tempered woman; for that, as Addison says, "joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured."

One who can be "patient in affliction, brave in danger, and humble in peace and prosperity."

Sincere: "A woman who shines with her own true, unborrowed light."

And lastly, one who is "womanly to her very finger tips."

Willard Y. Croxall

—The Young Woman's Journal, Vol. 1, pp. 451-4.

THE UNITED STATES WILL PAY HER JUST DEBTS

Excerpts from letter written by Elder Orson Hyde to the Editor Missouri Republican, from Salt Lake City, Jan. 1, 1862. This letter appeared in the Missouri Republican under date of February 3, 1862, and was reprinted in the Millennial Star under date of May 3, 1862, (Vol. 24, No. 18):

Joseph Smith once said, on the stand in Nauvoo, Ill., "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 hearts' content." I heard the foregoing statement myself, as it fell from the lips of the Prophet in the presence of thousands of witnesses, some of whom now reside in the city of St. Louis. After returning from Washington, to which place he had been, to lay our grievances before President Martin Van Buren and to solicit redress, he made the above statement. But the President's response to his appeal was worse than a blank.

A NEW SLANT ON NEW YEARS RESOLUTIONS

Come, let's commit the unpardonable social sin of prying into the secret thoughts of another man. Let's take a peep at what he has written in his diary, the first week in Janury. It will be interesting, perhaps profitable to

us in some way, and after all he may not greatly care:

"I am constantly forming, but never executing, good resolutions. All my time seems to roll away unnoticed. I must be content to live and die an ignorant, obscure fellow . . . Not one new idea all this week. . . . "

"Last night I resolved to rise up with the sun, and study. Arose at eight-thirty this morning. I seem to have a necessity upon me of trifling away my time I know not what becomes of the days. I have smoked. chatted, trifled, loitered away the whole day—Friday, Saturday, Sunday —all spent in absolute idleness, or, which is worse, gallanting the girls. . . . "

"I am thankful for rebuffs. Good treatment makes me think I am admired, beloved, and my own vanity will be indulged in me; so I dismiss my guards, and become weak, silly. But a check, a frown, a sneer, a sarcasm, rouses my spirit, makes me careful and considerate. It is a question whether good treatment or bad is best for me . . . "

"I swear I'll push myself. I'll not lean forward with my elbows on the table. I'll have some boon in return; fame, fortune, or something. I'd rather be lost in a whirlwind of activity, business, study, than live in a whirlwind of dust, straws, atoms, and feathers . . . "

"During the past week I have exercised little, eaten and drank too much, and slept intemperately . . . wasted a whole day with a magazine in my hand . . . "

"Another year has gone now, and I find I have executed none of my plans. I think it is high time for reformation. A man today called me petty. The charge is true, but I resent it . . . "

(This stinging self-indictment was penned by a young law student by the name of John Adams, who pulled himself together and became the second President of the United States!)

—Nuggets.

YOU HEAR IT EVERY YEAR

January—"I believe in waiting for the big sales they always have during this month."

February — "Well, I guess the groundhog saw his shadow again, doggonit!"

March—"Grandma used to say that if you live through this month you'll live through the rest of the year."

April—"The showers bring the flowers, tra, la!"

May—"Go easy on the coal, we gotta make it last."

June—"That poet was nuts. I've seen days as rare as this—anyway just as raw—in March."

July—"Hey! Don't hold 'em in your hand like that Junior! Do you want to lose a finger?"

August—"Those dern katydids are driving me crazy, but the nights are cooler; that's one satisfaction."

September — "Kerchoo! If odley frost would cub!"

October—"Let's drive out into the country and see the pretty trees and everything."

November—"Shall we have turkey, chicken, duck—or just plain pork chops?"

December—"We're buying no expensive presents—just a few little playthings for the kids."

HOME

The happiest moments of my life have been the fun which I have passed at home in the bosom of my family.—Thomas Jefferson.

'Mid pleasures and palaces though we may roam, be it ever so humble, there's no place like home.—J. Howard Payne.

So much of what is great has sprung from the closeness of family ties.—J. N. Barrie.

THE NEW YEAR

We hail the New Year with our hearts full of gladness,
For nearer are we to that great blessed day,
When Christ will emerge from His heavenly mansions
To come on the earth and His greatness display.

His Gospel, the tidings of life and salvation,
Is being declared as a sign of "the end",
And Zion is rising in glory and splendor,
To welcome her Savior when He shall descend.

The New Year now dawning will be to the wicked,
An epoch of trouble and awful dismay,
For God will soon scourge them with sore devastation,
And 'gainst one another in war they'll array.

But out from among them God's peo ple are gath'ring
To that ark of safety prepared in the West,
Where he has decreed all His people shall gather
To await His glad coming,—the advent so blest!

Oh, Saints of the Lord! are your lamps trimmed and burning?
And are you all looking with joy for that hour
When Christ will descend with His Angels, in glory,
To reign on this earth in dominion and power?

For, behold! He will come and all nations will tremble,
As down from the heavens in light He appears;
While Zion will joy to receive her Redeemer,
To dwell with His people throughout endless years.

—Hearrnett.

THIS NEW YEAR

This new year I'd like to do
Some of the tasks I've dreamed
Of doing, yet have never started—
Thinking them too great, or perhaps
Too hard for me.

This new year I'll try
Some of those impossible tasks
I've always wanted to do—
The ones that rose so high
And mighty in front of me,
Making me think that I couldn't,
But I can, if I try.

This new year I'll do these tasks
I've held as my ideals, so far off
They have seemed, though so real—
I'll do them as I never dreamed I could.
I can, I will, I must!

—Author Unknown.

"Christ and Belial have not become friends; they have never shaken hands; they never have agreed to be brothers and to be on good terms; no, never; and they never will because they are diametrically opposed to each other. If one conquers, the other is destroyed. One or the other of them must triumph and utterly destroy and cast down his opponent. Light and darkness cannot dwell together, and so it is with the Kingdom of God."—Brigham Young, J. of D., Vol. 4, p. 220.

He is the happiest, be he king or peasant, who finds peace in his home. —Goethe.

ERRATA

In the December issue of TRUTH, we stated that the birthday of Joseph Smith was December 24, 1805, and should have read December 23, 1805.

TRUTH

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

VOL. 17. FEBRUARY, 1952 NO. 9.

The Church vs. *Plural Marriage*

Once again in less than a decade the Church of Jesus Christ of Latter-day Saints has invaded the sacred realm of individual liberty and fostered the arrest of six women in Mesa, Arizona. On New Years day, 1952, police officers raided their homes and arrested six women and charged them with "open and notorious cohabitation"; lodged them in jail over night, and finally released them on bail the following afternoon. They are specifically charged with being the wives of George M. Dutson of that city. **Bishop Wendall Davis, of the Latter-day Saint Church, signed the complaints. They are to be prosecuted by Attorney Payne, the son of the President of the Mesa, Arizona, Temple.**

This action becomes historical in its nature; for, according to known records kept since 1862, this is the first instance when suspected plural wives have been arrested wholesale and charged with "unlawful cohabitation". Unlawful cohabitation is an offense against no one, except that it is prohibited. There is no doubt that in making such complaints against these ladies the Church has in mind the dissolution of home ties and the scattering of the children; thus undermining the very strength of the nation—THE HOME.

One wonders why such an action has been taken at such a late date. These women are all over 40 years of age and have presumably lived in this relationship over a long period of years. They have raised honorable children, who have been a credit to the communities where they have resided. This family has not sought to hide its relationship nor evade the law. They have considered it their religious right and have thus lived as beneficial citizens for a number of years. The Church and State have acknowledged these relationships and have accepted the children as good citizens. All at once fanaticism loosed it fury upon these people.

Ont wonders, why, after all these years of public tolerance, and after their families are practically raised,

"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance. That mental attitude is CONDEMNATION BEFORE INVESTIGATION."

that such complaints should be made. The Bishop in defending his unchristianlike action, gave the following as his reasons:

"The women were arrested on complaints signed by Bishop Wendall A. Davis of the Church of Jesus Christ of Latter-day Saints. Davis said that he felt it was necessary to take action against Dutson because he was believed to be about to marry another woman. Davis said he acted 'to see that justice is done', because plural marriages are unlawful under federal and state laws. Davis explained he was anxious that the public know his Church does not sanction such unions."

The record further stated:

"In signing the complaints Bishop Davis says the six women had been excommunicated. He emphasized that the Church has cooperated to the fullest with authorities in obtaining information about plural marriages."

The nature of this crusade is nothing new to those seeking the right to serve God according to their belief; and, although the recent arrests appear local, and the complaints a result of private indignation, those informed know that this is but a continuation of the Church crusade against plural marriage, which started after the death of President Joseph F. Smith. The first public demonstration of the persecuting attitude of the Church came in 1935 during the first Arizona polygamy arrests. At that time the persecution centered chiefly around the late John Y. Barlow. The record gives the following account of the statements made by Elder Melvin J. Ballard:

"In a recent interview given by Elder Melvin J. Ballard of the Quorum of Twelve, to the Kansas City Times (Nov. 11, 1935) the Elder is quoted as definitely fixing the responsibility for the recent persecutions of the Latter-day Saints in Arizona, culminating in the imprisonment of Carling I. Spencer and Price W. Johnson. Said he, speaking of John Y. Barlow, now a resident of Short Creek, Ariz.: 'He was following his occupation as a farmer last spring (1935) when the authorities (of the Church) urged Arizona officials to act against him and his followers.' The purported interview is liberally punctured with falsehoods, clearly indicating that the Church orator is still trying to 'hide behind a refuge of lies'. However, it is another phase of the interview we desire to notice at this time. Elder Ballard said:

" 'John Y. Barlow, the leader of the cult at Fredonia, Arizona, (he meant Short Creek) was once a missionary under my supervision when I had charge of the northwestern states. Seventeen years ago, I discovered he was teaching polygamy out there among my missionaries. I asked him about it and he defended the idea so vigorously that I said to him: "If you are such a strong advocate of it, you must be practicing it." Barlow said, "That's just what I've been doing." '

Elder Barlow was dishonorably released and sent home, and the interview goes on to tell how Elder Ballard acted as a witness against him in the excommunication proceedings.

The peak of this CRUSADE came in 1944 when some 46 people were charged under five principal indictments. Among them were men, women and minors. These charges were all based upon the act of "Unlawful Cohabitation", of which those who started the crusade were themselves guilty, and notoriously so.

In speaking of this famous crusade the editor of Truth stated:

"It mattered not about the morals of the parties making the charges, the officers prosecuting them, or the Judges passing sentence, these men and

(Continued on page 263)

RULES OF FAMILY CONDUCT

(From an extensive editorial, introducing the doctrine of Celestial or Plural Marriage to the United States and British Provinces in North America, in "The Seer", edited by Orson Pratt in Washington, D. C., beginning January, 1853. Pp. 174-6, 183-8).

Due to the many requests to reprint this very timely treatise on the "Rules of Family Conduct", and inasmuch as we feel the keen need of these rules becoming a vital and everyday part of the lives and labors of the Saints, we print them herein.

Rule 1st. Let that man who intends to become a husband, seek first the kingdom of God and its righteousness, and learn to govern himself, according to the law of God: for he that cannot govern himself cannot govern others; let him dedicate his property, his talents, his time, and even his life to the service of God, holding all things at His disposal, to do with the same, according as He shall direct through the counsel that He has ordained.

Rule 2nd. Let him next seek for wisdom to direct him in the choice of his wives. Let him seek for those whose qualifications will render him and themselves happy. Let him look not wholly at the beauty of the countenance or the splendor of the apparel, or the great fortune, or the artful smiles, or the affected modesty of females; for all these, without the genuine virtues, are like the dew-drops which glitter for a moment in the sun, and dazzle the eye, but soon vanish away. But let him look for kind and amiable dispositions; for unaffected modesty; for industrious habits; for sterling virtue; for honesty, integrity, and truthfulness; for cleanliness in persons, in apparel, in cooking, and in every kind of domestic labor; for cheerfulness, patience, and stability of character; and above all, for genuine religion to control and govern their every thought and deed. When he has found those possessing these qualifications, let him seek to obtain them lawfully through the counsel of him who holds the keys of the everlasting priesthood, that they may be married to him by the authority of Heaven, and thus be secured to him for time and for all eternity.

Rule 3rd. When a man has obtained his wives, let him not suppose that they are already perfect in all things; for this cannot be expected in those who are young and inexperienced in the cares and vicissitudes of a married life. They, as weaker vessels, are given to him as the stronger, to nourish, cherish and protect; to be their head, their patriarch, and their savior; to teach, instruct, counsel, and perfect them in all things relating to family government, and the welfare and happiness of themselves and their children. Therefore, let him realize the weighty responsibility now placed upon him, as the head of a family; and also let him study diligently the disposition of his wives, that he may know how to instruct them in wisdom for their good.

Rule 4th. Betray not the confidence of your wives. There are many ideas in an affecionate, confiding wife which she would wish to communicate to her husband, and yet she would be very unwilling to have them communicated to others. Keep each of your wives' secrets from all the others, and from any-

one else, unless in cases where good will result by doing otherwise.

Rule 5th. Speak not of the faults of your wives to others; for in so doing you speak against yourself. If you speak to one of your wives of the imperfections of the others who may be absent, you not only injure them in her estimation, but she will expect that you will speak against her under like circumstances; this is calculated to weaken their confidence in you, and sow division in a family. Tell each one of her faults in private in a spirit of kindness and love, and she will most probably respect you for it, and endeavor to do better for the future; and thus the others will not, because of your reproof, take occasion to speak reproachfully of her. There may be circumstances, when reproof, given in the presence of the others, will produce a salutary influence upon all. Wisdom is profitable to direct, and should be sought for earnestly by those who have the responsibility of families.

Rule 6th. Avoid anger, and a fretful, peevish disposition in your family. A hasty spirit, accompanied with harsh words, will most generally beget its own likeness, or, at least, it will eventually, sour the feelings of your wives and children, and greatly weaken their affections for you. You should remember that harsh expressions against one of your wives used in the hearing of the others, will more deeply wound her feelings than if she alone heard them. Reproofs that are timely and otherwise good, may lose their good effect by being administered in a wrong spirit, indeed, they will most probably increase the evils which they were intended to remedy. Do not find fault with every trifling error that you may see; for this will discourage your family, and they will begin to think that it is impossible to please you; and, after a while become indifferent as to whether they please you or not. How unhappy and extremely wretched is that family where nothing pleases—where scolding has become almost as natural as breathing.

Rule 7th. Use impartially in your family as far as circumstances will allow; and let your kindness and love abound toward them all. Use your own judgment, as the head of the family, in regard to your duties in relation to them, and be not swayed from that which is right, by your own feelings, nor by the feelings of others.

Rule 8th. Suffer not your judgment to be biased against any one of your wives, by the accusations of the others, unless you have good grounds to believe that those accusations are just. Decide not hastily upon partial evidence, but weigh well all things, that your mind may not become unjustly prejudiced. When one of your wives complains of the imperfections of the others, and endeavors to set your mind against them, teach her that all have imperfections, and of the necessity of bearing one with another in patience, and of praying one for another.

Rule 9th. Call your wives and children together frequently, and instruct them in their duties towards God, towards yourself, and towards one another. Pray with them, and for them often; and teach them to pray much, that the Holy Spirit may dwell in their midst, without which it is impossible to maintain that union, love, and oneness which are so necessary to happiness and salvation.

Rule 10th. Remember, that notwithstanding written rules will be of service in teaching you your duties, as the head of a family, yet without the Holy Ghost to teach and instruct you, it is impossible for you to govern a family in righteousness; therefore, seek after the Holy Ghost, and He shall teach you all things, and sanctify you and your family, and make you one, that you may be perfected in Him, and He in you, and eventually be exalted on high

to dwell with God, where your joy will be full forever.

Rule 11th. Let no woman unite herself in marriage with any man, unless she has fully resolved to submit herself wholly to his counsel, and to let him govern as the head. It is far better for her not to be united with him in the sacred bonds of eternal union, than to rebel against the divine order of family government, instituted for a higher salvation; for if she altogether turn therefrom, she will receive a great condemnation.

Rule 12th. Never seek to prejudice the mind of your husband against any of his other wives, for the purpose of exalting yourself in his estimation, lest the evil which you unjustly try to bring upon them, fall with double weight upon your own head. Strive to rise in flavor and influence with your husband by your own merits, and not by magnifying the faults of others.

Rule 13th. Seek to be a peacemaker in the family with whom you are associated. If you see the least appearance of division arising, use your utmost efforts to restore union and soothe the feelings of all. Soft and gentle words, spoken in season, will allay contention and strife; while a hasty spirit and harsh language add fuel to the fire already kindled, which will rage with increasing violence.

Rule 14th. Speak not evil of your husband unto any of the rest of the family for the purpose of prejudicing their minds against him; for if he be informed thereof, it will injure you in his estimation. Neither speak evil of any members of the family; for this will destroy their confidence in you. Avoid all hypocrisy; for if you pretend to love your husband and to honor and respect his wives, when present, but speak disrespectfully of them when absent, you will be looked upon as a hypocrite, as a tattler, and as a mischief-making woman, and be shunned as being more dangerous than an open enemy. And what is still more detestable, is to tattle out of the family, and endeavor to create enemies against those with whom you are connected. Such persons should not only be considered hypocrites, but traitors, and their conduct should be despised by every lover of righteousness. Remember also, that there are more ways than one to tattle; it is not always the case that those persons who are boldest in their accusations, are the most dangerous slanderers; but such as hypocritically pretend that they do not wish to injure their friends, and at the same time very piously insinuate in dark indirect sayings, something that is calculated to have a very unfavorable prejudice against them. Shun such a spirit as you would the very gates of hell.

Rule 15th. If you see any of your husband's wives sick or in trouble, use every effort to relieve them and to administer kindness and consolations, remembering that you yourself, under the same circumstances, would be thankful for their assistance. Endeavor to share each other's burdens, according to the health, ability and strength which God has given you. Do not be afraid that you will do more than your share of the domestic labor, or that you will be more kind to them than they are to you.

Rule 16th. Let each mother correct her own children, and see that they do not dispute and quarred with each other, nor with any others; let her not correct the children of the others without liberty so to do, lest it give offense. The husband should see that each mother maintains a wise and proper discipline over her children, especially in their younger years: and it is his duty to see that all his children are obedient to himself and to their respective mothers. And it is also his duty to see that the children of one wife are not allowed to quarrel

and abuse those of the others neither to be disrespectful or impudent to any branch of his family.

Rule 17th. It is the duty of parents to instruct their children, according to their capacities, in every principle of the gospel, as revealed in the Book of Mormon and in the revelations which God has given that they may grow up in righteousness, and in the fear of the Lord, and have faith in Him. Suffer no wickedness to have place among them, but teach them the right way, and see that they walk therein. And let the husband, and his wives, and all of his children that have come to the years of understanding, often bow before the Lord around the family altar, and pray vocally and unitedly for whatever blessings they stand in need of, remembering that where there are union and peace, there will also be faith, and hope, and the love of God, and every good work, and a multiplicity of blessings, imparting heath and comfort to the body, and joy and life to the soul.

Rule 18th. Let each mother commence with her children when young, not only to teach and instruct them, but to chasten and bring them into the most perfect subjection; for then is the time that they are the most easily conquered, and their tender minds are the most susceptible of influences and government. Many mothers, from carelessness, neglect their children and only attempt to govern them at long intervals, when they most generally find their efforts of no lasting benefit; for the children having been accustomed to have their own way, do not easily yield; and if peradventure they do yield, it is only for the time being, until the mother relaxes again into carelessness, when they return again to their accustomed habits: and thus by habit they become more and more confirmed in disobedience, waxing worse and worse, until the mother becomes discouraged, and relinquishes all discipline, and complains that she cannot make her children mind. The fault is not so much in the children, as in the carelessness and neglect of the mother when the children were young; it is she that must answer, in a great degree, for the evil habits and disobedience of the children. She is more directly responsible than the father; for it cannot be expected that the father can always find time, apart from the laborious duties required of him, to correct and manage his little children who are at home with their mothers. It is frequently the case that the father is called to attend to duties in public life, and may be absent from home much of his time, when the whole duty of family government necessarily rests upon the respective mothers of his children; if they through carelessness, suffer their children to grow up in disobedience, and ruin themselves, they must bear the shame and disgrace thereof. Some mothers, though not careless, and though they feel the greatest anxiety for the welfare of their children, yet, through a mistaken notion of love for them, forbear to punish them when they need punishment, or if they undertake to conquer them, their tenderness and pity are so great, that they prevail over the judgment, and the children are left unconquered, and become more determined to resist all future efforts of their mothers, until, at length, they conclude that their chidren have a more stubborn disposition than others, and that it is impossible to subject them in obedience. In this case, as in that of neglect, the fault is the mother's. The stubbornness of the children, for the most part, is the effect of the mother's indulgence, arising from her mistaken idea of love. By that which she calls love, she ruins her children.

Children between one and two years of age are capable of being made to understand many things; then is the time to begin with them. How often we see children of that age manifest much anger. Frequently by crying through anger, they that are otherwise

healthy, injure themselves: it is far better, in such instances, for a mother to correct her child in a gentle firmness, until she conquers it, and causes it to cease crying, than to suffer that habit to increase. When the child by gentle punishment has learned this one lesson from its mother, it is much more easily conquered and brought into subjection in other things, until finally, by a little perseverance on the part of the mother, it learns to be obedient to her voice in all things; and obedience becomes confirmed into a permanent habit such a child trained by a negligent or over-indulgent mother, might have become confirmed in habits of stubbornness and disobedience. It is not so much in the original constitution of children as in their training, that causes such wide differences in their dispositions.

It cannot be denied, that there is a difference in the constitution of children even from their birth; but this difference is mostly owing to the proper or improper conduct of parents, as before stated; therefore, even for this difference, parents are more or less responsible. If parents, through their own evil conduct entail hereditary dispositions upon their children which are calculated to ruin them, unless properly curtailed and overcome, they should realize, that for that evil they must render an account.

If parents have been guilty in entailing upon their offspring unhappy dispositions, let them repent, by using all diligence to save them from the evil consequences which will naturally result by giving way to those dispositions. The greater the derangement, the greater must be the remedy, and the more skillful and thorough should be its application, until that which is sown in evil is overcome and completely subdued. In this way parents may save themselves and their children; but otherwise there is condemnation. Therefore, we repeat again, let mothers begin to discipline their children when young.

Rule 19th. Do not correct children in anger; an angry parent is not as well prepared to judge of the amount of punishment which should be inflicted upon a child as one that is more cool and exercised with reflection, reason, and judgment. Let your children see that you punish them, not to gratify an angry disposition, but to reform them for their good, and it will have a salutary influence; they will not look upon you as a tyrant, swayed to and fro by turbulent and furious passions; but they will regard you as one that seeks their welfare, and that you only chasten them because you love them, and wish them to do well. Be deliberate and calm in your counsels and reproofs, but at the same time use earnestness and decision. Let your children know that your words must be respected and obeyed.

Rule 20th. Never deceive your children by threatenings or promises. Be careful not to threaten them with a punishment which you have no intention of inflicting; for this will cause them to lose confidence in your word; besides, it will cause them to contract the habit of lying: when they perceive that their parents do not fulfill their threatenings or promises, they will consider that there is no harm in forfeiting their word. Think not that your precepts, concerning truthfulness, will have much weight upon the minds of your children, when they are contradicted by your examples. Be careful to fulfill your word in all things in righteousness, and your children will not only learn to be truthful from your example, but they will fear to disobey your word, knowing that you never fail to punish or reward according to your threatenings and promises. Let your laws, penalties, and rewards be founded upon the principles of justice and mercy, and adapted to the capacities of your children; for this is the way that our heavenly Father governs His children, giving to some a Celestial, to others a Terrestrial, and to others still a Telestial law, with penalties and

promises annexed, according to the conditions, circumstances, and capacities of the individuals to be governed. Seek for wisdom, and pattern after the heavenly order of government.

Rule 21st. Do not be so stern and rigid in your family government as to render yourself an object of fear and dread. There are parents who only render themselves conspicuous in the attribute of justice, while mercy and love are scarcely known in their families. Justice should be tempered with mercy, and love should be the great moving principle, interweaving itself in all your family administrations. When justice alone sits upon the throne, your children approach you with dread, or peradventure hide themselves from your presence, and long for your absence that they may be relieved from their fear; at the sound of your approaching footsteps they flee as from an enemy, and tremble at your voice, and shrink from the gaze of your countenance, as though they expected some terrible punishment to be inflicted upon them. Be familiar with your children that they may delight themselves in your society, and look upon you as a kind and tender parent whom they delight to obey. Obedience inspired by love, and obedience inspired by fear, are entirely different in their nature; the former will be permanent and enduring, while the latter only waits to have the object of fear removed, and it vanishes like a dream. Govern children as parents, and not as tyrants; for they will be parents in their turn, and will be very likely to adopt that form of government in which they have been educated. If you have been tyrants, they may be influenced to pattern after your example. If you are fretful and continually scolding they will be very apt to be scolds, too. If you are loving, kind and merciful, these benign influences will be very certain to infuse themselves into their order of family government; and thus good and evil influences frequently extend themselves down for many generations and ages. How great, then, are the responsibilities of parents to their children! And how fearful the consequences of bad examples! Let love, therefore, predominate, and control you, and your children will be sure to discover it, and will love you in return.

Rule 22nd. Let each mother teach her children to honor and love their father, and to respect his teachings and counsels. How frequently it is the case when fathers undertake to correct their children, mothers will interfere in the presence of the children: this has a very evil tendency in many respects: first, it destroys the oneness of feeling which should exist between husband and wife; secondly, it weakens the confidence of the children in the father and emboldens them to disobedience; thirdly, it creates strife and discord; and lastly, it is rebelling against the order of family government, established by divine wisdom. If the mother supposes the father too severe, let her not mention this in the presence of the children, but she can express her feelings to him while alone by themselves, and thus the children will not see any division between them. For husband and wives to be disagreed, and to contend and quarrel, is a great evil; and to do these things in the presence of their children, is a still greater evil. Therefore, if a husband and his wives will quarrel and destroy their own happiness, let them have pity upon their children, and not destroy them by their pernicious examples.

Rule 23rd. Suffer not children of different mothers to be haughty and abusive to each other; for they are own brothers and sisters the same as the children of the patriarch Jacob; and one has no claim above another, only as his conduct merits it. Should you discover contentions or differences arising, do not justify your own children, and condemn the others in their pres-

ence; for this will encourage them in their quarrels: even if you consider that your children are not so much in the fault as the others, it is far better to teach them of the evils of strife, than to speak against the others. To speak against them, not only alienates their affections, but has a tendency to offend their mothers, and create unpleasant feelings between you and them. Always speak well of each of your husband's wives in the presence of your children; for children generally form their judgment concerning others, by the sayings of their parents; for they are very apt to respect those whom their parents respect; and hate those whom they hate. If you consider that some of the mothers are too lenient with their children and too negligent in correcting them, do not be offended, but strive, by the wise and prudent management of your own, to set a worthy example before them, that they, by seeing your judicious and wise course, may be led to go and do likewise. Examples will sometimes reform when precepts fail.

Rule 24th. Be industrious in your habits; this is important as fulfilling the law of God: it is also important for those who are in low circumstances, that they may acquire food, and raiment, and the necessary comforts of life; it is also important for the rich as well as the poor, that they may be able more abundantly to supply the wants of the needy, and be in circumstances to help the unfortunate and administer to the sick and afflicted; for in this way, it is possible even for the rich to enter into the kingdom of heaven. A family whose time is occupied in the useful and lawful avocations of life, will find no time to go from house to house tattling and injuring one another and their neighbors; neither will they be so apt to quarrel among themselves.

Rule 25th. When your children are from three to five years of age, send them to school, and keep them there year after year until they receive a thorough education in all the rudiments of useful science, and in their manners, and morals. In this manner, they will avoid many evils arising from indolence, and form habits that will render them beneficial to society in after life. Let mothers educate their daughters in all kinds of domestic labor: teach them to wash and iron, to bake and do all kinds of cooking, to knit and sew, to spin and weave, and to do all other things that will qualify them to be good and efficient housewives. Let fathers educate their sons in whatever branch or branches of business they intend them respectfully to follow, despite that false delicacy which is exhibited by the sons and daughters of the rich, who consider it a dishonor to labor at the common avocations of life. Such notions of high-life should be frowned out of the territory, as too contemptible to be harbored, for one moment, by a civilized community. Some of these bogus gentlemen and ladies have such grand ideas, concerning gentility, that they would let their poor old father and mother slave themselves to death, to support them in their idleness, or at some useless fanciful employment. The daughter will sit down in the parlor at her painting or music, arrayed in silks and fineries, and let her mother wash and cook until, through fatigue, she is ready to fall into her grave. This they call gentility, and the distinctions between the low and the high. But such daughers are not worthy of husbands, and should not be admitted into any respectable society. They are contemptible drones, that should be so unfortunate as to be connected with such nuisances.

Painting, music, and all the fine arts, should be cherished, and cultivated, as accomplishments which serve to adorn and embellish an enlightened, civilized people, and render life agreeable and happy; but when these are cultivated, to the exclusion of the more

necessary duties and qualifications, it is like adorning swine with costly jewels and pearls to make them appear more respectable. These embellishments only render such characters a hundred fold more odious and disgustful than they would otherwise appear.

Rule 26th. Use economy and avoid wastefulness. How discouraging it would be to a husband who has a large family, depending mostly upon his labor for a support, to see his wives and children carelessly, thoughtlessly, and unnecessarily, waste his hard earnings. Let not one wife, for fear that she shall not obtain her share of the income, destroy, give away, and otherwise foolishly dispose of what is given to her, thinking that her husband will furnish her with more. Those who economize and wisely use that which is given to them, should be counted worthy to receive more abundantly than those who pursue a contrary course. Each wife should feel interested in saving and preserving that with which the Lord has entrusted her, and should rejoice, not only in her prosperity, but in the prosperity of all the others; her eyes should not be full of greediness to grasp everything herself, but she should feel equally interested in the welfare of the whole family. By persuing this course, she will be beloved; by taking a contrary course, she will be considered selfish and little-minded.

Rule 27th. Let husband, wives, sons, and daughters, continually realize that their relationships do not end with this short life, but will continue in eternity without end. Every qualification and disposition therefore, which will render them happy here, should be nourished, cherished, enlarged, and perfected, that their union may be indissoluble, and their happiness secured both for this world and for that which is to come.

Let these rules be observed, and all others that are good and righteous, and peace will be the result; husbands will be patriarchs and saviors; wives will be like fruitful vines, bringing forth precious fruits in their seasons; their sons will be like plants of renown, and their daughters like the polished stones of a palace. Then the Saints shall flourish upon the hills and rejoice upon the mountains, and become a great people and strong, whose goings forth shall be with strength that is everlasting. Arise, O Zion! clothe thyself with light! shine forth with clearness and brilliancy! Illuminate the nations and the dark corners of the earth, for their light is gone out—their sun is set—gross darkness covers them! Let thy light be seen upon the high places of the earth; let it shine in glorious splendor; for then shall the wicked see, and be confounded, and lay their hands upon their mouths in shame; then shall kings arise, and come forth to the light, and rejoice in the greatness of thy glory. Fear not, O Zion, nor let thine hands be slack, for great is the Holy One in the midst of thee. A cloud shall be over thee by day for a defense, and at night thy dwellings shall be encircled with glory! God is thine everlasting light, and shall be a tower of strength against thine enemies; at the sound of His voice shall they melt away, and terrors shall seize upon them. In that day thou shalt be beautiful and glorious, and the reproach of the Gentiles shall no more come into thine ears; in that day, shall the sons of them that afflicted thee come bending unto thee and bow themselves down at the soles of thy feet; and the daughters of them that reproached thee, shall come, saying, We will eat our own bread and wear our own apparel, only let us be joined in the patriarchal order of marriage with the husbands and patriarchs in Zion to take away our reproach; then shall they highly esteem, far above riches, that which their wicked fathers ridiculed under the name of Polygamy.

EDITORIAL

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

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

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EDITORIAL THOUGHT

I HAVE but one fear concerning the people in the valleys of the mountains. I have but one trembling sensation in the nerves of my spirit, and that is, lest we do not live the religion we profess. If we will only practice what we profess, I will tell you we are at the defiance of all hell. **BUT IF WE TRANSGRESS THE LAW GOD HAS GIVEN US, AND TRAMPLE HIS BLESSINGS, MERCIES AND ORDINANCES UNDER OUR FEET**, and treat them with the indifference which I have thought that some do occasionally, not fully realizing the obligations that they are under to their God, I have feared that in consequence they would be overcome, and that the Lord would let them be **SCATTERED AND SMITTEN**. But only let them live their religion, and I have no more fears with regard to their enemies having power over them, than I have with regard to these mountains being blown upon this city.—Brigham Young, Vol. 2, J. of D., pages 186-7.

THE CHURCH VS. PLURAL MARRIAGE

(Continued from page 354)

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 principal 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 mariarge for those who were able and capable of living this higher order of union.

"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 handcuffs 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, Jo-

seph Smith, who had for years practiced the principle." (1)

How do we know that the Mormon Church officials were at the bottom of this 1944 religious crusade? During the first day of trial the following indictment was read in federal court charging twelve men with conspiracy:

"Said pamphlets, papers, writings and publications were to be and were known and designated as **TRUTH** and were to be and were obscene, lewd, lascivious, indecent and immoral in that sexual offenses against society, to wit, **PLURAL MARRIAGES**, were to be and were advocated and urged, thereby tending to deprave and corrupt the morals of those whose minds were and are open to such influences, and into whose hands said **TRUTH** might fall, by appealing to natural sexual instinct and appetites for unlawful and immoral indulgences, under the cloak of religious sanctity and approbation; thereby arousing and implanting in such minds obscene, lewd and lascivious thoughts and desires." 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.**

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 produce 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.**"

Tha 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 mind of the Attorney General, if and when the cases came to Washington.

But the one damning piece of evidence 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.**

(1) We are informed that the present president of the Church, David O. McKay, was the one who instigated the passing of this measure.

("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.**"

As to the present crusade centered in Mesa, Arizona, Bishop Davis leaves no doubt as to where the blame lies. It is further rumored that he conferred with the leaders of the Church before signing the complaints. Further, it has been reported to us that a public official of Arizona reported to another party in speaking of present polygamous relations, that the State of Arizona was not interested in prosecuting such cases, but that the State could be influenced by the Mormon Church, and that said Church had made a standing offer of $100,000 to the State whenever it would take a stand to wipe out polygamy.

Again, by what right does an ecclesiastical body foster the persecution of another group? After the Church excommunicated these people their jurisdiction over them ceased. There is no legal precedent in this country that would sustain such an overt act of a religious body making an effort to unduly persuade or influence the civil government in the persecution of a group opposed to the mother Church. As stated in the Book of Doctrine and Covenants:

"We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens denied."

"We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided such dealings be for fellowship in good standing; but we do not believe that any religious society has authority to try men on the

right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. THEY CAN ONLY EXCOMMUNICATE THEM FROM SOCIETY, AND WITHDRAW FROM THEM THEIR FELLOWSHIP.''—D. & C., Sec. 134, verses 9-10.

Thus evidence after evidence could be produced supporting the claim that the Church is responsible for the recent arrests. As before stated, we cannot understand why such action has been taken against such a long standing established institution as the Dutson family. The women are honorable and intelligent. The children very outstanding in their communities. Generally speaking the people were glad to associate with them.

This family, no doubt, had faith in the teachings of the prophets relative to the marriage system. We cannot lay the entire blame on the individual for breaking the law of the land and the rule of the Church. Surely after years of indoctrination, the better policy would be to re-teach with patience and understanding, than to let the fury of persecution destroy the sweet family ties, entered into at the call and beckon of training, and in times past command from higher authorities.

The Saints Herald, in its issue of December 31st, 1935, calls this very thing to our attention. In treating the subject of polygamy under the heading of ''Polygamy not a dead issue'', this paper calls the attention of the leaders to the folly of attempting to treat the question as settled and as obsolete as long as the Elders in the missionary field sustain the principle as some are continuously doing; and it is foolish to try and prohibit the Elders from trying to uphold the principle so long as the revelation commanding its practice is a part of the law book of God. Says the article:

''In actual practice polygamy seems to remain a live issue. These people just mentioned may have been expelled from the Church and may now be under its hammer of disapproval; but the fact remains that they are doing the thing that they were taught by the Church to do—and more to the point, the thing that they are yet taught to do in the books of the Church, for the book of Doctrine and Covenants as published by the Utah Mormon Church still goes out through the mails carrying a purported revelation from God commanding the practice of polygamy and condemning to damnation those who refuse to hear and heed its admonitions.''

This is sound reasoning and should be accorded proper consideration. It can truthfully be said that the teachings of the past leaders together with their practice has instilled the need for polygamy in the hearts of those who understand the gospel of Jesus Christ. Although the present-day authorities are adding a different interpretation to the revelations of God, we cannot discount the weight of the former leaders' testimonies relative to certain phases of this great Latter-day work. It can truthfully be said that present-day polygamists take added strength in the example the leaders and faithful Saints set them in defying the law of the land from 1862 to 1890. After 1890 it became necessary for this same type of Saint to defy the rule of the Church. For instance, the testimony of President Joseph F. Smith before the Smoot investigation:

''Mr. Taylor: Did this manifesto and the plea for amnesty affect also the continuance of cohabitation between those who had been previously married?

''Mr. Smith: It was so understood.

''Mr. Taylor: And did you understand it?

''Mr. Smith: I understood it so; yes, sir.

"Mr. Taylor: The revelation which Wilford Woodruff received, in consequence of which the command to take plural wives was suspended, did not, as you understand it, change the divine view of plural marriage, did it?

"Mr. Smith: It did not change our belief at all.

"Mr. Taylor: It did not change your belief at all?

"Mr. Smith: NOT AT ALL, SIR.

"Mr. Taylor: You continued to believe that plural marriages were right?

"Mr. Smith: WE DO. I DO, AT LEAST. I DO NOT ANSWER FOR ANYBODY ELSE. I CONTINUE TO BELIEVE AS I DID BEFORE."

—Smoot Inv., Vol. 1, page 1061-7.

What did President Smith believe before? We answer with the following quotation:

"Plural marriage may be pronounced a crime by legislative enactment, but all the congresses in the world cannot legislate into it nor into the practice of it, under divine command, a single element of crime."—Joseph F. Smith, Des. News, March 24, 1886.

During this investigation President Smith testified that he had had eleven children by five different wives, contrary to the law of the land and the rule of the church. Later in 1906 he was arrested, found guilty and paid a fine of $300.00 for "unlawful cohabitation", having had fifteen children from five different wives.

We bring this to the attention of our readers as proof that present-day polygamists take courage not only from the revelations found in their sacred books, but from the teachings, examples and conduct set by their former worthies.

Another important point to be considered is the teaching given them regarding personal liberty, and that this order of marriage is a vital part of their religion. In as much as these crusades started at the request of Heber J. Grant, we quote a few of his stirring remarks regarding individual freedom.

"No matter what restrictions we may be 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. If we are living in the light of the gospel, we have a testimony of the truth, and we have but one choice, that is to abide in the law of God, no matter as to the consequences. 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 the majority no matter how large. THERE WILL BE OPPOSITION TO THE LATTER-DAY SAINTS UNTIL THE WHOLE SOCIAL FABRIC OF THE WORLD IS REVOLUTIONIZED."—Deseret News, April 6, 1885.

"Every faithful Latter-day Saint believes, beyond a shadow of a doubt that to each individual the free exercise of conscience, the right and control of property, and the protection of life are inherent rights of which he should never be deprived."—Era 29:523.

"Many of the Latter-day Saints have surrendered their independence; they have surrendered their free thought, politically, and we have got to get back to where we are not surrendering the right. We must stay with the right and if we do so God will bless us."—CR, October 11, 1941.

With the history of the Latter-day Saints before us, and confusion existing in every nation under heaven, we

feel that persecution is not the correct answer to the polygamy problem. Let the leaders point out the correct procedure for the Saints to follow, by interpreting the revelations (WHICH REVELATIONS THE SAINTS ARE OBLIGATED TO UPHOLD) in the light President Young suggested. Said he: "Adam, Seth, Enoch, Noah, all the Patriarchs and Prophets, Jesus and the Apostles, and every man that has ever written the word of the Lord, **have written the same doctrine on the same subject;** and you never can find that Prophets and Apostles clashed in their doctrines in ancient days; neither will they now, **if all would at all times be led by the spirit of salvation.**"—D. of B. Y., page 209.

It would also be enlightening to bring to pass a complete reconciliation between the conduct and examples of the past leaders and the present. This procedure would not find the Church opposed to one of the most exalting principles ever revealed to man, and they would not come under the scathing rebuke of President Heber J. Grant when he said:

"**I believe, as does our beloved President Joseph F. Smith, that the constitution of the United States was written by the inspiration of Almighty God. I was taught this from the knee of my dear mother, who has passed to her reward in heaven. I KNOW THAT ANY RULER WHO CLAIMS TO BE THE REPRESENTATIVE OF ALMIGHTY GOD WHO WOULD TAKE AWAY THE LIBERTY OF HIS FELLOWMEN, IS NOT A REPRESENTA-FROM GOD, YOU CAN DRAW YOUR OWN CONCLUSIONS WHOM HE DOES REPRESENT. I WAS GOING TO TELL, BUT MAYBE I HAD BETTER NOT.**"—CR. April, 1918, page 26.

ABRAHAM LINCOLN

I like to forget that Abraham Lincoln ever became President—that there was ever a war between the states. I like to think of Lincoln as an average, hard-working American, living and bringing up his family in the state of Illinois—a man who would always be remembered by his neighbors for the bigness of his heart, even if he had lived his full three score and ten years and died unknown to history.

I like to think of the tall, awkward Kentuckian of twenty-one crossing southern Indiana into the fertile prairies of Illinois in 1830 with lumbering wagon and plodding oxen. The Lincoln family was on the move in early spring.

The oxen had just dragged the heavy wagon through the mud and freezing waters of an ice-bordered stream. Tired from pulling the load through mud and snow all day, the big animals stopped to rest. From the far side of the creek came the frantic yelp of the family dog, racing up and down the water's edge but leaping back at its arctic touch. No one had thought to lift him into the wagon before crossing the creek. Night was coming on, and Thomas Lincoln insisted that they push on to a better camp site, leaving the dog to take care of itself. But even before his father could prod the oxen into starting again, Abe sat down on a huge boulder and took off his heavy shoes and thick wool socks. He let loose a war whoop when he gingerly tested the coldness of the water with one foot, but waded across anyway and rescued the dog.

I like to think of Lincoln stopping to chat with an old man who stood barefoot and shivering on a frosty morning, trying to earn a dollar chopping wood so that he might buy some shoes. It was illness, not idleness, that had caused the man's destitute condition. Lincoln stripped off his coat, told the old man to go home and get warm, and with the powerful ax-swing of the rail splitter, finished his job for him.

I like to think of Lincoln riding circuit with other Illinois lawyers, ignoring their amused gibes when he got off his horse to search for a robin's nest from which two tiny robins had been

blown by a brisk spring wind. I like to think of him picking his way through the mire to release a squealing pig caught under a fence—partly to spare the feelings of the pig and partly to save the food supply of a stranger. In a certain sense even a stranger was a neighbor.

I like to think of Lincoln unable to pass a little girl crying at her front gate without finding out the cause of her tears. Life had suddenly become brutal and tragic to her; the opportunity for her first train ride alone was slipping away because a careless hackman had failed to call for her trunk and take it to the station.

"But there is plenty of time", Lincoln assured her, looking at his watch, "if the trunk isn't too big."

The trunk was not too big, and before the amazed mother could find her voice to protest and thank him, the tall, ungainly Lincoln had shouldered that trunk and was marching off to the station with her delighted daughter.

That is the Lincoln I like to think of, and for a good reason, too. Not every man can become President of these United States and have his name emblazoned on the pages of history. But every man can practice the patience, the courtesy, and the unfailing kindness of Abraham Lincoln. * * *

—Nuggets.

GEORGE WASHINGTON

Each year on February 22, citizens of the United States, the world over, with justifiable pride pay tribute to the memory of George Washington, the father of their country. What made him so tall and powerful, so straight and commanding? What gave him such far-seeing wisdom?

George Washington was the product of a frontier life. As a young boy he went on long tramps through the wilderness and felt as much at home in the saddle as on the ground. He ate simple, substantial food and had a hearty appetite. When he was fully grown he had reached the height of six feet two inches, and had massive shoulders and muscular limbs.

Now, as to the great qualities of mind that made George Washington our country's first man. In the first place he had the right foundation for a great mind, a fine character. He was a devout man, brought up in a Christian home. Awe of God prevented vain self-esteem, yet created respect of self. His ideals were the highest.

Added to this, George Washington acquired the habit of thinking out difficulties thoroughly. Early in life he developed a keen interest in mathematics, which taught him to keep at a problem till he had worked it through to the right solution.

While a very young man, George Washington adopted a set of rules to guide him in his daily conduct. They are such good rules that they have become as famous as their author. Among them are the following:

"Show not yourself glad at the misfortune of another, though he were your enemy."

"Be not hasty to believe flying reports to the disparagement of any."

"In your apparel be modest, and endeavor to accommodate nature rather than to procure admiration."

"Associate yourself with men of good quality if you esteem your own reputation; for it is better to be alone than in bad company."

"Undertake not what you cannot perform; but be careful to keep your promise."

"Labor to keep alive in your breast that little spark of celestial fire called Conscience."

"Honor and obey your parents although they be poor."

"What you may speak in secret to your friend, deliver not before others."

"Let your recreation be manful, not sinful."

And these deep thoughts were written by George Washington when he was thirteen years of age. Surely he founded his life on his own high principles, principles which it would be well for us all to follow.—Nuggets.

BRIGHAM YOUNG SAW IN VISION

(By Erastus Snow)

When the pioneers left the confines of civilization, we were not seeking a country on the Pacific, neither a country to the north or south; we were seeking a country which had been pointed out by the Prophet Joseph Smith in the midst of the Rocky Monutains, in the interior of the great North American continent. When the leader of that noble band of pioneers set out with his little company from the Missouri River, they went, as did Abraham, when he left his father's house—knowing not whither he went—only God had said, Go out from your father's house unto a land which I will show you. That band of pioneers went out, not knowing whither they went, only they knew that God had commanded them to go into a land which He would show them. And whenever the Prophet Brigham Young, the leader of that band of pioneers, was asked the question: **"Whither goest thou?" the only answer he could give was: "I will show you when we come to it." * * * Said the Prophet Brigham, "I have seen it in vision, and when my natural eyes behold it, I shall know it."**

They, therefore, like Abram of old, journeying by faith, knowing not whither they went, only they knew that God had called them to go out from among their brethren, who had hated, despised and persecuted them, and driven them from their possessions, and would not that they should dwell among them.

And when they reached this land the Prophet Brigham said, **"This is the place where I, in vision, saw the ark of Lord resting; this is the place whereon we will plant the soles of our feet, and where the Lord will place his name amongst his people." And he said to that band of pioneers, "Organize your exploring parties, one go to south, another north, and another to go to the west, and search out the land, in the length and the breadth thereof, learn the facilities for settlement, for grazing, water, timber, soil and climate, that we may be able to report to our brethren when we return"; and when the parties were organized, said he unto them, "You will find many excellent places for settlement. On every hand in these mountains are locations where the people of God may dwell, but when you return from the south, west and north to this place, you will say with me, 'this is the place which the Lord has chosen for us to commence our settlements, and from this place we shall spread abroad and possess the land.' "**

It is this faith which has brought the multitude who have followed to this land, year after year, from then until the present time. This is the work and the mission that is upon the Latter-day Saints. **"Come out of Babylon, O my people, that we be not partakers of her sins, that ye receive not of her plagues. Gather yourselves into the midst of the mountains, where the Lord will establish his house and place his name, and teach you his ways, and where you will learn to walk in his paths."**

We are not called to be of the world, to partake of the spirit and follow after the fashions of the world, the lusts of the eye and the pride of life. We are not called to set our hearts upon the world and the things thereof—upon the gold, upon the silver in the mountains, upon the precious things that are in the earth, the cattle upon a thousand hills, nor upon houses or lands, or aught else that pertains to the earth. We are called to set our hearts upon the living God, who has called us to be his people, and to worship him with full purpose of heart. If he gives us houses and lands, goods and chattels, gold and silver and the precious things of the earth, receive them with thanksgiving, and hallow and sanctify them and dedicate and consecrate them to the building up of Zion, the house of our God, the gathering together of his Saints, the preaching of his Gospel to the ends of

the earth, and the accomplishment of the great work, whereunto God has called us in the latter days.—J. of D., 16:207-8.

Lest We Forget

Alma 29:

1. O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

2. Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

3. But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

4. I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desires, whether it be unto death or unto life; yea, I know that he allotteth unto men according to their wills, whether they be unto salvation or unto destruction.

5. Yea, and I know that good and evil have come before all men; he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience.

6. Now, seeing that I know these things, why should I desire more than to perform the work to which I have been called?

7. Why should I desire that I were an angel, that I could speak unto all the ends of the earth?

8. For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.

9. I know that which the Lord hath commanded me, and I glory in it. I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy.

10. And behold, when I see many of my brethren truly penitent, and coming to the Lord their God, then is my soul filled with joy; then do I remember what the Lord has done for me, yea, even that he hath heard my prayer; yea, then do I remember his merciful arm which he extended towards me.

Alma 34:

34. Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

Mosiah 3:

21. And behold, when that time cometh, none shall be found blameless before God, except it be little children, only through repentance and faith on the name of the Lord God omnipotent.

22. And even at this time, when thou shalt have taught thy people the things which the Lord thy God hath commanded thee, even then are they found no more blameless in the sight of God, only according to the words which I have spoken unto thee.

23. And now I have spoken the words which the Lord God hath commanded me.

24. And thus saith the Lord: They shall stand as a bright testimony against this people, at the judgment day; whereof they shall be judged, every man according to his works, whether they be good, or whether they be evil.

25. And if they be evil they are consigned to an awful view of their own guilt and abominations, which doth cause them to shrink from the presence of the Lord into a state of misery and endless torment, from whence they can no more return; therefore they have drunk damnation to their own souls.

Plural Marriage

(Continued from Vol. 17, No. 8, page 228)

Eliza R. Snow's Testimony

The following was also published in the Deseret News (weekly) of Oct. 22, 1879:

"Recently, to my great astonishment, I read an article headed 'Last Testimony of Sister Emma' published in the Saints' Advocate, a pamphlet issued in Plano, Ill.

"In the article referred to, her son Joseph reports himself as interviewing his mother on the subject of polygamy, asking questions concerning his father. Did his father teach the principle? Did he practice or approve it? Did his father have other wives than herself? To all of these and similar inquiries, Sister Emma is represented as answering in the negative, positively affirming that Joseph, the Prophet, had no other wife or wives than her; that he neither taught the principle of plurality of wives, publicly or privately.

"I once dearly loved 'Sister Emma', and now, for me to believe that she, a once highly honored woman, should have sunk so low, even in her own estimation, as to deny what she knows to be true, seems a palpable absurdity. If what purports to be her 'last testimony' was really her testimony, she died with a libel on her lips—a libel against her husband—against his wives—against the truth, and a libel against God; and in publishing that libel, her son has fastened a stigma on the character of his mother, that can never be erased. It is a fact that Sister Emma, of her own free will and choice, gave her husband four wives, two of whom are now living, and ready to testify that she, not only gave them to her husband, but that she taught them the doctrine of plural marriage and urged them to accept it. And, if her son wished to degrade his mother in the estimation of her former associates, those familiar with the incidents of the period referred to, he could not do it more effectually than by proving her denial of any knowledge of polygamy (celestial marriage), and its practice by her husband. Even if her son ignored his mother's reputation for veracity he better had waited until his father's wives were silent in death, for now they are here living witnesses of the divinity of plural marriage, as revealed by the Almighty, through Joseph Smith, who was commanded to introduce it by taking other wives.

"So far as Sister Emma personally is concerned, I would gladly have been silent and let her memory rest in peace, had not her misguided son, through a sinister policy, branded her name with gross wickedness—charging her with the denial of a sacred principle which she had heretofore not only acknowledged but had acted upon—a principle than which there is none more important comprised in the Gospel of the Son of God.

"It may be asked, Why defend plurality of wives, since the United States government forbids its practice? The action of the executors of this government can neither change nor annihilate a fundamental truth; and this nation, in preventing the

practice of plural marriage, shoulders a heavier responsibiity than any nation has ever assumed, with one exception—that of the ancient Jews. If the government can afford it, we can. The controversy is with God—not with us.

"ELIZA R. SNOW

"A wife of Joseph Smith, the Prophet."

William Clayton's Testimony

The following statement was sworn to before John T. Caine, a notary public, in Salt Lake City, Feb. 16, 1874:

"Inasmuch as it may be interesting to future generations of the members of the Church of Jesus Christ of Latter-day Saints to learn something of the first teachings of the principle of plural marriage by President Joseph Smith, the Prophet, Seer, Revelator and Translator of said Church, I will give a short relation of facts which occurred within my personal knowledge, and also matters related to me by President Joseph Smith.

"I was employed as a clerk in President Joseph Smith's office, under Elder Willard Richards, and commenced to labor in the office on the 10th day of February, 1842. I continued to labor with Elder Richards until he went east to fetch his wife to Nauvoo.

"After Elder Richards started east I was necessarily thrown constantly into the company of President Smith, having to attend to his public and private business, receiving and recording tithings and donations, attending to land and other matters of business. During this period I necessarily became well acquainted with Emma Smith, the wife of the Prophet Joseph, and also with the children—Julia M. (an adopted daughter), Joseph, Frederick and Alexander, very much of the business being transacted at the residence of the Prophet.

"On the 7th of October, 1842, in the presence of Bishop Newel K. Whitney and his wife Elizabeth Ann, President Joseph Smith appointed me Temple Recorder, and also his private clerk, placing all records, books, papers, etc., in my care, and requiring me to take charge of and preserve them, his closing words being, 'When I have any revelations to write, you are the one to write them.'

"During this period the Prophet Joseph frequently visited my house in my company, and became well acquainted with my wife Ruth, to whom I had been married five years. One day in the month of February, 1843, date not remembered, the Prophet invited me to walk with him. During our walk, he said he had learned that there was a sister back in England, to whom I was very much attached. I replied there was, but nothing further than an attachment such as a brother and sister in the Church might rightfully entertain for each other. He then said, 'Why don't you send for her?' I replied, 'In the first place, I have no authority to send for her, and if I had, I have not the means to pay expenses.' To this he answered, 'I give you authority to send for her, and I will furnish you with means', which he did. This was the first time the Prophet Joseph talked with me on the subject of plural marrriage. **He informed me that the doctrine and principle was right in the sight of our Heavenly Father, and that it was a doctrine which pertained to celestial order and glory.**

"After giving me lengthy instructions and informations concerning the doctrine of celestial or plural marriage, he concluded his remarks by the words, **'It is your privilege to have all the wives you want.'** After this introduction, our conversations on the subject of plural marriage were very frequent, and he appeared to take particular pains to inform and instruct me in respect to the principle. **He also informed me that he had other wives**

living besides his first wife Emma, and in particular gave me to understand that Eliza R. Snow, Louisa Beman, Desdemona W. Fullmer and others were his lawful wives in the sight of Heaven.

"On the 27th of April, 1843, the Prophet Joseph Smith married to me Margaret Moon, for time and eternity, at the residence of Elder Heber C. Kimball; and on the 22nd of July, 1843, he married to me, according to the order of the Church, my first wife Ruth.

"On the 1st day of May, 1843, I officiated in the office of an Elder by marrying Lucy Walker to the Prophet Joseph Smith, at his own residence.

"During this period the Prophet Joseph took several other wives. Amongst the number I well remember Eliza Partridge, Emily Partridge, Sarah Ann Whitney, Helen Kimball and Flora Woodworth. These all, he acknowledged to me, were his lawful, wedded wives, according to the celestial order. His wife Emma was cognizant of the fact of some, if not all, of these being his wives, and she generally treated them very kindly.

"On the morning of the 12th of July, 1843, Joseph and Hyrum Smith came into my office in the upper story of the 'brick store', on the bank of the Mississippi River. They were talking on the subject of plural marriage. Hyrum said to Joseph, 'If you will write the revelation on celestial marriage, I will take and read it to Emma, and I believe I can convince her of its truth, and you will hereafter have peace.' Joseph smiled and remarked, **'You do not know Emma as well as I do.'** Hyrum repeated his opinion and further remarked, **'The doctrine is so plain, I can convince any reasonable man or woman of its truth, purity or heavenly origin', or in words to their effect.** Joseph then said, 'Well, I will write the revelation and we will see.' He then requested me to get paper and prepare to write. Hyrum very urgently requested Joseph to write the revelation by means of the Urim and Thummim, but Joseph, in reply, said he did not need to, for he knew the revelation perfectly from beginning to end.

"Joseph and Hyrum then sat down and Joseph commenced to dictate the revelation on celestial marriage, and I wrote it, sentence by sentence, as he dictated. After the whole was written, Joseph asked me to read it through, slowly and carefully, which I did, and he pronounced it correct. He then remarked that there was much more that he could write, on the same subject, but what was written was sufficient for the present.

"Hyrum then took the revelation to read to Emma. Joseph remained with me in the office until Hyrum returned. When he came back, Joseph asked him how he had succeeded. Hyrum replied that he had never received a more severe talking to in his life, that Emma was very bitter and full of resentment and anger.

"Joseph quietly remarked, 'I told you you did not know Emma as well as I did'. Joseph then put the revelation in his pocket, and they both left the office.

"The revelation was read to several of the authorities during the day. Towards evening Bishop Newel K. Whitney asked Joseph if he had any objections to his taking a copy of the revelation; Joseph replied that he had not, and handed it to him. It was carefully copied the following day by Joseph C. Kingsbury. Two or three days after the revelation was written Joseph related to me and several others that Emma had so teased, and urgently entreated him for the privilege of destroying it, that he became so weary of her teasing, and to get rid of her annoyance, he told her she might destroy it and she had done so, but he had consented to her wish in this matter to pacify her, realizing that he knew the revelation

perfectly, and could rewrite it at any time if necessary.

"The copy made by Joseph C. Kingsbury is a true and correct copy of the original in every respect. The copy was carefully preserved by Bishop Whitney, and but few knew of its existence until the temporary location of the Camps of Israel at Winter Quarters, on the Missouri River, in 1846.

"After the revelation on celestial marriage was written Joseph continued his instructions, privately, on the doctrine, to myself and others, and during the last year of his life we were scarcely ever together, alone, but he was talking on the subject, and explaining that doctrine and principles connected with it. He appeared to enjoy great liberty and freedom in his teachings, and also to find great relief in having a few to whom he could unbosom his feelings on that great and glorious subject.

"From him I learned that the doctrine of plural and celestial marriage is the most holy and important doctrine ever revealed to man on the earth, and that without obedience to that principle no man can ever attain to the fulness of exaltation in celestial glory.

(Signed) "WILLIAM CLAYTON.
"Salt Lake City, February 16th, 1874."

Joseph C. Kingsbury's Testimony

The following statement was given under oath before Charles W. Stayner, a notary public, in Salt Lake City, May 22, 1886:

"In reference to the affidavit of Elder William Clayton, on the subject of the celestial order of patriarchial marriage, published in the Deseret Evening News of May 20th, 1886, and particularly to the statement made therein concerning myself, as having copied the original revelation written by Brother Clayton at the dictation of the Prophet Joseph, I will say that Bishop Newel K. Whitney handed me the revelation above referred to on either the day it was written or the day following, and stating that it was asked of me to take a copy of it. I did so, and then read my copy of it to Bishop Whitney, who compared it with the original which he held in his hand while I read to him. When I had finished reading, Bishop Whitney pronounced the copy correct, and Hyrum Smith coming into the room at the time to fetch the original, Bishop Whitney handed it to him. I will also state that this copy, as also the original, are identically the same as that published in the present edition of the Book of Doctrine and Covenants.

"I will add that I also knew that the Prophet Joseph Smith had married other women besides his first wife, Emma; I was well aware of the fact of his having married Sarah Ann Whitney, the eldest daughter of Bishop Newel K. Whitney and Elizabeth Ann Whitney, his wife. And the Prophet Joseph told me personally that he had married other women, in accordance with the revealed will of God, and spoke concerning the principle as being a command of God for holy purposes.

(Signed) JOSEPH C. KINGSBURY".

Thomas Grover's Testimony

"Farmington, Davis Co., Utah
Jan. 10, 1885.

"A. M. Musser:

"Your note is before me, and I answer with pleasure.

"Now, concerning the matter about which you ask information. I don't know of any member of that High Council living except myself. Leonard Soby may still be living. He apostatized on the strength of that revelation.

"The High Council of Nauvoo was called together by the Prophet Joseph Smith, to know whether they would

accept the revelation on celestial marriage or not.

"The Presidency of the Stake, Wm. Marks, Father Cowles and the late Apostle Charles C. Rich were there present. The following are the names of the High Council that were present, in their order, viz: Samuel Bent, William Huntington, Alpheus Cutler, Thos. Grover, Lewis D. Wilson, David Fullmer, Aaron Johnson, Newell Knight, Leonard Soby, James Allred, Henry G. Sherwood and, I think, Samuel H. Smith.

"Brother Hyrum was called upon to read the revelation. He did so, and after the reading said, 'Now, you that believe this revelation and go forth and obey the same shall be saved, and you that reject it shall be damned.'

"We saw this prediction verified in less than one week. Of the presidency of the Stake, Wm. Marks and Father Cowles rejected the revelation; of the Council that were present Leonard Soby rejected it. From that time forward there was a very strong division in the High Council. These three men greatly diminished in spirit day after day, so that there was a great difference in the line of their conduct, which was perceivable to every member that kept the faith.

"From that time forward we often received instructions from the Prophet as to what was the will of the Lord and how to proceed.

"**After this the Prophet's life was constantly in danger.** Being one of his life guard, I watched his interests and safety up to the time of his death.

Wm. Marks died in Illinois. C. C. Rich died in Paris, Bear Lake County, Idaho, in full faith. Samuel Bent died in Garden Grove, Iowa, in full faith. Wm. Huntington died in Pisgah, Iowa, in full faith. Alpheus Cutler apostatized, and died in Iowa. Lewis D. Wilson died at Ogden, in full faith. David Fullmer died in Salt Lake City, in full faith. Aaron Johnson died at Springville, in full faith. Newel Knight died at Ponca, Nebraska. Leonard Soby went with Sidney Rigdon from Nauoo. James Allred died in Sanpete, in full faith. Henry G. Sherwood came here with the Pioneers and died in San Bernardino, Cal., out of the Church, I understand. Samuel H. Smith died at Nauvoo, in full faith.

"THOMAS GROVER."

David Fullmer's Testimony

"Territory of Utah, County of Salt Lake, ss.

"Be it remembered that on this fifteenth day of June, A. D. 1869, personally appeared before me, James Jack, a notary public in and for said county, David Fullmer, who was by me sworn in due form of law, and upon his oath saith, that on or about the twelfth day of Aug., A. D. 1843, while in meeting with the High Council (he being a member thereof), in Hyrum Smith's brick office, in the city of Nauvoo, County of Hancock, State of Illinois, Dunbar Wilson made enquiry in relation to the subject of a plurality of wives, as there were rumors about respecting it, and he was satisfied there was something in those remarks, and he wanted to know what it was, upon which Hyrum Smith stepped across the road to his residence, and soon returned bringing with him a copy of the revelation on celestial marriage, given to Joseph Smith, July 12th, A. D. 1843, and read the same to the High Council, and bore testimony to its truth. The said David Fullmer further saith that, to the best of his memory and belief, the following named persons were present: Wm. Marks, Austin A. Cowles, Samuel Bent, Geo. W. Harris, Dunbar Wilson, Wm. Huntington, Levi Jackman, Aaron Johnson, Thos. Grover, David Fullmer, Phinehas Richards, James Allred, and Leonard Soby. And the said David Fullmer further saith that Wm. Marks, Austin A. Cowles and Leonard Soby were the only persons who did

not receive the testimony of Hyrum Smith, and that all others did receive it from the teachings and testimony of said Hyrum Smith. And further, that the copy of said revelation on celestial marriage, published in the Deseret Newx extra of September 14th, A. D. 1852, is a true copy of the same.

(Signed) DAVID FULLMER

"Subscribed and sworn to by the said David Fullmer the day and year first above written.

(Seal) JAMES JACK,
Notary Public."

Leonard Soby's Testimony

The following was published in the Ogden Herald, in January, 1886:

"Our readers will remember, that in the correspondence which passed between Elder Littlefield and Joseph Smith, Jun., of the reorganized Church, some time since, Mr. Smith challenged Elder Littlefield to give the names of parties who were present and heard the revelation on celestial marriage read before the High Council at Nauvoo. Among the names given by Elder Littlefield was that of Leonard Soby. The prophet of the reorganized church knew where Mr. Soby resided, and instructed a member of his church in high standing to draw up an affidavit, stating that Mr. Soby was not present at such meeting, and never heard the revelation read.

"The affidavit was drawn up under the instructions of Joseph Smith, jun., and Mr. Gurley, who was something of a lawyer, called on Mr. Soby at his home in Beverly, New Jersey, and requested him to sign it. The affidavit stated that Mr. Soby was present at the High Council meeting referred to but did not hear the revelation read. When Mr. Gurley requested Mr. Soby to sign the document, Soby objected, saying he was present at the meeting, and did hear the revelation read, and could not sign an affidavit to the contrary. This considerably disconcerted his interlocutor, and Mr. Soby added: **'If you will draw up an affidavit setting forth that I was there and did hear the revelation read, I will sign it for you.' Mr. Gurley, however, did not want that kind of testimony, and retired rather crestfallen, but wiser, and has since apostatized from the reorganized church.**

"Mr. Soby, quite recently, had business in the State of Pennsylvania, and while there related the occurrence to a gentleman named Samuel Harrison.

"Leonard Soby is about the only person now living who was present at the High Council meeting at which the revelation on celestial marriage was read. His home is at Beverly, New Jersey."

We annex the following extracts from a communication written to the Deseret News by James S. Brooks, of San Bernardino, California, and dated March 26, 1886.

"I saw an account in January last, in the Ogden Herald, wherein Mr. Leonard Soby, of New Jersey, is made to testify that he was present at the High Council in Nauvoo, and that he heard the revelation upon celestial marriage there read; also an affidavit had been represented to him by Mr. Gurley, dictated by Mr. Joseph Smith, the leader of the Josephite faction, which he, Mr. Soby, was requested to sign, stating that he was not present at that council, and did not hear the revelation read, which he refused to do, but offered to sign one to the contrary. Knowing that to be one of the props upon which the Josephites build their excuse for rejecting the revelation, I showed the article to one of their members in this place. He said: 'Mr. Gurley will say anything now that he has left our church.'

"I saw immediately that they were no more ready to accept that evidence

than any other; indeed they do not want the truth; it is not facts that they are seeking after. In order to do away with that quibble I wrote to Mr. Soby myself, informing him of the statement of the interview between himself and Mr. Gurley, as published in the Ogden Herald, asking him if it was correct, and below is a copy of the letter I received from him. It is well to have such evidence on record, as Mr. Soby is now the only living witness that was present at the council, as I see by the Deseret News that Mr. Thomas Grover died last month, he, too, having left his testimony as to being present and hearing it read.

"Leonard Soby's Letter

"Beverly, N. J., Feb. 26, 1886.
"James S. Brooks:

"Dear Sir—Yours of 12th at hand, and would state the facts given in the Herald in regard to myself and Mr. Gurley are true. **I was present at the High Council in Nauvoo when that revelation was read, and know it to be true, and I hope the Lord will bless you to see the truth as I do.**

"Respectfully, your humble servant,

"LEONARD SOBY, (a witness)."

(to be continued)

THE PROPHETS SPEAK OF THE WAGES OF NATIONAL SIN

By HEBER C. KIMBALL
(July 7, 1861)

We have passed through many grievous trials, but I do not feel that I want to say much about our sufferings this morning, but simply to remind you of some of the prominent acts of our enemies, that you may know that we have nothing to expect from them in the future but persecution and misrepresentation.

Many of you are strangers to these things, both members and elders, because you were not baptized into the Church until afterwards; but still you can see what the world have done to us; and everything in the shape of persecution, or affliction which the world HAVE ROUGHT UPON US, will come back upon their own heads ten-fold, and this nation in particular will reap what they have sown, and their troubles have already commenced; but I shall live to see THEM BROKEN TO PIECES A GREAT DEAL WORSE THAN THEY ARE NOW, and so will thousands of you. (War of the Rebellion). Our sons and daughters will live to see the COMPLETE OVERTHROW OF THE NATION, they will avenge our wrongs. Many of them were born while we were undergoing those afflictions, and the blood of retributive justice is in them, and I know this as well as I know that I live and dwell upon this earth.

Our enemies know not what they are doing when they persecute and mob this people. It is true they are doing no more than was done by the wicked Lamanites who once lived upon this continent, and who were a flourishing and prosperous people.

They persecuted the people composig the church of Christ, the Nephites departed from the faith, and the two parties wasted each other away until only a remnant was left, and as such we now see them wandering about in filth, darkness and the very lowest state of degradation.

The Jeredites who preceded the Israelites upon this continent did the same things; they fought and WE ARE GOING TO LIVE TO SEE THE SAME THINGS BEFALL THIS NATION. Although many may fall away from the truth and other may embrace it, yet THE DESTRUCTION OF THIS NATION IS SEALED UP, EXCEPT THEY REPENT, WHICH IS NOT VERY PROBABLE. Notwithstanding this nation has been favored with the revelations of heaven, yet they never knew God, they never knew that Jo-

seph Smith was a prophet of The Most High, and they do not now know that the leaders of this people are inspired from on high.

Now, I will say this one thing that is in this good old book, the book that they won't have in the Congress of the United States, for you remember it is only a short time ago that they would neither have a priest to pray for them nor receive the Bible as evidence. This book, the Bible, says: "for with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again."

The nation of the United States have got to reap that which they have sown, and to receive that measure which they meted out to us, pressed down and running over; and as they designed TO WIPE US OUT OF EXISTENCE "WITH THE FLOWER OF THE ARMY" WHICH THEY SENT HERE, THAT DESTRUCTION SHALL COME UPON THEMSELVES.

I am perfectly willing that they shall know what I think of them. That army was sent here by James Buchanan to wipe us out, but they might as well try to move the sun out of his place; still we know that that was their design, and Brother Brigham declared it at the time.—Deseret News, March 19, 1862.

John Taylor

(April 9, 1882)

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.—J. of D., 23:62-63.

IN TIME OF TROUBLE

In the early days of pioneer history there was a lovable lady, a white-haired grandmother who came into the valley to be near her son. Her eyes were not as blue as they once had been, and her voice was a bit unsteady, but her spirit was as alert and eager as at sweet sixteen. At first she seemed shy and timid, but really she was not. Indeed, as her new neighbors came to know her better, they discovered that she was a woman of deep understanding and high principle, that hers in all truth was an unconquerable approach to life.

She was a woman who made friends easily, and before many months had passed she had become the confidante of old and young alike. This she regarded as a trusted position, and she often used her influence with telling effect.

One day the mother in a nearby home came to her in tears—heartbroken over the tragic injury of her youngest son. As she sobbed out her story, one short question came to her lips again and again. Why? **Why?** Why did it have to happen? Why did it have to happen to Bertie? Why did it have to happen in our family? Why do such things have to be?

It was a heartbreaking case, to be sure; and, like so many of its kind, there was no apparent reason. The kindly grandmother did not find herself without words of comfort. Taking the sorrowing neighbor by the hand and selecting her words carefully, she said:

"My dear, I know how you feel. How well I know! I've had trouble too—more than you can know. I know how unreasonable circumstances sometimes are. I know how rending a mother's anguish can be. As yours do now, my lips have often uttered the trembling cry, 'Why?'.

"Long ago I learned that God does not cause such things. But He often uses them to quicken us and draw us to Himself. When I was a young woman I suffered a crushing disappointment. I was certain my life was ruined. My intentions had been the best, and I was almost bitter. 'Why? Why?' I asked myself. 'Why? Why?' I prayed. At the time there was no reason evident, and no answer to my prayers. A few weeks later, however, it was all so plain I could bow my head in humble speechlessness. I had been drifting. God knew that I needed to pray.

"The hand of my loving heavenly Father—gloved as it were with loss and disappointment—had been reaching out to draw me back from ruin far worse than I felt had befallen me. . . . So I have found it to be with all my trials and heart aches."

They come to us all,—these hard-to-bear experiences of life,—and their purpose is often the same. Our best-laid plans go strangely awry. Our fondest dreams prove elusive and ephemeral. The meager achievements we do realize are somehow inexplicably hollow and unsatisfying.

Do such experiences mean that God has forgotten? That He does not know or no longer cares? Or do they mean what the wise old grandmother of the hills understood them to mean?

It takes extra time, extra effort, extra skill, extra desire, and extra patience for the potter to fashion a vessel of beauty. So it is with the development of our characters!

In our tears and sorrow, our loneliness and emptiness of hand it is not easy to discern the working of God. In the torment of our pain and blindness of our pride and selfishness, we do not understand or appreciate His purposes. Yet this remains the best and only explanation of our trials and afflictions. God cares for us. In the words of the white-haired grandmother, He knows that we have been drifting. He knows that we need to pray.

MARRIAGE LOANS PROPOSED

The Australian Public Service Federation will ask the Federal Government to introduce marriage loans. It will suggest that such loans be $2,230 free of interest, with rebates of 10 per cent on the birth of the first child. The maximum of repayment would be twenty years.. Where no child was born within three years, repayment would begin at the end of the third year.

The way to keep up our faith in virtue, if it flags, and to enlarge our conceptions of greatness, if it shrivels, is to turn from the small proportions of souls about us, and our own easy defeats, and go into the society of the eminent servants of truth and right, whose devotion cannot be questioned, and whose biographies are like suns in the firmament of history.

God has planted in every man the love of freedom, and every effort, in any nation or age, to crush it, has tended to belittle man, and retard his progress towards a perfect ideal designed of the Creator, and yet so great is this innate gift, that man has bounded into full liberty.

Amen

The response of Amen to a prayer or a discourse is an ancient custom, and has the sanction of divine instruction as well as long usage. "And all the people shall say, Amen", was the word of the Lord to ancient Israel, when the law was read and when certain blessings and cursings were pronounced. It is a sign of assent. It is vox populi in harmony with Vox Dei. It expresses in one word the sentence, "So may it be."

In the early days of the Church of Jesus Christ of Latter-day Saints, it was in frequent use both in the public congregation and in the family circle. When the truths of the Gospel were portrayed under the influence of the Spirit of inspiration, the people's united voice said, Amen, at the close. And when the opening prayer was offered in the congregation, or the benediction was pronounced at the close of the services, when the sacramental emblems were blessed or a sick person received the administration of the ordinance of the Church, a hearty Amen, endorsed the prayer and confirmed the blessing, and speaker and hearer united in spirit and in faith by the enunciation of the word. When the head of the household bowed in the family circle, in worship of the Giver of all good, or invoked the divine benison on the family meal, all present reverently and loudly uttered Amen!

The custom is not abolished by any means. But still the response is now usually given so silently as scarcely to be heard.

Why should this be so? No one should be ashamed of speaking aloud the genuine feelings of the heart, even if others are nearby who may not unite in the sentiment. There is power in the word, uttered by a congregation in unison with the preacher or the person acting as the mouthpiece in prayer for the multitude. It is encouraging also to a speaker to hear that his utterances are endorsed by his auditors. It is in accordance with the genius of the Gospel, and aught not to be allowed to drop into disuse.

Let it be spoken freely, reverently, unitedly, without shame and without fear of ridicule. But it should be used in wisdom, not to cause interruption or confuson, nor in a boisterous or declamatory manner. The interjectional exclamations of the camp meeting and revival excitement, are unseemly and foreign to the order, peace and decorum that should prevail in all the churches of the Saints. But at the proper time, and in the proper place, at the close of sermon, prayer, blessing or administration, if the words of the speaker find an echo in the souls of the hearers, then "Let all the people say, Amen", and say it heartily and freely, with the voice and lips as well as the spirit and the understanding.—Deseret News.

THE MEASURE OF SUCCESS

A young man who had been reared on a farm decided to be a doctor in order that he might be of greater service to mankind. He felt that he could do more good and help more of his fellow men if he practiced medicine, than if he stayed on the farm.

The years in medical school were strenuous ones. There were many sacrifices on his part, and plenty of work and study. His father and mother entered into the sacrifice, too. They went without many things in order that the boy might stay in school. Finally he was graduated and served an internship, then went into a large city and began his chosen work.

Things did not go too well. He didn't have many patients, and his income was not all he had expected. Evidence of his discouragement must have crept into his letters to his parents; for his father decided to go to the city and see his son. His visit was a pleasant surprise. "Well, son", he asked, "how are you getting along? How is your courage?"

"I'm not getting along at all, dad. I am not doing a thing. Maybe I made a mistake."

The father tried to say something which would encourage the young doctor. He had helped him before, maybe he could do something now. So he did his best.

Later in the day the father went with his son to a free clinic, where the young man spent several hours each day without remuneration. Twenty-five suffering patients were cared for as carefully as if the doctor were to receive a large check from each one. He spoke words of cheer, and left each one feeling better.

When they were alone again, the old gentleman said, "I thought you told me you were not doing anything. If I had given as much help to as many persons in a month as you have in a few hours this morning, I would thank God that I was good for something."

"But there isn't any money in it, dad", the boy replied.

"Money!" the old man said, with a tone of scorn in his voice. "What is money in comparison with being a help and a blessing to your fellow men? Forget the money. Don't let it worry you. I will go back to the farm and work the rest of my life to help support you, for in that way I shall be a blessing, too. I shall be happy by day and sleep soundly at night in the thought that I have helped you to help your fellowmen."

What a beautiful philosophy! Would it not be better if more of us could look at things this way?

It is possible for a rich man to be a failure, for he may gain the whole world and lose his own soul. It is fully as possible for a poor man to be a real success.

In the parable of the talents, the Master said, "Well done", to the man with five talents and to the man with two, because each had used his wisely. The man with only one talent was a failure because he did not use the one talent entrusted to him. He could have had the same commendation from the Master as the other two received, had he faithfully used the one talent he had. All the Lord expects of any of us is that we do the best we can with what we have.—Signs of the Times.

Greatness, true greatness, mightiness of mind,
And greater greatness, grandeur of the soul,
Tell but one tale—capacity, not place;
Capacity, whose sire, experience,
Whose ancestors, inate intelligence,
Original, inborn nobility,
As oft in hut as mansion have their home."

—Whitney.

THE RAINBOW

The rainbow is symbolic of God's promise that He will never again destroy the earth by a flood. True, it is a thing of beauty, a delight to the eyes, an inspiration to the artist; but let us also think of it in this way: Blue stands for truth and loyalty; yellow represents the sunshine of God's love; purple indicates the royalty and richness of His law; green typifies His eternal goodness and everlasting loving-kindness; and red signifies His blood shed in selfless, vicarious offering for sinful man.

Blend all these colors with their wonderfully delicate and beautiful shadings, and could a picture be more perfect, more majestic, more meaningful as it depicts the completeness of the plan of the Master Artist?

So, take heart, struggling Christian. The harder the rain, the brighter the rainbow. And the harder the trials and the storms of life, the brighter the bow of His promise; for the Sun of Righteousness is always shining.

SALUTATION OF THE DAWN

Listen to the Exhortation of the Dawn!
Look to this Day!
For it is Life, the very Life of Life.
In its brief course lie all the Verities and
Realities of your Existence:
The Bliss of Growth,
The Glory of Action,
The Splendor of Beauty.
For yesterday is but a Dream,
And Tomorrow is only a Vision;
But Today well-lived makes every Yesterday
A Dream of Happiness.
And every Tomorrow a Vision of Hope.
Look well therefore to this Day!
Such is the Salutation of the Dawn.

Three things to like: cordiality, good humor and cheerfulness. Three things to avoid: idleness, loquacity and flippant jesting.

A LITTLE LESS-ON

A little more of kindness, a little less of self;
A little less of blindness, a little less of pelf;
A little more of striving to make a better plan;
A little less conniving to "beat" the other man;
A little less of grudging, a little squarer game,
A little less of smudging the other fellow's name.
A little less of shirking, a little less complaint,
A little more of working, a little more of Saint;
A little deeper thinking, a little keener sight;
A little less of shrinking from what we know is Right;
A little more decision, a little less of Fate;
A little clearer vision, a little less of Hate;
A little less of doubting, a little closer care;
A little less of shouting, a little more of Prayer;
A little less of shoving our fellow-workers, then,
A little more of loving, and w'ed all be better men.

—Lon J. Haddock.

Once upon a time I planned to be an artist of celebrity;
A song I thought to write one day, and all the world would homage pay;
I longed to write a noted book,—but what I did was learn to cook!
For life with simple task is filled, and I have done, not what I willed.
Yet when I see boys' hungry eyes, I'm glad I make apple pies!

—Elizabeth A. Thomas.

Be deaf to the quarrelsome, blind to the scorner and dumb to those who are mischievously inquisitive.

TRUTH

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

VOL. 17. MARCH, 1952 NO. 10.

THE PRIVILEGES AND BLESSINGS OF THE GOSPEL

A Discourse Delivered by President Brigham Young at the Tabernacle, Great Salt Lake City, Feb. 20, 1853

Truly happy is that man, or woman, or that people, who enjoys the privileges of the Gospel of the Son of God, and who know how to appreciate his blessings. Who is that person, or that people?

We are ready to reply, "The Latter-day Saints are the only people on earth, that we have any knowledge of, to whom the everlasting Gospel has been given in these days; they are the only people who are the heirs to it, with all its blessings and privileges. Not to our knowledge is there any other people on the face of this globe that enjoy this inestimable blessing."

True, all mankind enjoy to a certain degree its influence, the manifestations of the Author, Proprietor, and Giver of the Gospel of life and salvation to fallen man. All the offspring of Adam, from his day to this, have enjoyed, to a greater or less degree, the light, the glory, and the manifestations of the countenance of their Lord. But they have not enjoyed in all ages the Gospel, with its ordinances, blessings, and privileges. This is the only people that now enjoys such signal favors.

The Priesthood has been upon the earth from time to time, and the kingdom of God has been organized to certain degrees, but we can truly say, this is the time of times, we live in the day of days, we enjoy the blessings of the blessed, and have bestowed upon us, in the fulness of times, privileges that surpass all privileges hitherto bestowed upon mankind. In this dispensation all things will be gathered together in one, and, strange and marvellous as it may appear to the world, these are the people who are the instruments in the hand of God to bring it to pass. This is a truth that no arguments can successfully bear down. No matter how it is despised, persecuted, or neglected, as a frivolous,

"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance. That mental attitude is CONDEMNATION BEFORE INVESTIGATION."

trifling, and childish work, it is true, and it will remain; it is the kingdom of heaven upon the earth. Here is the plan of salvation, here are the words of life, here is the light of eternity, here is the intelligence that will instruct kings, and impart judgment to rulers. It is embodied here in the midst of this people, and from them the rays of heavenly light, wisdom, and intelligence have spread upon the wide earth; and the Spirit of the Lord, that fills immensity, has been poured out upon its face, giving light to every man and woman that cometh into this world.

Brethren and sisters, can we realize its greatness? Arouse the reflecting and reasoning faculties with which you are endowed, reason upon your past experience in this Church, and then inquire if you are as happy as you anticipated you would be, if you have received that which you desired, if you enjoy that which was once in the future to you—and what will be your reasonable conclusions? What would an enlightened judgment tell you? What would the spirit of truth decide? That here are the pure rays of light, here is heaven on earth; and no argument, no intelligence, no influence of earth and hell combined could disprove it, or produce one good reason to the contrary. You may then ascend to the powers supreme, and consult the intelligence that fills the bosom of eternity; you may inquire of the Creator, Organizer, and Preserver of the Universe, our Father who is in heaven; you may associate with the glorious retinue of Saints, angels, martyrs, and the spirits of just men made perfect and they will all with one voice as it were, testify to the truth of this work in which we are engaged.

On the other hand, nothing short of the power of the Almighty, nothing short of the Holy Spirit of Jesus Christ, can prove to you that this is the work of God. Men uninspired of God cannot by their worldly wisdom disprove it, or prevail against it; neither can they by wisdom alone prove it to be true, either to themselves or to others. **Their not being able to prevail against it does not prove it to be the kingdom of God, for there are many theories and systems on the earth, incontrovertable by the wisdom of the world, which are nevertheless false. Nothing less than the power of the Almighty, enlightening the understandings of men, can demonstrate this glorious truth to the human mind.**

When you were in your native homes in the old countries and in the United States, before you gathered with the people of God, what were your thoughts and expectations, when you looked forward to the period of your being embodied with the Saints? What were the vision of your mind, and the operations of the Spirit upon your understanding? When you were gathered with the Saints of the Most High, and became associated as a brother, a sister, and a neighbor with that blessed society, you expected to enjoy the manifestations of the Lord Jesus Christ, to walk in the light of his countenance, and by the power of the Holy Ghost have the oracles of truth revealed to you continually, and that you would be in heaven, and in the Zion of the Lord.

These were your expectations. You did not expect to hear the name of the God we serve blasphemed from morning until evening; you expected to be delivered from hearing the blasphemies of your wicked shopmates, from the tyranny of your ungodly employers, and from the persecutions of the bigoted religionists, who were all united to pick you to pieces, and destroy you both temporally and spiritually, if it were possible; on one side you were sheared, and on the other shaved. You were annoyed with the ungodly conversations and filthy deeds of your neighbors, your peace was destroyed, and you could not enjoy that happiness held out to you in the Gospel; yet you

felt the influence of the spirit of truth burning in your heart, which kindled in you a longing desire to mingle with the Saints; you would exclaim, "Oh! that I could enjoy the society of the Saints, and make my escape from this ungodly place. Oh! that I had means to gather up my little family, and journey to the place of the gathering of the Saints of the Most High."

This was your feeling, and this your prayer. You anticipated deliverance from hell, to find a heaven with the Saints; you expected to exchange confusion for a Zion of order and beauty, misery for peace and happiness, blasphemy and tumult for quietness and reverence to the name of God, starvation for plenty; in short, you expected to find a place where all evil had ceased, and iniquity and sorrow were brought to an end, and where you would bask undisturbed in the smiles of the countenance of your Lord from day to day. I think I have drawn a faithful picture of what were the thoughts of the majority of this people, before they were gathered to the body of the Church.

Now, brethren and sisters, what hinders you from enjoying all you anticipated? The calm reflections of your own minds, and the conclusions of a well balanced judgment, enlightened by the Spirit of the Lord, will give you a correct answer to this question.

I can answer it for myself, and perhaps for many of you. **If I do not enjoy all I anticipated, if my happiness is not as complete as I anticipated, if the light of the Holy Spirit is not in my heart to that degree which I expected it would be, if I have not obtained all I anticipated when I was down in yonder world, mingled with the wicked, the cause is in myself, in my own heart, in my own disposition, in the weakness of human nature; it it is my own will that prevents me from enjoying all I anticipated, and more. It is a mistaken idea to suppose that others can prevent me from enjoying the light of God in my soul; all hell cannot hinder me from enjoying Zion in my own heart, if my individual will yields obedience to the requirements and mandates of my heavenly Master. He has set me a pattern to copy, which, if I imitate faithfully, will yield to me all and more of heaven in my own heart than I can anticipate. This is my answer.**

Brother Erastus Snow asked a question—"If my neighbor shall do wrong to me, am I thereby compelled to do wrong to my next neighbor?" I say, no. If a brother shall tread down my grain, that is ripening in the field, am I thereby compelled to run through and tread down yours? No. When a person steals my poles from the fence, am I compelled to steal yours? If my neighbor, or my brother in the Church, shall swear, and take the name of God in vain, does it necessarily follow that I must use the same language? If my brother shall do wrong in any way, it does not follow that I shall be justified in committing one single evil in all the acts of my life.

Let each Latter-day Saint examine himself, and inquire, **"Am I one of those persons who will do right in all things, though others may do wrong? Am I that person that will serve the Lord with my house, that will cease from every evil act, and from every evil word, though my neighbors, or my brethren and sisters, may do the opposite?" Let the spirit within you reply to these questions, and in every breast the response is, "Let me be that person, let me do right from this time henceforth and for ever, without committing another evil." Then what have you got? You have got heaven in your own bosoms, you have got Zion in your hearts, you have obtained all the glory, all the peace, all the joy, all the comfort, and all the light you anticipated when you were minging with the wicked world. If you are deceived, who will deceive you? If you are wronged, who wrongs you? If you are**

cheated out of your crown at last, who has cheated you? These questions may apply in different ways. They may apply to the business operations of the world, as well as to the grace of God in the heart, and the salvation of the soul. It is to the latter I wish them more particularly to apply.

Who has influence over any one of you, to cause you to miss salvation in the celestial kingdom of God? I will answer these questions for myself. If Brother Brigham and I shall take a wrong track, and be shut out of the kingdom of heaven, no person will be to blame but Brother Brigham and I. I am the only being in heaven, earth, or hell, that can be blamed.

This will equally apply to every Latter-day Saint. Salvation is an individual operation. I am the only person that can possibly save myself. When salvation is sent to me, I can reject or receive it. In receiving it, I yield implicit obedience and submission to its great Author throughout my life, and to those whom He shall appoint to instruct me; in rejecting it, I follow the dictates of my own will in preference to the will of my Creator. There are those among this people who are influenced, controlled, and biased in their thoughts, actions, and feelings by some other individual or family, on whom they place their dependence for spiritual and temporal instruction, and for salvation in the end.

These persons do not depend upon themselves for salvation, but upon another of their poor, weak, fellow mortals. "I do not depend upon any inherent goodness of my own", say they, "to introduce me into the kingdom of glory, but I depend upon you, Brother Joseph, upon you, Brother Brigham, upon you, Brother Heber, or upon you, Brother James; I believe your judgment is superior to mine, and consequently I let you judge for me; your spirit is better than mine, therefore you can do good for me; I will submit myself wholly to you, and place in you all my confidence for life and salvation; where you go I will go, and where you tarry there I will stay; expecting that you will introduce me through the gates into the heavenly Jerusalem."

I wish to notice this. We read in the Bible, that there is one glory of the sun, another glory of the moon, and another glory of the stars. In the Book of Doctrine and Covenants, these glories are called telestial, terrestrial, and celestial, which is the highest. These are worlds, different departments, or mansions, in our Father's house.

Now those men, or those women, who know no more about the power of God, and the influences of the Holy Spirit, than be led entirely by another person, suspending their own understanding, and pinning their faith upon another's sleeve, will never be capable of entering into the celestial glory, to be crowned as they anticipate; they will never be capable of becoming Gods. They cannot rule themselves, to say nothing of ruling others, but they must be dictated to in every trifle, like a child. They cannot control themselves in the least, but James, Peter, or somebody else must control them. They never can become Gods, nor be crowned as rulers with glory, immortality, and eternal lives. They never can hold sceptres of glory, majesty, and power in the celestial kingdom. Who will?

THEY WHO ARE VALIANT AND INSPIRED WITH THE TRUE INDEPENDENCE OF HEAVEN, who will go forth boldly in the service of their God, leaving others to do as they please, determined to do right, though all mankind besides should take the opposite course.

Will this apply to any of you? Your own hearts can answer. Do you know what is right and just, as well as I do? In some things you do, and in some things you may not know as well; but I will explain what I mean, in the fol-

owing words—I will do all the good I can, and all I know how to do, and I will shun every evil that I know to be an evil. You can all do that much. I will apply my heart to wisdom, and ask the Lord to impart it to me; and if I know but little, I will improve upon it, that tomorrow I may have more, and thus grow from day to day, in the knowledge of the truth, as Jesus Christ grew in stature and knowledge from a babe to manhood; and if I am not now capable of judging for myself, perhaps I shall be in another year. **We are organized to progress in the scale of intelligence, and the LEAST Saint by adhering strictly to the order of God, may attain to a full and complete salvation through the grace of God, by his own faithfulness.**

I know how it was in Jackson County. There are families in this city that went to that county twenty-one or twenty-two years ago last fall, if I mistake not. I know what their feelings were. All their desire was to get into the town of Independence, Jackson County, where they expected to find all sin and iniquity dried up, heaven begun on earth, and an end to all their mortal griefs.

That was the motive that prompted them to go there. Poor souls, how little they knew about salvation and its mode. I might have gone there, too, but I wanted to thunder and roar out the Gospel to the nations. It burned in my bones like fire pent up, so I turned my back upon Jackson County to preach the Gospel of life to the people. Such were the feelings of those who went up to Jackson County, but I did not want to go there, nothing would satisfy me but to cry abroad in the world, what the Lord was doing in the latter days. After a while this under current began to work two ways, and they had more trouble in Independence than we had in York State; it came foaming, and bellowing, and pressing upon them until they had to fly.

I wish to ask those persons who were driven from Jackson County, **if they suffered as much in the actual driving as they would have done in the anticipation of it a year before it took place? You will all reply that, if you had known it a year beforehand, you would not have endured the thought.** I wish to apply this both ways. You that have not passed through the trials, and persecutions, and drivings, with this people, from the beginning, but have only read of them, or heard some of them related, may think how awful they were to endure, and wonder that the Saints survived at all. The thought of it makes your hearts sink within you, your brains reel, and your bodies tremble, and you are ready to exclaim, "I could not have endured it."

I have been in the heat of it, and I never felt better in all my life; I never felt the peace and power of the Almighty more copiously poured upon me than in the keenest part of our trials. They appeared nothing to me. I hear people talk about their troubles, their sore privations, and the great sacrifices they have made for the Gospel's sake. It never was a sacrifice to me. Anything I can do or suffer in the cause of the Gospel, is only like dropping a pin into the sea; the blessings, gifts, powers, honor, joy, truth, salvation, glory, immortality, and eternal lives, as far outswell anything I can do in return for such precious gifts, as the great ocean exceeds in expansion, bulk, and weight, the pin that I drop into it.

Had I had millions of wealth, and had I devoted it all to the building up of this people, and said, "Take it, and build temples, cities, and fortifications with it", and left myself pennyless, would it have been a sacrifice? No, not to my feelings.. Suppose I should be called to preach the Gospel until my head is white, and my limbs become weak with age, until I go down into my grave, and never see my family and friends again

in the flesh, would it be a sacrifice? No, but one of the greatest blessings that could be conferred upon mortal man, to have the privilege of calling thousands, and perhaps millions, from darkness to light, from the power of Satan and unrighteousness to the principles of truth and righteousness in the living God.

I was as ready to pass through the scenes of mobbing and driving in Jackson County, as I was to pass through the troubles in Kirtland, Ohio; in Davis and Caldwell Counties, Missouri; in Illinois; and up to this place. And what of it? I have not known or seen a single sacrifice that this people have made. There has not been one such providence of the Almighty to this people, that was not calculated to sanctify the pure in heart, and enrich them with blessings instead of curses—enrich them not only with earthly blessings, but with crowns of glory, immortality, and eternal lives in the presence of God. Where, then, is the sacrifice this people have ever made? There is no such thing —they have only exchanged a worse condition for a better one, every time they have moved—they have exchanged ignorance for knowledge, and inexperience for its opposite.

I want you to look at the Saints before they first gathered to be mobbed; they expected all sin to be at an end at the place of gathering. These were my own feelings, though I did not gather with them at that time. I had to go out and preach, lest my bones should consume within me. But I will tell you what I did do, I commenced to contract my business operations and deaings, and laid away my ledger, and note books, saying, "I shall never want you any more."

I believe that those who wanted to be Saints indeed, should do everything to promote righteous principles and peace among men, and be perfectly of one heart and of one mind. I laid aside my old account books, because I expected we should be one family, each seeking to do his neighbor good, and all be engaged to do all the good possible. To carry out this principle faithfully, would crown the people of God with good to overflowing.

It is easy for us to think how things should be, but the difficulty is, things are not always as we would like to have them. Though if the Saints at that time could have rightly judged of appearances, could have understood the aspect around them, it was clear that sorrow and trouble were impending. It was right they did not see the dark cloud that was ready to burst with violence upon their heads.

In the short speech of not more than five minutes, which I delivered in the old Bowery, when that judge publicly insulted this people, there were men and women in the congregation who suffered more in the anticipation of what might be the result of it in the future, than the generality of this people have suffered in being actually mobbed. They could see, in imagination, all hell let loose upon us, themselves strung up, their ears cut off, their bowels torn out, and this whole people cut to pieces. After they had had time to think, they found themselves still alive and unhurt to their great astonishment. **They suffered as much as though they had been sent to bottom of the bottomless pit.** They suffered all this, because I told that corrupt man, that he ought to be kicked out of the territory for his insolence and barefaced presumption. **I know this people have suffered more by the contemplation of trouble, than they have when actually passing through it.**

As they have magnified future trouble almost infinitely beyond its real dimensions, so they have imagined to themselves a greater heaven than they can find in Zion, at its present stage of progression. You do not enjoy the Zion you anticipated. That mankind makes mistakes in these two ways must be apparent to those who have

felt the workings of hope and fear in their nature. People suffer more in the anticipation of death, than in death itself. There is more suffering in what I call borrowed trouble, than in the trouble itself.

On the other hand, you have anticipated more Zion, more happiness, and more glory in the flesh than you will ever realize in this mortality. Those who are apt to go to one extreme, are almost sure to go to the other, which always causes disappointment, either agreeably, or disagreeably. These two extremes have caused the Saints much trouble; and some, for want of patience, and a little reasonable thought, have laid the blame of their disappointments in the wrong quarter, and have apostatised from the Church, never thinking the blame was in themselves. Upon these weaknesses of human natcre the devil works sometimes very successfully. But brethren, we cannot escape from ourselves; and while we remain in this tabernacle, our onward course will be obstructed, more or less, by the weakness to which the mortal flesh is subject. By and bye our bodies will go to their mother earth, and receive a resurrection, and become glorious; then we shall enjoy all, and more than the heart of man can conceive, unless it is inspired by the Holy Ghost. This will be the inheritance of the faithful.

There is much room for improvement in all. If we commence from this day, and do all the good we can, and never do another evil, we shall come to that which I want the brethren to preach about, and endeavor to establish. I wish it preached by the Bishops, by the Deacons, and by every officer in the Church; I wish fathers to teach it to their children; and I desire the subject to be taken up by all bodies of the Saints throughout the world, viz., establish **CONFIDENCE IN EACH OTHER.**

Take this for a text if you like, and preach upon it, both verbally and practically, until confidence in each other reigns universally among the Saints, and then will be accomplished what I wish to see. If we wish to establish a confidence such as the Gods enjoy, let us cease from every evil act, and from the contemplation of every evil design; never infringe upon another's right, but let each one sustain his brother in the enjoyment of his privileges and rights, holding them as sacred as our own salvation. If confidence has been lost, this is the surest and only successful way to restore it. Hear it, ye preachers, ye Apostles, and Prophets; ye Elders, High Priests, and Seventies; ye Priests, Teachers, Deacons, and Bishops; every man and woman in the Church of God throughout the world; commence to preach this discourse at home, beginning with your own heart; then teach your wives and your children; then let it spread its warming and cheering influence, like the genial sunbeam, from family to family, until the whole Church of Jesus Christ of Latter-day Saints is united as the heart of one man.

I will illustrate the method of establishing confidence in each other by taking, for example, the child of four or five years of age. The mother allows that child to own a small chest in which to keep his little trinkets, such as little bosom pins, ribbons, doll clothes, etc. This is considered by all the family the child's chest. Now let none go into that chest and take anything from it, without the consent of the child. This is a very small matter, some may think; but begin at as small a point as this to create confidence, and let it grow up from little to much.

Wives, let your husband's stores alone, if they have not committed them to your charge. Husbands, commit that to your wives that belongs to them, and never search their boxes without their consent. I can boast of this. I have lived in the marriage relation nearly thirty years, and I never was the man to open my wife's chest, without her consent, except once, and

that was to get a likeness that I wanted on the instant, and she was not at home to get it for me. That was the first time I ever opened a trunk in my life, that belonged to my wife, or to my child. The child's little chest, with its contents, is as sacred to him, as mine is to me. If this principle were strictly carried out by every man, woman, and child among the Saints, it would make them a blessed people indeed. We should seek to preserve our neighbor's horse or ox from starving in the cold of winter, and if we see any of his property in jeopardy, we should be as careful of it as if it were our own; our object should be to save everything we can, both our neighbor's and our own.

Let every man pay his just debts. The editor of the News has published a piece in the paper about owing no man anything; read it, reflect upon and practice it. I can owe everybody everything; that is one side of the matter, and to pay everybody is the other. I mean to owe every man a debt of gratitude.

I have perhaps spoken too long. I have given you all a text to preach upon, and to act upon in your lives; do it faithfully, and it will do you good.

May the Lord God of Israel bless you, and save you in His kingdom, is my prayer. Amen.

—J. of D., Vol. 1, pg. 309-16.

For life seems so little when life is past,
And the memories of sorrows flee so fast,
And the woes which were bitter to you and to me,
All vanish as raindrops which fall in the sea.
And all that has hurt us shall be made good,
And the puzzles which hindered be understood.
And the long hard march through the wilderness bare,
Seems but a day's journey when we are there. —Author unknown.

Plural Marriage

(Continued from page 279, Vol. 17, No. 9)

Howard Coray's Testimony

"Territory of Utah, County of Salt Lake, ss.

"As many false statements have been made in relation to the authorship of the revelation on celestial marriage, I deem it but justice to all lovers of truth for me to express what I know concerning this very important matter.

"On the 22nd day of July, A. D. 1843, Hyrum Smith, the martyred Patriarch, came in a carriage to my house in Nauvoo; he invited me and my wife to take a ride with him; accordingly, as soon as we could make ourselves ready, we got into the carriage and he set off in the direction of Carthage. **Having gone a short distance, he observed to us that his brother, Joseph Smith, the Prophet, had received a revelation on MARRIAGE, that was not for the public yet, which he would rehearse to us, as he had taken pains to commit it to memory. He then commenced rehearsing the revelation on celestial marriage, not stopping till he had gone quite through with the matter.** After which he reviewed that part pertaining to plurality of wives, dwelling at some length upon the same in order that we might clearly understand the principle. And on the same day (July 22nd, 1843) he sealed my wife, formerly Martha Jane Knowlton, to me; and when I heard the revelation on celestial marriage read on the stand in Salt Lake City in 1852, I recognized it, as the same as that repeated to me by Brother Hyrum Smith. Not long after this I was present when Brother David Fullmer and wife were sealed by Brother Hyrum Smith, the martyred Patriarch, according to the law of ce-

lestial marriage. **And, besides the foregoing, there was quite enough came within the compass of my observation to have fully satisfied my mind that plural marriage was practiced in the city of Nauvoo.**

(Signed) "HOWARD CORAY.

"Subscribed and sworn to before me this 12th day of June, A. D. 1882.

(Seal) "JAMES JACK
"Notary Public for Salt Lake County, Utah."

Mercy R. Thompson's Testimony

"Salt Lake City, Jan. 31, 1886.
"A. M. Musser:

"Dear Brother—Having noticed in the Deseret News an enquiry for testimony concerning the revelation on plural marriage, and having read the testimony of Brother Grover, it came to my mind that perhaps it would be right for me to add my testimony to his on the subject of Brother Hyrum reading it to the High Council. I well remember the circumstance. I remember he told me he had read it to the brethren in his office. He put it into my hands and left it with me for several days. I had been sealed to him by Brother Joseph a few weeks previously, and was well acquainted with almost every member of the High Council, and know Brother Grover's testimony to be correct. **Now, if this testimony would be of any use to such as are weak in the faith or tempted to doubt, I should be very thankful.** Please make use of this in any way you think best, as well as the copy of the letter addressed to Joseph Smith at Lamoni. Your Sister in the Gospel,

"MERCY R. THOMPSON."

"Salt Lake City, Sept. 5, 1883.
"Mr. Joseph Smith, Lamoni, Ill.:

"Dear Sir—After having asked my Father in heaven to aid me, I sit down to write a few lines as dictated by the Holy Spirit.

"After reading the correspondence between you and L. O. Littlefield I concluded it was the duty of some one to bear a testimony which could not be disputed. Finding from your letters to Littlefield that no one of your father's friends had performed this duty while you were here, now I will begin at once and tell you my experience.

"My beloved husband, R. B. Thompson, your father's private secretary to the end of his mortal life, died August 27th, 1841, (I presume you will remember him.) Nearly two years after his death your father told me that my husband had appeared to him several times, telling him that he did not wish me to live such a lonely life, and wished him to request your Uncle Hyrum to have me sealed to him for time. Hyrum communicated this to his wife (my sister) who, by request, opened the subject to me, when everything within me rose in opposition to such a step, but when your father called and explained the subject to me, I dared not refuse to obey the counsel, lest peradventure I should be found fighting against God; and especially when he told me the last time my husband appeared to him he came with such power that it made him tremble. He then enquired of the Lord what he should do; the answer was, 'Go and do as my servant hath required.' He then took an opportunity of communicating this to your Uncle Hyrum who told me that the Holy Spirit rested upon him from the crown of his head to the soles of his feet. The time was appointed, with the consent of all parties, **and your father sealed me to your Uncle Hyrum for time, in my sister's room, with a covenant to deliver me up in the morning of the resurrection to Robert Blaskel Thompson, with whatever offspring should be the result of that union, at the same time counseling your uncle to build a room for me and move me over as soon as convenient, which he did, and I remained there as a wife the same**

as my sister to the day of his death. All this I am ready to testify to in the presence of God, angels and men. * * *

"MERCY R. THOMPSON."

Lucy W. Kimball's Testimony

"When the Prophet Joseph Smith first mentioned the principle of plural marriage to me I became very indignant, and told him emphatically that I did not wish him ever to mention it to me again, as my feelings and education revolted against any thing of such a nature. He counseled me, however, to pray to the Lord for light and understanding in relation thereto, and **promised me if I would do so sincerely,** I should receive a testimony of the correctness of the principle. At length I concluded to follow this advice, and the consequence was that the Prophet's promise unto me was fulfilled to the very letter. Before praying I felt gloomy and downcast; in fact, I was so entirely given up to despair that I felt tired of life; but after I had poured out my heart's contents before God, I at once became calm and composed; a feeling of happiness took possession of me, and at the same time I received a powerful and irresistible testimony of the truth of plural marriage, which testimony has abided with me ever since. Shortly afterwards I consented to become the Prophet's wife, and was married to him May 1, 1843, Elder William Clayton officiating. I am also able to testify that Emma Smith, the Prophet's first wife, gave her consent to the marriage of at least four other girls to her husband, and that she was well aware that he associated with them as wives within the meaning of all that word implies. This is proven by the fact that she herself, on several occasions, kept guard at the door to prevent disinterested persons from intruding, when these ladies were in the house.

"LUCY W. KIMBALL."

Orson Pratt's Testimony

"At a meeting held in Plano, Illinois, Sept. 12, 1878, Apostle Orson Pratt explained the circumstances connected with the coming forth of the revelation on plural marriage. He refuted the statement and belief of those present that Brigham Young was the author of that revelation; showed that Joseph Smith, the Prophet, had not only commenced the practice of that principle himself, and further taught it to others, before President Young and the Twelve had returned from their missions in Europe, in 1841, but that Joseph actually received revelations upon that principle as early as 1831. He said, 'Lyman Johnson, who was very familiar with Joseph at this early date, Joseph living at his father's house, and who was also very intimate with me, we having traveled on several missions together, **told me himself that Joseph had made known to him as early as 1831, that plural marriage was a correct principle.** Joseph declared to Lyman that God had revealed it to him, but that the time had not come to teach or practice it in the Church, but that the time would come.' To this statement Elder Pratt bore his testimony. He cited several instances of Joseph having had wives sealed to him, one at least as early as April 5, 1841, which was some time prior to the return of the Twelve from England. Referred to his own trial in regard to this matter in Nauvoo, and said it was because he got his information from a wicked source, from those disaffected, but as soon as he learned the truth he was satisfied."

Lyman O. Littlefield's Testimony

"The doctrine of celestial marriage, I have the best of reasons for believing, was understood and believed by him (Joseph Smith, the Prophet) away back in the days when he lived in Kirtland, when he and the Saints, in their

poverty, were toiling to erect that sacred edifice (the Kirtland Temple), wherein you (referring to Joseph Smith, the son of the Prophet) now falsify him, seeking, by your unsupported declarations, to nullify his most sacred doctrines. Even there, I believe, he was instructed of the Lord respecting the sacred ordinance of plural marriage; but he was not required to reveal it to the Church until some time during the residence of the Saints at Nauvoo, where he received a revelation from the Lord setting forth in detail the results to be obtained by keeping inviolate all the laws connected with this sacred condition of things. And in consequence of the prejudices of the Saints and the tide of persecution which he well knew he would have to encounter from the outside world, wherein his life would be endangered, he delayed as long as possible, to make this principle known, except to a few of the most faithful and humble of the Saints."

For further information the reader is referred to Elder L. O. Littlefield's correspondence with Joseph Smith, of the reorganized church, published in the Mill. Star, Vol. 45, pages 385, 443, 561, etc.

Allen J. Stout's Testimony

"At a meeting held at Rockville, Washington Co., Utah, Dec. 23, 1885, in commemoration of the Prophet Joseph Smith's birthday, Allen J. Stout, sen., testified, that while acting as one of the Prophet's body guards in the Nauvoo Mansion, only a single door separating him from the family, he listened to a conversation which took place between Joseph and Emma Smith, on the much vaunted subject of plural marriage. This impulsive woman from moments of passionate denunciation would subside into tearful repentance and acknowledge that her violent opposition to that principle was instigated by the power of darkness; that Satan was doing his utmost to destroy her, etc. And solemnly came the Prophet's inspired warning, 'Yes, and he will accomplish your overthrow, if you do not heed my counsel.'" (From a letter published in the Deseret Evening News of Jan. 20, 1885.)

Bishop S. A. Woolley's Testimony

"In September, 1843, at Nauvoo, Ill., I was taken very sick, so much so that most of my folks thought I could not recover. During the time of my illness the Prophet Joseph and Patriarch Hyrum came and administered to me frequently. Father Joseph Smith, in a blessing previously given me, had made me a certain promise in regard to living, in which I had the most implicit confidence; and when I heard friends say (although so far gone that I did not recognize any one) that I would never get well, I would whisper, 'Yes, I will, Father Smith promised that I should live to see the coming of the Son of Man.' Brother Hyrum said, because of my faith in that blessing, I would not die at that time. The house, in which we lived, was a two-story one, and on the east side was built a store, from which a door opened into the sitting room. During my sickness I occupied one of the up-stairs rooms.

One afternoon in the month of October, A. D., 1843, I think on a Tuesday, about 2 o'clock (I cannot explain just how I knew it was 2 o'clock, but I knew it), I found myself in the sitting room down stairs, and walking to the door leading into the store, I saw by brother Edwin D. putting up the shutters of the store as though it was night. I turned around, saw Mary, his wife, putting down the blinds of the windows in the sitting room. I stood and looked and wondered what was to be done. I saw two or three other persons there; and presently some others, including Patriarch Hyrum Smith, came in. The fireplace was in the north end of the room, and Hyrum sat down

at the east end of the grate with his face turned to the northwest. Presently I saw him take a paper out of coat pocket, and I walked up to his left hand side, looked over his shoulder, and, as he opened the paper, I read, **'A Revelation on Eternal Marriage and Plurality of Wives', etc. He then commenced to read what is now known as the revelation on plural marriage.** I also read it myself as fast as he did. He stopped and explained as he went along. There was a sister present by the name of German, who, when he had read to a certain point, went to the southwest window, raised the curtain, looked out, then turned around and said, 'Brother Hyrum, don't read any more, I am full up to here', drawing her hand across her throat. **It was there told me by the same power that informed me it was 2 o'clock, that that revelation was of God, and that no man could or would receive a fulness of celestial glory and eternal life, except he obeyed that law, and had more than one living wife at the same time.** From this time I commenced to get well, and did so very speedily. In the course of a few days I was down in the sitting room, and one day, as we sat by the fire, my sister-in-law (Mary) and Sister German, who boarded there, were talking about that principle allegorically. I remarked, 'Mary, thee need not be afraid to talk right out about that principle, for I know more about it than thee does.' 'What principle?' said she. 'Why, that principle about a man having more wives than one', I replied. She looked with amazement and said, 'What does thee mean?' (We were raised Quakers.) 'I mean', said I, 'that I stood right there (pointing to the place) when Brother Hyrum read that revelation the other day.' 'What revelation?' said she (seeming very incredulous). 'Why, the one on plural marriage', I answered. My brother Edwin D. testified in a public meeting in Manti, Sanpete Co., a number of years ago, that the revelation was read by Bro. Hyrum just as I said, but he (Edwin D.) did not see me there, and he could not relate it as accurately as I have done. Were I to go back on every other principle of what the world call 'Mormonism', I would have to acknowledge that the principle of plural marriage is of God. I, like Paul of old, whether in the body or out, saw and heard things which were unlawful to utter at that time, for I understood that I was not to tell anyone, or to talk to anyone about it, except those who already knew about it."

Apostle Erastus Snow's Testimony

"The Prophet Joseph Smith first taught me the doctrine of celestial marriage, including a plurality of wives, in Nauvoo, Ill., in April, 1843. He also told me of those women he had taken to wives. My wife's sister, Louisa Beman, was his first plural wife, she being sealed to him by my brother-in-law, Joseph B. Noble, April 5, 1841. She was the daughter of Alva and Sarah Burtt Beman. The Prophet Joseph also gave me the privilege of taking another wife, which I did in March, 1844, the Patriarch Hyrum Smith officiating under the Prophet's direction."

Sarah M. Kimball's Testimony

"Early in the year 1842, Joseph Smith taught me the principle of marriage for eternity, and the doctrine of plural marriage. He said that in teaching this he realized that he jeopardized his life; **but God had revealed it to him many years before as a privilege with blessings, now God had revealed it again and instructed him to teach it with commandment, as the Church could travel (progress) no further there without the introduction of this principle.** I asked him to teach it to some one else. He looked at me reprovingly, and said, 'Will you tell me who to teach it to? God required me to teach it to you, and leave you with

the responsibility of believing or disbelieving.' He said, 'I will not cease to pray for you, and if you will seek unto God in prayer, you will not be led into temptation.' ''

Additional Testimony

''At a quarterly Stake conference held at Centerville, Davis Co., Utah, June 11, 1883, Elder Arthur Stayner read an affidavit made by Elder Thomas Grover. The substance of the document was that the affiant was a member of the High Council of the Church, that in 1843 Hyrum Smith, the Patriarch, appeared at the meeting of that body and presented the revelation on celestial marriage, at the same time declaring it to be from God.

''After the reading of this paper Elder Grover made a statement to the effect that Hyrum there and then asserted that those brethren who received the revelation should be blessed and preserved, while those who rejected it would go down. Nine members of the Council accepted and three took a stand against it. Those three subsequently apostatized, were excommunicated from the Church and are all now dead (except one).

''Elder Joseph B. Noble next addressed the conference. He stated that the Prophet Joseph told him that the doctrine of celestial marriage was revealed to him while he was engaged on the work of translation of the Scriptures, but when the communication was first made the Lord stated that the time for the practice of that principle had not arrived. Subsequently, he stated, the angel of the Lord appeared to him and informed him that the time had fully come. **Elder Noble sealed his wife's sister to Joseph, that being the first plural marriage consummated. The Prophet gave the form of the ceremony, Elder Noble repeating the words after him.** Elder Noble bore testimony to the purity of character of his sister-in-law, who was a woman of irreproachable morality, who entered into the plural marriage relation on a deep-seated conviction that the doctrine was from God.

''President Taylor spoke briefly, stating that he was present at a meeting of the leading authorities of the Church in Nauvoo, at which the subject of the revelation on celestial marriage was laid before them and unanimously received as from God. Joseph declared that unless it was received the Church could progress no further. Soon after he met the Prophet Joseph, who, addressing the speaker, said the time had come when he must embrace the doctrine of plural marriage.

''President George Q. Cannon delivered a thrillingly powerful discourse on the subject of plural marriage, showing that while those who had entered into that relation properly had, as a rule been greatly blessed, men who had tampered with the other sex outside of the 'marriage relation', had wilted and gone down in every instance. Those who had embraced the doctrine were the leading men of the Church, possessing the Holy Spirit to a much more than ordinary degree. The speaker showed how the Lord had not confined His blessing to any class, or special families, but men of humble origin had been selected as his instruments to forward his purposes. **It would yet tranpire, he said, that God would take men out of the humbler walks of life and of them make Apostles and Prophets, who would perform mighty works in His name. The discourse was reported in full.**''

We could produce hundreds of other testimonies of a similar nature to these given above, were it necessary, but what we have already given must be deemed fully sufficient to prove, beyond a shadow of doubt, that Joseph Smith, the Prophet, did teach and practice the principle of plural marriage in his lifetime. Summing up the information received from the parties al-

ready mentioned and from other sources, we find that the following named ladies, besides a few others, about whom we have been unable to get all the necessary information, were sealed to the Prophet Joseph Smith during the last three years of his life. Biographical sketches of some of these ladies are published in this number of the Record, and others will be published hereafter:

Louisa Beman, married to the Prophet April 5, 1841, Joseph B. Noble officiating.

Fanny Alger, one of the first plural wives sealed to the Prophet.

Lucinda Harris, also one of the first women sealed to the Prophet Joseph.

Zina D. Huntington, afterwards the wife of Pres. Brigham Young, sealed to the Prophet Oct. 27, 1841, Dimick B. Huntington officiating. Her sister Fanny was present as a witness.

Prescindia L. Huntington, afterwards the wife of Heber C. Kimball, sealed to Joseph Dec. 11, 1841, Dimick B. Huntington officiating and Fanny A. Huntington present as a witness.

Eliza Roxcy Snow, married to the Prophet June 29, 1842, Pres. Brigham Young officiating.

Sarah Ann Whitney, afterwards the wife of Pres. Heber C. Kimball, married to Joseph July 27, 1842, her father Newel K. Whitney officiating.

Desdemona W. Fullmer, married in 1842.

Helen Mar Kimball, daughter of Pres. Heber C. Kimball and afterwards the wife of Horace K. Whitney, married to Joseph in May, 1843.

Eliza M. Partridge, afterwards the wife of Amasa M. Lyman, married to Joseph May 11, 1843, Elder James Adams officiating.

Emily D. Partridge, afterwards the wife of Pres. Brigham Young, married to the Prophet May 11, 1843, Elder James Adams officiating.

Lucy Walker, afterwards the wife of Pres. Heber C. Kimball, married to the Prophet May 1, 1843, Elder Wm. Clayton officiating.

Almera W. Johnson, married to the Prophet in August, 1843.

Malissa Lott, afterwards the wife of Ira Jones Willes, married to Joseph Sept. 20, 1843.

Fanny Young, a sister of Pres. Brigham Young, married to Joseph Nov. 2, 1843. Brigham Young officiating.

Maria Lawrence, a sister of Henry W. Lawrence, of Salt Lake City, married in 1843.

Sarah Lawrence, a sister of Henry W. Lawrence, of Salt Lake City, married to Joseph in 1843.

Hannah Ells, sister of Dr. Josiah Ells, of Nauvoo.

Flora Ann Woodworth, daughter of Lucien Woodworth.

Ruth D. Vose, known as the wife of Edward Sayers.

Mary Elizabeth Rollins, now living in Minersville, Beaver Co., Utah.

Olive Frost, afterwards the wife of Pres. Brigham Young.

Rhoda Richards, daughter of Joseph and Rhoda Richards.

Sylvia Sessions, daughter of David and Patty Sessions.

Maria Winchester, daughter of Benjamin Winchester, sen.

Elvira A. Cowles, afterwards the wife of Jonathan H. Holmes.

Sarah M. Cleveland.

—The Historical Record, Vol. 6, pp. 219-34.

We close this series with the Revelation received by President John Taylor relative to this principle.

Revelation to John Taylor, September 26-27, 1886

My Son John: You have asked me concerning the New and Everlasting Covenant and how far it is binding upon my people; thus saith the Lord: All commandments that I give must be obeyed by those calling themselves by my name, unless they are revoked by me or by my authority, and how can I revoke an everlasting covenant; for I the Lord am everlasting and my everlasting covenants cannot be abrogated, nor done away with, but they stand forever.

Have I not given my word in great plainness on this subject? Yet have not great numbers of my people been negligent in the observance of my laws and the keeping of my commandments, and yet have I borne with them these many years; and this because of their weakness, because of the perilous times, **and furthermore, it is more pleasing to me that men should use their free agency in regards to these matters. Nevertheless, I the Lord do not change and my word and my covenants and my law do not.**

And as I have heretofore said by my servant Joseph: All those who would enter into my glory MUST AND SHALL OBEY MY LAW. And have I not commanded men that if they were Abraham's seed and would enter into my glory, they must do the works of Abraham?

I have not revoked this law, NOR WILL I, for it is everlasting, and those who will enter into my glory must obey the conditions thereof; Even so, Amen.

The End.

STRONG CHARACTERS

Strength of character consists of two things, power of will and power of self-restraint. It requires two things, therefore, for its existence—strong feelings, and strong command over them. Now we all very often mistake strong feelings for strong character. A man who bears all before him, before whose frown domestics tremble, and whose bursts of fury make the children of the household quake—because he has his will obeyed, and his own way in all things—we call him a strong man. The truth is that he is the weak man; it is his passions that are strong; he mastered by them is weak. You must measure the strength of a man by the power of those that subdue him. And hence, composure is very often the highest result of strength. Did we never see a man receive a flagrant injury, and then reply quietly? That is a man spiritually strong. Or did we never see a man in anguish, stand as if carved out of solid rock, mastering himself? Or one bearing a hopeless daily trial, remain silent, and never tell the world what cankered his home peace? That is strength. He who, with strong passions, remains chaste; he who, keenly sensitive, with many powers of indignation in him, can be provoked and yet restrain himself, and forgive—these are the strong men, the spiritual heroes of mankind.

EDITORIAL

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

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

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EDITORIAL THOUGHT

WHERE did this commandment come from in relation to polygamy? It also came from God. It was a revelation given unto Joseph Smith from God, and was made binding upon his servants. When this system was first introduced among this people, it was one of the GREATEST CROSSES THAT EVER WAS TAKEN UP BY ANY SET OF MEN SINCE THE WORLD STOOD. Joseph Smith told others; he told me, and I can bear witness of it, "that if this principle was not introduced, this Church and Kingdom could not proceed." * * * When I see any of our people, men or women, opposing a principle of this kind, I have years ago set them down as (being) on the road to apostasy, and I do today; I consider them apostates, and not interested in this Church and Kingdom. * * * —John Taylor, J. of D., 11:221.

JOSEPH SMITH'S TEACHINGS

In its oft repeated attempts to discredit plural marriage, the Church prints a few misleading statements of Joseph, the Prophet, relative to the marriage system. One such statement appeared in the Church section of the Deseret News under the heading, "Gems of Thought". In May of 1838 the Prophet took occasion to answer oft repeated questions and have them published with this explanation: "I published the foregoing answers to save myself the trouble of repeating the same a thousand times over and over again."—D. H. C., Vol. 3, page 30.

The question we refer to was: "Do the Mormons believe in having more wives that one?" The answer was: "No, not at the same time. But they believe that if their companion dies, they have a right to marry again. But we do disapprove of the custom, which has gained in the world, and has been practiced among us, to our great mortification, in marrying in five or six weeks, or even in two or three months, after the death of their companion. We believe that due respect ought to be had to the memory of the dead, and the

feelings of both friends and children."—D. H. C., Vol. 3, pages 28-29.

Another statement by the Prophet over-used by the Church in its efforts to discredit present day plural marriage relationships is as follows:

"In the afternoon rode to the prairie to show some of the brethren some land. Evening, at home, and walked up and down the streets with my scribe. Gave instructions to try those persons who were preaching, teaching, or practicing the doctrine of plurality of wives; for, according to the law, I hold the keys of this power in the last days; for there is never but one on earth at a time on whom the power and its keys are conferred; and I have constantly said no man shall have but one wife at a time, unless the Lord directs otherwise."—D. H. C., Vol. 6, page 46.

Still another scripture often used in this same defense is found in the Doctrine and Covenants, section 42, verse 22: "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else."

For the sake of clarification and enlightenment let us consider these statements as we have noted them. First: Do the Mormons believe in having more wives than one?

In answering this statement for the benefit of the gentiles, the Prophet no doubt, pursued the same course he had followed before, and said nothing of the high and holy principle of Celestial Marriage he had been informed of as early as 1831. Indeed, but few of his trusted brethren had been told of this new revelation. So great was the need for secrecy that the general authorities were not immediately informed of it. It was not until an angel appeared and commanded Joseph to offer it to the Church as a commandment that he revealed the same to the people.

The late President Joseph F. Smith set the date of 1831 as the time when the Prophet Joseph first received the revelation known as section 132. Said he:

"The great and glorious principle of plural marriage was first revealed to Joseph Smith in 1831, but being forbidden to make it public, or to teach it as a doctrine of the gospel, at that time, he confided the facts to only a very few of his intimate associates. * * * And this great principle remained concealed in the bosom of the Prophet Joseph Smith and the few to whom he revealed it, until he was commanded, about 1842, to instruct the leading members of the Priesthood, and those who were most faithful and intelligent, and best prepared to receive it. * * * Geo. A. Smith repeatedly said to me and others, 'The Prophet seemed irresistibly moved by the power of God to establish that principle, not only in theory, in the hearts and minds of the brethren, but in practice also! 'he himself having led the way.' * * * Let all Latter-day Saints know that Joseph Smith, the martyred Prophet, is responsible to God and the world for this doctrine, and let every soul know that he and his brother Hyrum did practice the doctrine in their lifetime, and until their death."—Historical Record, pages 219, 220.

Lyman O. Littlefield's testimony agrees with Joseph F. Smith's as to the date, said he: **"The doctrine of celestial marriage, I have the best of reasons for believing, was understood and believed by him (Joseph Smith, the Prophet) away back in the days when he lived in Kirtland, when he and the Saints, in their poverty, were toiling to erect that sacred edifice (the Kirtland temple)."**

As further proof we notice Sarah M. Kimball's testimony: **"Early in the year 1842, Joseph Smith taught me the principle of marriage for eternity, and the doctrine of plural marriage. He said that in teaching this he realized that he jeopardized his life; but God had revealed it to him many years be-**

fore as a privilege with blessings, now God had revealed it again and instructed him to teach it with commandment, as the Church could travel (progress) no further without the introduction of this principle.''—Ib., page 232. See also pp. 292-9 of this issue.

If further proof be needed as to the teachings of the Prophet along this line, we quote his stirring testimony given during the dark days of the "Conspiracy of Nauvoo":

''They accuse me of polygamy, and of being a false prophet, and many other things which I do not now remember; but I am no false Prophet, I am no imposter; I have had no dark revelations; I have had no revelations from the devil; I made no revelations; I have got nothing up of myself. The same God that has thus far dictated me and directed me and strengthened me in this work, gave me this revelation and commandment on celestial and plural marriage, and the same God commanded me to obey it. He said to me that unless I accepted it and introduced it, and practiced it, I together with my people, would be damned and cut off from this time henceforth. And they say, if I do so they will kill me! Oh, what shall I do? If I do not practice it, I shall be damned with my people. If I do teach it, and practice it, and urge it, they say they will kill me, and I know they will. But we have got to observe it. It is an eternal principle and was given by way of commandment and not by way of instruction.—Contributor, 5:259.

The second statement above referred to appears self explanatory. No doubt, after the introduction of the principle, many of the people tried to run without being sent. Many of them began to teach the principle and urge people to practice it without proper consent as well as sufficient understanding. The Prophet was therefore under the necessity of asking the council to try all those teaching it and practicing it to ascertain whether it had been done authoritatively. He did not mean to "cut off" everyone engaged in the practice.

The "One Man" doctrine he referred to has been fully explained to our readers many times. The most recent treatise on the matter appearing in the November issue of Truth, page 178.

His statement, "and I have constantly said no man shall have but one wife at a time, unless the Lord directs otherwise", agrees with the revelation on the subject. Certainly, no one is entitled to such a blessing, or any other blessing connected with the gospel, unless the Lord directs it.

The revelation (section 132), however, goes still further in the imposition of penalties to those who do not step forward in obedience once the Lord has made His will manifest. Note His exact words: **"Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same. For behold I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no man can reject this covenant and be permitted to enter into my glory.''**—D. & C., Sec. 132:3-4.

The third statement referred to is: "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else."

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 revelation was given before the 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 whom the Lord gives them under His law. We further say, that the Word of the Lord is clear 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 cannot commit adultery for they are given 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., 132:28; 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: **"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.

PLURAL MARRIAGE VS SUICIDE

On February 2, 1952, a beautiful middle-aged Hollywood woman took her own life. The following reasons for her action was in a note addressed to her mother:

"Life seems an awful rat race and I can't find the thing I want most in the world—love. I can't fight the moral laxity, the betrayals, and worst of all perhaps, the sins of omission that I have encountered." Of the love that eluded her, she said: "I always get it chipped and broken. I can no longer trust it. Without it, I am nothing. I do not want to live in the emptiness of what I must face now. Even the sun is out now and there is no cheer, no hope. My insides have already died. So my body will have to go with it."

At the same time this woman was taking her life, a few miles distant in another State but the same country, a prosecuting attorney was fighting strenuously to convict on the charge of "Unlawful Cohabitation" six beautiful middle-aged women; two of them the mothers of 19 children. Their only sin was that they had found the man of their choice, and had a strong and determined desire to share him with each other under the laws of their holy religion.

They were happy, contented and prosperous. Their names were known for good among their associates. Their only sin was that they had elected to obey a law which is an offense against no one, except that it is prohibited.

The first mentioned case is sad indeed. One wonders how many times it is repeated throughout the United States in a single day! How many beautiful women end their lives because of failure to fill the measure of their creations as honored wives and mothers! How many hearts are broken, and human souls sink to a condition of degradation and wretchedness, because this great nation outlaws all

marriage relationships outside of the state of monogamy, and brands as adulterous, the sweet and useful associations enjoyed by the six women mentioned above. One wonders how long this human degradation will go on before the thinking men and women of this nation begin to take steps to mend the uneven and broken places in the monogamic system.

Discussions have been and are now going on throughout the so-called Christian world upon the marriage question. The question at issue is the monogamic standard of marriage (under which this girl ended her own life at forty), against the Patriarchal principle of marriage (under which the six women mentioned are living happily), and which has come down in the world through great antiquity, of which Abraham, the father of the faithful, is the prototype.

However, the real question at issue is the right of woman to wifehood and motherhood, by the husband of her choice, even if, in cases, it involves plural marriage. Did we say PLURAL MARRIAGE?

What is there in the words "**PLURAL MARRIAGE**" that causes some to gasp for breath, foam at the mouth, or become paralytic? There are those who do not like plural marriage; there are those who do not like celibacy. Why does not the race of so-called Christians like plural marriage? They are supposed to believe in the Bible, and the Bible not only sanctions but teaches plural marriage and, in certain cases, enjoins it. **What is there about plural marriage that is so obnoxious?**

Is marriage in itself immoral? If not, how can it be immoral to have two wives in place of one—all parties concerned being agreeable?

There was a time when a man, if he did not attend church, or if he kissed his wife on Sunday, or sang a song outside the church, he was placed in the stocks or otherwise severely punished. Now in the United States such penalties are voided and men and women are left free to follow their individual desires. Why shouldn't the same be true in marriage? As well might we try to have a law passed restricting a woman to one child. Where is there a law of God or nature that prohibits a man having two wives? All normal women have the right to wifehood and motherhood, or at least to try for motherhood. There can be no just law against it. Suppose she decides her only way of getting offspring will be by giving a Hagar to her husband. Who has she harmed? What law has she broken?

Plural marriage is a woman rights program, insuring every normal woman a right to honorable wifehood and motherhood, a right that is inalienable as a religious and a natural endowment. The world has come to look upon marriage not as a sacred compact, but, in most cases, merely a sexual license, and too frequently a license for sexual debauchery. The result being broken homes, diseased men and women, and suicides by the hundreds.

Every normal woman yearns for wifehood and motherhood. She yearns to wear the crown of glory. Gale Hamilton, the illustrious author, wrote: "There is not one woman in a million who would not be married if she could have a chance. How do I know? Just as I know the stars are now shining in the sky, though it is high noon. I never saw a star at noon-day; but I know it is the nature of stars to shine in the sky. Genius or fool, rich or poor, beauty or the beast, if marriage were what it should be, what God meant it to be, what even with the world's present possibilities it might be, it would be the elysium, the sole, complete Elysium of women, yes, and of man. Greatness, glory, usefulness await her otherwheres; but her alone in all her powers, all her being, can find full play. No condition, no character even, can

quite hide the gleam of sacred fire; but on the household hearth it joins the warmth of earth to the hues of heaven. Brilliant, dazzling, vivid, a beacon and a blessing her light may be; but only a happy home blends the prismatic rays into a soft, serene whiteness, that floods the world with divine illumination. Without wifely or motherly love, a part of her nature must remain enclosed, a spring shut up, a fountain sealed.''—Race suicide vs. Children, page 13.

Another far-sighted woman, Mrs. Mortimer M. Menken, said:

''Polygamy is the most feasible of all the panaceas put forward for the divorce evil. I favor polygamy for those who want it. Polygamy would be a boon for the tens of thousands of spinsters in this country who at present lead a life that is incomplete without the masculine companionship which they crave and to which they are entitled.—Pathfinder.

So strong is the cry for motherhood that the Prophet tells us the time will come when seven women will attach themselves to one man, saying, ''We will eat our own bread and wear our own apparel: only let us be called by thy name, to take away our reproach!'' And the Lord says, ''In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.''—Isaiah, 4:1-2.

Because of wars, diseases, bachelor hood and celibacy, the excess of marriageable women over men is known to be enormous. There are millions more women in Great Britain than men; and all other nations have a like story. This principle is the answer to this far-reaching question. Plural marriage can only exist where there is a surplus of women. Women must have equal rights with men. They must have the right to wifehood and motherhood with the husband of their choice, if they can find such husbands. That is all we claim for them. Give that right to women and plural marriage will solve itself.

What remedy has the monogamist to suggest for this unfair inequality? The only remedy to date is that a man confine himself to one wife and secretly consort with other women sexually. The result leaving disease, distress and suicide in its wake.

Which is better, that two women attach themselves to one man, having their own homes, a name for the children, all being well provided for and being recognized as wives, building up their little kingdom together; or on the other hand have one of the women a respected wife and turn the other one out to the world as a strumpet, a sexual outcast, finally to die of disease, suicide, or spend her life as a spinster, childless and alone?

The insane asylums all over the world have thousands of sexually frustrated women as their inmates. Is the contemplation of that end to one's life encouraging?

These are questions that must be answered. And no problem is settled until it is settled right. Milton answers these questions and proves the lawfulness of polygamy. We quote him as follows:

''Either therefore polygamy is a true marriage, or all children born in that state are spurious; which would include the whole race of Jacob, the twelve holy tribes chosen by God. But as such an assertion would be absurd in the extreme, not to say impious, and as it is the height of injustice, as well as an example of most dangerous tendency in religion, to account as sin what is not such in reality; it appears to me, that, so far from the question respecting the lawfulness of polygamy being trivial, it is of the highest im-

portance that it should be decided.
* * *

"Who can believe, either that so many men of the highest character should have sinned through ignorance for so many ages; or that their hearts should have been so hardened; or that God should have tolerated such conduct in his people? Let therefore the rule received among theologians have the same weight here as in other cases: "The practice of the Saints is the best interpretation of the commandments."
—Mill. Star, 16:321.

APOSTLE JOSEPH F. MERRILL

In the passing of Elder Merrill the Church has lost a kindly and tolerant Apostle. Being the oldest son of the fourth wife, he was well founded in the fundamentals of our religion. Having lived over a long period of time, he saw many changes in Church policy to certain ones of these fundamental principles. Although he was not publicly in agreement with present day practices of plural marriage, he was known at one time to have defended its continuance after 1890.

It is difficult for us to understand why men change their views as to the fundamentals of their religion. Perhaps it would enlighten the Saints if we published a letter received by the writer from Elder Merrill setting forth the reasons for certain changes, as he (Elder Merrill) understood them. There is nothing of a private nature to to this correspondence, as Elder Merrill understood it was requested in an effort to get at certain facts regarding the 1890 manifesto. Following is a copy of the letter:

"Dear Brother:

"You asked two questions, the first is: Why President Snow asked your father to enter into plural marriage after 1890? I do not know. May I say, however, that President Joseph F. Smith stood up in a general conference in 1904 (I was there and heard him) and said that we have been patient with our people since the manifesto, advising them to stand by the pledge that the First Presidency had given to the President of the United States, that they would no longer teach or practice polygamy as it was defined in the Edmunds-Tucker Law.

"At the time of the manifesto it is said that there were many commitments for plural marriages so some of our people went to Canada, to Mexico and elsewhere in order to consummate plural marriages. They went where there was no law against it. The General Authorities believed that the commitments made to the President of the United States applied only to the United States, but in the hearing in a U. S. Court, in which the Church was asking for the return of its escheated property, President Woodruff, when asked if the manifesto applied to the United States only or to all the world, finally said, it applies to all the world. From that time forward efforts on the part of some of the authorities were intensified to convince our people that they should be loyal to the pledges that had been made to the President. Among those who were active in this work of persuasion was President Francis M. Lyman.

"At the time the manifesto was presented to the conference by President Woodruff in October, 1890, he gave scarcely no explanation, but, thirteen months later, the first Sunday in November, 1891, in the Logan Tabernacle, President Woodruff gave a full explanation of why the manifesto. These reasons were related to me by Brother Franklin S. Richards, attorney for the Church, in October, 1936, briefly as follows: The leaders of the Church were gone. They were either in the penitentiary, or the under-ground. The property of the Church had been escheated by the government of the United States. The Church was living in opposition to article 12 of their faith, due to the fact that the Supreme Court, in

a series of decisions had finally ruled the Edmunds-Tucker Law constitutional. Further, a bill was pending in Congress that was sure to pass, Brother Richards said, taking the right to vote from all who supported the Church in its opposition to the laws of this country. The outlook was extremely dark, and so President Woodruff went before the Lord, and in his address at Logan he said, he wrote what the Lord told him to write. So the Lord gave plural marriage to the Church and then finally the Lord revoked the requirement, just as he revoked the requirement for Abraham to sacrifice Isaac, for the Saints to build a Temple in Jackson County, as you may read in section 124 of the Doctrine and Covenants, beginning at verse 49.

"I, myself, heard President John Taylor in the Logan Tabernacle in the early 80's declare in an afternoon sermon at a quarterly conference that, 'A STORM IS COMING, A STORM IS COMING'. But the President said, suiting the action to the words, 'We'll round up our shoulders, turn up our collars and the storm will pass. God will not permit Satan to destroy this Church.' I remember that just as distinctly as if it were yesterday.

"The Lord tested his people during the 80's. The Presidency called upon the Leaders to stand loyal to the Church during the time of persecution. Father, who already had four wives (I am the oldest son of the 4th wife) and many children, obeyed. He married two other women by whom he had children during that time. My father-in-law, who at that time was financially well to do, was advised by President George Q. Cannon to take a plural wife and prove his loyalty. Yes, the Lord had tested the leaders. He found them loyal and true, and then the practice of plural marriage had served a beneficial purpose. The enemies had come upon the Saints. The Lord had proved their leaders. He gave the law of plural marriage to the Church. He then revoked that law.

"Your second question asks why our leaders feel it necessary to put people in prison who continue to practice plural marriage. The Church does not do this. It is the officers of the law, the prosecutors in courts that do that. Some of the leaders of the Church were in sympathy, I believe, with the action of the courts because those continuing in the teaching and practice of plural marriage were rated by the world as members of the Church, and therefore, the Church was coming into disrepute due to the teachings and practices of these people, even though they were not members of the Church.

"I repeat, plural marriage was given to the Church by the Prophet Joseph Smith, and it was revoked by the Prophet Wilford Woodruff. The Lord gave, the Lord revoked. This is a fact, but one that your father and some others do not accept. With all my heart I wish that they would acknowledge their error, repent and make themselves worthy of returning to the Church.

"Sincerely your brother,

"JOS. F. MERRILL."

THE BIBLE

Born in the East, and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere.

It has learned to speak in hundreds of languages to the heart of man

It comes into the palace, to tell the monarch that he is the servant of the Most High, and into the cottage to assure the peasant that he is the son of God.

Children listen to its stories with wonder and delight, and wise men ponder them as parables of life.

It has a word of peace for the time of peril, a word of comfort for the day

of calamity, a word of light for the hour of darkness.

Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely.

The wise and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice.

The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lighted the reading of its well-worn pages.

It has woven itself into our deepest affections, and colored our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh.

Above the cradle and beside the grave its great words come to us uncalled.

They fill our prayers with power larger than we know, and the beauty of them lingers in our ears long after the sermons, which have been forgotten.

They return to us swiftly and quietly, like birds flying from far away.

They surprise us with new meanings, like springs of water breaking forth from the mountain beside a long-forgotten path. They grow richer, as pearls do when they are worn near the heart.

No man is poor or desolate who has this treasure for his own.—Henry van Dyke.

CONSTITUTION

GEORGE Q. CANNON
April 6, 1879

The Parsee and fireworshipper and men of kindred belief may yet come to this land of liberty; and I tell you if the spirit of the constitution be maintained as the Latter-day Saints will yet maintain it, they will have a perfect right to worship their God according to the dictates of their own consciences without any molest or make afraid. The only time that these men can be interfered with will be when their religious acts interfere with the rights and liberties of their fellowmen. Hear it, ye Latter-day Saints! * * * One is the Church of God, the other the Kingdom of God. A man may belong to the Kingdom of God, using it in a political sense, there may be heathens and Pagans and Mahommedans and Latter-day Saints and Presbyterians and Episcopalians and Catholics and men of every creed.

Will they legislate for the Church of Jesus Christ of Latter-day Saints alone? Will the laws that they enact protect us alone and not protect others? No. Why? Because God is the Father of the Latter-day Saints as well as of every human being; God is the father of all, is the father of the Chinaman, the Hindoo, the African, the European, the American; is the Father of all the races of men and of every creed and nationality. When he establishes his kingdom it will protect all in their equal rights; I as a Latter-day Saint, will not have power to trample on my fellow-man who may not be orthodox in my opinion, because I am a Latter-day Saint; nor will my fellow-man to whom I am heterodox, have the power to trample upon me. Does not that look right? That is the kind of kingdom we have to contend for; that is the kind of kingdom we have to establish, and it is already provided for in the Constitution given unto us by God, and through the glorious labors of the fathers who laid the foundation of this government, who were inspired and raised by our Almighty Father for this express purpose. There is no liberty that a human being can desire, neither is there a right that can be exercised properly, that we do not have under the Constitution of our land. It needs no amendment about it; it is broad enough, if interpreted in its true spirit, to cover the individual, the continent, and the entire globe and furnish freedom for all.

Lest We Forget

PERSECUTION

Mob Violence at Hiram, Ohio

On the 25th of March they (the twins) were very ill, and the Prophet and his wife were anxiously nursing them and getting only a little broken rest. At a late hour of the night Joseph was lying down and slumbering heavily from weariness, when Emma heard a gentle tapping on the window. Her senses were dulled by sleepiness, and she paid little attention to the noise and made no inquiry nor investigation. A few moments later an infuriated mob burst the door open and surrounded the bed whereon Joseph lay in deep slumber. Ten or twelve of them had seized him and were dragging him from the house when Emma screamed. The cry awakened the Prophet, and in an instant he realized his position. As they were taking him through the door he made a desperate struggle to release himself. Getting a limb clear for a moment, he kicked one of the mob with such force as to fell the wretch to the ground. But before Joseph could bring his superior physical powers to bear, he was confined again within the grasp of numerous hands; and with a torrent of oaths, in which the mobbers profaned the name of Deity, they declared that they would kill him if he did not cease his struggles.

As they started around the house with him, the mobocrat whom he had kicked came thrusting his bloody hands into the Prophet's face and shrieked at him with frightful execrations. Then they seized his throat and choked him until he ceased to breathe. When he recovered his senses from this inhuman attack he was nearly a furlong from the house, and there he saw Sidney Rigdon stretched upon the ground where the mob had dragged him by the heels. The Prophet thought that his companion was dead.

These fiendish men continued to curse him and to blaspheme the name of Deity. They told him to ask his God for help, for they would give him none. They then dragged him nearly another furlong into a meadow and began calling to each other, continuing, however, to utter threats and oaths at him. By this time many additions had been made to their number. One cried out asking if Joseph was not to be killed.

A group gathered at a little distance to hold a council and fix upon the Prophet's fate; while several of their number held him suspended in the air lest his person should touch the ground and thereby give him an opportunity to get a spring and wrench himself loose. After the council was concluded, the leading mobocrats declared that they would not kill him but would strip him naked and whip and tear his flesh. One cried out for a tar bucket, and when it was brought another exclaimed with a wicked oath, "Let us tar up his mouth!" They thrust a reeking tar paddle into his face and attempted to force it down his throat, but he kept his teeth tightly clenched. Then they tried to force a phial containing aquafortis into his mouth, but it broke between his lips. Not content with inflicting all this violence upon the Prophet's helpless form, one of the inhuman wretches, as though he was a devil incarnate, fell upon him and began to tear like a wildcat, at the same time screming with a curse, "That's the way the Holy Ghost falls on folks!" * * *

After they left Joseph, he attempted to rise, but fell back again from pain and exhaustion. He succeeded, however, in tearing the tar away from his face so that he could breathe freely, and shortly afterwards he began

to recover. Arising, he made his way toward a light and found that it was from the house of Father Johnson, where he lived. Emma saw his bruised form covered with tar, and thinking him to be fatally mangled she screamed and fainted.

Securing some covering for his person, the Prophet entered the house, and spent the night in cleansing his body and dressing his wounds.

—Life of Joseph Smith, by Cannon, p. 113-5.

July, 1833: The Mob's Treatment of Edward Partridge

I was taken from my house by the mob, George Simpson being their leader, who escorted me about half a mile, to the court house, on the public square in Independence; and then and there, a few rods from said court house, surrounded by hunderds of the mob, I was stripped of my hat, coat and vest and daubed with tar from head to foot, and then had a quantity of feathers put upon me; and all this because I would not agree to leave the country, and my home where I had lived two years.

Before tarring and feathering me I was permitted to speak. I told them that the Saints had suffered persecutions in all ages of the world; that I had done nothing which ought to offend anyone; that if they abused me, they would abuse an innocent person; that I was willing to suffer for the sake of Christ; but, to leave the country, I was not then willing to consent to it. By this time the multitude made so much noise that I could not be heard; some were cursing and swearing, saying, "call upon your Jesus", etc.; others were equally noisy in trying to still the rest, that they might be enabled to hear what I was saying.

Until after I had spoken, I knew not what they intended to do with me, whether to kill me, to whip me, or what else I knew not. I bore my abuse with so much resignation and meekness, that it appeared to astound the multitude, who permitted me to retire in silence, many looking very solemn, their sympathies having been touched as I thought; and as to myself, I was so filled with the Spirit and love of God, that I had no hatred towards my persecutors or anyone else.

Charles Allen was next stripped and tarred and feathered, because he would not agree to leave the county, or deny the Book of Mormon. Others were brought up to be served likewise or whipped.—History of the Church, Vol. 1, p. 390-1.

Haun's Hill Massacre

It was about four o'clock, while sitting in my cabin with my babe in my arms, and my wife standing by my side, the door being open, I cast my eyes on the opposite bank of Shoal creek and saw a large company of armed men, on horses, directing their course towards the mills with all possible speed. As they advanced through the scattering trees that stood on the edge of the prairie they seemed to form themselves into a three square position, forming a vanguard in front.

At this moment, David Evans, seeing the superiority of their numbers (there being two hundred and forty of them, according to their own account), swung his hat, and cried for peace. This not being heeded, they continued to advance, and their leader, Mr. Nehemiah Comstock, fired a gun, which was followed by a solemn pause for ten or twelve seconds, when, all at once they discharged about one hundred rifles, aiming at a blacksmith shop into which our friends had fled for safety; and charged up to the shop, the cracks of which between the logs were sufficiently large to enable them to aim directly at the bodies of those who had there fled for refuge from the fire of their murderers. There were several

families tented in the rear of the shop, whose lives were exposed, and amidst a shower of bullets fled to the woods in different directions. * * *

After daylight appeared, some four or five men, who, with myself, had escaped with our lives from the horrid massacre, and who repaired as soon as possible to the mills, to learn the condition of our friends, whose fate we had but too truly anticipated.

When we arrived at the house of Mr. Haun, we found Mr. Merrick's body lying in the rear of the house, Mr. McBride's in front, literally mangled from head to foot We were informed by Miss Rebecca Judd, who was an eye witness, that he was shot with his own gun, after he had given it up, and then cut to pieces with a corn cutter by a Mr. Rogers of Daviess county, who keeps a ferry on Grand river, and who has since repeatedly boasted of this act of savage barbarity.

Mr. York's body we found in the house, and after viewing these corpses, we immediately went to the blacksmith's shop, where we found nine of our friends, eight of whom were already dead; the other, Mr. Cox, of Indiana, struggling in the agonies of death and soon expired. We immediately prepared and carried them to the place of internment. The last office of kindness due to the remains of departed friends, was not attended with the customary ceremonies or decency, for we were in jeopardy, every moment expecting to be fired upon by the mob, we supposed, were lying in ambush, waiting for the first opportunity to despatch the remaining few who were providentially preserved from the slaughter of the preceding day. However, we accomplished without molestation this painful task. The place of burying was a vault in the ground, formerly intended for a well, into which we threw the bodies of our friends promiscuously. * * * The number killed and mortally wounded in this wanton slaughter was eighteen or nineteen. * * *—Ibid, Vol. 3, p. 184-5.

Far West Episode

Brothers Hyrum Smith and Amasa Lyman were brought prisoners into camp. The officers of the militia held a court martial, and sentenced us to be shot, on Friday morning, on the public square of Far West as a warning to the "Mormons". However, notwithstanding their sentence and determination, they were not permitted to carry their murderous sentence into execution. Having an opportunity of speaking to General Wilson, I inquired of him why I was thus treated. I told him I was not aware of having done anything worthy of such treatment; that I had always been a supporter of the Constitution and of democracy. His answer was, "I know it, and that is the reason why I want to kill you, or have you killed."

The militia went into the town, and without any restraint whatever, plundered the houses, and abused the innocent and unoffending inhabitants and left many destitute. They went to my house, drove my family out of doors, carried away most of my property.

Parley P. Pratt's Account

Colonel George M. Hinckle, who was at that time the highest officer of the militia assembled for the defense of Far West, waited on Messrs. Joseph Smith, Sidney Rigdon, Hyrum Smith, Lyman Wight, George W. Robinson and myself, with a request from General Lucas that we would repair to his camp, with the assurance that as soon as peaceable arrngements could be entered into we should be released. We had no confidence in the word of a murderer and robber, but there was no alternative but to put ourselves into the hands of such monsters, or to have the city attacked, and men, women and

children massacred. We, therefore, commended ourselves to the Lord, and voluntarily surrendered as sheep into the hands of wolves.

As we approached the camp of the enemy General Lucas rode out to meet us with a guard of several hundred men. The haughty general rode up, and, without speaking to us, instantly ordered his guards to surround us. They did so very abruptly, and we were marched into camp surrounded by thousands of savage looking beings, many of whom were dressed and painted like Indian warriors. These all set up a constant yell, like so many bloodhounds let loose upon their prey, as if they had achieved one of the most miraculous victories that ever graced the annals of the world. If the vision of the infernal regions could suddenly open to the mind, with thousands of malicious fiends, all clamoring, exulting, deriding, blaspheming, mocking, raging and foaming like a troubled sea, then could some idea be formed of the hell which we had entered.

In camp we were placed under a strong guard, and were without shelter during the night, lying on the ground in the open air, in the midst of a great rain. The guards during the whole night kept up a constant tirade of mockery, and the most obscene blackguardism and abuse. They blasphemed God; mocked Jesus Christ; swore the most dreadful oaths; taunted Brother Joseph and others; demanded miracles; wanted signs, such as "Come, Mr. Smith, show us an angel." "Give us one of your revelations." "Show us a miracle." "Come, there is one of your brethren here in camp whom we took prisoner yesterday in his own house, and knocked his brains out with his own rifle, which we found hanging over his fireplace; he lays speechless and dying; speak the word and heal him, and then we will all believe." "Or, if you are Apostles or men of God, deliver yourselves, and then we will be Mormons." Next would be a volley of oaths and blasphemies; then a tumultuous tirade of lewd boastings of having defiled virgins and wives by force, etc., much of which I dare not write; and, indeed, language would fail me to attempt more than a faint description.

—Autobiography of Parley P. Pratt, pp. 203-205.

Nauvoo Exodus

Early in February, 1846, the Saints began to cross the Mississippi in flatboats, old lighters, and a number of skiffs, forming quite a fleet, which was at work night and day under the direction of the police. * * *

At about noon, on the 1st of March, 1846, the "Camp of Israel" began to move, and at four o'clock nearly four hundred wagons were on the way, traveling in a northwestern direction. At night they camped again on Sugar Creek, having advanced five miles. Scraping away the snow they pitched their tents upon the frozen ground; and, after building large fires in front, they made themselves as comfortable as possible under the circumstances. Indeed, it is questionable whether any other people in the world could have cozened themselves into a happy state of mind amid such surroundings, with such a past fresh and bleeding in their memories, and with such a prospect as was before both themselves and the remnant of their brethren left in Nauvoo to the tender mercies of the mob. * * *

We had been preceded by thousands, and I was informed that on the first night of the encampment nine children were born into the world, and from that time, as we journeyed onward, mothers gave birth to offspring under almost every variety of circumstances imaginable, except those to which they had been accustomed; some in tents, others in wagons—in rain storms and

in snow storms. I heard of one birth which occurred under the rude shelter of a hut, the sides of which were formed of blankets fastened to poles stuck in the ground, with a bark roof through which the rain was dripping. Kind sisters stood holding dishes to catch the water as it fell, thus protecting the new-comer and its mother from a shower bath as the little innocent first entered on the stage of human life; and through faith in the great ruler of events, no harm resulted to either.

Let it be remembered that the mothers of these wilderness-born babies were not savages, accustomed to roam the forest and brave the storm and tempest—those who had never known the comforts and delicacies of civilization and refinement. They were not of those who, in the wilds of nature, nursed their offspring amid reeds and rushes, or in the recesses of rocky caverns; most of them were born and educated in the Eastern States—had there embraced the gospel as taught by Jesus and his apostles, and, for the sake of their religion, had gathered with the Saints, and under trying circumstances had assisted, by their faith, patience and energies, in making Nauvoo what its name indicates, "the beautiful". There they had lovely homes, decorated with flowers and enriched with choice fruit trees, just beginning to yield plentifully.

To these homes, without lease or sale, they had just bade a final adieu, and with what little of their substance could be packed into one, two, or in some instanecs, three wagons, had started out desertward, for—where? To this question the only response at that time was, God knows.

—The Women of Mormondom, pp. 301, 303, 308.

A Campaign of Persecution Under the Edmunds Law

The result of all this agitation was the passing of a law in March, 1882, by Congress, amending the law of 1862. It was known as the Edmunds Law. This measure not only made punishable the contracting of plural marriage, but also polygamous living, which was designated as "unlawful cohabitation". * * * By this law, local self-government was annihilated in Utah, contrary to all the guarantees granted to free people since the days of the framing of the government of the United States; if not since the days of King John. Following in the wake of this legislation there was conducted a crusade against the "Mormon" people without parallel in the history of the United States. * * *

From this time forth until the close of President John Taylor's administration, and beyond, the government of the United States carried on a campaign of prosecution, that was relentless and even cruel, against all members of the Church who had married plural wives. Men were punished, not for contracting plural marriage since the passage of the law, but for "unlawful cohabitation"; federal officers hunted men and women and dragged them before selected grand juries, where they were shamefully insulted. Even small children did not escape, but were forced to testify and answer improper and indecent questions, with the object in view of obtaining evidence against their parents; and this was done with threats of dire punishment and contempt of court, if they refused. Such actions partook too much of the days of the Spanish inquisition. Paid spies—men of debased character—were employed to gather evidence. Among those who sat on juries to judge the "morals" of the "Mormon" people, were those who were recreant to every law of decency. The petty officers and the judges of the courts carried on a reign of terror in their determination to stamp out the practice of plural marriage, and it appeared that the greatest crime in the world was for a man to acknowledge honestly that he was the husband of more

than one wife, and that he diligently and faithfully supported them and their children; while for the libertine and the harlot there was protection by officers of the law.

—Essentials in Church History, pp. 592-596.

Bell Harris, a grand-niece of Martin Harris—one of the witnesses to the Book of Mormon, a resident of Piute County, was arrested at Beaver lately, on the supposition that she was a polygamist wife, taken before the grand jury and catechised as to whether she was married, and if so to whom. She considered it a privileged question and refused to answer it, and Judge Twiss adjudged her guilty of contempt and sent her to the Penitentiary, a place where convicted criminals of the worst type are incarcerated. Her attorney filed a notice of appeal from this decision, and in the meantime she with an infant in her arms has been taken to prison.—Millennial Star, Vol. 45, p. 375.

There is nothing short of complete apostasy, a complete denial of every principle we have received, a throwing away of the Holy Priesthood, that can save us from persecution. When this takes place, when all the chief features of the gospel are obliterated, when we can float along the stream and do as the world doeth, then and not till then will persecution cease, or untill the adversary is bound, for the day will come when Satan will be bound, and then persecution will cease, but until then there will be no cessation; until then persecution will always exist in some form or other, and we shall have to meet it, so that we may as well make up our minds on the subject. * * *

"All that will live godly in Christ Jesus shall suffer persecution." He did not say that they MIGHT suffer, or that they PERHAPS MIGHT suffer, but that they SHALL suffer. It should be one of the consequences of living godly in Christ Jesus.—George Q. Cannon, Journal of Dis., 22:370-1, 4.

DO YOU ADJUST, OR EXPLODE?

A Chinese farmer was one day walking along a road carrying a jar of soup suspended by a stick over his shoulder. As the crowd of travelers jostled him, the jar was knocked off the stick and broken, and the soup was spilled. The complacent Chinese walked calmly on his way without even so much as looking back. An interested spectator inquired, "Sir, don't you know that your jar of soup was knocked off the stick?"

"Oh, yes", answered the smiling Chinese, "I know it. I heard it drop."

"Then why don't you stop and do something about it?"

"The jar is broken, isn't it?" the Chinese responded.

"Yes", replied the surprised man.

"The soup is spilled, isn't it?" the Chinese further asked.

"Yes, the soup is spilled; but why don't you stop and do something about it?" replied the stranger rather impatiently.

"What could I do about it? The jug is broken, the soup is spilled, and nothing can restore them. At the end of my journey I have a home and a well-set table. I have no time to look back at a broken jug and spilled soup."

What a lesson for each of us as we are jostled about on life's journey. How often we would take vengeance, or as it were "explode", when our "jug" gets broken and our "soup" spilled! Too many of us are combustible instead of adjustable. The Chinese could adjust himself to the unfortunate circumstance because his eyes were fixed on the goal at the end of his journey. He was thinking of his home and family and the bountiful

table awaiting him. Stopping to "explode" because someone had carelessly spilled his soup would not only delay his anticipated home-coming, but would also unfit him for a pleasant reunion with his loved ones. So, without even a backward glance, he adjusted himself to the circumstances and passed quietly on his way.

Thus it should be with the Christian. His eyes should be fixed on the Savior, and his affections on the mansion and banquet table which Jesus has gone to prepare for him.

The Bible provides us with examples of adjustable Christians, and also of some combustible **professed** Christians. Let us note a few of them.

Moses is known as an outstanding example of meekness. In spite of the railings of the children of Israel, he was always ready to pray to God on their behalf. When God offered to destroy this rebellious people and make Moses a great nation, Moses pleaded with Him to spare them. "And if not", he cried, "blot me, I pray Thee, out of Thy book." Moses could thus pray because he had previously made his choice, "choosing rather to suffer affliction with the people of God, . . . for he had respect unto the recompense of the reward." There is the secret of Moses' meekness—his heart was set on "the recompense of the reward."

Abraham underwent great trial when God told him to offer up his son Isaac. If he could have been tempted to rebel against God, it surely would have been at this time. But the record says that he "offered up Isaac: . . . accounting that God was able to raise him up, even from the dead."

What enabled Abraham to adjust himself to such a trying circumstance? "He looked for a city, . . . whose builder and maker is God."

Job's "jug" was broken and his "soup" spilled even to the extent of losing all his children and his earthly possessions. But through all his trials "Job sinned not, nor charged God foolishly." Instead he blessed "the name of the Lord." To add to his mental agony Satan also brought on him the most intense physical pain. But even "in all this did not Job sin with his lips." Rather he vehemently declared, "All the while my breath is in me, and the spirit of God is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live." He tells us why he would not sin against God: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: . . . whom I shall see for myself, and mine eyes shall behold, and not another." Job's hope of seeing his Redeemer was at stake, and he would not indulge in a single word of reproach.

King Ahab was a notable example of the combustible type. "And it came to pass . . . that Naboth . . . had a vineyard . . . hard by the palace of Ahab, king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard: . . . I will give thee for it a better vineyard than it; or if it seem good to thee, I will give thee the worth of it in money." (I Kings 21:1, 2.) Ahab request was contrary to the instruction God had given the children of Israel when they possessed the land of Canaan, so we are not surprised when Naboth answered, "The Lord forbid it me, that I should give the inheritance of my fathers unto thee."

"Heavy and displeased", Ahab went into his house and refused to eat. He had his heart set on the transient things of this earth. Throughout his life he refused to adjust himself to God's requirements, so God finally allowed him to be killed in battle with his enemies. "So the king died; . . . and they buried the king in Samaria. And one washed the chariot in the pool of Samaria; and the dogs licked his blood." (I Kings 22:37,38.)

Judas carried the bag which contained the money for the support of Christ and His disciples. His affections were unable to see beyond its contents. When Mary showed her love for the Master by anointing Him with precious ointment, "then saith . . . Judas Iscariot, . . . Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." (John 12:4-6.)

Judas could not adjust himself to the humble attitude and lowly estate of Christ, and he learned too late that eternal things are more priceless than silver or gold. "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself."

So when our "jug" gets broken and our "soup" spilled, let us not "explode", but adjust ourselves and press forward with our eyes fixed on our Redeemer and on "the recompense of the reward", "a city which hath foundations, whose builder and maker is God."

A certain Welshman was the proud possessor of a very fine bass voice. Meeting a friend one day he confided that he had had a remarkable dream. "Dreamt I was in a mighty choir", he explained. "Oh, but it was splendid! There was such a choir as you've never seen. Five thousand sopranos, five thousand altos, and five thousand tenors—all singing at once, double forte. Oh, it was magnificent!"

His friend gasped with amazement. "But, say! didn't that choir have any basses?"

"I was coming to that", continued the singer. "Suddenly in the midst of a mighty anthem the conductor waved his baton and stopped the whole lot of them. Turning to me he said, politely, with no trace of annoyance, 'Not quite so loud in the bass, Mr. Jones, if you please.'"

HIGH RESOLVE

I'll hold my candle high, and then,
Perhaps, I'll see the hearts of men
Above the sordidness of life—
Beyond misunderstandings, strife.
Though many deeds that others do
Seem foolishness, and sinful, too,
Were I to take another's place,
I could not fill it with such grace.
And who am I to criticize
What I perceive with my dull eyes?
I'll hold my candle high, and then,
Perhaps, I'll see the hearts of men.

—Anon.

It is easy to quit. Anybody can say, "The hill is too high", or, "It's too far away." Anybody can say, "I'm too tired to keep on", and stop halfway there. But don't be that one. Whenever life gives you a task hard to do, don't stop in the middle, but see it through.

It is easy to quit. Any fool can explain to himself and his friends why the struggle was vain. It doesn't take brains, when you start cutting loose from a difficult task, to think up an excuse. There is always a plausible, soul-soothing lie on the tongue of the chap who refuses to try.

In the building trades there is a story about a certain contractor who was putting up a flock of small frame houses of cheap and flimsy construction, on a new sub-division. The work was being rushed, every man willing to work who could handle a saw and a hammer was put on the job, in order to have the houses ready for occupancy before winter. Early one morning the foreman telephoned the contractor at his downtown office.

"Say, boss", he began excitedly, "one of them new houses fell down last night."

"Fell down!" replied the astonished contractor. "How did that happen?"

"Well, as near as I can figure it out", explained the foreman, "some of them bum carpenters took down the scaffolding before the paperhangers got the paper up."

TRUTH

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

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THE TENNESSEE MASSACRE

"Go ye into all the world and preach the Gospel", was the commission given to the Apostles by the Son of God when ministering in the flesh. A like commandment has been given to the Apostles, Seventies and Elders of the Church of Jesus Christ in our day. In obedience to that commandment, many Elders have left their homes, their houses and lands, wives and children, together with all their business interests, the association of friends and the lovely joys of home, to become wanderers in strange lands and among strange peoples.

In no other nation have the Elders been more faithful and energetic in proclaiming the glad tidings of the Gospel restored, than in the United States of America. Thousands have gladly received the word, and have rejoiced in the reception of the Holy Ghost.

Since the close of the Rebellion, the Southern States have been a fruitful field of labor for the Elders; many people have been brought to a knowledge of the truth and gathered with the Saints from that part of the Republic. Particularly of late years have the Elders been successful in the Southern States. In the summer of 1883, ninety-five Elders were laboring in those states. There were only nine Elders traveling in Tennessee in the year 1880, but so rapidly were openings made for preaching in that State, that last summer twenty-seven Elders found fruitful fields within its borders.

The spread of truth, however, in Tennessee and other parts of the South, has not been accomplished without meeting with opposition from the powers of darkness. **Infamous falsehoods have been circulated concerning the Elders and the objects of their mission; their characters have been vehemently assailed; foul misrepresentations and the wickedness and most wilful lies, manufactured with the express design of traducing the character of the Latter-day Saints, have been industriously circulated by professedly pious ministers of the Gospel and others with whom the powers of darkness had influence, with a view to poison the minds of the people against the**

"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance. That mental attitude is CONDEMNATION BEFORE INVESTIGATION."

principles of truth the Elders proclaimed to them; Slander, with her vile tongue, has done all she could to oppose the truth.

When all this failed to stay the spread of the gospel, as revealed from heaven, threats of mob violence were frequently made, and mobs at different times collected to drive the Elders from the various localities where they were preaching. Involuntarily we pause, and ask is it possible that in this boasted land of political and religious liberty, with all its vaunted civilization and enlightenment — brute force, threats, whippings, house burnings and the deadly bullet has been employed to combat supposed errors respecting religion. Disagreeable as it is to our feelings, the question must be answered in the affirmative. Such means have frequently been used to stay the spread of the Gospel, and culminated in Tennessee on the tenth day of August, 1884, in the murdering of four innocent men and the serious wounding of an inoffensive woman.

The enemies of the Latter-day Saints have ever sought to impede their progress by misrepresenting them to the world, and arousing the worst prejudices of mankind against them; until, like the Church in former days, the Saints are everywhere spoken against. To stem this stream of popular sentiment the presidency of the Southern States Mission appointed Elders J. H. Gibbs and W. H. Jones to go on a lecturing tour through the mission. They were instructed to call upon the leading citizens of the various counties and give them correct information respecting the doctrine, history, and the progress of the Church of Jesus Christ of Latter-day Saints, as well as to represent the true condition of affairs in Utah—politically, socially and morally.

In this labor they traveled through a number of counties in Tennessee, and also in the northern part of Mississippi; and from thence returned to Tennessee, arriving on Cane Creek, Lewis County, about the seventh of August. Cane Creek is a stream of clear water formed by springs in the northeast of Lewis County. It takes a meandering course through a wide ravine and empties into Buffalo River, which flows into the Duck River, thence on to the Tennessee. The ravine through which Cane Creek winds its way widens at places almost into a valley; here the settlers have cleared away the timber from the rich bottom lands and side hills, bringing them under cultivation.

It is near the head of Cane Creek where Elders Joseph Argyle, Edward Stevenson and Martin Garn, several years ago, found a people who were willing to listen to their teachings. A number obeyed the Gospel, and a branch of the Church was organized. Ever since, Elders have been preaching there, and in the surrounding neighborhood. Last spring it became the field of labor of Elder Gibbs. By his energy and the blessings of the Lord upon his efforts, quite a number were added to the Church. It was to this branch of the Church Elders Gibbs and Jones returned after their lecturing tour through west Tennessee and Mississippi. They had the pleasure of meeting Elders W. S. Berry and Henry Thompson, who, a few days before, had dropped in to visit the Saints, and hold public service with them on Sunday, August 10th.

Sunday morning dawned in all the splendor that is only known to a day in early autumn. The day seemed auspicious both to Saints and Elders. The former were to be taught more of the principles of Eternal Truth, the latter were to have the privilege of preaching the precious Gospel of Christ, and leading several into the waters of baptism. Especially was it a day of gladness to Elders Gibbs and Jones. For two months they had traveled together in the midst of strangers where they had to endure the contempt of the bigoted, the insolence and abuse of the ignor-

ant; but today they were in company with their brethren, and were to meet with the Saints who would listen with joy to their teachings, and respect their counsels. Today they would relate the adventures of the last two months to friends who would listen with rapt attention, and at the close would join them in thanksgiving to Almighty God, who had delivered His servants from so many dangers. Today they would sing the songs of Zion, while the Holy Ghost would distill its influence into their hearts filling them with joy unspeakable.

Early in the morning they bathed, and clothed themselves in clean apparel. Some time before the hour appointed for meeting, Elders Gibbs and Thompson left Mr. Thomas Garrett's, where they had stayed all night, and went down the creek about a mile to the house of Brother James Condor, where service was to be held. Here these two brethren met with Elder W. S. Berry and a number of the Saints and their friends.

Elder Jones had remained at Mr. Garrett's, to read a discourse published in the Deseret News. After finishing it, he also started for the Condor residence to attend meeting. He had proceeded on his way but little more than half a mile, to where the road crosses the creek by a corn field, when a mob of some twelve or fourteen men, in complete disguise and wearing masks, rushed upon him from the corn field, and adjacent woods. He was ordered to throw up his hands, which he did; and on lowering them was again ordered to throw them up. They compelled him to climb the fence, searched him, and forced him to go through the field into the woods beyond. Here they questioned him as to the whereabouts of the other Elders, especially of Elder Gibbs, to which Elder Jones gave no definite answers.

Leaving four of their number to guard Brother Jones, the rest went in the direction of Condor's house, but shortly returned, asked him more questions, and again left in the same direction they had taken before. This time they left but one of their number to guard Elder Jones, and gave him strict orders to shoot the Elder should he attempt to escape.

Soon after the mob left the second time, Elder Jones entered into conversation with the guard, who finally told him that he intended to allow him to escape, and ordered him to start through the woods, which he did, his guard following him. They had gone but a short distance when they heard a gun shot in the direction of Condor's house, and, after a moment's pause, several more guns; and shortly afterwards some eight or ten shots in quick succession, at which Jones' guard exclaimed: "My God, they are shooting among the women and children! Don't you hear them scream?" Brother Jones was then ordered to run, which he did, his guard following for some distance, pistol in hand When they came to a road, Elder Jones and his guard separated, the latter first, however, giving Brother Jones directions how to reach Shady Grove, where he arrived Monday morning.

The Saints and friends who had gathered at Brother Condor's house, asked the Elders to sing some hymns while the people were gathering in, a request which the brethren readily complied. One of the hymns was: "I have no home, where shall I go?" Following is one of the stanzas:

My life is sought, where shall I flee?
Lord, take me home to dwell with thee;
Where all my sorrows will be o'er,
And I shall sigh and weep no more.

This was followed with:

When shall we all meet again,
When shall we our rest obtain,
When our pilgrimage be o'er,
Parting sighs be known no more?

When Mount Zion we regain,
There may we all meet again.

We to foreign climes repair,
Truth's the message which we bear—
Truth which angels oft have borne—
Truth to comfort those who mourn;
Truth eternal will remain;
On its rock we'll meet again.

* * * *

When the sons of Israel come,
When they build Jerusalem,
When the house of God is reared,
And Messiah's way prepared,
When from heaven He comes to reign,
There may we all meet again.

When the earth is cleansed by fire,
When the wicked's hopes expire,
When in cold oblivion's shade,
Proud oppressors all are laid,
Long will Zion's mount remain;
There may we all meet again."

Elder Gibbs said to Elder Thompson, "That hymn suggests a good text to preach from"—and took up his Bible to look it up.

After the singing of this hymn, a number of the people stepped out of the house; some wandering out to the orchard, others standing in groups conversing in earnest tones, while neighbors with joyous voices, and warm hearts, greeted their friends from a distance who had "come to preaching".

This holy scene of Sabbath tranquility was rudely broken up by the mob of masked men who had captured Elder Jones, rushing from the woods to the Condor residence. At the gate, part of them seized Brother James Condor, owner of the premises, and held him fast, while the rest ran on to the house. Although Brother Condor found himself helpless in the hands of his captors, his first and only thought seemed to be for the safety of the Elders. He shouted to his two sons, who were out in the orchard, to get their guns. They both started for the house—Martin Condor reaching the back door just as the leader of the mob entered the front door, crossed the room and was taking down a shot gun suspended on hooks above the back door. A struggle to get possession of the gun took place between this man and Martin Condor, when the mobber drew a pistol and snapped it at his antagonist, but it failed to go off; it made young Condor start back, however, and then the mobber turned and shot Elder Gibbs with the shot gun, the shot taking effect under the arm. Elder Gibbs clutched the wound and sank by the side of a bed, a dead man.

While this was transpiring, a gun was presented at Elder Thompson, but Elder Berry seized it with both hands, and held it fast. This cleared the way for Elder Thompson, who ran out of the back door, and escaped to the woods. As he was leaving the house, he saw two guns presented at Elder Berry, who bowed his head and received the shots about his waist, and fell to the floor, dying without a struggle or a groan. As soon as Elder Gibbs fell, Martin Condor sprang upon the man who shot him, but as he did so, he was shot by other parties, and the one he attacked stepped out of the front door.

While these things were occurring, J. R. Hudson, half-brother to Martin Condor, had climbed into the loft after his gun. He came down just as the man who shot Elder Gibbs stepped out of house. Two men grappled him, but he threw them off sufficiently to shoot the man who had first entered the house and who proved to be David Hinson. As he fell, someone outside said, "I'll have revenge", and shot Hudson, who died an hour later. After Hudson was shot, the mobbers came up to the window and fired a volley through it, the shots entering the body of Elder Berry and wounding Sister Condor in the hip.

The mob now retired, taking the body of Hinson with them.

Those who had fled to the woods in the excitement, returned as soon as the mob left; the eyes of the dead were closed and the bodies of the two Elders and their brave defenders were laid side by side. Plain coffins were made of poplar lumber, and the Saints and friends laid away, in the best possible manner under the circumstances, the bodies of the four martyrs. The Condor brothers going to their graves where they will sleep until the resurrection of the just; the bodies of the Elders to remain until friends should come to take them to their families.

The writer was not very intimately acquainted with Elder W. S. Berry, having only met him on two or three occasions, and he was a man of rather reserved demeanor; but brief as was our association with him, we learned to love him for his willingness to sacrifice his own comfort to the welfare of others; we learned to respect him for the excellence of his judgment, the wisdom of his counsels, and the goodness of his heart. His success in the ministry was not so much owing to his ability as a public speaker as to his conversation at the fireside; but above all else, the power of exemplary deportment attracted the attention of men to the message he bore.

Our association with Elder Gibbs was more extended. We have met with him in several conferences while in the south and for nearly two years have been in constant correspondence with him, besides having traveled with him several weeks, during which time we were surrounded with dangers, and threatened by mobs; the dark, angry clouds of persecution threatening at times to burst in violence upon our heads; and in the midst of it all, he was ever calm; in the darkest hour, myself and others have heard him say, that, if needs be, he was willing to lay down his life for the truth's sake, and for the testimony of Jesus. He was full of faith in God, generally cheerful, while his constant kindness revealed the goodness of his heart; with all this he possessed a bold, fearless spirit, and whenever he came in contact with hypocrisy, succeeded in tearing from its face the smiling mask behind which it sought to hide. He possessed those qualities of mind and heart which naturally endeared him to all who had the pleasure of his acquaintance. Every labor required of him was intelligently executed. He was untiring in his labors in the ministry. Yet his zeal was tempered by an excellent judgment. His mind was well stored with information, and he was naturally gifted—being fluent in speech, easy in conversation, and a excellent correspondent—but to crown it all, he was ever prayerful and humble in spirit.

The writer knows nothing of that affection which exists between brothers, but he can conceive of no relationship that would bind men more closely together in the bonds of affection than that friendship which existed between Elder Gibbs and himself.

Such is the character of the two Elders whose blood is now dripping from the hands of assassins in Tennessee. They were innocent of any crime, unless, forsooth, it be a crime to teach an unpopular religious faith. They were "Mormons"—members of a church which is everywhere spoken against, because of the infamous falsehoods industriously circulated by canting, hypocritical hireling priests, who tremble at the word of truth; and scheming political tricksters—this was "the head and front of their offending".

Nothing else can truthfully be charged against them. Nothing can truthfully be said to excuse "the deep damnation of their taking off". As yet, however, it is not fashionable to murder men without some excuse, and when the news of the massacre flashed over the wires, editors, correspondents and preachers

set their wits at work to invent some palliation of the bloody deed. One correspondent accused them of preaching to the poor and ignorant, "and among this class", said he, "they have several converts, which is very obnoxious to an enlightened and virtuous people". Some said they were guilty (?) of preaching polygamy, and others charged, in a general way, that the Elders practiced the arts of seduction—but the writer knew them well, and would answer with his own life for their innocence. They were chaste, and it will yet be known that they are among the pure in heart, of whom it is said, "blessed are they for they shall see God".

It is vain that men seek to extenuate the crime of murder, because the victims are "Mormons". In the eyes of all good men, and in the eyes of Almighty God, such a deed is

"A blot that will remain a blot in spite
Of all that grave apologists may write;
And though a bishop try to cleanse the stain,
He rubs and scours the crimson spot in vain."

Turning from the Elders who have sealed their testimony with their blood, let us look at their fellow-martyrs—their noble defenders—Jas. R. Hudson and Martin Condor. They were the sons of Sister Condor, who was wounded in the brutal assault on the lives of the Elders. J. R. Hudson was her son by a former husband, and Martin Condor by her present husband, James Condor. Unfortunately we can say nothing of the date or place of their birth. Martin Condor was a mere boy, only nineteen years of age; J. R. Hudson must have been twenty-four or twenty-five. They were children of nature, accustomed to the hardships of back-woods life, the gun, and the chase. Their education was limited, having been reared in a neighborhood remote from the centers of education, and the circulation of books and periodicals. They knew but little of the great world, but little of its polish and refinement—terms too often used to cover its hypocrisy and deceit—to all this they were strangers: but by their actions on the tenth of August, in defending the Elders, they proved to the world that beneath a rough exterior, they possessed qualities of heart and mind which proclaim them Nature's noblemen.

They were ever ready to render the Elders any assistance within their power, and always treated them with the greatest kindness and respect, ever manifesting a disposition to protect them. Brother J. M. Lancaster, who lived near the Condor farm, in a letter to his sister living in Manassa, Colorado, bearing date of August 31st, says:

"Saturday night (August 9th), Sister Rachel saw the mob in a vision, and Sunday morning told Riley (J. Riley Hudson) to load his gun, for the mob was coming." This "Sister Rachel" referred to in the letter is Sister Condor, who was wounded. Riley, at the suggestion of his mother, loaded his gun Sunday morning, and thus prepared to defend the Elders. All accounts agree that when the mob rushed upon the peaceful assembly, the two Condor boys were out in the orchard. When Brother James Condor called for them to get their guns, they saw their father already in the hands of desperate men, and the people running in every direction. Had they been disposed, they could easily have saved their own lives by flight, or noninterference; but they appeared only to be anxious for the safety of the Elders. Without stopping to consider the fearful odds against them, or to take into account their own danger, they attacked the mob, fighting like lions in defense of the brethren with the result already recorded.

Without reserve, these noble boys sought to thrust their own lives between the Elders and their enemies. Their innocent blood affixes a broad seal to the strength and virtue of that religion called "Mormonism". "We know we have passed from death unto life", says the Apostle John, "because we love the brethren", and "Mormonism", which is the Gospel of Jesus Christ, inspired a love for the brethren in the bosoms of those young men, that was stronger than the bands of death.

"Greater love hath no man than this, that a man lay down his life for his friends."—Jesus. Henceforth and forever their names will be remembered in honor, and as their spirits shall be received among the honored martyrs in the spirit-world, those who have been under the altar these many years, crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth", will rejoice, for they will see that their fellow servants also, and their brethren that should be killed as they were, are coming in, and by that they will know that the "little season" they were to rest until these things should be fulfilled has nearly expired, and that the hour is at hand when Justice—stern, exacting Justice, who will not permit even Mercy to rob him—will demand that the innocent blood of the Prophets and Saints which has been shed, shall be avenged on those who crimsoned their hands in it, and those who gloried in the deed.

When Elder Jones arrived among the Saints at Shady Grove, Monday morning, he found Elder J. G. Kimball there on a visit with the Saints. Tuesday morning these two brethren secured horses and a guide to go and see what had become of the other Elders. They had proceeded but about eight or ten miles on their way when they met with Elder Thompson, who had fled from Condor's house immediately after the killing of Elder Gibbs and Mr. Garrett, who was conveying Elder Thompson in his carriage to a place of safety. Brother Thompson had lain out in the woods two nights; Mr. Garrett, hearing of his whereabouts, sent him word that if he could find him, he would take him wherever he might wish to go. A point was designated and Mr. Garrett, true to his promise, met Brother Thompson and took him to Shady Grove, near where they met with Elders Kimball and Jones.

Word was now wired to the writer, who was then in Chattanooga. We sent at once to Elder John Morgan, president of the mission, for means to convey the bodies home; but wishing to lose no time in getting the bodies to their friends, we presented the case to Mr. B. Moses, a merchant tailor of Chattanooga, and that gentleman kindly came to our assistnce by going our security for two metallic caskets which cost two hundred dollars, and loaned us one hundred dollars in cash; subsequently he lent us two hundred dollars more, as the means sent for did not reach us by the time we had the remains of the Elders ready to send home, though it was wired to us within an hour after it was known that we needed it. The kindness of Mr. Moses will long be remembered.

We met with Elders Jones and Kimball, and learning from them particulars of the massacre and the feeling of the people, we considered it proper to see the State authorities and inquire if they could and would assist us in any manner. We went to Nashville, but the governor was absent from the city on an electioneering tour, he being a candidate for re-election. We had an interview with the adjutant-general, but he was of the opinion that nothing could be done until it was known that the officials of Lewis County refused to act. Being satisfied they would remain inactive, we determined to take steps to secure the bodies at any rate. The adjutant-general gave us a letter to the sheriff of Lewis County, suggesting to him the idea of accompanying

us to get the bodies of our brethren; this was of no service to us, as when we called at his residence he was not at home.

It was thought best for Elders Jones and Thompson to remain in Nashville, where they would be out of danger. Elder Kimball and myself went to Columbia, to which point we had shipped the caskets. From here we took livery and conveyed the caskets near Shady Grove, Hickman County, where there is a branch of the Church. Here Brothers Emmons and Robbins Church fitted up two teams and wagons, and Brothers Henry Harlow, Wm. Church, and a young man by the name of Robert Coleman consented to accompany me to Cane Creek after the remains of the Elders. **Before starting I had Elder Kimball clip off my beard and mustache, donned an old suit of clothes, smeared my face and hands with dirt, assumed a rough character, and going through corn fields and woods joined my three companions on the road.** Elder Kimball parted with me at Shady Grove, to go to Chattanooga to make further arrangements for conveying the bodies home.

We drove thirty miles, which brought us to Mr. Garrett's about five o'clock in the evening. He was upon the alert, and on our arrival was ready to go to the graves and assist us in getting the bodies. Two or three of his neighbors went with us. Taking Mr. Garrett aside I told him who I was. He was very much surprised to think he had shaken hands with me, and yet he had not recognized me, as he had known me well for several years. He was more than glad to see me.

I pass over the sad scene of taking up the bodies and placing them in the caskets, and will say nothing of the struggle it required to keep up my assumed character, and still the emotions that swelled my heart. The saddest moments of my life were when we moved from the spot where the Elders had been buried.

As we passed Brother Condor's house, we saw the grief-stricken father chopping some wood; we thought of the bereaved mother lying wounded in the house, where only a few days before she had seen her two sons murdered; I looked back to the little graveyard we had just left, and a few of the Saints were standing close together looking after us—while the shades of night were gathering round us. As I took in the scene, and felt the spirit of loneliness that seemed to settle over those who remained, the natural impulse was to stop the teams, throw off my disguise, and speak a few comforting words to the Saints, and administer to Sister Condor—but it was not wisdom to take such a course. Sister Condor was doing very well, and the excitement of seeing me might produce more injury than good, besides the enemy was still on the alert, though I felt that I would give the whole world to speak to the Saints, and comfort their hearts with words of counsel.

Daylight the next morning found us hitched up, and on our way to Carpenter's Station, which is some twenty-four miles from Mr. Garrett's house, where we had stayed all night. The road was an extremely lonely one, through a heavy growth of oak timber principally of the species called Black Jack. After leaving Cane Creek and crossing Little Swan, we traveled some fifteen miles without seeing man, woman or child; Robert Coleman, who drove the wagon on which I rode, claimed to have seen two birds and a squirrel—the only animal life visible to any of the party in traveling the fifteen miles mentioned.

When within one mile of Carpenter's Station, the road forked and arguing ourselves into the belief that we had been bearing too much to the right, we took the left fork and finally reached Mount Pleasant, a railroad

town of several hundred inhabitants. By taking this left-hand road, we went some twelve miles out of our way. It was well we did so, as it is reported to us that twenty men had banded together and rode to Carpenter's Station, where they intended to intercept us; if so, the Lord delivered us from their hands and our hearts are filled with gratitude to Him for His watchcare over us.

From Mount Pleasant the bodies were taken to Nashville, and Elder Robinson was released to accompany them home. They reached their destination and were delivered to their friends in safety. Memorial services were held in all the Stakes of Zion on the twenty-third of August and every honor that could be paid them by a united and sypathetic people was bestowed upon them. Their bodies were laid away in the silent tomb by their friends and families, where they will sweetly sleep until the morning of the first resurrection, to come forth crowned with glory, immortality and eternal lives.

On the escutcheon of the State of Tennessee appears a dark crimson stain: it is the blood of innocent men. As one shrinks from him whose hands are red in the smoking blood of his murdered victim, so we recoil from the land made crimson by the blood of innocence. O, Tennessee! Thy sky may be as clear—thy majestic rivers as grandly roll on—thy stately forests be filled with the resonance of singing birds—thy fields be whitened by the cotton plants' bursting bowls—yet thou art unlovely, for thou art smeared with the blood of God's servants and Saints, and thy sons make no effort to wash from thy face the guilty stains. But there is One whose eye doth see the sparrows when they fall, and that same eye was a witness of the damning deed, which is now thy shame. In the day of judgment He will not forget thee. The innocent blood that moistened thy generous soil will smoke to heaven, until it is avenged on those who shed it and those who gloried in the hellish deed. —B. H. Roberts—The Contributor, Vol. 6, pp. 16-23.

THE SAINTS VS. THE WORLD

Taken From a Discourse Delivered by
ELDER GUY H. MUSSER
At Short Creek, Arizona, December 2, 1951

It has been very pleasant being here, dear brothers and sisters. We have been in your community a number of days now, and have been made to feel entirely at home, as well as very near to the things of God. We have felt the spirit of your community, the depth of your faith and sincerity. Personally, I feel complimented in the opportunity of serving you, and of being counted worthy of your confidence.

Plural marriage, the institution which God has restored in this dispensation, and in which we are all interested in more or less has been assailed by the enemy as unlawful. My sentiments agree with President John Taylor's when he said:

"When we came here we brought polygamy with us. It is an eternal part of our religion, and we will never relinquish it. We love the glorious principles we have received better than we do our homes or our lives. When compared with our hopes of eternal exaltation, life is nothing. When the government granted us as a community our present civil rights and government, they were perfectly aware that we were a polygamous people. When the homestead law was made applicable to the people of this territory we went forth in good faith and paid our money for our land, and we are now coolly informed that we shall not be permitted to possess these farms, these lands, which we have pre-empted, cultivated, and paid for.

"It is not in the providence of congress to say what portion of the Bible we shall or shall not believe in. Should the bill which has just been passed by the House of Representatives become

law, then alas for the liberty of our common country. The enjoining or compulsory enforcements of the monogamic law is one of the twin relics of barbarism. * * * We did not reveal celestial marriage. We cannot withdraw or renounce it. God revealed it, and He has promised to maintain it, and to bless those who obey it. Whatever fate then, may threaten us, there is but one course for men of God to take, that is to keep inviolate the holy covenants they have made in the presence of God and angels. For the remainer, whether it be life or death, freedom or imprisonment, prosperity or adversity, we must trust in God."—Deseret News, Oct. 8, 1885.

This should and must be our position and faith in regard to this principle of our holy and eternal religion. I came forth from the other side and was born a citizen of this goodly land I call home, with full knowledge on the part of the Church and the civil authorities of the conditions of my birth. They were all fully aware of the teachings I was receiving from my parents in regard to my birth and my responsibilities to my religion when I reached the age of accountability. This knowledge was a part of me, and I felt secure that plural marriage was a vital and acceptable part of my religion when I pledged allegiance to this God-inspired Government. I brought the knowledge of polygamy with me, as did you. It was fully understood in the pre-existence that I would support it as a divine institution during my probation on the earth. I was not responsible for it, and had nothing to do with its establishment on the earth. In coming to this land, and in later years pledging allegiance to this nation as a faithful citizen, **I did not nor can I submit the rights of my conscience**; and neither can you, nor any other God-fearing man or woman.

But, you ask, what has this to do with us? Our fruits are before us. We have not forsaken the law, nor do we intend to. We are indebted to our fathers for our faith, and we are proving our faith by our works. Our community is filled with the products of our religion. Yet we are not saved. What more is there to do? What more does the Lord expect? Is it his plan that we live year after year, producing and dying as does the world? Is it merely to populate ourselves after our kind that we are here (a most important and wonderful thing in itself, to be sure)? Our prime purpose in our labors here upon the earth is to establish the **CELESTIAL LAW**, together with the rights of the Priesthood.

The celestial law comprises plural marriage and the United order, while the Priesthood represents the government of God on the earth. We are here to establish firmly upon the earth the eternal rights of the Priesthood. It was for such rights that Joseph the Prophet lived and died. Although the enemy in his day made every other principle of our religion a subject for persecution, it was the denouncing of the holy priesthood, the giving up of our rights to administer in the name of God, and to be governed thereby, the enemy was seeking to accomplish. It was for boldly claiming the rights of this Priesthood that finally sent Joseph and Hyrum to their wicked martyrdom. Presidents Young and Taylor both finally gave their lives in an effort to establish this order of government upon the earth. Until Satan is bound true Latter-day Saints face a tremendous struggle. They can hope to be driven and persecuted as a people until the Priesthood is recognized as a righteous and legitimate power in the earth. It is this priesthood, representing the government of God, that will redeem the earth and cleanse it of all wickedness. It is this authority that will stand boldly for the constitution of this nation, and finally save it as it hangs by a thread. It is this priesthood that recognizes the privileges and

rights for all mankind vouchsafed in the constitution of the United States.

Since the restoration of the fulness of the gospel the saints of God have been arrayed in a great conflict. The battle continues to rage without cessation. When Joseph Smith, with others, walked into the open Hill Cumorah to view the wonderous records there, they saw lying upon the table the beautiful sword of Laban. There it lay, beautiful and solemn. Upon its blade was inscribed this ominous sentence: **"This sword has been unsheathed and will never be sheathed again until the kingdoms of this world become the kingdom of our God and his Christ."**

Look at it from any point of view; consider it in your sleeping and waking moments: war has been declared, the battle continues to rage, and peace cannot be hoped for or dreamed of until the rights of the priesthood are recognized by the governments of the earth. Any man or woman who has submitted himself or herself to the direction of the Priesthood of God is taking a faihful part in the open and uncompromising war against the wicked nations of the earth, and every other power that will not recognize the rights of the priesthood and bow in reverence to the government of God.

Joseph worked hard to establish this condition among the people. He did not have the seeds of rebellion in him, but he knew that governments and powers could only exist in righteousness as they were inspired and directed of God. In Nauvoo shortly before his death, during a public demonstration, he unsheathed his sword and pointed it to heaven saying:

"We are American citizens. We live upon a soil, for the liberties of which our fathers periled their lives and spilt their blood upon the battlefield. Those rights so dearly purchased, shall not be disgracefully trodden under foot by lawless marauders without at least a noble effort on our part to sustain our liberties. Will you stand by me to the death, and sustain, at the peril of your lives, the laws of our country, and the liberties and privileges which our fathers have transmitted unto us, sealed with their sacred blood? ('Aye', shouted thousands). It is well. If you had not done it, I would have gone out there (pointing to the west) and would have raised up a mightier people."

Could we be so small in our feelings to suppose that the Saints in Joseph's day had not sacrificed nearly everything. They had been smitten and driven time and time again. Their blood had been spilt and was already crying unto the Lord for vengeance. One widow declared to President Taylor during those hard times, **"I have had four houses burned out from under me, and I'll be damned if I'll stand for any more."** His quiet reply was, **"Dear sister, you'll be damned if you don't."** Through it all there was something more to be accomplished. There was a priesthood government to complete and fully establish, with the power and right to protect every man in the correct practice of his religion. It was in the process of getting the people enthused and prepared for this labor that the Prophet was arrested for treason and martyred.

Upon Brigham Young fell the mantel and labors of Joseph. Burning in him were the same convictions. In sacred places long before he was placed under covenant to establish this order of priesthood on the earth. He led the people westward and established the house of God in the tops of the mountains, with a firm decree that they should never again bow beneath the rod of oppression. Rebellion was not on the program with him, but when a mob in the form of an army approached the house of God, he arose in majesty and power, and pitted the power of the Priesthood against the arm of flesh. When the army commanded, "you can only administer the rights of your re-

ligion as we license you", President Young arose and declared, "We will not submit! Never again will we submit the rights of our consciences!" And thus again he prepared the children of Israel to take their pilgrimage into the wilderness.

Brigham Young was well aware of the conditions of battle and the terms of peace. He knew that peace meant the giving up of the Holy Priesthood, thus robbing the saints of the administrations after the order of endless lives. He resisted, the Lord fought the battle and the saints returned to their homes. **Thus the first battle of the Utah War was won by the Priesthood.** The ordinances of the Covenant could now be recognized and administered by the Priesthood. The United States government recognized the far-reaching affect the Priesthood had in the lives of the saints. They recognized that if left alone for too long a time, the rights of the Priesthood would finally have to be recognized by all people and nations.

They started early to disorganize this work. Back in Missouri, Colonel Clark offered a compromise It was the rights of the Priesthood he spoke of when he said, in substance: "**Quit calling Joseph Smith a Prophet; quit saying he is inspired of God, quit saying he has the right to organize the Kingdom of God. Disorganize yourselves, release your bishops, and we will bless you. You are the best people we have in the state, if you will but give up Joseph Smith as being a Prophet.**"

It didn't take the wicked long to detect the establishment of the Kingdom. Indeed, it is said, that wherever God builds a temple, the devil will build a chapel. The evil one knew that men and women instilled with the spirit of this work would give their lives for the same. The contemplated power and strength of this Priesthood put fear into the hearts of the wicked of this nation. It caused the wicked of all nations to quake and fear, for they knew that once the rights of the Priesthood were established that their wickedness would soon be curtailed and done away with. The wicked knew that once the United States recognized the rights of our Priesthood as a body, they would have to recognize our ordinances and administrations. They knew that once they recognized our Priesthood as holy and divine, we would have the right to organize and administer, and finally they would have to accept plural marriage as a divine right among the Latter-day Saints. There would be nothing else for them to do—just as they accept Catholic celibacy. Although to many this practice is immoral, the nation must accept it as a part of the Catholic religion.

Through long years of drivings, murders and persecutions, the Catholics have resisted until finally they have been given the rights of their priesthood. Under the Constitution of this land, their religious organization stands above the threat of government, even though many of their ordinances may appear barbaric and immoral.

It was the desire of Joseph Smith to bring this religious security to the people. After the pioneers established themselves in the valleys of the West and began to administer the ordinances of the Priesthood again, the nation again looked with fear toward them. For they knew that once they recognized Morominsm together with the power to administer it, that under the Constitution polygamy would be made a right and a just provision of our religion; though even in the eyes of some

it would appear immoral. By virtue of the Constitution and the will of God we would exist as a religious body secure from the threat of government seizure and mob violence.

It was this spirit which caused President Young to exclaim: **"We will not submit, never again will we be driven by mobs! Rather would we fight until you die or we die in the conflict!** Thus he passed away in the heat of the strife.

This great responsibility fell upon President Taylor. He was forced to resist. Said he:

"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 cannot submit. God is greater than the United States. And when the government conflicts with heaven, we will be ranged under the banners of heaven. The United States says we cannot 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 cannot 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 we cannot keep; but when adulterers and libertines pass a law forbidding polygamy the Saints cannot obey it. Polygamy is a divine institution. It has been handed down direct from God. The United States cannot 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."

Greater weight can be attached to this bold statement, when it is understood that he spoke as God's mouthpiece after the anti-polygamy laws had been declared constitutional by the Supreme Court of the United States. Thus again sounding the battle cry of freedom in an effort to revive and enthuse the Saints, President Taylor also died in the heat of battle. The greatest tribute paid him was that he died without making any compromises to the enemy.

Dear Saints, I bring these things to your attention in an effort to make you realize the kernel of this work. The aged, the middle-aged, the youth and the infant that I see before me tonight must be impregnated with the spirit of this work. The daughters of Zion, you who bear the imprint of virtue and chastity, must fully realize the great responsibilities you take upon yourselves in embracing the fulness of the Gospel. The young men sitting before me, beautiful in the bloom and strength and purity of youth, must fully realize that they are engaged in an unending warfare, which at times will tax their integrity to the breaking point. These suckling infants must obtain from their mothers' breasts the strength and marrow of this work. You must all realize what is expected of you and know what the rights of the Priesthood are. You must realize that never again can a compromise be made and the rights of our eternal Priesthood offered again to the government. Never again!

We are engaged in a great war, and in order to survive we must establish this order of the Priesthood on the earth. **For we of the first wagons of our time and day—the vanguard company—there is no stopping place; there is no neutral ground.** There is no rest for us until the banners of this kingdom fly in majesty and power over the whole face of the earth, and peoples of all nations bow in reverence, that religious security might be guaranteed

every child of God. This is the work facing us, both young and old. We have been reserved to come here at this time to fill the fast depleting ranks or righteousness, and take courage, for thousands yet are awaiting their time for which they have been reserved; that the armies of God might be kept intact and powerful. The keen realization must come to us that there is no neutral ground. I have often repeated the conversation the Prophet had with Brother Behunin. I will repeat it again. Conversing on the trials the apostates had heaped upon the Prophet, Brother Behunin said in substance, **"Oh, Joseph, if I ever become cold, I will go to some far off corner in the world and never molest you." The great Seer immediately replied: "Brother Behunin, you don't know what you would do. Before you joined this Church you stood upon neutral ground, when the gospel was preached, good and evil were set before you. You could choose either or neither. There were two opposite masters inviting you to serve them. When you joined the Church you enlisted to serve God. When you did that you left the neutral ground, and you can never get back onto it. Should you forsake the master you enlisted to serve it will be by the instigation of the evil one, and you will follow his dictation and be his servant. He emphasized the fact that a man or woman who had not taken sides either with Christ or Belial could maintain a neutral position, but when they enlisted under either the one or the other, they left the neutral ground forever."**

With this in view there is only one way we can obtain peace and friendship with the world, and that is to compromise and submit, and again give the rights of the Priesthood to the government.

This very thing happened in 1890. The government was trying to get control of the priesthood. Their designs towards plural marriage was but a pretext. The government desired to control our activities and tell us what we could believe and what we could not believe; what we could administer and what we could not administer. Our people were living a principle which the wise men of the government made the people feel was immoral, and thus the citizenry stood behind them in their efforts to persecute the Saints. If our people had not been practicing plural marriage the wicked would have made another law against their religion. It mattered not, the Priesthood and Kingdom must be set aside, and our rights and conscience be governed and controlled by civil law. This is what we surrendered in 1890. We did not give up plural marriage. The faithful continued to practice this principle to a more or less degree. The same people who lived it before the manifesto generally lived it after. And thus it has been practiced to the present day.

What we did as a Church was to submit our Priesthood to the government of the United States under oath and covenant that we would only use it agreeable to the laws of the land. The leaders made this clear in their "Official Statement" of 1933. It reads:

"Finally, we are in 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. * * * It adheres to the pledges made to the government of the United States, and the Constitution of the State of Utah."

This is what the enemy sought and secured. Thus our great Latter-day Saint church exists today by the grace of the government, and can only legally administer laws agreeable to the feelings of this government. If this nation were to declare baptism by immersion an immoral principle, our Church would have to submit, or rebel. In order to get back its dignity and integrity, in order for it to stand straight

in the sight of God, it must rebel. Thus the Saints are hoping in vain for the general authorities to restore the fulness of the gospel. For they cannot do this without an open rebellion against the law of the land. Thus the faithful pray daily for the "One Mighty and Strong to come to set the house of God in order." As the Prophet said when we desert the army of God we take up arms in favor of the armies of evil. Thus our glorious Church stands in that position. They left their neutral ground, and in 1890 surrendered the rights of the Priesthood; the result being they can only administer in the ordinances of the Priesthood as libertines and adulterers desire them to.

To some this point of view may be fanatical. To others it may appear to reflect the seeds of treason. To the true saint it is the only consistent course to follow. From the moment the fulness of the gospel was restored to our dispensation the Saints were forced by circumstances to beome defiers of the law. Today we are placed in the same position. We are called upon to defy either the laws of God (which cannot be abrogated or revoked) or the laws of the land which have been specifically made to hinder us in the practice of our holy religion. The call now resounds throughout the camp of Israel:

"Choose ye this day whom thou shalt serve." To your tents, O, Israel, And with one voice let the eternal hills echo the sweet sound, "As for us and our children, we shall serve the Lord."

This brings me to the point why we are here, and that is to subject ourselves to this order of the Priesthood. And I want to tell you, dear faithful ones, that as soon as the Almighty can get enough of these stalwart men and women who will stand at the rack, come life or death, prosperity or adversity—the Lord will rend the kingdoms and glories of the wicked, and his chastening hand shall be felt in the farthest corners of the earth. As in 1890 the Saints were asked to surrender, so we, every day of our existence will be asked to surrender the rights of the Priesthood.

I can hear you say, "We will never stop living plural marriage; we will teach our children to, and and children's children from one generation to another." This may be true. I believe it. But, where along the line, because of the intense heat, or the freezing cold, or the privations and persecutions, the deadly warfare of annihilation will we surrender the rights of the Priesthood, even though we continue our plural relationships?

The Lord is depending upon the youth of Israel to safeguard these rights forever and ever. Never again can we take a step to safeguard our temporal property at the sacrifice of the Priesthood. Never again can the white flag of surrender tower above the encampment of Israel. No, never again can the children of Israel yearn for the flesh pots of Egypt, and in a moment of carelessness lose the battle.

Remember, brethren, that you are not far distant from the time when you were in the spirit world where you made covenant under oath and promise that you would come here and establish the Priesthood of God. Many of you came through the glorious and pure channel of the covenant. You are now accountable and ready to bear the arms of the kingdom, and the Lord is depending upon you. Do not underestimate the cunning and power of your antagonist. There is no place where you can rest; there is no place where you can withdraw your support from the common cause. If the blood of righteousness flows through your veins you will never be satisfied until the kingdoms of this world belong to the Kingdom of God. The fibers of your being shall never rest until you see the ancients sitting where they belong,

and the worthies of our age sitting where they belong, and the eternal rights of the Priesthood recognized upon the whole face of the earth. Every fiber of your being will rebel and resist until you can no longer hear the blood of the faithful martyrs pleading unto heaven.

Nine months before the manifesto the Lord said: "Do not submit, I will fight your battles!" Did he mean there wouldn't be bloodshed? In war there is destruction, death and ruin. Would the Saints have lost their homes and temples? Perhaps so, and perhaps not. **We do know that if we as a Church had taken the last step the door to freedom would have been flung open and the Saints would have been victorious.** At what point could George Washington have stopped and turned back? At what point could Christ have surrendered and wore the crown of Rome rather than the braid of thorns? It is foolishness in the extreme to talk thus—yet it has happened before, and through carelessness could happen again.

Sisters, this is your battle as much as the men's. You were in the spirit world and understood what the plan of salvation meant. Many of you received scars of battle to your spirits. You had seen blood running, hearts rent, kingdoms undermined in the spirit world. You knew what the battles cost, and yet you sang loud hasannas when you were told that you could come to the earth and complete the cycle of the work of God, that is, to bring to pass the immortality and eternal life of his children. This responsibility is upon you. If you have the seeds of resistance and rebellion towards the institutions of the Priesthood in your soul, you will undermine your husbands, until perchance, as in 1890, they will submit to get relief. You must stand by them as bulwarks of strength, purity and integrity. You must hold up their arms in the winter blizzard and the summer's sun. You must pour the oil of love and understanding and faith upon their wounds as they drop at your feet from the exhaustion of the battle.

Never let it be said of any of you, that your faithlessness caused your husbands to submit the rights of their conscience; for I want to tell you, when a man submits the rights of his conscience, he submits the rights of his priesthood. And when he submits the rights of his priesthood, he is of no benefit to the work and glory of God. These children that you suckle at your breasts must have imbred within them this true independence of heaven.

As before stated regarding the widow who approached President Taylor about the burning of her homes, there have been a few men with the strength, love and integrity of John Taylor. Don't you think when that faithful woman approached him with her troubles, that he would have given his life if he could have put his arm around her and said, "Sister, you won't have to suffer any more; you won't have to watch any more homes burned; the Lord is satisfied with your sacrifice; he has proven your loyalty, and will revoke the law through which you have been made to suffer." Or, "Your race is won, you can now go to your exaltation." None of this comfort could he bestow; but with his tender eyes burning into hers, knowing that he was the legal custodian of the rights of the Priesthood, he bit his tongue and said, **"Sister, you will be damned if you don't stand for it."** Do you suppose he liked to see the bloodshed? To see daughters separated from mothers, and sons from fathers; and the infant bashed against the rocks to become lifeless? Do you suppose the Prophets of God glory in the carnage of war and bloodshed? Do you suppose they enjoy thrusting the keen, two-edged sword which cuts both coming and going, into the breast? No, dear saints, your leaders yearn for the

bright dawn of peace. Their battle-weary souls labor hard under the oppressors' boot.

Our course is onward and upward; we must keep on keeping on! We have got to live and fight the battles until we are relieved. I would like to prophesy if I might and to promise you in the name of the Lord Jesus Christ, that as long as two-thirds of this community will embrace and uphold the principles of our holy religion, and never again surrender the rights of the Priesthood, that this people shall survive the rampages of war from one generation to another. And that your righteousness shall be had in remembrance from one generation to another, upon the records of the High Priesthood and in the hearts of the faithful children of God. Remember, that as long as the majority of the men and women and children in this community will range themselves wholly and fully, and without hold-back, and without reservation under the banners of heaven, satan will never have the power to destroy your seed from the face of the earth.

This does not mean that you are not going to have heartache; it does not mean that you will not see bloodshed, or that you will not suffer the general and natural vicissitudes of life; but it does mean that your system will survive; your priesthood will be recognized, and your rights and dignities as individuals shall be preserved and safeguarded.

I know as well as I know I live that if we had done what the Lord said in 1889 plural marriage would be an established institution of righteousness among Israel today. The world may not agree with it. The wicked among them would consider it immoral; but as a part of our religion it would be recognized and tolerated. I rejoice with every fiber of my being that I live in this day and age when I can gaze upon the history of my forefathers and upon the history of the saints of God, and improve myself. Oh, I am grateful that I came forth in this day of battle, for I know that blessings we have little dreamed of await the faithful of this generation. The blood of the faithful still cries unto heaven; the heavens weep, and the ancients are bowed in prayer for this generation. You have your troubles and your tribulations and heartaches. If you are faithful and true, the day will come when you can feel the presence of those who have gone beyond walking in your streets.

You will know that President Barlow, who loved this land and this soil and this institution, will be here. He will walk these streets unnoticed but felt. Others will converse with you relative to the things of the kingdom, the procedures of your government. You are not groping in blindness; you have all the help that heaven can extend in this tremendous battle. Seek for it; live for it, and I promise you the ancients will dwell among you in spirit.

Brethren and sisters, you are not alone. You are a part of a vast army. God has other parts throughout the length and breadth of the earth. They operate in the South and the North; in ancient Jerusalem, and the Ten Tribes are keeping pace with us. Soon Joseph the Prophet will make his appearance to set the house of God in order. Take courage and be glad for the God of Jacob does not sleep, and we live in the glorious dispensation of the fulness of times. I feel as the Prophet Joseph did when he exclaimed:

"Now what do we hear in the gospel which we have received? A voice of gladness! A voice of mercy from heaven, and a voice of truth out of the earth; glad tidings for the dead; glad tidings of great joy. How beautiful upon the mountains are the feet of those that bring glad tidings of good things, and that say unto Zion, Behold! thy God reigneth. As the dews of Carmel, so shall the knowledge of God descend upon them. * * *

"Brethren, shall we not go in so great a cause? Go forward and not backward. Courage, brethren, and on, on to the victory! Let your hearts rejoice, and be exceeding glad. Let the earth break forth into singing. * * * Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your eternal King. And ye rivers, and brooks, and rills flow down with gladness. Let the woods and all the trees of the field praise the Lord; and ye solid rocks weep for joy. And let the sun, moon and morning stars sing together, and let all the sons of God shout for joy. And let the eternal creations declare his name forever and ever. And again, I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life, kingdoms, principalities and powers! Behold the great day of the Lord is at hand; and who can abide the day of his coming, and who can stand when he appeareth."

Dear friends, seek to the Lord for deliverance. Seek to dwell with each other in peace. Have a desire to associate with the pure blood of Israel. You are my brothers and sisters. You are those I came to the earth to mingle and associate with, to love and to have confidence in. Whenever I see a faithful man or woman or child, whether it be a Lamanite or among the blood of Ephraim, I want to tell you the fibers of my being respond, and right then and there I feel like I could lay down my life for any of them. God is pleased with your faith and your labors. When I see these noble sons with their necks bowed, and their spirits strong; when I see these beautiful daughters of Zion placing their hands to the plow, never to look back; when I see these spirits coming through this pure channel of life, I know the work of God is keeping apace and the victory will be ours. All these glorious signs make me feel like shouting, and I believe I will. **HOSANNAH! HOSANNAH! HOSANNAH! GLORY BE TO GOD AND THE LAMB FOREVER AND FOREVER, AMEN AND AMEN!**

"I've been thinking, my son, of retiring next year and turning the business over to you."

"Listen, dad, I've got a better idea. You go ahead and run the business a few more years and make a lot of money, and then we'll both retire!"

* * * * *

"What has your boy learned at school so far this term?"

"He has learned that he will have to be vaccinated, that his eyes aren't really mates, that his teeth need repairing, and that his method of breathing is entirely obsolete."

LIBERTY

"Give me liberty or give me death."—Patrick Henry.

O Liberty! thou treasured boon! thou priceless gift of God!
How many in thy noble cause now lie beneath the sod!
How many for thy precious sake their noble blood have shed,
And gloried when, in thy defense, in death they bowed their head.

What noble blood flowed through their veins, as when around thy folds
They stood with swords and souls unsheathed, and fought 'mid threats and scolds,

For liberty and freedom sweet, for wives and children dear,
For ev'ry man of ev'ry creed, of ev'ry race and sphere.

O noble men! with reverence, awe, I love thy memory,
Who, on the battlefield in gore, have planted freedom's tree,
For now beneath its leafy shade, in safety, millions rest,
And thank the Lord who gave thee strength to bravely stand the test.

O Liberty! I love thee dear—I hold thee more than all;
To keep thy banner waving high, in glory I would fall;
For without thee no man is blest—it's God's first attribute,
That He has on all men bestowed—yea, even on the brute.

Take this grand gift from my short life, and I don't want to live;
I'd rather welcome cruel death than live a fugitive;
I'd burst the gates of death with joy, and ride on freedom's wing,
And shout, while soaring conqueror, "O death, where is thy sting?"

I want that liberty that will to all men grant the right
Of worshiping their Father, God, according to their light;
No matter if it does appear prepost'rous and absurd,
I'd have the songs of liberty in all the land be heard.

If in the crowded city's haunts this boon I can't enjoy,
I'll seek it in the canyon's heights, where no one will annoy;
And there, with naught save Nature 'round, I'll kneel in prayer to God,
And thank Him, in my humble way, for freedom's happy sod.

There, living free with those I love, I'd worship at His shrine—
No human power should question me, or dare try to confine
My free-born thoughts by human laws, and make me worse than slave;
No, I, with them, would live and die, and rest in freedom's grave.

There in the canyon's rugged pass, at peace I'd be with all;
I'd sit and listen to the brook, and watch the waterfall;
With joy I'd scale the tow'ring peaks, and watch the eagle soar,
And scan the vivid lightning's flash, and hear the thunder's roar.

O Liberty, sweet Liberty! shine on this soul of mine,
And leave me not in darkness drear—in bondage to repine;
But stay with me through life's rough scenes, and when I close my breath,
Guard 'round my bed and see I die a free and quiet death.

—James H. Wallis, Mill. Star, Vol. 45, p. 535.

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 principle of Plural Marriage under divine regulation, has existed since the beginning of time. It is natural, logical and biological in its concepts. Antagonism to the principle results from ignorance of it and its purpose. Monogamy, in granting the male sexual freedom in the marriage relation while limiting such freedom to the female, has proved a signal failure. Motherhood is the paramount issue. Deprive woman the right to honorable motherhood and the purpose of creation is thwarted. Monogamy forces a certain percentage of women into celibacy against the injunction that she shall be fruitful and multiply and replenish the earth. True Mormonism reflects the laws of nature and the decrees of God.—Joseph W. Musser.

MEETING TEMPTATION

To successfully combat the temptings of the evil one, has been an age-old problem. In our present day of fast living and democratic feeling, it is generally conceded that in order to live a useful and successful life one must concede several points of morality and drift to some extent with the crowd. Thus personal integrity has reached a new low, and people are meeting temptation with but a passive resistance.

The feelings of mankind have ever been the same, although time and custom change. The same attributes of evil which caused Cain to slay Abel, caused many of our problems today. Though faithful Abraham lived in tents, he was a child of the same God we are. As before stated, the only difference between the ancients and those living now is time and custom.

This should give the faithful saint courage and faith in his efforts to successfully meet temptation, for he can recall to mind the experiences of the worthy ancients and how they were able to please God. Though fraught with the same inner passions and weaknesses and problems of life, the roster of the faithful is long, and their examples stand out in blazen remembrance of their faithful labors.

The most prominent of these faithful sons of God is Jesus Christ, the Son of Mary. The record says of him: "Though he were a Son, yet learned he obedience from the things he suffered" His admonition was: "Be ye not overcome by evil, but overcome evil with good." He could thus admonish others, for He had successfully met temptation of the most violent nature.

When he was led into the wilderness to be tempted of the devil, He met the first attack by calling to mind the statement in Deuteronomy that "man does not live by bread alone but by every word that proceedeth out of the mouth of God."

The second temptation he answered by quoting, "Thou shalt not tempt the Lord thy God", and the third was answered by, "It is written thou shalt worship the Lord thy God, and him only shalt thou serve."

In other words, instead of yielding to the temptor's various suggestions, He recalled those different passages of scriptures, and they crowded out of his mind the temptations that were assailing him. This experience in the life of Christ teaches us a great lesson. Temptation is not overcome by fighting it, but by calling to our aid a more wholesome thought and holding it in the mind until the evil suggestion loses its power over us. Instead of yielding to the temptation we act in harmony with the thought that has replaced it.

A family I know successfully kept the spirit of God in their home by constantly being reminded of the Savior. Placed in a very conspicuous place in their home was a sign which read: **"Jesus Christ is always the unseen guest in this home."** Thus all those who tarried there were reminded that they should think and act only as they would if they were in the presence of Jesus Christ.

By nature man is carnal and devilish. Through generations his forefathers have continued to hand down one to another the many weaknesses of the flesh which they failed to overcome. Thus in the present day many of our natures are evil and fallen. Because of this it requires constant vigilance on the part of the individual to get and keep the spirit of God. Without the influence of this spirit we act solely upon feeling and passion; and our actions often prove injurious to our own characters as well as the welfare of others. Thus we spend too little time in our efforts to overcome, and we go through this liffe in a mediocre fashion constantly, **"trying to saw wood with a hammer".**

Jesus Christ could successfully resist temptation because He had his mind stored with the word of God as contained in the sacred scriptures. He was able to call to mind at a moment's notice the great truths which God had revealed for the guidance of his children. The high ideals of his people were part of his life, and the temptor could not break through this wall of safety. Thus He understood fully what he was asking when he commanded: **"And I give unto you a commandment that ye shall forsake all evil and cleave unto all good, that ye may live by every word which proceedeth forth out of the mouth of God."**

Thus line upon line, here a little and there a little, we change the fibers of these telestial and fallen natures to perfection, thus enabling the spirit of God to find constant and sweet repose in our bosoms. How fortunate are the people who in the hour of temptation can call to their assistnce the religious teachings which they have received. God has promised that the holy spirit will bring to our remembrance in the hour of need the commandments He has given us. But it is necessary for us to know what the commandments are. This knowledge alone is not sufficient; for our very natures must be in a position to receive his spirit which will bring all things to our remembrance. The reprobate can memorize scripture; he can expound but not enlighten. The words he quotes are shallow and ineffective; for it is written, **"The letter killeth, but the spirit giveth life."** In order to obtain the knowledge necessary to accomplish righteousness we must be students of the Word of God and make the revelations he has given to his children our standard of conduct.

If we do this, our natures will gradually change to perfection, and there will be no danger that the evil one can influence or lead us astray. But if this knowledge coupled with good works is lacking; if we are just drifting along without purpose or principles to determine how we shall act, then we are in constant danger. There is nothing that we can call to our assistance; no good thoughts to replace those that are evil, and we are likely to yield to any and every temptation that may assail us.

Thus we either become a King, a man of truth, Lord of his own actions, or a slave. One philosopher said: **"I pity the man who hasn't resources within himself—so that nothing external can seriously disturb him and render him unhappy and discontented."**

A man should so live that were the inmost thoughts of his soul revealed to the world he would have no reason to blush—for there should be disclosed no insincerity, hatred, envy, suspicion, ill-nature or injustice Such a nature would be above the reach of injury and above the reach of gossip and malice of ordinary mortals. With a philosophic mind he would accept and welcome success and adversity with equal equanimity. He would be undisturbed by the comments, actions or opinions of others, **for after all everyone's opinion is not worth having. Many people who criticize us are not able even to please themselves, so how can we hope to please them!** Keep your dignity pure and be true to the best of yourself. Fear nothing and desire nothing to such an extent that you would be unhappy if you were denied your wishes, but live up to the best in your nature, and be satisfied with your lot. Be honest and just and then if the whole world doubt your integrity or question your character, you need not be disturbed.

But you question if it is possible for any of us weak mortals to rise to such a condition. Most assuredly it is. We are all of us possessed of great souls with marvelous possibilities, and by constant effort we can one by one throw off the fetters of the slave. We can stifle our passions, overcome our weaknesses, and master opposing elements within us. Every time we surrender to a wrong appetite, flee at opposition, or fall prostrate before any condition, environment or failure we are slaves. We owe a debt to ourselves and if we cannot pay it all at once we can pay it on the installment plan. No man is so poor in his nature that he cannot begin to pay for what he wants, and begin now. No man can make a great character of himself at once, but you can begin to build this moment and persist with patience and determination until you stand a faithful friend of God among men. Live today according to your highest conception of life. Do not regret the failures of yesterday or worry about tomorrow, but live today as if it were your last day on earth. Strengthen the weak points of your nature from moment to moment as you discover them, and then each moment will be a victory.

Let the true saint write it on his heart that his first and most important **labor is to get and keep the spirit of the Lord.** Then it will follow as surely as God lives that his qualifications to be a friend of God, will not be questioned. His cup of joy shall run over, and his influence for righteousness will be felt in the darkest recesses of this darkened world.

Self Mastery

What though I conquer my enemies,
And lay up stores and pelf,
I am a conqueror poor indeed,
Till I subdue myself.

What though I read and learn by heart
Whole books while I am young,
I am a linguist in disgrace
Who cannot guard my tongue.

What though on campus I excell,
A champ in meet and fight,
If trained, efficient, still I can't
Restrain an appetite.

What though exemptions write my name
High on the honor roll,
Electives, solids fail me if
I learn no self control.

What though I graduate and soar,
And life is good to me—
My heart shall write me failure till
I learn self-mastery.
—Poem by Bertha A. Kleinman.

PROGRESS IN THE COURTS

Our many friends will be interested in the progress of the trials at Mesa, Arizona. On February 26, 1952, Justice of the Peace Beasley released two of the women and held four for trial in the Superior Court of Phoenix, Arizona. The trial date has not been set, but we expect it will be some time in May.

There is but little or no evidence against the four sisters who were held for trial. All court attaches as well as reporters who had heard the evidence were greatly surprised with the decision. There is little doubt but that pressure was applied in the right place at the right time in the case.

This is nothing new to the old campaigners in this work. As in former times, the saints are marked for slaughter, and slaughtered they must be before the blood-hirsty mob returns to sober thinking. How long it will be before right triumphs over might, we know not. Paul said: **"In your patience possess ye your souls."** The saints can afford to wait and be patient. We trust the enemy is as well prepared to face the chastening hand of an Almighty God in the day of accounting.

We suggest that the faithful among the people continue to petition the Lord for the deliverance of this family from bondage. We would also appreciate any other help they can offer to help defray the costs of these trials.

Following is a letter written to the Governor of Arizona by an irate citizen in protest to such unchristianlike concommend this writer for his wholesome duct on the part of the authorities. We attitude, and hope there are many others in the State of Arizona like him.

Moccasin, Arizona.

Governor Howard Pyle,
State Capitol Building
Phoenix, Arizona.

Governor Howard Pyle,

I would like to call your attention to a matter which has caused me some serious reflection.

As I recall, the Mormons settled the city of Mesa and many other Arizona communities, and despite the hardships of pioneering what was then a barren desert, they have set an admirable example of industry, stability and thrift which our State is wisely following.

These same hardy people who have left a permanent influence upon our State, were, many of them, polygamists, and were here in Arizona because this was a place where they could find freedom to worship God as they desired. Although the Mormon Church leaders have abandoned the doctrine of "plural marriage" as taught by their early leaders, yet there are some stalwarts of the faith who are standing firm by the teachings of the founders of Mormonism.

Governor Stanford told me personally that he lived neighbors to a Mormon polygamist family, and in his youth, his most wholesome associations had been with the children of that family. The Governor further made this statement, "I want to assure you that the Mormon people who are living 'plural marriage' will have the perfect 'freedom under the law' which they are entitled to, during my administration."

I cannot understand wherein the State of Arizona should be involved in charging a Mormon polygamist of unlawmul cohabitation today, any more than in the day when the Mormons were helping to establish this State and conquer these once wild deserts.

I would like to believe that Mr. George M. Dutson is just as sincere in his religious convictions as were the early leaders of the Mormon Church. It is sufficiently evident that Mr. Dutson has been a God-fearing, energetic, law-abiding and very respectable citizen, before being recently brought to open criticism by the local authorities of the Mormon Church.

The Church which was once persecuted for the same doctrine, has now turned persecutors, and I feel that the State of Arizona should not be involved in contributing to any such persecution brought about by a change in Church policy.

I am not living "plural marriage" nor asking anyone else to live it, but my loyalty is always extended to fellow citizens who are sincerely following the course of their convictions, where there is no infringement upon the rights of others. My humble request by this letter is that you as Arizona's most able leader will do all within your power to see that the Dutson family will be given just and due consideration, and the fullest protection "under the law".

Very cordially submitted,

CHARLES C. COX.

We might also suggest to Bishop Davis, the Church leaders, and all those concerned with prosecuting the case in Arizona, that they re-read the **FREEDOM PLEDGE**, which the United States Government has asked all good citizens to take and adhere to. This pledge has especially been made prominent through Church, legal and civil authorities. We print it with the hope that it will remind all good citizens of the rights of ohers.

THE FREEDOM PLEDGE

I am an American. A free American.
Free to speak—without fear,
Free to worship God in my own way,
Free to stand for what I think right,
Free to oppose what I believe wrong,
Free to choose those who govern my country.
This heritage of freedom I pledge to uphold
For myself and all mankind.

THE SHEEP AND THE GOATS

* * * I hinted today at the wisdom of the Lord in opening the **gold mines,** and said he had one object in view among many others; viz., **to try the faith of the Saints.** By this, his wisdom has been exhibited, and much accomplished by it, among those who are not Saints. Take a view of this community; **a portion will not be Saints;** this has always been the case when God had a church on the earth. **They are not all sheep that are in the fold, neither are they all Saints who bear the name.**

I wish you to understand, that when the sheep are separated from the goats, they will never again bear the like afflictions they have borne while the mingled with the goats, as long as the world stands. No: neither in this world nor any other. Let the sheep and goats be once separated, and the master of that flock of sheep will never afflict them. When there are no goats to annoy the sheep, the latter will mingle with each other, and go hand in hand in full fellowship. But when goats are among the sheep they besmear them with their stink; and they frisk about, and behave so as to actually turn the sheep almost into goats. They will grow short in the hair, look like goats, and stink like them.

The master of the flock must, therefore, do something to preserve the

blood of the sheep pure, lest they completely degenerate, and altogether become goats; they must be chastened by persecution, to drive out the stinking goats from their midst. **The Lord opened the California Gold Mines to lead them on, and I say to the goats, go! I am glad of it.** "But, do you not think the sheep will go, too?" Never mind, if they do; they will get well besmeared with the flavor of the goats, run off and wash themselves, and come back again. Though I speak thus, I do not despise the goats; no, not in the least.

You will perhaps recollect a dream I had in the spring of 1848, when so many were going to California. It seemed as though the whole community would be carried away with the spirit of gold, which caused much anxiety in my mind, and enlightened my understanding. I dreamed I was a little off the hot springs, with many of my brethren, among some scattered timber. I thought of sending to Captain Brown's, on the Weber river, to get some goats which I had previously bought of him, but while I was conversing with the brethren, I thought the Prophet Joseph Smith came up to us, and I spoke to him. I thought I would send for my goats which I had purchased from Captain Brown, and Brother Joseph started off to the north, and I thought very likely he would purchase the whole of Brother Brown's stock, but I felt quite reconciled if he did.

I thought I stood there some time talking with the brethren, when I looked up towards the road on my right, and behold I saw Brother Joseph returning, riding on a wagon without any box to it, but it had a bottom of boards, and on these boards there was a tent, and other camping implements, etc., as though he had been on a journey of some length. He alighted from the wagon, and came to where we were standing. I looked, and saw following the wagon an almost innumerable flock of sheep, of all kinds, sizes, colors, and description, from the largest, finest sheep I ever saw, down to the ugly decrepid dwarf. The wool on the large ones, I thought, was as white as snow; then the next smaller ones had also nice, fine wool on them, and some were black and white; others had coarse, long wool upon them, approximating to hair; and so on, until they became even a mixture of goats and sheep.

I looked on the strange flock, and wondered. While I was looking, I asked Joseph what in the world he was going to do with such a flock of sheep, and said to him, "Why, Brother Joseph, you have got the most singular flock of sheep I ever saw, what are you going to do with them?" He looked up, and smiled, as he did when he was living, and as though he was in reality with me, and said, **"They are all good in their place."** This is the dream.

So it is with this people. If you can only find the place for the goats, they answer the end for which they were made. I have always realized that a half-hearted Mormon is one of the meanest of human beings, for they are always ready to say, "How do you do, Brother Devil?", "How do you do, Brother Jesus", or "Brother Jesus, I want to make you acquainted with Brother Devil." It is no trouble for them to turn unto Baal or unto Jesus; yet at the same time the Lord has a use for them.

I have often heard men say they were convinced that Mormonism is true, and that they would cleave to it; but as for their hearts being converted, it is altogether another thing. **Mobs never have done one thing against this people, but they could trace them, and have known all about it; for you will always find that the goats will run and lick salt with the sheep; and the Lord who made them has placed them in the world to serve his own purpose. When by these characters, afflictions are brought upon the Saints, and they**

are bereft of all they possess, it is to make them more attached to the cause of truth, while their persecutors are hurled into oblivion; which is the last of them.

If gold is a sufficient inducement to lead men off, to live in the midst of that society in California, after they know and understand the conditions of it, it certainly proves that they love the things of this world better than they love Christ.

You may say you are poor, and wish to accumulate something to help yourself and your family. "Are you starving to death for want of food?" "No." All of you have plenty to subsist upon. If those who go to California for gold were full of the Holy Ghost, they would clothe their wives and children with buckskin, and wear it themselves to the day of their death, rather than mingle with the wicked, and be induced to leave the society of the Saints. The true cause of their taking such a course is, they do not love the Lord.

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

Those other classes will take different stations and possess inferior glories, according to their works in the flesh. That class who will altogether serve the world, and disregard the cause of truth, will become servants to the sons of God, and be in servitude throughout eternity. — President Brigham Young, Tabernacle, April 7, 1852. Deseret News, Volume 4, p. 236.

Lest We Forget

COMMUNICATION FROM ORSON HYDE

Nauvoo, April 5th, 1846.

Dear Brother Ward,—I send you a few lines in addition to the revelation given through me. I am the only one left in charge here, the rest of the Twelve having gone to the west. Elder John E. Page is gone from the church: you will remember that he did not perform his mission to Jerusalem with me. This is the reason of his apostasy, and also violating the law of the church and incurring that penalty which says, "He shall deny the faith, and shall not have the Spirit."

These followers of Mr. Strang tell the most horrid lies that men ever did tell in creation. When they are here, in our city, they will say that many hundreds have joined them in some other parts, and when they go to some other other parts, they will say that many thousands have fallen in with Mr. Strang in Nauvoo, when the plain fact is, that I do not know of ten persons in Nauvoo that have joined Mr. Strang. There are none who joined him except a few Rigdonites, and some few others who are restless and unruly spirits that would disgrace almost any society. Strangism is but a second and revised edition of Rigdonism.

After Mr. Page was disfellowshipped, he left Nauvoo and went away about 120 miles, and met a company of Saints coming from Canada. He told them that he was one of the Twelve sent by the council to inform them that they must turn about and go to Voree, (Mr. Strang's place of gathering) in the ter-

ritory of Wisconsin. They could not believe this, but sent a messenger to us to know the truth of the matter, yet some were deceived by him. I only relate this to you to give you a specimen of their low and wicked course.

Every thing in relation to this church goes well; many are coming to Nauvoo and being baptized daily. The Saints are selling out and removing west; hundreds of families are coming here from other States, and fitting out for a campaign in the wilderness. It is a great work, God can only tell when it will end, if any end it has. It will gather all things in one. Some of the old mobocrats in Missouri have come to the camp as they passed along, and have given satisfaction, and multitudes are joining the camp of Israel. May the great God enlarge our borders, roll the wheels of his empire through the confused ranks of Babel's broken legions, and exalt on high the golden sceptre of truth, that every eye may see, and every honest heart be glad. Be faithful, dear friends, over a few things, and God will make you rulers over many.

May heaven bless you in Old England, and soon bless you in California, is the earnest wish of your brother in Christ Jesus our Lord. Amen.

ORSON HYDE

P. S.—Brother Stratton has arrived here, and brother Woodruff, his family, and friends, are daily expected.

"He That Hath Ears to Hear, Let Him Hear What the Spirit Saith Unto the Churches"

In my meditations, this morning, the Spirit of the Lord came upon me, and I was moved to write: and being grieved in my spirit on account of false pretenses by evil designing persons to gain power, and lead away the flock of God; It whispered to me and said:

Evil men, ambitious of power, must needs arise among you and they shall be led by their own self-will and not by me. Yet they are instruments in my hands, and are permitted to try my people, and to collect from among them those who are not the elect, and such as are unworthy of eternal life. Grieve not after them, neither morn nor be alarmed. My people know my voice and also the voice of my spirit, and a stranger they will not follow; therefore such as follow strangers are not my people. Behold James J. Strang hath cursed my people by his own spirit and not by mine. Never at any time have I appointed that wicked man to lead my people, neither by my own voice, nor by the voice of my servant Joseph Smith, neither by the voice of mine angel: but he hath sought to deceive and Satan helpeth him; but before of old was he one that was ordained to gather the tares of the field, and mine angels have chosen him to do it because he was a wicked man, even as Judas was chosen to betray his Lord. But his spirit and ambition shall soon fail him, and then shall he be called to judgment and receive that portion which is his mete, and his treacherous followers, who have forsaken the counsel of their brethren and turned from the covenants of their God, and have cast asunder the tenderest ties, must drink from a bitter cup.

Let no man who putteth his trust in me be troubled about his rights. The worthy shall have their rights and no power can prevent it, for I will give them the hearts of my people, and their voice is my voice, even as my voice is the voice of my father; and what they bind on earth I will bind in heaven. But the unworthy have no rights except these, repentance or condemnation. If they act upon the former, behold they are justified, but if not, they must suffer the consequences of the latter.

By this you may know the unworthy among my people: for whomsoever they reject, the same are rejected of me. And woe to such as shall follow him who hath been rejected by my

people. If my people sin I will correct and chasten them because I love them, yet I will not reject them, neither give my kingdom to other people, for behold the end draweth nigh, and judgment will I pour out upon your appressors and upon those who accuse you to hide their own iniquity and their shame, and to get power for unholy purposes and not for the building up of my kingdom. Let such beware lest they fall by the hand of the destroyer, whose arrows are plague and pestilence, before their designs are accomplished.

Let my saints gather up with all consistent speed and remove westward, except such as are counselled to tarry and must needs remain to settle their business according to the counsel of my servant JOSEPH SMITH, in the day that he was with you in the flesh, and also according to the counsel of my servants, the Twelve whom I have chosen, and who have abode in me.

Let there be no more disputes or contentions among you about doctrine or principle, neither who shall be greatest, but harken to those things which I have spoken unto you, and which have before been given and you shall rest in my kingdom, and have glory and honor for ever and ever—Yea' Saith the Spirit, and the Spirit is truth, and the truth abideth for ever: Amen.

MARRIAGE

Excerpts From Discourse by President John Taylor

The Lord, however, has revealed many other great and important principles to us, and among these the eternal covenant between man and woman. Did Joseph reveal that principle? Yes, he did. Do you know it? Yes, I know it; if nobody else knows it, I do. Did he tell you of it? Yes, he did; but I have had other manifestations besides that, and therefore I know of what I speak, and I know the principle is of God.

Now there are some people who tell us we are very wicked. Are we? Why, yes, in many respects we are. But not in that! not in that! not in that! Are we careless? Are we indifferent? Are we covetous? Do we love the world more than we ought to do, and allow our minds, our feelings and affections to be carried away by the transitory things of time and sense? Yes, yes, to our shame, in many instances, be it spoken; that is true. Do we violate in many instances the great principles that God has revealed? We do, to our shame be it spoken, many of us; but we do not violate the law of God nor the laws of chastity in that thing.

Well, what are we to do? God has revealed a principle to us; do we know it? Yes. Do I know it? Yes. Do you? Yes, yes, a very great many of you that are here and hear me speak know it. But does the Congress of the United States know it? No. Does the Supreme court know it? No; they cannot know of the things of God but by the Spirit of God. Do they know anything about eternal relationships and perpetuity in the eternal world? No, they do not, they are ignorant of the principle, they know nothing about it, and we did not until it was revealed to us.

Now, then, what is to be done? They place us in a position like this: God says this is an eternal law associated with the eternal perpetuity of lives, in time and throughout the eternities that are to come; that a man having a wife must have her sealed to him for time and for all eternity. Why, long ago we have heard of a religion to live by but none to die by; none that could reach to the other side of the veil and prepare us for eternal associations and eternal lives in the eternal world, or eternities that are to come. But this principle involves that thing and places us in this position: God says, "go and obey my law". Congress says, "No, you shall not do it". Now the question is—who shall be obey?

We would like to be in accord with Congress. We would like to submit ourselves to every ordinance of man. We would like to be good and peaceable citizens, which we are. We don't wish, however, to follow their corruption—don't we know enough of them? Yes, we do. We know a good deal more about them than they know about us. We know their crimes, we know their licentiousness, we know of the millions of murders that are perpetrated by mothers and fathers of children and they know it. Many of these murders are committed while the children are pre-natal; they kill them either before or after they are born, just as it happens.

We also know of this horrible social evil that exists among them, and of the corruption, degradation and rottenness that exists in their midst. And as I have said to some of them sometimes, "You come from these dens of infamy, reeking with corruption and rottenness, steeped in crime and bloodshed, and you come here, will you, and teach morality to us? Go home, attend to your business, cleanse yourselves from your corruptions, for they are a stink in the nostrils of Jehovah, and of all honest men, and don't come to set us right in regard to things that God has given us to do, and which with the help of the Lord we will carry out.—Journal of Discourses, Vol. 21, pages 166-7.

LAW AND ORDER IN ISRAEL

Following is an interesting communication from Israel:

"Tel Aviv—Women in Israel have now been granted equality with men before the law. A bill, known as the Women's Equal Rights Bill, was passed by the Knesset, and all discriminatory clauses embodied in other laws have been invalidated.

"If this should sound strange to those familiar with the outstanding record of women's achievements in Israel (and Palestine), it must be explained that until now the legal position of women in matters of personal status, marriage, divorce, inheritance and property had been governed by rabbinical law. Under rabbinical law, various discriminations against women, dating from the time when the husband was undisputed lord and master in the home, have been in force. A woman could not own property. She could not inherit equally with male heirs. She could not appear as a witness in a court of law. She was not regarded as the natural guardian of her children, not even in the event of her husband's death. The laws relating to marriage and divorce, to 'chalitza' (which requires that a widow be 'redeemed' by her brother-in-law or some other relative of her deceased husband if she had borne him no children) and 'aguna' (which forbids a woman to remarry if her husband leaves her without granting a divorce) often resulted in particulary severe hardships for women.

"The Women's Equal Rights Bill removes many of these restrictions. Married women are now permitted to own property, regardless of whether it was acquired before or after marriage. Where no will exists, the secular Inheritance Ordinance must be applied, giving male and female heirs equal rights in the inheritance of both movable property and real estate. Parents are equal in their rights as natural guardians of their offspring, with custody, in the case of the death of one parent, automatically assigned to the survivor.

"Other clauses in the bill outlaw bigamy for the Jewish and Christian communities, and require the agreement of both parties to a divorce. Hitherto bigamy has been practiced among certain Jews, notably those of the oriental communities, and a husband could divorce his wife without her consent. **Husbands abandoning their wives without mutual agreement or the ap-**

proval of the courts may be imprisoned for a period of up to five years.

"Significantly, the bill does not even hint at changes in present marriage and divorce procedures, and leaves these under the jurisdiction of the Religious Courts. To have attempted such reforms would have meant a clash with religious elements which regard these subjects as an integral part of religious doctrine—a clash which could only have been as unpleasant as it would have been barren of results."—Marcia Gitlin, in ISRAEL SPEAKS.

PRAYER

What is prayer?

It is humble supplication to the Supreme Being, the consumation of a sincere desire to become closer to Him. When one begins to pray he leaves theory behind and launches out into experience, and finds himself talking with God and erelong putting God to the test. Then he waits for God, and watches God work. He begins to see God in action in his own life, then in the lives of others.

True, God can act without our prayers. He knows what is in our hearts before we tell Him. But when we pray we make it easy for Him to help us. It is as though we rolled back the shutters of our hearts, opened the windows and doors, and left our whole being wide open for the inflow of His Holy Spirit. Like the wind and the light, He enters, to perform His life-changing ministry and work those miracles of transformation which are, or should be, the chief desire of our hearts.

Prayer is absolutely essential to a godly life. No man can live as he should, as God wants him to live if he never prays; and to Latter-day Saints who are looking for the return of their Lord, hoping to be ready to meet Him with gladness at His appearing, this is a matter of utmost importance. Hence they emphasize private prayer and family prayer; prayer in young people's meetings and in church services.

Throughout the Bible there are dozens of invitations to prayer, such as this one in Jeremiah 33:3: "Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not."

Said Jesus, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matthew 11:28, 29.

Notice that with every invitation there is a promise. Some of these are particularly beautiful and comforting, such as this one in Psalm 37:5: "Commit thy way unto the Lord; trust also in Him: and He shall bring it to pass."

And this, from Isaiah 41:17: "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them."

Again, "He shall call upon Me, and I will answer him: I will be with him in trouble." (Psalm 91:15).

What a glorious passage also is this recorded in Zechariah 13:9: "They shall call on My name, and I will hear them: I will say, It is My people: and they shall say, The Lord is my God."

From Jesus again we have these precious words: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7).

With such invitations to pray, and such promises of answer, who would be so unwise as not to test them for himself? Surely God could not offer more. Indeed, in these marvelous promises He opens the whole treasury of heaven to those who love Him and seek His aid. Having given us His only-begotten Son,

all else is but a minor gift. As the Apostle Paul wrote, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Romans 8:32).

To those who demand evidence of answered prayer before they will take God at His word, the Bible presents innumerable instances of His care.

There is the story of the man who wanted counsel as to the course he should take—and how God gave it to him. (Judges 6:39, 40).

There is the record of the woman who longed for a child, and how God gave her one in answer to her petition. (I Samuel 1:27).

There is the story of the youth who wanted wisdom above all else, and received it. (I Kings 3:5-13).

There is the story of the dying man who prayed for healing, and how God extended his life by fifteen years. (2 Kings 20).

To these might be added scores of similar occurrences, touching almost every type of human need, every longing of the human heart. Together they afford the strongest proof that God is ready and willing to answer the earnest petitions of His people.

Prayer has its conditions and limitations. No one should expect God to answer his prayer if he is living in deliberate disobedience to some known divine commandment. David understood this clearly when he said, "If I regard iniquity in my heart, the Lord will not hear me." The Apostle John emphasized the same vital principle in these words, "Whatsoever we ask, we receive of Him, **because we keep His commandments**, and do those things that are pleasing in His sight."

To obtain forgivenes of sin there must naturally be contrition and a spirit of humility, as we read in 2 Chronicles 7:14: "If My people, which are called by My name, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin." It is "the effectual fervent prayer of a **righteous** man" that "availeth much".

To secure answers to our prayers we must also have a wholehearted desire for the blessing sought. God says, "Ye shall seek Me, and find Me, **when ye shall search for Me with all your heart.**" (Jeremiah 29:13).

When a prayer is not answered it is well, before blaming God, to look within and see if some important condition is unfulfilled. Perhaps the prayer was too selfish: perhaps the desired answer would do harm rather than good. Always when praying we should express submission to the will of God. Then, whether the answer comes soon or late, we will continue to trust Him, confident that "He doeth all things well."

Perhaps someone is saying, "It's no use; I can't believe in prayer. These stories you have mentioned are all ancient history, centuries old; things are different now." Truly, things are different now; but God is the same. The God who lived in Daniel's day is just the same today. He is willing to help His needy children of earth in the twentieth century as He ever was in years gone by. If you have doubt about this, test it in your own life. Faithful Latter-day Saints accept the conditions for successful prayer which God has laid down, and they act upon them. They long for a fellowship with their Lord that will result in the personal experience of answered prayer.

SELF-EDUCATION

"The Glory of God Is Intelligence."

Education is the harmonious development of all our faculties. It begins in the nursery, and goes on at school, but does not end there. It continues through life, whether we will or not. The only question is whether what we

learn in after life is wisely chosen or picked up haphazard. "Every person", says Gibbon, "has two educations, one which he receives from others, and one more important, which he gives himself."

What we teach ourselves must indeed always be more useful than what we learn of others. "Nobody", said Locke, "ever went far in knowledge, or became eminent in any of the sciences, by the discipline and restraint of a master." You cannot, even if you would, keep your heart empty, swept and garnished, the only question is whether you will prepare it for good or evil.

Those who have not distinguished themselves at school need not on that account be discouraged. The greatest minds do not necessarily ripen the quickest. If, indeed, you have not taken pains, then, though I will not say that you should be discouraged, still you should be ashamed, but if you have done your best, you have only to persevere, for many of those who have never been able to distinguish themselves at school, have been very successful in after life. No one whose education was well started at school should let it stop. It is a very low view of education to suppose that we should study merely to serve a paltry convenience, that we should confine it to what the Germans call 'bread and butter" studies.

Try to fix in your mind what is best in books, in men, in ideas, and in institutions. We need not be ashamed if others know more than we do, but we ought to be ashamed if we have not learned all we can. What qualities are essential for the perfecting of a human being? A cool head, a warm heart, a sound judgment, and a healthy body. Without a cool head we are apt to form hasty conclusions, without a warm heart we are sure to be selfish, without a sound body we can do but little, while even the best intentions without sound judgment may do more harm than good.

"That man", says Archdeacon Farrar, "approaches most nearly to such perfection as is attainable in human life whose body has been kept in vigorous health by temperance, soberness and chastity, whose mind is a rich storehouse of the wisdom learned both from experience and from the noblest thoughts which his fellowmen have uttered, whose imagination is a picture gallery of all things pure and beautiful, whose conscience is at peace with itself, with God, and with all the world, and in whose spirit the Divine Spirit finds a fitting temple wherein to dwell."—Lord Avebury.

OPPORTUNITY

Master of human destinies am I!
Fame, love, and fortune on my footsteps wait.
Cities and fields I walk; I penetrate
Deserts and seas remote, and passing by
Hovel and mart and place—soon or late
I knock unbidden once at every gate!

If sleeping, wake—if feasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or
Condemned to failure, penury and woe,
hesitate,
Seek me in vain and uselessly implore.
I answer not, and I return no more.

—John James Ingalls.

"Obstacles" are those frightful things you see when you take your eyes off the goal you're trying to reach.

* * * * *

The head waiter came around and asked the opulent patron what he would like the orchestra to play, "If it is agreeable to everybody else", he replied, "I wish they would play checkers till I finish my dinner."

TRUTH

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

VOL. 17. MAY, 1952 NO. 12.

We Are Christians (?)

The Deseret News Church section of February 27, 1952, reported an address by President David O. McKay on Temple Marriage, delivered in Los Angeles. During this address he told the following story:

"I was riding on a steamer that left Australia about 20 years ago, and a couple from California who had learned from the purser that there were two Mormons aboard—introduced themselves to President Cannon and me.

"After asking a few questions, the woman said, 'Will you pardon me if I ask you a personal question?'

" 'Certainly, and I answer without your asking. I have only one wife.'

"She said, 'How did you know I was going to ask that?'

" 'Oh, I could see from your expression, and apologetic approach.'

"Well, we soon explained our attitude toward plural marriage, and then, to my surprise she said, 'Well, if that is not a fundamental tenet of your religion, what is?'

" 'Why', I said 'WE ARE CHRISTIANS.' "

Although the President does not relate what he told the woman was his views on plural marriage, we take from her answer that he made it plain that it was not a fundamental tenet of Mormon faith. His explanation that **"we are Christians"** is quite ambiguous. We do not desire to put words in his mouth or accuse him wrongfully, but from former statements and actions during the Church crusades against the principle, are we not safe in assuming that he at least meant to infer that he considers plural marriage a custom of ignorant and benighted people, having propriety among the heathen and non-Christian only?

That the leaders of the Church continue to uphold the unsound and erring position Elder James E. Talmage established, i. e., **"The Latter-day Saints were long regarded as a polygamous people. * * * But that plural marriage**

"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance. That mental attitude is CONDEMNATION BEFORE INVESTIGATION."

is a vital tenet of the Church is not true. * * * Plurality of wives was an incident, never an essential'', is understandable; their covenants with this government forbids any other attitude. But why, during the past few years, the leaders have felt to declare plural marriage immoral and now class it as a heathen and barbarian custom, is beyond our understanding, and, no doubt, confuses the minds of the faithful Saints.

What is meant by being a Christian? Joseph Smith accused the Christian churches and ministers of agitating strife against the Latter-day Saints. Brigham Young stated that the ministers of Christendom were among the foremost people who finally assented to the martyrdom of Joseph and Hyrum. Webster defines **CHRISTIAN** as meaning, **''One who believes, or professes or is assumed to believe, in Jesus Christ, and the truth as taught by him. A decent, civilized or presentable person.''** We think the above is altogether a sufficient definition of the term.

A short history of the teachings of the Bible on this system of marriage is relevant here. Before Christ was born of Mary there had been generations of faithful men and women practicing plural marriage as a divine sacrament. This practice from Adam's day to the birth of Christ distinguished the saint from the sinner, the believer from the unbeliever and the **CHRISTIAN** from the heathen. Indeed, it cannot be gainsaid that those nearest perfection in this life, and who possessed more of the power of God, practiced and taught plural marriage to be a divine institution of heaven.

As to the antiquity of the practice of this law, James Campbell in his treatise, ''The History and Philosophy of Marriage'', states:

''It is attested and proved by competent authority, which no one doubts, that polygamy, or that social system which permits a plurality of wives, has always prevailed in most countries and in all ages of the world, from time immemorial; but this form of marriage, being foreign to the customs of modern Europe and her colonies in America, is very naturally regarded throughout these enlightened regions as something heathenish and barbarous.''—Page 11.

As to its being a principle of righteousness he further states:

''Now polygamy is either right, or it is wrong. If it is wrong, it is contrary to the will of God. If it is contrary to the will of God now, it always has been, ever since the fall of man; for God has not changed, human nature has not changed, and the mutual relation of the sexes has not changed. If it is contrary to the divine will, God would certainly have expressed decided disapprobation of it in His word, and denounced those who practiced it. But on the contrary, it was, by the Mosaic law, expressly sanctioned, and, under certain circumstances, expressly commanded, as fully appears from Deut. 22:28, and 25:5.—Ib. 75..

The Mormon position on the Old Testament custom of plural marriage was ably put forth by Elders Richards and Little in the Compendium. This position was long upheld by the Church. Said they:

''Plural marriage is a very ancient institution. Although generally ignored by peoples professing modern Christianity, it is still customary among a large portion of the family of man. * * * While the Christian sects today profess some respect for the patriarchs of Israel, THEY PRACTICALLY CONDEMN THEIR FAMILY RELATIONS AS CORRUPT AND IMMORAL.

''If plural marriage be unlawful, then is the whole plan of salvation, through the house of Israel, a failure, and the entire fabric of Christianity without foundation.

"God said to Abraham, 'I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abraham fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.' " Gen. 17:1-4.

"Here we are informed that God talked with Abraham, told him to be perfect, bestowed upon him the blessings of a numerous posterity, and, as a sequence, future power and glory. If polygamy was contrary to his law, it is remarkable that God should have condescended to talk with and greatly bless a man who had, but a short time before, taken a second wife, while the first was living; a fact of which we are informed in second and third verses of the previous chapter. If this was criminal, Sarai, the mother of all Israel, was involved in the transgression, for she gave Hagar to her husband for a wife."—Gen. 16:3.

"When Hagar was in distress, on account of difficulty with her mistress, the Lord did not treat her as a profane, cast-off woman, but sent an angel to counsel and comfort her, by assuring her that her posterity should not be numbered for multitude."—Gen. 16:8-10.

"The Lord further promised to bless Ishmael, the fruit of this polygamous marriage, and said, 'I will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget and I will make him a great nation.' "—Ib. 17:20.

"Jacob, the grandson and heir to all the blessings of Abraham, was a polygamist. He served seven years for Rachel, the daughter of Laban, but being deceived, and Leah given him instead, he served another seven years for Rachel. Each of these wives had a handmaid, which they gave to their husband for wives."—Gen. 29:18-35, 30:3-12.

"Moses was conversant with the Lord, and was the great lawgiver of Israel; in his laws especial provision was made for polygamous children. (Deut. 21:15-17). In them polygamy was not mentioned as one of the crimes for which penalties were provided.

"Elkanah was a polygamist, yet his (polygamous) son, Samuel, was a great prophet, and judge in Israel. He was born, and lived under the special favor of God.

"David, king of Israel, was chosen of the Lord.—1 Sam. 16:12, 13. He took Abigail and Ahinoam, 'And they were also both of them his wives.' I Sam. 25: 42, 43. He 'Took him more concubines and wives out of Jerusalem.' "—2 Sam. 5:13.

"We are further informed, that 'David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite'.—I Kings 15:5. In this passage we have an assurance that David did right in taking all his wives and concubines, except in one instance, for which he was severely chastised. When Nathan, the prophet, reproved him for this sin, he said to him, in the name of the Lord, 'I gave thee thy master's house, **AND THY MASTER'S WIVES INTO THY BOSOM**'."—2 Sam. 12:8.

Thus one may search the Old Testament in vain for a censuring word against polygamy and the polygamous lives of the Prophets. As to it being taught and practiced by Christ and his apostles, and it being a vital tenet of CHRISTIAN faith at that time, we need not depend upon the Catholic translation of the scriptures. Modern Prophets have spoken thus:

Joseph F. Smith

"Jesus Christ never omitted the fulfillment of a single law that God has made known for the salvation of the children of men. It would not have done for him to have come and obeyed one law and neglected or rejected another. **HE COULD NOT CONSISTENTLY DO THAT AND THEN SAY TO MANKIND, 'FOLLOW ME.'** "—Mil. Star, 62:97.

Jedediah M. Grant

"What does old Celsus say, who was a physician in 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 at what they called their impiety. Celsus was a heathen philosopher; and what does he say upon the 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; there were Elizabeth, and Mary, and a host of others that followed him.' After Jesus went from this stage of action, the apostles followed the example of their Master. For instance, John the beloved disciple, writes in his second epistle, 'Unto the elect lady and her children, whom I love in the truth.' Again, he says, 'having many things to write unto you (or communicate), I would not write with paper and ink: But I trust to come unto you, and speak face to face, that our joy may be full.' Again, 'The children of thy elect sister greet thee.' This ancient philosopher says they were both John's wives. Paul says: 'Mine answer to them that do examine me is this:—Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephus.' He, according to Celsus, had a numerous train of 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.

Orson Hyde

"I discover that some of the Eastern papers represent me as a great blasphemer, because I said, in my lecture on Marriage, at our last Conference, that Jesus Christ was married at Cana of Galilee, that Mary, Martha, and others were his wives, and that he begat children.

"All that I have to say in reply to that charge is this—they worship a Savior that is too pure and holy to fill 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 necesary 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.

That plural marriage was highly thought of and practiced by faithful professed CHRISTIANS during both Old and New Testament times cannot be denied.

The Rev. Martin Madan in his comprehensive work, the ''Thelyphthora'', makes this summation as to the legality of Bible polygamy:

''That polygamy was practiced throughout all ages of the Jewish economy, cannot be denied. It is equally evident, that it was the deliberate, open, avowed, and wilful practice of the most holy and excellent of the earth, of Abraham, the father of the faithful, the friend of God (Is. 41:8), as well as of the most illustrious of His children; and this, without the least reproof or rebuke from God; or the most distant hint or expression of His displeasure, either by Moses or any other of the prophets. No trace of sorrow, remorse, or repentance, touching this matter, is to be found in any one instance, and therefore many commentators are at a loss to maintain the sinfulness of polygmy, but at the expense of Scripture, reason and common sense.''—Vol. 1:89.

''Josephus says it was the custom of the Jews to live with a plurality of wives—the custom of their country, derived from their fathers.''—Ib. 392.

''That there were many polygamists among the Gentile converts, as well as among the Jewish, there can be but little doubt; for as Grotius observes: 'Among the Pagans, few nations were content with one wife.' ''—Ib. 243-44.

''As for the practice of polygamy amongst the early Christians it was probably very frequent. * * * So it would seem to have been in times long after them, not only among the laity, but the clergy also; for Pope Sylvester, about the year 335, made an ordinance that every Priest should be the husband of one wife only. So in the sixth century, it was enacted in one of the canons of their councils, that if any one is married to many wives, he shall do penance. * * * The learned Selden has proved in his Uxor Haebraica, that polygamy was allowed, not only amongst the Hebrews, but amongs most other nations throughout the world; doubtless amongst the inhabitants of that vast tract of Asia throughout which the Gospel was preached by the great apostle of the Gentiles, where so many Christian churches were planted, as well as in the neighboring states of Greece.''—Ib. 192-4.

''Had the scriptures forbidden polygamy, all the human laws that ever could be enacted, and all the human authorities that ever could be produced, could not make it lawful in the sight of God—for that were to place men above God. ON THE OTHER HAND, IF GOD HATH NOT FORBIDDEN IT, BUT EVEN ALLOWED IT, ALL THE MEN UPON EARTH, THOUGH JOINED WITH ALL THE ANGELS IN HEAVEN, CANNOT MAKE IT SINFUL—FOR THIS WERE ALSO TO SET THE CREATURES ABOVE THEIR MAKER. Judging and determining on the matter either way, but on the authority of God's law, is a much more serious thing than is usually imagined; for there are as many woes pronounced on those who call good evil, as on those who call evil good.'' (Is. 5:20).

''THAT POLYGAMY AND CONCUBINAGE WERE BOTH DISPENSATIONS OF GOD, BOTH MODES OF LAWFUL AND HONORABLE MARRIAGE, IS A PROPOSITION AS CLEAR AS THE HEBREW SCRIPTURES CAN MAKE IT.''—Ib. 305-6.

Thus according to the evidence before us Christianity in Old and New Testament times taught plural marriage. It was one of the peculiar tenets which characterized the Church of Christ. It was not until after the martyrdom of the holy Apostles and Prophets, and the driving of the Church into the wilderness that Rome was finally able to make monogamy a widespread practice among the people. Mind you, this was after nearly all professed **CHRISTIANS** had been driven from the land or murdered. Thus in the meridian of time and before, when the word **CHRISTIAN** was mentioned it was inseparably connected with plural marriage. And why not? For as before stated, to be a **CHRISTIAN** means **"One who believes, or professes or is assumed to believe, in Jesus Christ, and the truth as taught by him."**

As we previously stated, the final demise of plural marriage came with the annihilating of the early Christians, and the dominating of the world by Rome. The Rev. Madan makes the following observation as to the prohibition of polygamy:

"The first public law in the (Roman) empire against polygamy was at the latter end of the fourth century, about the year 393, by the Emperor Theodosius; this was repealed by the Emperor Valentinian about sixty years afterwards, and the subjects of the empire were permitted to marry as many wives as they pleased. Luther saith well—'It is an invention of Satan to feign sin where there is none, and to deny righteousess where it truly is.' "—Ib. 11.

"How polygamy became reprobated in the Christian church is easily accounted for, when we consider how early the reprobation of marriage itself began to appear. The Gnostics condemned marriage in the most shocking terms, saying it was of the devil. Better people soon afterwards condemned marriage as unlawful to Christians, and this under a wild notion of greater purity and perfection in keeping from all intercourse with the other sex. This opinion divided itself into many sects, and gave great trouble to the church before it was discountenanced. Still second marriages were held infamous, and called no better than lawful whoredom. Nay, they were not ashamed to write, that, a man's first wife being dead, it was adultery and not marriage to take another. Amidst all this, polygamy must necessarily receive the severest anathema." —Ib. 291.

"That polygamy and concubinary contracts are deemed by the Christians null and void, and stamped with infamy of adultery and whoredom, IS AS CERTAIN AS THAT THE CANONS AND DECREES OF THE CHURCH OF ROME MADE THEM SO. The consequences of the former were the preservation of female chastity, and the prevention of female ruin. The consequences of the latter have been and still are the destruction of thousands of both sexes, but more especially the female, in this world and the next."—Ib. 3:278-9.

With this prohibition came the introduction of monogamy. Brigham Young revealed its true source when he said:

"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 upon 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.

With the killing of the Apostles and saints the Church took refuge in the wilderness to finally sicken and die. The Priesthood was taken into heaven and, what enlightened 20th century **CHRISTIANS** call the dark ages, ensued. This did not happen, however, without a promise on the part of God that in the final dispensation of time the divine Church would again be restored with the same tenets as was taught and practiced by the saints in the meridian of time, with the priesthood authority to administer in the ordinances thereof.

THUS IT IS EVIDENT THAT ROME AND THE DARK AGES PRODUCED WHAT CHRISTIANS NOW CALL THE ONLY LEGITIMATE FORM OF MARRIAGE — MONOGAMY. With what consistancy our leaders can claim the rights of true Christianity and still condemn plural marriage as immoral and belonging to the dark ages is far beyond our comprehension. We fully realize why the Church cannot champion this principle. We are well aware that by virtue of their 1890 manifesto and promises made since—they are without power and privilege to teach and practice this divine law. **However, their lack of right and privilege does not stain the law or remove from it any mark of divinity.** The least they can do is to follow the suggestion made by Milton in his treatise on the lawfulness of polygamy. Said he:

''Either therefore polygamy is a true marriage, or all children born in that state are spurious; which would include the whole race of Jacob, the twelve holy tribes chosen by God. But as such an assertion would be absurd in the extreme, not to say impious, and as it is the height of injustice, as well as an example of most dangerous tendency in religion, to account as sin what is not such in reality; it appears to me, that, so far from the question respecting the lawfulness of polygamy being trivial, it is of the highest importance that it should be decided.
* * *

''Who can believe, either that so many men of the highest character should have sinned through ignorance for so many ages; or that their hearts should have been so hardened; or that God should have tolerated such conduct in his people? Let therefore the rule received among theologians have the same weight here as in other cases: 'The practice of the Saints is the best interpretation of the commandments.' ''—Mill Star, 16:321.

We contend with our forefathers and the ancient **CHRISTIANS** that plural marriage, administered by divine law, is the only marriage system recognized by God after death, and that all the ideologies of so-called Christians cannot cast one shadow of doubt upon its legitimacy. Nor can any congress or set of men either **civil** or **ecclesiastical** legislate into its practice any element of sin or crime. **It would be well for intelligent men to cease trying to lay the crime of immorality to a principle they have not the privilege or power to employ as a means of their own exaltation.** And as for monogamists considering their marriage system spotless as well as reflecting the light of true Christianity, we are reminded of the biting words of Mrs. Belva A. Lockwood, noted woman suffragist: **''Two per cent is a very small proportion of the Mormon Church to practice plural marriage. It is the smallest percentage found among members of any CHRISTIAN church.''** —Fruits of Mormonism, page 4.5

Other noted women recognize the immoralities connected with the pres-

ent **CHRISTIAN** practices of marriage. In rebuking legislators for attempting to add crime to Mormon polygamy, Mrs. Swisshelm said:

"To our minds a plurality of wives is decent and proper, compared to purchasing mistresses like sheep, as do our brethren of the South, or yet to licensing brothels and gaming and drinking houses, as do the 'fathers' of our eastern cities.

"While men are sole legislators they will always provide for their own vices; and we think the Mormons have taken by far the most decent course. The present members of this confederacy have not been and are not so very circumspect in their own morals that they need be very prudish about their company."—(Saturday American Visitor), Mill. Star, April, 1854, 16:206.

From Ella Wheeler Wilcox:

"I have looked into the eyes and hearts of women who were and are plural wives (referring to Mormon women), and I have arrived at positive convictions regarding all of these interesting people—for interesting they most certainly are, and cultured and refined. * * *

"Before we cast any more stones at their ancestors, let us weed from the ranks of our own churches and our own fashionable society all the unwelcome and fatherless children, all the deserted betrayed girls, and stand them in a row, and practice upon them as targets, in order that we may have a surer aim when we stone the polygamists again.—Fruits of Mormonism, p. 1.

In 1830, according to promise, the Lord again organized His Church upon the earth, and those who were faithful in obeying its precepts were known as true **Christians. It is singular that at that time all other so-called Christians and their precepts and systems were considered apostate by the Lord and His Church!** To use His exact words we quote from the Pearl of Great Price, Jos. Smith, 2:19: **"I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: 'they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof!' "**

With the organization of His Church and the restoration of the Priesthood came the same saving principles which existed in the primitive Church as well as among the ancients. One of these crowning principles was Plural Marriage. Apostle Teasdale sounded the keynote to this restoration when he said: **"I bear my solemn testimony that Plural Marriage is as true as any principle that has been revealed from the heavens. I bear my testimony that it is a necessity, and that the Church of Christ in its fulness never existed without it. Where you have the eternity of marriage you are bound to have plural mariage; bound to; and is is one of the marks of the Church of Jesus Christ in its sealing ordinances."**—J. of D. 25:21.

With the revealing of this principle as early as 1831 the Prophet began to teach it to a chosen few and to have them enter it. In 1843 this revelation was reduced to writing, and in 1852 was accepted by the Church as a binding law upon them. The saints are so well acquainted with its introduction and practice among the faithful saints in Joseph's day and later that we feel it only necessary to offer little evidence along this line at present. Suffice it to say that nearly 75 per cent of Latter-Day Saints in this State (Utah) are either direct or indirect products of this high and holy marriage system.

Joseph Smith

"They accuse me of polygamy, and of being a false Prophet, and many

other things which I do not now remember; but I am no false Prophet: I am no imposter; I have had no dark revelations; I have had no revelations from the devil; I made no revelations; I have got nothing up of myself. The same God that has thus far dictated me and directed me and strengthened me in this work, gave me this revelation and commandment on celestial and **PLURAL MARRIAGE** and the same God commanded me to obey it. He said to me that unless I accepted it and introduced it, and practiced it, I, together with my people, would be damned and cut off from this time henceforth. And they say if I do, they will kill me. O, what shall I do? If I do not practice it, I shall be damned with my people. If I do teach it, and practice it, and urge it, they say they will kill me, **AND I KNOW THEY WILL. BUT WE HAVE GOT TO OBSERVE IT.** It is an eternal principle and was given by way of commandment and not by way of instruction."—Contributor, Vol. 5:259.

Quoted by Wilford Woodruff:

"The Saints may be divided, broken up and scattered before we accomplish the work now in view. There are so 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** (Plural Marriage) **AND THE WHOLE LAW, TOO**, but there has been much difficulty in getting understanding into the hearts of this generation. Even the Saints are slow to understand. 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, p. 198.

Brigham Young

"Hear it, ye Elders of Israel, and mark it down in your log books, the fulness of the Gospel is the United Order and the order of Plural Marriage, and I fear that when I am gone, this people will give up these two principles which we prize so highly; and if they do, this Church cannot advance as God wishes for it to advance."—Spoken at dedication of St. George Temple. (See Celestial Marriage—Broadbent, p. 2, 3rd Ed.)

"Now, if any of you will deny the plurality of wives, and continue to do so, I promise that **YOU WILL BE DAMNED**; and I will go still further to say, take this revelation, or any other revelation that the Lord has given, and deny it in your feelings, and I promise that you will be damed. But the Saints who live their religion will be exalted."—Extracts from sermon of Brigham Young delivered at Provo, Utah. J. of D., Vol. 3:264-266.

"**IT IS THE WORD OF THE LORD**, and I wish to say to you, and all the world, that if you desire with all your hearts to obtain the blessings which Abraham obtained, **YOU WILL BE POLYGAMISTS**—at least in your faith, or you will come short of enjoying the salvation and the glory which Abraham has obtained. **THIS IS AS TRUE AS THAT GOD LIVES. * * * THE ONLY MEN WHO BECOME GODS, EVEN THE SONS OF GOD, ARE THOSE WHO ENTER INTO POLYGAMY.** Others attain unto a glory and may even be permitted to come into the presence of the Father and the Son; but they **CANNOT REIGN AS KINGS IN GLORY**, because they had blessings offered unto them and they refused to accept them."—J. of D., 11:268-9.

Heber C. Kimball

"Many of this people have broken their covenants * * * by finding fault with the plurality of wives and **TRYING TO SINK IT OUT OF EXISTENCE.** But you cannot do that, for God will cut you off **AND RAISE UP ANOTHER PEOPLE** that will carry out his purposes in righteousness unless you walk up to the line in your duty. On the one hand there is glory

and exaltation; and on the other no tongue can express the suffering and affliction this people will pass through, if they do not repent.''—J. of D., 4: 108.

''Some quietly listen to those who speak against the Lord's servants, against His anointed, against the plurality of wives, and against almost every principle that God has revealed. Such persons have half dozen devils with them all the time. You might as well deny ''Mormonism'', and turn away from it, as to oppose the plurality of wives. Let the presidency of this Church, and the twelve apostles, and all the authorities unite and say with one voice that they will oppose that doctrine, and the whole of them would be damned. What are you opposing it for? It is a principle that God has revealed for the salvation of the human family. He revealed it to Joseph the Prophet in this our dispensation; and that which He revealed He designs to have carried out by His people.''—J. of D., 5:203.

John Taylor

''We are not ashamed to proclaim to this great nation (United States), to rulers and people, to the President, Senators, legislators, judges; to high and low, rich and poor, priests and people, that we are firm, conscientious believers in polygamy, and that it is **PART** and **PARCEL** of our religious creed.''—Life of John Taylor, p. 55.

''If we do not embrace that principle soon, the keys will be turned against us. If we do not keep the same law that our Heavenly Father has kept (Celestial or plural marrige), we **CANNOT GO WITH HIM.** A man obeying a lower law is not qualified to preside over those who keep a higher law.''—Life of Wilford Woodruff, p. 542.

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

Wilford Woodruff

''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.

''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 dispenstion 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 off Wilford Woodruff; see Supplement to New and Everlasting Covenant of Marriage, p. 55.

President Lorenzo Snow

''Respecting the doctrine of Plural or Celestial marriage * * * it was revealed to me, and afterwards, in 1843, fully explained to me by Joseph Smith, the Prophet. I married my **WIVES** because **GOD COMMANDED IT.**''—Mill. Star, 48:110-111.

Joseph F. Smith

''Some people have supposed that the doctrine of plural marriage was a sort of superfluity or non-essential to the salvation of mankind. In other words, some of the Saints have said and be-

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

Wilford Woodruff

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 **WEAKNESS** 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 that 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.—Life of Wilford Woodruff, pp. 546-7.

lieve that a man with one wife, sealed to him by the authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than one. **I WISH HERE TO ENTER MY SOLEMN PROTEST AGAINST THIS IDEA FOR I KNOW IT IS FALSE.** * * * The marriage of one woman to a man for time and eternity by the seailng power, according to the law of God is a fulfillment of the celestial law of marriage **IN PART** * * * But this is only the beginning of the law, not the whole of it. Therefore, **WHOEVER HAS IMAGINED THAT HE COULD OBTAIN THE FULNESS OF THE BLESSING PERTAINING TO THIS CELESTIAL LAW, BY COMPLYING WITH ONLY A PORTION OF ITS CONDITIONS, HAS DECEIVED HIMSELF. HE CANNOT DO IT.** * * *

"I understand the law of celestial marriage to mean that **EVERY MAN IN THIS CHURCH** who has the ability to obey and practice it in righteousnes,, and will not, **SHALL BE DAMNED.** I say I understand it to mean this and nothing less, and I testify in the name of Jesus that it does mean that. * * *"
—J. of D., 20:28.

Heber J. Grant

"I am a law-breaker; 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."—S. L. Tribune, Sept. 8, 1899.

William Clayton

"From him (Joseph Smith) I learned that the doctrine of plural and celestial marriage is the most holy and important doctrine EVER REVEALED TO MAN ON THE EARTH and that without obedience to that principle no man can ever attain to the fulness of exaltation in celestial glory."—His. Record 6:226.

Orson Pratt

"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. of D. 17:223-5.

With such an array of evidence how can our leaders say that plural marrige is no longer a tenet of our religion and infer that it is not a vital tenet of true Christian faith? If being a **CHRISTIAN** means to follow the faith and teachings of Christ and his Church, from the foregoing evidence we must conclude that plural marriage is a vital part of our religion and practice. It is one of the peculiar features which characterize the true Church of Christ.

We cannot conceive that the true Church of Christ can be fully organized on the earth without the principle of plural marriage. If President McKay meant to infer that we are CHRISTIANS because plural marriage is no longer a tenet of our religion, then Latter-day Saints should blush with shame; for our leaders have cast a cloud of suspicion and disrespect upon the lives of the ancient worthies and all true saints from Father Adam's day until the present. We wonder how the ancients feel at such conduct? No doubt Christ and the Apostles have bowed their heads in sorrow to see latter-day Israel so far removed from the truth and practices of their fathers. In making such inferences how are we going to be able to look into the eyes of those favored and valiant pioneers of this dispensation! Of those of the first and last wagons, their feet dripping with blood and their tired, aching souls bent under the lash of oppression, **because part of their religious creed was the doctrine of POLYGAMY!** Could we suppose they ever dreamed that those who caught the torch, as it was flung with strength and virtue from faithful hands and true hearts, would some day remove this important life-giving principle from their faith, and cast reflections upon their fathers—such as **unchristianlike, fanatics, overenthusiastic, etc.!** Sons of those pioneers—take care! for you tread the earth from morning to night which still is soaked with the blood of the martyrs, and which blood continues to cry unto the Lord of Sabboath. Take care, for perhaps through carelessness and the love for the things of this world, the Saints may fall under the scathing rebuke of Orson Pratt when he said:

"By and by they will build a POLYGAMOUS city, and it will have twelve gates, and in order to place as much honor upon these gates as possible they will name them after the twelve POLYGAMOUS children that were born to the four POLYGAMOUS wives of Jacob! and those good old POLYGAMISTS will be assembled together in this beautiful city, the most beautiful city, that ever had place on earth.

"By and by some CHRISTIAN will come along and he will look at these gates and admire their beauty, for each gate is to be constructed of one immense pearl. The gates are closed and fast and very high, and while admiring their beauty he observes the inscrip-

tion upon them. Being a **CHRISTIAN** he of course expects to enter, but looking at the gates he finds the name of Reuben inscribed on one of them. Says he, 'Reuben was a **POLYGAMOUS** child; I will go to the next, and see if there is the name of a monogamous child anywhere.' He accordingly visits all the twelve gates, three on each side of the city, and finds inscribed on each gate the name of a **POLYGAMOUS** child and this because it is the greatest honor that could be conferred on their father Jacob who is in their midst, for he is to sit down with all the honest and upright in heart who come from all nations to partake of the blessings of that kingdom.

"But, says the **CHRISTIAN**, 'I really do not like this; I see this is a **POLYGAMOUS** city. I wonder if there is not some other place for me? I do not like the company of **POLYGAMISTS**. They are hated very badly back yonder. Congress hated them, the president hated them, the cabinet hated them, the Priest hated them, and everybody hated them, and I engendered the same hatred, and I have not got rid of it yet. I wonder if there is not some other place for me?' Oh, yes, there is another place for you. Without the city there are dogs, sorcerers, whoremongers, adulterers, and whosoever loveth and maketh a lie. Now, take your choice, Amen."(Extracts from a discourse by Orson Pratt, delivered at semi-annual conference, Oct. 7, 1874. Journal of Discourses, Vol. 7, p. 223.)

PROGRESS IN THE COURTS

In the April issue we printed a very commendable letter which was sent to Governor Pyle of Arizona by an interested and civic-minded citizen. Following is a reply to that letter which is self-explanatory.

The trial for the Dutson sisters will begin on May 2, 1952, at Phoenix, Arizona. All liberty loving people, as well as the faithful saints are asked to make a special appeal to God for their deliverance at that time.

(State Seal)

OFFICE OF THE GOVERNOR
State House
Phoenix, Arizona

Howard Pyle
Governor

March 10, 1952

Charles C. Cox
Cane Beds Valley
Moccasin, Arizona.

Dear Mr. Cox:

Your letter regarding the Dutson case has been received.

You are apparently confusing the rights and obligations imposed by religion with those which are imposed by the state. The law requires that it must be observed, even though it may conflict with any principle or teaching of any religion. Section 43-403 ACA 1939 states that anyone having a husband or wife living who marries any other person, is guilty of bigamy and subject to ten years in the state prison. Section 43-404 provides that one who knowingly marries a person who already has a husband or wife is also guilty of bigamy.

Regardless of any personal feelings or convictions, the law still is just that, Mr. Cox, and failure to abide by such law means subjection to the stated penalties.

Sincerely,

(Signed) HOWARD PYLE
Governor

WILL THE SAINTS AGAIN BE DRIVEN?

Return to Jackson County

The question frequently arises, and we are asked to comment on the subject, as to whether the Saints will be driven from their homes in the Rockies as they were from Missouri and Illinois; if so where will they go; and by

what route will they eventually return to Jackson County, the seat of Zion?

Treating the first question—"Will they be driven?"

We know of no direct reference either in affirmation or denial of the proposition in our standard scriptures. However, our leaders, under the inspiration of the Lord, have made very direct reference to the matter. We quote from a few of them:

Heber C. Kimball said, August 30, 1857:

"But wake up, ye Saints of the most high, and prepare for any emergency that the Lord our God may have pleasure in bringing forth. **WE NEVER SHALL LEAVE THESE VALLEYS—TILL WE GET READY; NO, NEVER; NO NEVER. WE WILL LIVE HERE TILL WE GO BACK TO JACKSON COUNTY, MISSOURI. I PROPHESY THAT IN THE NAME OF ISRAEL'S GOD.**"

The congregation shouted "AMEN", and President B. Young said, "IT IS TRUE".—Deseret News, Vol. 7:211.

And again, on a previous occasion (1856):

"There will not one soul of you go to build up that holy city in Jackson County, until you learn to keep the commandments of God, and listen to the counsel of Brother Brigham and his counselors, of the Twelve Apostles, of the Bishops, and of every officer in the Church of God; until you are willing to keep what we call the Celestial law." Heber C. Kimball, J. of D., 4:105-6.

Brigham Young said on different occasions:

"This people will never be driven from this Territory, except they drive themselves."—Des. News, Vol. 10:353. (1860).

In 1857 he said:

"These valleys are nothing more than a temporary hiding place for the Saints, and if they do right there is no power can disturb them."—Des. News, April 8, 1857.

Rehearsing his reflections before coming to Utah, as to the different migrations the Saints would be forced to make, Brigham Young (February 17, 1856), said:

"This people, thought I, are obnoxious to these Missourians, our religion they hate, our prophets they despise and would like to kill them; they are ignorant of the things of God; they have received the precepts of men and drank deep into them, and are so interwoven with their feelings that the true religion of heaven cannot abide in their minds. Therefore, I saw upon natural principles, that we would be driven from there, but when I did not know; but still it was plain to me that we would have to leave the State, and that when we did leave it we would not go south, north or west, but east, back to the other States. That I saw upon natural principles, and I knew what those people were afraid of. I then saw that we would go north as a Church and people, and then to the west, and that when they went to Jackson county, they would go from west to the east. MARK MY WORDS, WRITE THEM DOWN, THIS PEOPLE, AS A CHURCH AND KINGDOM, WILL GO FROM THE WEST TO THE EAST. I can tell you more concerning what I saw upon natural principles; I saw that this people would have to gain a foothold, a strength, power, influence and ability to walk by themselves and to take care of themselves, and power to contend with their enemies and overcome them, upon the same principle that the whites did when they first came to America and overcame the Indians. Many here do not know everything about the history of the early settling of America.

"* * * To return to the subject: I said upon natural principles that this people had to go to a country that the Gentiles do not desire. I can tell you another thing, when you see any member of this community wishing to withdraw and go to where there is a beautiful country; where it is easy to live, let me tell you that that man will apostatize, or be driven away from his favorite locality. **WRITE THAT DOWN, BROTHER GEORGE, AS THE WORD OF THE ALMIGHTY** * * *. This people can only gain strength upon the principle of fleeing to a country where the wicked will not live, and where they can gain strength enough to walk by themselves, and go to where they please. **THIS IS ONE OF THE TRUTHS OF HEAVEN** * * *. If this is not the place for us to dwell, it is not to be found in Texas, in California, nor old or New Mexico. 'Where is it then?' That is not for me nor you to inquire about, but it will not be in any of those places, etc."—Pres. Brigham Young, Tabernacle, February 17, 1856. The Deseret News, Vol. 5:403.

March 30, 1862, President Young stated:

"God has led us unto these mountains, and our enemies have not power to drive us out. Every time they try it, the Lord will show them that they have no power and he will wilt them up like the fallen leaves of the forest; he will take away from them every particle of their power and strength, and put them to shame and disgrace."—The Deseret News, Vol. 11:394.

And in 1864 he spoke the following:

"Remarks have been made as to our staying here (in the Rockies). I will tell you how long we shall stay here. If we live our religion, we shall stay here in these mountains forever and forever, worlds without end, and a portion of the Priesthood will go and redeem and build up the center stake of Zion. * * * In the days of Joseph we have sat many hours at a time conversing about this very country. Joseph has often said, 'If I were only in the Rocky mountains with a hundred faithful men, I would then be happy, and ask no odds of mobocrats.' "—Brigham Young, J. of D., 11:16. (1864).

November 27, 1864, Apostle George Q. Cannon, speaking from the Tabernacle pulpit, said:

"It has been alluded to this afternoon that some entertain the idea that we may have to leave these upper valleys and retire to the more southern ones before our enemies. For my part I cannot believe this: I never have believed it. I believe we are in the very place which God designed we should occupy; and I believe with all my heart the words of President Young, when he spoke respecting our movement south and the sacrifice we made of our homes here, which we were willing to put the torch to and burn sooner than our enemies should possess them. He said, when we came back again, that **WE HAD BEGUN TO RETURN,—TO RETRACE OUR STEPS IN THE PATH WE HAD BEEN COMPELLED TO TREAD BY THE INHUMANITY OF OUR ENEMIES, AND WE WOULD NOT STOP RETURNING UNTIL WE SHOULD RE-OCCUPY THE LANDS FROM WHICH WE HAD BEEN DRIVEN.** I felt then that it was true, and still feel so."—The Deseret News, Vol. 14:146.

Reflecting upon the fear that many of the Latter-day Saints will fall by the way, doubtless before a return to Jackson County is attempted, the late President Joseph F. Smith said, July 7, 1883, at Provo, Utah:

"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 that there will be a sufficient number of this people, and of their chil-

dren 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."—Deseret Evening News, July 7, 1883.

The return to Jackson County is a major objective of the Saints. Who will go there? None except those whom the Lord may call and who are willing to live his commandments. Were others admitted, except, perhaps, as servants, the place would cease to be Zion.

As to the route that will be taken and the means of travel, we are not informed, nor does it concern us at the present. The mode of travel may be by air, automobile, train, wagon, or even handcarts, as the Lord may provide at the time. The Saints may or may not go as a body. **Our chief concern in the anticipation of this great event is to so live as to have oil in our lamps that we may be prepared to accept such a mission if and when it comes to us.**—Joseph W. Musser, Truth, Vol. 8, pages 157-9.

TRIBUTE TO MOTHER

Written by a Boy Missionary, Nineteen Years Old, Now on a Foreign Mission

Dear Mother: Come and sit down for a few moments, and rest yourself a little, for you must be tired from having worked so hard. Besides, as I have not seen you for a long time past nor had a chance to visit with you, I would now like to have a little chat. I will not detain you long, for my time is limited, and I will have to return to my work again.

During my absence from home, the one thing that gives me the greatest joy of all is that I have a testimony of the truth of the gospel, and a realization that I am engaged in the work of the Lord. But, as I rejoice in this thought, there comes to me another, which is one that makes my heart swell with gratitude for the noble parents God has given me. This new thought is born of the teachings which I received from a kind and loving mother, and the worthy example set by an honorable and God-fearing father. **It is not every son who can point with pride to the virtue, honesty and untarnished character of his parents.** On the other hand, how many young men are there who, had they profited by the wise lesson, perhaps simply, but lovingly given by God-fearing parents; and had they followed the examples set by their fathers and mothers, would not now be slaves to those vices which lead down to death.

God grant that the blessings of a thankful son may fall upon the head of her, who, with tender words and earnest prayers instilled into my heart a love for God and truth; and who moulded for me the foundation of a life, which, if I build well upon, will be a glorious success not only in this life but in the life to come.

Let there fall from heaven those blessings which a loving son invokes also upon the head of an affectionate father whose hair is now white, like the pure snow upon the mountain peaks; whose life is itself a tower of strength imperishable as an example of complete devotion to the will of our Father in Heaven, and whose advice and counsel, as well as the promises he made to me, have thrilled my entire being until my ideal now is to be the worthy son of such a father: clinging to the truth like the ivy to the oak; that he, in a measure at least may be paid in the joy he will have in knowing that his boy is walking in the fear of the Lord continually. May I be endowed with such fortitude, courage, and integrity as will enable

me to be worthy the name of my father and my mother.

When I think of the sacrifices which you, my dear mother, have made for the gospel's sake—the severing of your family ties, the losing the love of an only brother, and the trials incident to celestial marriage—I cannot help thinking, as I look upon your face (picture) before me: there is one of the noble women of the earth, a faithful mother in Israel, destined to become a queen in the kingdom of our God.

Oh! Mother! They talk about the degradation of the "Mormons", and the corruption of the plural marriage system. But, as I look into your face, I see gentleness, love, joy and purity, depicted in every line that marks your features.

My heart swells with emotion as I tell the inquirer to look upon that picture—my mother—the plural wife of my father, than whom no sweeter, purer woman ever lived.

Such are not the features of immoral practices, sorrow or slavery; but the fruits of keeping the commandments of God. The results of plural marriage as manifest in the intelligence, physical strength as well as in the features of the offspring of these relations are, and ever will be, man's ever-able testimonies against those who assume to criticize, oppose, and condemn this divine law.

As ever, dear mother, your loving

MISSIONARY BOY.

—Improvement Era, 5:222.

CELESTIAL MARRIAGE

President Young:

I feel to bear my testimony to the divine truths of Heaven and the revelations given upon the doctrine of celestial marriage. I wish to say a few words upon this subject. I will not appeal to the Scriptures, you can read them for yourselves; but I will appeal to the reasoning of revelation direct from Heaven, saying nothing about the Old Testament or about any man's work.

We find ourselves on this earth, male and female. Whether there are just as many males born as there are females, or just as many females as males, it matters not; here are facts that we should understand. **Man is the lord of creation, man is the head of the woman. Man is accountable to God; man is the transgressor, and man must be the restorer.** The statistics of both past and present will sustain this.

Take, for instance, those of one city in our own Government—I mean the city of New York. Since we came to these mountains, I suppose there have perished in the streets and sink holes of that one city between two hundred and fifty and three hundred thouand females from sixteen to twenty years of age. This number far exceeds the number of females in these mountains.

Some of the leading men of our Government, the adjudicators and framers of the law, are more or less guilty; they suffer and permit it and have a share in it. Is this a sin? Yes, it is. It is a national and an individual sin; it is a sin that God will reckon with the people for, and for which He will call the nation to account.

Man is the transgressor. Will man repent of his sins? No. Man, the head, the king, the lawgiver and protector on this great earth, or little earth, whichever you have a mind to call it, is the lord of the vineyard, the lord of the earth now. **Call upon men, the male portion of the inhabitants of the earth, to repent of their sins, and if they will do so and receive the Gospel, how many women would be left who would reject it? They would be just about as scarce as white blackbirds; you would not find one, probably, to a million but what would receive the Gospel; and if the husband or father was faithful to**

its principles, the wife or wives and daughters would be. But men will transgress the law of God; they have done it all the time, and changed the ordinances and broken the everlasting covenant. Take our own society and see men apostatize, and then women apostatize because the husband or father does so. If the husband and father were to remain faithful, do you think the wife or daughter would apostatize? I reckon not. Man is accountable; and man will have to bear this sin; he will have to pay the debt. Women generally are inclined to believe and embrace the truth, and live according to its dictates, a great deal more than men are.

It is no matter with regard to the monogamy of father Adam and mother Eve, they were just enough to start the work of populating the earth. If man had lived as he ought to have lived, the earth would have been peopled quite soon enough, and to its utmost capacity, but there is enough upon it now; and if men will hearken to, obey the truth, and will cease their adulterous practices and whoredoms, cease their wickedness with the sex, and repent of their sins, we will fling up at once and will have but one wife; and if there are two or three women left without husbands, we will give them to the best man we can find. The reason the Lord requires His people to practice the principle of celestial marriage is to save those who are willing to be saved; to gather up the pure in heart, those who will hearken to and receive the Gospel. We have a great many more women than men in this Church, because more of them are inclined to believe the Gospel. **A great many more females than males leave their families and friends to gather with the Saints; for this reason there are more women than men here.**

In the world many men will not marry, and I am ashamed to say that in our own midst many young men are not inclined to marry. It is their duty to take to themselves wives. I would be willing, and should rejoice and be thankful, and would praise God if the men would be humble, repent of their sins, turn to God, and take to themselves wives and save them without putting us to this great trouble. I should be very willing to part with mine and say, "If you can only get better men, take them and give them to them." These are the reasons why God has called upon His people in the latter days to enter into the practice of plural marriage. **They do not practice it because Abraham did it, or because Jacob did it, or because anybody else did; but they practice it because it is a duty imposed upon them by Heaven, and it will save the souls of the children of men who receive it.**

According to the reading of the Bible, Isaac was not a polygamist, that I am aware if. When he was about forty years old Abraham called one of his servants unto him, and said he, "Put your hand under my thigh and swear that you will go unto my country and my kindred, and take a wife unto my son Isaac." And the servant did get a wife for the lad; and though forty years of age, Isaac in this and other places was called "the lad". He was not old enough to choose for himself, but the servant of Abraham must go to the house of a certain kinsman, and bring him a kinswoman to wife. But what Isaac did in regard to this matter we care nothing about, nor what anybody else did. God has revealed the fact that this is a celestial law, and he who receives this law shall be blessed; and whosoever receives not this law, and rejects it, is damned, no matter who, whether kings, princes, presidents, rulers, governors, legislators, or authorities, whether nations or individuals; all who reject this everlasting covenant are damned.

I have received it. I received it on this principle—because it was the commandment of the Lord—because it was

the will of the Lord, and I mean to save all I can. Whether I shall take any more wives or not I do not know. There may be something to be said on this principle, perhaps before we get through with our conference. I do not think anybody will have power to hinder this people going along serving God, and building up His kingdom on the earth. I rather think they will not. **They may war, they may legislate, and they may take counsel together and devise mischief against God and His Anointed, but the work is the Lord's, and I rather think He is able to carry it on if we will do our part. If we will not, we will be removed out of the way and others called to labor in this great work, and the kingdom of God will prosper, for it is onward and upward in spite of earth and hell.**—Millennial Star, 32:357-58.

"EVIL" IN THE DIVINE ECONOMY

Much of the skepticism that characterizes the present age of investigation and independent thought, is the natural consequence of false theology. Most of the "religious notions that are scoffed at by the infidel, and which, form the chief subjects for his ridicule, are only the theories of men who have "run before they were sent", or, in other words, taken to themselves that right to expound and declare the things of God which can only be conferred by Divine authority. Having nothing for a guide but the dead letter of ancient scripture, and the uninspired dogmas of the ecclesiastical insitutions with which they are connected, they enunciate great inconsistencies with the utmost gravity and in unnatural tones, exciting to disgust or laughter the unbeliever who hears and rejects their vagaries.

The following paragraph, which we extract from a letter to the New York Sun, by a graduate of a college, illustrates this subject, and shows how the seeds of skepticism are sown by the very hands which undertake to point out the way of faith and salvation.

"God, we are told, made the world, and all things from the first were subject to his will. Now, if a Serpent or a Satan overturned His plans, why, being omniscient, did He make this thing or person? And if it were possible to get the better of God, was not the conqueror stronger and wiser than He?"

Now, there is nothing in the Scriptures, if left untouched by the teachings of spurious theology, which conveys any such ideas as expressed in the above extract The introduction of evil into the world cannot be shown to be in contradiction to the plans of the Almighty. Taking the story of "the fall", literally, as told in Genesis, which we shall not here attempt to strip of its allegory, there is no such inconsistency expressed.

The existence of evil in any form seems to be a puzzle to the student of the Divine economy, and its origin has formed the subject of many an animated, not to say belligerent, debate. It should be understood that a comprehension of evil is absolutely necessary to the education of the immortal spirit. That without a knowledge of the opposites to those eternal principles which conduce to the happiness of the soul, the good things of the universe cannot be properly appreciated. Evil and good, in the abstract, are co-eternal. They are not creations, but are developed in being by circumstances and ininfluences and surroundings. "There must needs be an opposition in all things." And this world was evidently designed as a place for probation—proving, testing, trial, that the beings inhabiting mortal bodies may be brought into contact with opposing principles and forces, so that they may show whether they will choose the good and refuse the evil; whether they love light rather than darkness; whether they will drink in of the influences that

flow from above and repel those that emanate from beneath or vice versa.

In the presentation of evil to our first parents, the Adversary, or Satan, did nothing that militated against the Divine plan, and in partaking of that which introduced death into the world no scheme of the Almighty was frustrated or changed in any degree. The grand object of the sufferings and sorrows, and darkness and gloom, and the final death experience of this mortal life, is to make the beings who pass through them acquainted with their nature and effects, and with the great truth that those conditions are the inevitable result of the violation of the laws of the Great Father of all, which are based upon principles eternal, unchangeable and indestructible.

To do anything which will bring under the dominion of Death a being capable of continual existence, is a transgression of the laws which belong to the spheres of immortality. They all tend to promote life and perpetuate it.

The pair in Eden were warned of the consequences of a certain course, and commanded not to take it, but were left free to act on their own volition. They fell, and in their fall entailed upon their posterity, by natural inheritance, the weakness which admits suggestions of evil, and the taint which results in dissolution of the body. But this only opened the way for immortal spirits to obtain, through the medium of a body subject to the influences of the lower spheres, a knowledge of the eternal opposites to the life and bliss of the perfected realms of immortality and endless day. Then through the infinite atonement of the Savior, they will all, without exception, be redeemed from the effects of the transgression in the garden, and stand on their own merits, to be judged "according to the deeds done in the body", viewed in the light of their varied circumstances and opportunities, to the perfect satisfaction of eternal justice, without infringement upon the claims of everlasting mercy.

And thus out of seeming evil the Father will bring good, as he brought order out of chaos in the beginning, and called light out of the depths of darkness. His plans were laid for the benefit of the whole race of man. He "determined the times before appointed and the bounds of their habitation." The Powers of Evil, who work according to their disposition and desires, only aid in the accomplishment of His great designs. And the results of the acts of all beings, visible and invisible, are in His hands, and when the scheme of human redemption concerning this little globe—one out of the myriads of His creations—is fully completed, all His sons and daughters who have passed through their probation upon it, and have become established in the condition and glory for which they have proven themselves best adapted, will see that there has been no destruction of His plans, no overturning of His purposes, but in the language of the Book of Mormon, will exclaim, "All things have been done in the wisdom of Him who knoweth all things." And every knee will bow, and every tongue confessing that Jesus is the Lord, to the glory of God the Father, will gladly obey His laws, and follow in His footsteps and pattern after His works throughout the eternal ages.—Deseret News. Mill. Star 40:37-8.

Additional News From Jerusalem

MORE FLOCKING IN

Tel Aviv—In the lands of the east, magic carpet stories are common. It has been left to an Israel-born Australian to conjure up a real woolly magic carpet operation—flying 1200 sheep 9000 miles from New South Wales to Lydda Airport.

The man who has planned this strange operation down to the last detail is a 50-year-old surgeon, born in

Rishon-le-Zion, whose soft voice and quiet manner give little indication of the lively imagination that not only devised the whole fantastic scheme but overcame its innumerable difficulties.

Solomon Goldberg was four when his parents took him from Palestine to Australia. He grew up with sheep all around him but, as a doctor, he did not think of setting up as a farmer as well —at least not until 1938. In that year, the Jewish Welfare Organization in his home town of Griffith, New South Wales, accepted a number of German Jewish refugees. The doctor was given the job of planning their means of livelihood. He decided on sheep farming and became so interested in it himself that he bought big holdings, which now total 3650 acres on which 8500 head of sheep graze.

"Previous experience?" the doctor smiled quietly. "None." But he learned fast and within a few years was successfully exhibiting prize animals at cattle shows all over Australia. Setting off on a world tour a year ago, the doctor, with his Jerusalem-born wife, and daughter, naturally stopped off in Israel to visit their relatives.

"The first thing I saw when I was driving from Tel Aviv to Jerusalem was the enormous amount of grass on the roadside, in the olive and orange groves, on the hills. It was quite wasted. In Australia, wherever there is grass, you'll find sheep."

He ended up by asking the Israel Ministry of Agriculture if they would allow him to make a survey of the country's sheep. He found that Israel has 40,000 sheep which are kept not for producing meat or wool, but for their milk which is used for Roquefort and other cheeses.

"We farm sheep in Australia for meat and wool—Israel needs both those things badly", the doctor said firmly. His plan had begun to take shape. With Ministry of Agriculture backing, he got a promise of 1000 acres of Jewish National Fund land in the Negev where he intends to start a sheep farm that will become the beginning of an effort to repopulate the hills and valleys of Israel with 500,000 sheep. "I have found", he added, "the Soil Conservation Service of the government extremely helpful. The land which has been given to me needs a lot of work by them, and they are quite ready to help in restoring its fertility."

Dr. Goldberg decided to supply the first 1200 sheep from his own flocks of Corriedales in Australia. The decision was difficult, primarily because of the Egyptian stranglehold on the Suez Canal. With an Australian government permit to take out 1200 sheep, the doctor began to worry about the details. In Australia, farmers sometimes fly a dozen or two sheep a few hundred miles. Dr. Goldberg calmly began to pencil out a plan to ferry 1200 animals by air over 9000 miles.

The Australian National Airways said they would ferry the sheep to Israel at a price of $42,000 for every 100. The only way to cut this enormous cost was to find a return load for the planes. Probing into this problem, the doctor discovered that there are hundreds of people in Europe awaiting air passage to Australia. He decided to turn that angle over to a travel agency. Then he began to concentrate on another problem—how to house the sheep in the plane. With an engineer friend, he devised a collapsible, light-weight pen that, once the sheep are off-loaded, can be transformed into passenger accommodation with the simple addition of canvas backs and seats. To keep uncomfortable odors to a minimum, the doctor decided to line the plane with easily cleaned plastic material.

"Food and water?" Dr. Goldberg said he had thought of that.

"For three weeks before the trip, the sheep will be fed on special ground nuts and oats, and trained to drink out of water bottles. Then they'll get the same diet in the air."

Two Australian sheepmen will fly with each machine, which will take 55 hours to cover the 9000 miles. The run will be made in short hops and, at Calcutta and Karachi, Shell Oil men who provide gas for the plane will also bring food and water for the flying sheep.

Dr. Goldberg, who said it would cost him anything from $300,000 to $600,000 to start his Israel sheep station, is confident of success. Part of the machinery for the farm has already arrived by sea, crops have been sown for fodder, and the sheep—"a flock of 500,000 will earn Israel $12,000,000 worth of wool a year"—are to follow in the spring.

"I'll fly them . . . even if I have to buy a Skymaster to do it", the stocky, determined farmer surgeon said evenly.—Monty Jacobs, in Israel Speaks.

"Thus saith the Lord of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down. In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the Lord."—Jeremiah 33:12, 13.

Lest We Forget

A VIGOROUS AND EARNEST LETTER

The Deseret News of August 24, 1885, publishes the following letter from President Joseph F. Smith to the brethren who are in prison. It will be read with interest and delight, not only by those to whom it is sent, but by all true Latter-day Saints, who will recognize the inspiration and truth which glow in every sentence. The divine enthusiasm which it breathes is shared by thousands of God's people, and can never be destroyed by the cruel hand of persecution.

July 16, 1885.

President A. M. Cannon, Elders A. M. Musser, J. C. Watson, P. P. Pratt, Rudger Clawson, Jos. H. Evans, Wm. Fotheringham, and other fellow-prisoners for Christ's and conscience sake.

My Dearly Beloved Brethren:

For a long time I have desired to whisper just a word of sympathy and fellowship into your listening ears. Not that I can say aught that you do not already thoroughly know, nor anything that has not been said, perhaps far more fitting than I can say it; but that I may add my mite to the copious flow of sympathy and expressions of confidence and love and admiration which have already greeted you from every hand, in honor of your manly courage and patient resignation to the will of Providence, and other noble actions, so far, throughout this unhallowed persecution. I would have you know that I am not only "almost" but altogether such as you are, except those bonds, in heart and spirit respecting the main question. I know not how soon I may be altogether as you are, including both the bonds and imprisonment, nor do I care, if it be the will of heaven. I am willing to share the lot of my brethren, whether in suffering or rejoicing. It is a consolation to know that we are only enduring in part what our betters and equals from time immemorial have had to suffer, often, in full.

We are no more worthy to escape than they were. It pleased God to allow them to suffer for a wise purpose in Him, that the cup of their enemies

might be filled, and if it so pleases Him now, I have no doubt that some of us at least can endure it as well as they did. **We certainly possess all the rights and privileges of the Gospel that they possessed, and for which they cheerfully suffered persecutions, counting all things as dross, and taking joyfully the spoiling of their goods and of their good name, for the excellency of the name of the Son of God. We even have more than they, for now the fulness of the Gospel has been revealed and restored, while in former dispensations but part was given.**

I will simply name the glorious principle of baptism for the dead and all its attendant ordinances, including sealings, adoptions and holy anointings and ordinations, which doubtless never were so fully revealed in former Gospel dispensations (unless it might be in that of Enoch's) as in the "dispensation of the fulness of times".

We not only have the "more sure word of prophecy", possessed and enjoyed in the days of the Apostles, to which Peter advised that those of his day would "do well to take heed as unto a light that shineth in a dark place until the day dawn and the day-star arise in their hearts", but we witness the dawning of that day and the rising of that glorious "day-star" in the hearts of thousands of God's people, no more to be dimmed or to cease to shine until that which is in part is done away and that which is perfect is come.

We certainly enjoy all the gifts and blessings, powers and privileges, rights and immunities, predictions and promies—so far as we have faith to claim them—that were ever enjoyed by the ancients, with equal length of experience and culture, to which we have added the history of their doings and of God's dealings with them by and from which to profit and gather consolation and hope. I will not dwell longer on this familiar theme.

I am proud of my connection with you in the noble cause for which you are counted worthy to suffer for conscience sake. "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully", and I thank you from the depths of my soul for the unflinching, manly and fearless example which you have so nobly set before the people of the world. May the God of our fathers bless you and yours forever for your Abrahamic integrity to His word and commandments, and to your beloved families.

Your names will live in history to the end of time, and shine out bright through all eternity, if you but continue true and faithful; they will be found foremost in the bright galaxy of sufferers and martyrs of all ages for truth's sake, and the cause of human reformation and advancement, and your children shall bless you from generation to generation, and to their increase there shall be no end. You are making history which will be quoted in after time, and in which your names will figure as illustrious examples, while those of your persecutors will be held up to scorn and execration. **They will be perpetuated in effigy in some chamber of horrors, while you will be embalmed with sweet incense in the hearts of thousands and millions. Their names in connection with the names of those who tortured and martyred the ancient Prophets, Apostles and Saints, will go down to eternal infamy, if they repent not—if indeed their names are perpetuated at all. What can be more apparent than the fact that the same spirit which actuated the "Herods" and "Neros", and the Popes and Prelates of inquisitorial infamy, who sought the life of the infant Savior, and finally put him to death, beheaded John the Baptist, stoned, sawed asunder, scourged and slew the disciples, tortured, burned, crucified, plundered and murdered the early Saints and**

Christians, and finally racked, tortured and burned "heretics", reformers, thinkers and revelators of true science and mechanism, etc., now actuates the enemies of the true Saints.

Verily this same spirit is smouldering in the hearts of our persecutors, and is being rapidly fanned into flames by popular clamor and the bigotry of the hireling priests of the day; threatening to burst, on the slightest opening, with brutality, violence and fury upon the devoted heads of the defenseless Saints. As God lives they are reckoning without their host, notwithstanding they are flushed with the praise of the world and an easy victory over defenseless and non-resisting individuals. They have failed to take into account that the God of heaven has put forth His mighty hand to build Zion and gather His scattered people from the four quarters of the earth, and lo! He will do it!

I have noted with deep interest, so far as I have had opportunity, the progress of the crusade, and the rapidly increasing hardihood, impudence, assumption and indecency of the crusaders. I have noticed the shameful and conscienceless somersaults of the chief inquisitors in their judicial (?) rulings, the utter blindness or wilful disregard of consistency or consequences, on their part, in striving to accomplish their ends. The manifest and more and more apparent bigotry and bias of the whole gang, from judge to spotter, these and a thousand other things pointing so clearly and definitely to the animus and venom of their hearts, and the paramount object of their work and mission, that a way-faring man, though a fool, need not mistake the infamous character of their intentions, however much they may try to sugarcoat them with the color of law and the "beauties" (?) of modern monogamy and civilization.

It is astounding that they do not try to cover their slimy tracks with something thicker than the flimsy gauze of their pious regard and holy reverence for the "expressed will of fifty-five millions of people", of which they have proven themselves wholly regardless, or they would have confined themselves to the remedies provided by the representatives of the aforesaid "55 millions", to extirpate "sexual crimes" according to the law. The course they are pursuing cannot fail to result finally more injuriously and fatally to themselves than to those they are persecuting, and to their cause more than to that of the supposed victims.

The fruits of our labors bear in them the seeds of life, while theirs bear the seeds of sorrow and death. For half a century we have held aloft and carried to the world the olive branch of "peace on earth and good will to man"—"life and liberty and equal justice", warning them of the wrath to come. In return they have met us by mob violence, scorn and contumely, slander and abuse, and with arson, plundering and murdering, and with armies and munitions of war, and finally with unconstitutional and proscriptive and barbarous laws, and equally barbarous and infamous Governors, Judges and Prosecutors. But as God lives their time will be shortened.

From my heart I say God bless you, one and all, and reward you an hundredfold for all you may have to suffer, and our persecutors double for all their wickedness. I revere and honor the sacred principles for which you so nobly stood before the bar of injustice, and for which you are suffering fines and incarceration.

God help us to pass through the fire unscathed, and come out purified and refined as gold from the crucible.

We do not forget you in our prayers, nor do we forget the injunctions of the beloved Redeemer, to pray for our enemies. I will leave you to judge as to the relative character of these petitions. All within the compass of my

social sphere join me in heartfelt sympathy and love for you and your beloved families, and all Israel.

I am, in the bonds of the New and Everlasting Covenant, now and forever, your friend, brother and well-wisher,

JOSEPH F. SMITH

Millennial Star, Vol. 47, pp. 593-5.

HAVE FAITH IN THE FUTURE

Many people these days seems to be living their lives with indecision and foreboding. The long, severe winter, the terrible catastrophes on land and sea, the tax conditions and the Korean situation seem to have made us depressed, and doubts and fears of what the future holds for us in our struggle for existence has taken possession of us.

In a small store a businessman was bemoaning his lack of trade. "I'll be ruined if things don't get better, and soon." His little world was falling to pieces.

In a beautiful suburban home a father and mother stood mute, too shocked for words, holding a telegram in their hands. It had come from the War Department and concerned their son, upon whom they had lavished all their affection. It said, "We regret to inform you . . ." They did not need to read more. They could not, for a great darkness had engulfed them.

Day by day, week by week, more and more people are finding themselves looking into the future and seeing nothing but a great emptiness. Yesterday they were building, planning, hoping, with eagerness and zeal, but today there seems no longer anything to build for; nothing worth planning or hoping for.

At such times it is easy for despair to grip the heart; so easy to lose faith in God, in oneself, and in one's fellow man; to conclude that life itself is not worth waiting for. But it is at just such periods of desperate personal crisis that Christ draws near to help. Even as He came to His disciples of old across the storm-tossed sea, speaking at once to wind and wave and troubled heart, "Peace, be still", so today, in the midst of unexampled world confusion, He waits to bring peace, consolation, and new hope to all who listen to His voice.

To those who are weary with the hardness of the way, discouraged by the blows of seemingly unfriendly fortune, He says, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matthew 11:28, 29.)

To those who are passing through sore trials and grievous hardships, He says, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." (John 16:33).

Where serious losses have been sustained and worldly possessions have faded away, He brings the cheering assurance, "Let not your heart be troubled: ye believe in God, believe also in Me. In my Father's house are many mansions: if it were not so, I would have told you. I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." (John 14: 1-3.)

To those who have suffered bereavement, He speaks the comforting words, "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." (John 11:25).

Thus Christ renews hopes in the hopeless heart. He gives assurance concerning the future. He makes definite the fact that it is not empty, but full of glorious happiness for the children of God. Dark though the future may seem on earth, it isn't dark to

Him. On the contrary, it is wonderful beyond all present human comprehension. "Eye hath not seen, nor ear heard, either have entered into the heart of man, the things which God hath prepared for them that love Him." (Corinthians 2:9). He envisions a future when there shall be no more wars or disasters of any kind, "and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." (Revelation 21:4).

What basis for certainty is there that these things are so? The fact that Jesus died and rose again, and ascended into heaven, that He is "alive for evermore", awaiting the day of His return in glory to this earth, makes assurance doubly sure that all His promises will be fulfilled.

Because He lives, "we too shall live." No matter what may happen in the world about us, no matter what seeming misfortune may overtake us, all will be well at last. Our blessed Lord will see to that. The future is His. If we are faithful we shall share it with Him—forever.

SPECULATION

From a discourse by President Lorenzo Snow, May 6, 1889, at Logan, Utah:

"I memember very clearly the troublous times which were experienced in Kirtland some fifty-three years ago, where the prophet of God resided, where God himself, even Jesus, the Son of God, appeared and showed himself in his glory. He stood upon the breastwork of the pulpit of the Temple, built by commandment. There was under his feet a paved work of pure gold, in color like amber. His hair was white as the pure snow. His countenance shone as the sun in its strength, his voice was as the sound of rushing water.

"This wonderful manifestation was in the temple which had been reared to His honor. I was in Kirtland at that time, where we passed through scenes which, I sometimes think, WE ARE BEGINNING TO REPEAT. The circumstances which surrounded the Latter-day Saints at that time were of a peculiar nature, at least, the effects upon the people were of a peculiar character.

"Perhaps a few words in regard to our condition at that time might prove of some service to us in the future—might give us some useful lessons. At that time a spirit of speculation pervaded the minds of the people of this nation. There were money speculations, bank speculations, speculations in lands, speculations in city lots, speculations in numerous other directions. That spirit of speculation rose out of the world, and swept over the hearts of the Saints like a mighty wave of rushing torrent, and many fell, and apostatized.

"Just previous to this great apostasy the Lord had poured out wonderful blessings upon the people. The gifts of the gospel had been poured out to a remarkable extent—the riches of eternity. Angels had visited them. The Son of God, as I before remarked, had talked with His servants. At the dedication of the Temple the blessings which the people received were marvelous. During that rich time of God's favors I, myself, attended the various meetings which were held in the Temple. We had prayer meetings, and testimony meetings, and such testimonies as the brethren and sisters could bear were wonderful. They prophesied, they spake in tongues, and had the interpretation of tongues to a remarkable degree. These blessings were almost universal upon the people in Kirtland. Their hearts were then devoted; they felt as though they could sacrifice anything they possessed. They felt that they were dwelling almost in the presence of God, and it was natural that they should have that feeling under such marvelous influences.

"All these blessings, and many others that I have not time to enumerate, were enjoyed by the Latter-day Saints just previous to the time when this spirit of speculation began to pervade the hearts of the people. One would have imagined that after receiving these wonderful manifestations no temptation could have overthrown the Saints. But it did and it scattered them, as it were, to the four winds.

"Singular as it may appear, this spirit of speculation pervaded the Quorum of the Twelve Apostles and the Quorum of the Seven Presidents of Seventies; indeed, there was not a quorum in the Church but was more or less touched with this spirit of speculation. As that spirit increased, disunion followed. Brethren and sisters began to slander and quarrel with one another because their interests were not in harmony. WILL THIS BE THE CASE WITH THE LATTER-DAY SAINTS I AM NOW ADDRESSING? I fear it is coming but how far it will affect you it is not for me to say. You will have the experience, however; and perhaps it is very necessary that you should.

"As President Woodruff stated here yesterday, one-half the Quorum of the Apostles in the days of Kirtland, fell beneath these evil influences. It was this speculation, this love of gold—the god of the world—which produced this doleful effect. And if it had this effect upon those who held the highest priesthood upon the earth, how would it affect us who, perhaps, have not had the intelligence, the information and the experience they possessed?

"It is the love of gold that has affected too many of our brethren and sisters in Salt Lake City, in Ogden, and in other places. May God grant that it will not seriously affect the people of Logan and the adjacent settlements in this Stake of Zion! But it will, doubtless affect some of you, more or less; and in the name of the Lord I warn you of these things that are coming. As was so beautifully expressed by Brother Thatcher yesterday, in regard to the possession of your inheritances, it is a subject that demands your most serious attention and consideration, that you may be enabled to act wisely in these matters. I know what I am talking about, having had this experience, and been through those scenes whereof I speak.

"Fifty-three years ago we were living very happily in Kirtland. The Lord was very merciful to us. We had left our kindred and friends and gathered to that place in obedience to the voice of God through His covenants; and we went there with honest hearts and pure motives. In the same way you have left your friends and your surroundings in the nations where the gospel reached you. You have come here with honest hearts and with resolutions strong and powerful to serve God and keep his commandments, to walk in his interests and endeavor to prepare yourselves for celestial glory.

"These are the feelings which we all possessed, the determinations we all made; and we have endeavored, I hope, to carry them out faithfully. BUT THERE IS RAPIDLY COMING SOMETHING THAT WILL TRY YOU, PERHAPS AS YOU HAVE NEVER BEEN TRIED BEFORE. All, however, that is necessary for us to do now is to see where our faults and weaknesses lie, if we have any. If we have been unfaithful in the past, let us renew our covenants with God and determine, by fasting and prayer, that we will get forgiveness of our sins, that the Spirit of the Almighty may rest upon us, that peradventure we MAY ESCAPE THOSE POWERFUL TEMPTATIONS THAT ARE APPROACHING. THE CLOUD IS GATHERING BLACKNESS. YOU SEE WHAT WERE THE RESULTS IN KIRTLAND OF THIS SPIRIT OF SPECULATION. THEREFORE TAKE WARNING." * * * (The Deseret Weekly, Vol. 38, pp, 762.

DON'T LIVE IN FEAR

We love life when we are healthy and strong, when we have a steady job and a happy family; but when the bills aren't paid, the pay check isn't coming next month, when fears hover near because of sickness, and the home we love seems to be cracking up—then life is another matter. In such dark hours the burdens loom before us and our song turns into a dirge.

Scientific wonders can make a modern house or apartment a fairyland of gadgets and conveniences. We have labor-saving devices, such as vacuum cleaners, dishwashers, automatic ovens, washing machines, and sleek cars with no gears to shift; television and radio to entertain us. But are we genuinely happy? Have these devices taken away our worries?

We rush to office or factory and hurry home from the job when the whistle blows as if life depended upon speed. Our rush is a symptom of our anxiety; it is not the answer to our heart's desire.

"If I could only relax and rest", said a harrassed businessman. "But when I try", he explained, "I start thinking about all my problems, and there is no peace or rest."

Indeed we are surrounded by fears. As one writer said recently, anxiety is "our busiest emotion." We know, for example, that there is only a razor's edge between peace and another global war—a war made more horrible by atomic bombs and other sinister weapons. We are troubled when we read newspaper headlines, for they reflect the growing uncertainty of the days. But there is no safety in refusing to face facts. An ostrichlike attitude of hiding from danger will not take away the burdens.

The only sane appoach to our problem is to face the world in which we live, study the issues, and seek a way out. As President Woodrow Wilson once said, we must learn to "walk without fear."

Most of our troubles arise from the lopsided view of life we persist in holding. We measure all our values by material standards. We believe that money will make us happy, so we struggle to get it; but when we have a few thousand dollars, we realize that our savings alone cannot bring peace of mind.

In desperation we seek a giddy round of pleasure in sports or amusements. Millions of anxious souls are attempting to find surcease from their problems in alcohol, in gambling, or in other forms of dissipation; but when the game is over, when the music stops and the bright lights are turned out, the emptiness of heart remains.

A man, who had grown up in a Christian home where faith in God was the center of life, forgot religion and became engrossed in business. Money getting, marriage, and his family occupied all his time. Self-reliant and sure of himself, he did not think that he needed God to help him.

Suddenly things went wrong. His son was killed in an automobile crash, his daughter disgraced the family name, and soon afterward his wife grew bitter and left home.

"One night", he said, "I locked the house determined I'd never go back. I hated everyone—even myself. I didn't care to live, but I was too much of a coward to die. For hours I walked the streets. I wandered into a railway station and sat down on one of the benches. Not far from me a couple was sitting and one of them was reading aloud from an open book: 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?'

"I saw in a moment what my trouble was. The old home and my Christian faith came back in memory. I realized my mad rush for money, for a good time, and for selfish interests had robbed me of faith in God and of His

love. My wife and I had been existing in a shell of happiness, and when trouble struck, the shell collapsed."

Without faith it is impossible to find happiness in this life, and without faith "it is impossible to please God." The foundation of our faith is the word of God. "Remember the word unto Thy servant, upon which Thou hast caused me to hope." (Psalm 119:49). Again the psalmist declared: "The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about; the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God: He heard my voice out of His temple, and my cry came before Him, even into His ears." (Psalm 18:4-6).

Why not claim the promises of God in this hour of uncertainty and anxiety? If our hope is in the Eternal One, then our faith is operating. How wonderful is the faithfulness of our God! We read: "That by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." (Hebrews 6:18, 19).

Yes, the foundation of our faith must rest on the promises of God if the structure of our life is to rise above doubts and fears. Your life and mine can be wonderfully changed when we see our spiritual need and seek help from God, who is ready and anxious to strengthen and sustain us. We are more than bones, muscles, nerves, and glands. We are human beings who have rich spiritual capabilities if we will grasp them by faith. When we exercise this faith we are told by the writer of the book of Hebrews that it gives substance to the things for which we hope, and furnishes the evidence for things which are not seen, but which will certainly be ours if we are faithful.

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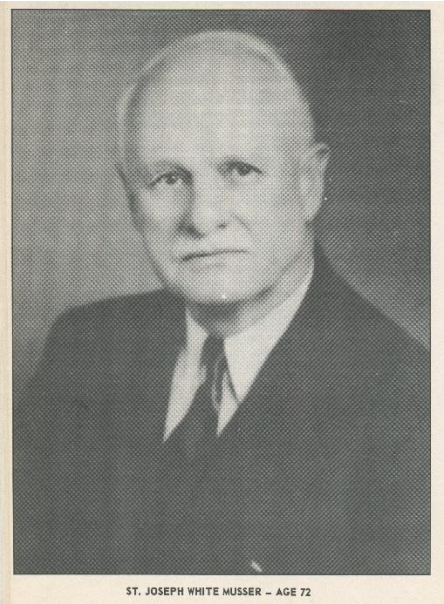
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