TRUTH

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

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The Kingdom of God

The recent general conference of the Church of Jesus Christ of Latter-day Saints marked the 122nd annual session of the leaders calling the saints together for the purpose of instructing them in the ways of their religion. This conference was attended by thousands of Latter-day Saints from all over the world. Altogether the saints appeared to be well satisfied with the conference proceedings, as well as with the doctrine expounded.

We were very grateful to hear the testimonies of the First Presidency regarding their responsibilities in safeguarding the rights and liberties of the people. Of late the General Authorities have stressed the fact that they represent the organization of the Kingdom of God. We are very certain that this news, coming as it does at a time when minorities in every land are being persecuted and punished for "conscience's sake", strikes deep into the heart of all liberty-loving people.

President Stephen L. Richards bore this strong testimony: "**I bear witness that here is the seat of the government of the Kingdom of God.**"

President David O. McKay keynoted the conference with these stirring words: "**Latter-day Saints proclaim that fundamental in this gospel plan is the sacredness of the individual, that God's work and glory is 'to bring to pass the immortality and eternal life of man'. Under this concept it is a great imposition, IF INDEED NOT A CRIME, FOR ANY GOVERNMENT, OR LABOR UNION OR ANY OTHER ORGANIZATION to deny a man the right to speak, to worship and to work.**"

Since thus speaking at conference the President has followed up these expressions with more of the same caliber. During the recent mission conference in the Southern States, he said, "**Next to life itself, free agency is the greatest gift God has given to his chil-**

"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."

dren. Man cannot be happy if that freedom is infringed upon. Let us thank God tonight for the freedom to worship as we wish. That freedom means progress spiritually. Without that freedom there would be no progress. Freedom is a glorious principle. Let us keep it. Let us keep our government free. Keep our freedom to worship, to love, to live in our homes.''

These expressions, together with many others made recently by the First Presidency and the Council of the Twelve, we hope heralds the dawn of a new era in religious freedom in the United States, as well as the State of Utah. The confession and strong witness by the brethren that they represent the government of the Kigdom of God, offers a challenge to all other nations and governments. If this be the case, then it naturally follows that this government (of the kingdom) will help to safeguard the religious freedom of all people under heaven so long as their religious views and opinions do not infringe upon the rights of others. We don't mind saying that this, if true, represents the long looked for panacea the saints have been praying for these many years. At long last the martyred faithful have cause to rejoice in as much as their children's children can now worship as the Prophet Joseph Smith instructed the saints to do, without fear of drivings, imprisonment and martydom. At long last the faithful have a court of appeals where they can seek redress for their wrongs without going away empty-handed. Indeed, if what the leading brethren bear witness to is true, the mountains can at last shout for joy, and the eternal hills rejoice, for the Lord of Sabaoth has now taken a definite stand to reward the faithful and put to naught the fowler's snare.

The reader might ask, ''Why is this so important to the well-being of the individual? Why is so much fuss being made about the organization of the Kingdom of God? To the ignorant these questions appear sound. To the persecuted and God-loving saint the triumph of the Kingdom of God means the realization of long hoped for dreams—the reward of years of faithfulness in safeguarding the liberties of mankind. To further understand this glorious organization and its purposes let us delve into a portion of its history.

Quoting from the article, ''The Kingdom of God and the Church of God'', in ''Priesthood Items'', we read:

''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

(Continued on Editorial Page)

ANNIVERSARY REFLECTIONS

With this issue we begin the 18th volume of TRUTH. In bringing to a close the 17th volume, we feel we have done what lay in our power to impart what intelligence was at our command, in relation to the great work of God in the last days. We continue to pledge the columns of TRUTH to the devotion of questions political, social, economic, and religious, with a special effort being made to champion the "Celestial Law", and the divinity of the life and calling of the Prophet Joseph Smith.

We remember with honor two other important anniversaries this month, Presidents Brigham Young and Heber C. Kimball. Much has been said of these two stalwart "defenders of the faith", but their own expressions relative to the principles of life and salvation tend to prove their integrity and greatness far beyond our power to add or detract. Following are some some such expressions.

PRESIDENT BRIGHAM YOUNG

To illustrate how perfectly President Young could read the character and discern the spirit of those whom he met, the following little incident is given, which occurred in Logan a few years previous to his death.

"He had visited Logan with his counselors, the Apostles and a company of leading Saints to hold conference, as was his custom. As he was going to the place of meeting in the afternoon in company with the writer, we met a man coming towards us, who, when within about thirty or forty feet, bowed and took off his hat, remaining uncovered until he had passed by us some distance. "Who is that man?" inquired the president.

I answered, "That is C. C. Goodwin, the leader of our choir."

"He is most too polite", said the President thoughtfully.

Although personally a stranger, he had instantly and correctly read the character and spirit of the man, who had tried to disguise it under a semblance of profound respect. Although at that time a member of the Church and an ardent advocate of all its principles, including polygmy, he was even then on the way to apostasy, for which, not very long afterwards, he was excommunicated."—The Young Woman's Journal, Vol. 1:82.

His Teachings

I feel to respond to the quiet, peaceful, loving spirit, that is here today, and feel to return to the brethren and sisters my thanks for their spontaneous expression of love and good will that they have manifested to me. I have always tried to live so as to bless this people. I have always tried so to live that my life would be devoted to the welfare of the Saints. I have endeavored to always learn my duty and then do it. * * *

Now, then, when the day comes that this people will begin to live their religion more fully and will hearken to and obey the man that stands between God and this people, things will be very different to what they are now. As for the Saints being prepared to meet the Son of Man, why, we could not be numbered with the bride. If the savior was to come now who would be ready to meet Him? Who is there that serves the Lord with all his heart and devotes all his time and means to the upbuilding of His kingdom ? We have got to

learn to do the will of our Father and to put ourselves in the way of obeying Him. If the people would have obeyed Joseph Smith he could have saved them all. But they did not do it. And I will say they are a great deal more obedient now than they were then.

The work of purifying and preparing ourselves for the coming of Christ is the greatest work that ever was commenced on the earth. Many times we are led to say that our progress is very slow. Our labor of love comes very far short of what it ought to be. These things will be lived up to more fully when the Saints begin to seek after the light of the gospel in preference to anything else. If Jesus were to appear, how many would be ready to receive Him? The minds of the people are running after dress, fashion, and the Elders are hunting up mines. Who owns the silver and gold and wealth of the earth? God does! He can give us these things, and will if we will only obey His laws. We are in the very period of time when He is trying to make up His jewels. And I want to say unto this people that when the time comes that Christ comes to His people, sickness will be taken from you, the moth and all destroying insects, all manner of evil will be taken from you, and health will be given unto you, and peace and happiness will be yours, and light will be given to you. But so long as we run after other things we will not receive this blessing. * * *

I hear my brethren speak of the Holy Ghost that teaches them to do right. It has power over every foul spirit and over everything that is not of God. But this people sometimes get, as one brother said, manifestations. The trouble is that Satan is still in their midst, the devils have not all been thrown out. The Holy Ghost is the only true science that has been given to the sons of men.

Speaking of manifestations, I wonder how many of you know that our eyes can be deceived; we may hear and our ears may be deceived; feel with our hands and still be deceived; every sense that we possess may be deceived. But if we have the Holy Ghost within us we cannot be deceived. It will enable us to see and know in an instant whether what we see and hear is true or false. * * *

There is not a principle in our religion that is taught to this people that has not been taught in the Bible. I was baptized into the kingdom of God and I have always considered that I was baptized into every principle of law that our religion contains. * * *—Ibid, p. 261.

With all our preaching the people are slow to obey. And when I tell you even now what to do, how few comparatively will carry it out! * * *

Do we desire food to eat, clothes to wear, houses to live in and to have our earthly comforts increased and our blessings to be multiplied? Let us live our religion and we will obtain all that our hearts can possibly in righteousness desire.

Now, what good will this instruction do you? Will you go home and do no more about it? As it has been said, I have taught the people enough to have saved this whole nation; but how much good will it do to tell you mothers to teach your daughters economy? Some of you will go home, smoke your pipe, take your snuff, and drink your tea, and may say "that was a pretty good sermon from Brother Brigham this afternoon", and with this remark the benefit of the instruction appears to end. * * *

Mothers teach your daughters virtue, propriety, and teach them to work. Train them in the various household duties, and if they work outside in the flower gardens it will not hurt them. Guard them against the folly of fashion. * * *

I will ask you High Priests, Seventies and Elders, do you pray in your famil-

ies night and morning; and do you attend to your secret prayers?

"Well, Brother Brigham, I cannot say that I do pray in my family as I ought." Do you believe that one in four pray in their families? Do you delight in prayer? Many when called upon to pray, answer "it is a very great task, a heavy cross, I would rather be excused." To pray is my joy and my delight. Is there one duty required of us that is a cross to a Latter-day Saint? No. The man or woman that has the Spirit of God delights to keep His commandments. It is my delight to be a servant of God to assist in showing the people the way of life. * * * .—Ib. p. 319-320.

Are this whole people perfectly united? I fear not. When I undertake to present before this people the true principles of the Priesthood, I almost shudder, because so many do not yet understand them and cannot receive them. I go into my room where we have our prayer-circle, and among twelve men there will perhaps be twelve different prayers offered up—one praying for one thing and another for another thing. You may reduce the number to three, and let them be clothed for secret prayer; and while one is praying aloud, each of the others will be praying for that which the one that is mouth is not praying for, unless they are better taught in regard to prayer than is the Christian world. Ask the people if they understand the principle of prayer, and many reply, "We do not know: we pray with all our might"; and at the same time it is a scene of confusion and distraction. * * *

How gladly I would tell the people what to pray for. But if I tell them, in ten minutes afterward they pray for something else. It is too much so in the Quorum of the Twelve and among my Counsellors. Go into meetings, and you may hear thirty different prayers, if there are so many offered up, for everything but what I tell them to pray for. You may think I undervalue you. I do not. I tell you that if we strive with all our powers, by-and-by the time will come that we will be Saints indeed. I have not said that we are Saints. We are trying to be, and we profess to have the keys that will lead us in the path of eternal life. When we become so advanced that we are no more in darkness and doubt, nor in any way under the power of the Devil, then we have a certain victory over ourselves and over every foul spirit; the Lord God is sanctified in our hearts, and we are his servants and handmaids—his children, that can never be destroyed. * * *—J. of D., Vol. 6: 41, 46.

Without revelation direct from heaven, it is impossible for any person to understand fully the plan of salvation. We often hear it said that the living oracles must be in the Church, in order that the Kingdom of God may be established and prosper on the earth. I will give another version of this sentiment. I say that the living oracles of God, or the Spirit of revelation must be in each and every individual, to know the plan of salvation and keep in the path that leads them to the presence of God.

—Discourses of B. Y., 58.

A declaratory statement is sufficient for those who are prepared to receive the spirit of revelation for themselves but with the most of the human family we have to reason and explain. A really pure person is very scarce; but when the heart is truly pure, the Lord can write upon it, and the Truth is received without argument or doubt or disputation.—Des. News, June 7, 1873.

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 upon 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.—Discourses of B. Y., 209.

I repeat that the Constitution, laws, and institutions of our Government are as good as can be, with the intelligence now possessed by the people. But they, as also the laws of other nations, are too often administered in unrighteousness; and we do not and cannot love and respect the acts of the administrators of our laws, unless they act justly in their offices.—J. of D., 6:344.

What do I understand by a theocratic government? One in which all laws are enacted and executed in righteousness, and whose officers possess that power which proceedeth from the Almighty. That is the kind of government I allude to when I speak of a theocratic government, or the kingdom of God upon the earth. It is, in short, the eternal powers of the Gods. * * *

Again, the theocracy I speak of is the power of the Holy Ghost within you—that living an eternal principle that we do not possess in the fulness that we are seeking.—Ib. 6:346, 7.

When will they be civilized? When the Lord shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks: when nation shall not lift up sword against nation, either learn war any more. When the world is in a state of true civilization, man will have ceased to contend against his fellowman, either as individuals, parties, communities, sects, or nations. This state of civilization will be brought about by the holy Priesthood of the Son of God; and men, with full purpose of heart, will seek unto Him who is pure and holy, even our Great Creator—our Father and God; and he will give them a law that is pure—a government and plan of society possessed by holy beings in heaven. Then there will be no more war, no more bloodshed, no more evil speaking and evil doing; but all will be contented to follow in the path of truth, which alone is calculated to exalt and dignify the whole man, mentally and physically, in all his operations, labors, and purposes. Short of this, mankind cannot be said to be truly civilized.—J. of D., 8:7.

I shall not cease learning while I live, nor when I arrive in the spirit-world, but shall there learn with greater facility; and when I again receive my body, I shall learn a thousand times more in a thousand times less time; and then I do not mean to cease learning, but shall still continue my researches. —Ib. 8:10.

I recollect that while on my way to Ohio, to See Brother Joseph the first time, I took dinner with a Mr. Gillmore —* * * I said to him, "Joseph Smith I never saw. He says that he has received revelations from God, and declared that an angel visited him. He has declared that he found plates, and other witnesses have seen and handled them, from which the Book of Mormon was translated." I know nothing about these witnesses, neither do I care. I went to my Father in heaven and asked him with regard to the truth of the doctrines taught by Joseph Smith, and I know they will save all that will hearken to them, and that those who do not will miss salvation in the celestial kingdom of God; and though Joseph Smith should steal horses every day, or gamble every night, or deny his Savior from the crowing of the cock in the morning until sunset in the evening, I know that the doctrine he preaches is the power of God to my salvation if I live it. I did not make him a revelator; I have no business to dictate him. I never called him in question, even in my feelings, for an act of his, except once. I did not like his policy in a matter, and a feeling came over me to complain; but it was much shorter lived than Jonah's gourd, for it did not last half a minute.—J. of D., 8:15-16.

PRESIDENT HEBER C. KIMBALL

HIS TEACHINGS

I feel first-rate. I can say one thing for a surety, and that is, that God is on our side, and that he does hear prayers. He hears mine; that is, I suppose I pray for the thing that others pray for, and it comes to pass; and I think he hears my prayers, and it is just as well as any other way, if it is answered.—J. of D., 5:333.

Now, if I have got the Holy Ghost in me, I am dictated by the Father, and by the Son, and by the Holy Ghost; and everything is clean and right between me and the Father. Then what is there to hinder me asking the Father, in the name of Jesus, and receiving, if all is right and there is no obstruction?

If there is an obstruction, that obstruction is not in the Father, it is not in Jesus, neither is it in the Holy Ghost; but if there is an obstruction, it is in me. I caused it, did I not? Yes, I did. But if we have the principles of this gospel dwelling in us, that is by the Spirit of truth; and they are life.—Ib. 249.

Brethren, let us gird up our loins and be faithful in all things. Will we go naked and hungry? No, not if you will do right. There will be an abundance for all that do right. I have been as poor as the poorest of you. I have been so poor that I have seen many times when I had not a change of shirts. I have also been with Brother Brigham when we were both very poor; and when you talk about going through troubles and trials, I think of what I have passed through for the Gospel's sake, in connection with my brethren; but in the midst of those trials I have always been the happiest.

What have we sacrificed? Nothing at all, when we consider that all belongs to our Father. Why do you want to get up in the meetings of the Saints and tell how you have sacrificed? Think of this in the future.

Have we not been among false brethren? Yes, we have suffered from that source. When Joseph had to flee, and there was hardly a person that you could trust, that was a trying time.—J. of D., 8:110.

There is nothing in this world that makes me feel worse or more sorrowful than to see my children taking an unwise course. I feel these things very sensitively, and I shall continue to feel so; for my soul and body and all that I possess delight in God and in His work, and to see you doing right. It is all the pride I have when I can see the Latter-day Saints doing their duty. **I have no pride in clothing, in dress, or in any man, except he does the will of God; but I delight in walking humbly and faithfully before God, and setting a good example. When my wife pursues this course, I have pride in her—I adore her, as I would you, if you were all to do right, gentlemen, and no more. Why should I love a woman more than a man? They are no more to me than good men.**—Ib. 87.

Now, you require Brother Brigham to live in that manner that he can hold the oracles of God and be to you a living oracle—the mouthpiece of the Almighty, to communicate line upon line, and precept upon precept, and have the word of truth constantly on hand. Now, why should you require more of the head than of the other members? The Lord has said that upon those members that you consider the least honorable he has conferred the most honor; and he will confer upon every man and woman that honors the priesthood, the Presidency, the Bishops, and all members of the body. We cannot honor God except we honor his authority: there is no possible way of honoring the kingdom of God only by honoring its authority.—Ib. 86.

Many think that they are going right into the celestial kingdom of God, in their present ignorance, to at once receive glories and powers; that they are going to be Gods, while many of them are so ignorant, that they can see or know scarcely anything. Such people talk of becoming Gods, when they do not know anything of God, or of His works; such persons have to learn repentance, and obedience to the law of God; they have got to learn to understand angels, * * *—J. of D. 4:5.

As for you Saints looking to the Government of the United States for quarters, I can tell you that you never will get any. Satan never will allow you any quarters, except he does it for the purpose of leading you into a worse snare; and therefore you need not look for anything of the kind. What! the Devil give the Saints any quarters? No, never: but if he has got the back pull upon us, he will hold us. We may whip and flog all we choose,—if he has got a claim upon us, he won't give us any quarters.—J. of D. 8:88.

I do not care so much about the women obeying as I do the men. I am not talking about them, but you, Elders of Israel, that have the Priesthood. Women have not a particle of Priesthood, only what they hold in connection with their husbands; neither have the men, except that which they hold in connection with those who hold the keys of the kingdom at headquarters. Do not step out on one side and say you have Priesthood independent. You have not a particle in that way.—J. of D. 6:67.

I consider our Priesthood and the vows that we have made with God. "But", says one, "we have made those vows with our brethren, and not with the Lord." Let me tell you that it was the brethren in authority in the Priesthood who called you into the house of the Lord; but you made your covenants with God. The brethren were merely the witnesses of those things which you did—of the covenants you made with the Father, with the Son, with the Holy Ghost, and with all the heavenly hosts; and your brethren stood as witnesses for God, and you will have to give an account of the way and manner you keep and observe those covenants. —J. of D. 8:250.

Joseph Smith was a Prophet of the living God, for the Lord Almighty revealed it to me more than twenty-eight years ago; and I have never had a doubt upon my mind of the truth of my religion from that day to this. That man was sent to set up this kingdom, to organize it, and to give you a law, not for his benefit only, but for yours; and God spake through him. He has been killed, it is true,—I mean his natural tabernacle: his house has been destroyed, but he liveth in the heavens. He dictates this Church and kingdom, and will continue to do so for ever. Brigham Young is his legal administrator and successor, and Joseph speaks through him, and the angels that dwell in the heavens are assisting him; and I will say that if there are any of our enemies here, they need not try to overcome this work, for they cannot do it: they might as well try to overthrow the heavens or the throne of God—things which you know they could never accomplish. And I want to say that if there are any here who have come for this purpose, they had better go home again, and the quicker the better. If you do not do this, but continue to pursue an opposite course, the worse it will be for you, and better for us.

Now, mark it, gentlemen, I am not dead yet; I live, and shall live to see our enemies, God's enemies, and the enemies of Joseph, Brigham, and Heber overthrown by the power of God. Supposing I do not continue to live in this house, why I will get into another, and I will have a sharper sickle than I have now.

Brethren, this is the work of the Almighty God.—Ib. 274.

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

NO LAW can issue from man or from any body of men to govern and control in eternal things; consequently, those laws must come from heaven to govern and control both saint and sinner, believer and unbeliever, and every character upon the earth; and they will be issued according to the capacity, knowledge, and mode of life of the people to whom they are promulgated.—Brigham Young, J. of D., 8:36.

The Kingdom of God

(Continued from page 2)

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.' "—J. of D., 2:310.

"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 Clayon), 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, 191, pp. 202-203.)

The Prophet Joseph gave further organization and function to this "Council of Fifty" in 1844. President Brigham Young wrote the following in his journal:

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 goverments.

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.

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, 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 its 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 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 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."

From the foregoing it is evident the Lord designed to set up His Kingdom as part of the restoration of all things. Or as the Prophet Joseph remarked:

"I say, in the name of the Lord, that the Kingdom of God was set up on the earth from the days of Adam to the present time. Whenever there has been a righteous man on earth unto whom God revealed his word and gave power and authority to administer in his name, and where there is a priest of God—a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthood of God, there is the Kingdom of God; * * * Now I will give you my testimony. I care not for man. I speak boldly and faithfully and with authority. How is it with the Kingdom of God? * * * Where there is a Prophet, a priest, or a righteous man unto whom God gives His oracles, there is the Kingdom of God; and where the oracles of God are not, there the Kingdom of God is not."—His. of Church, 5:256-7.

Although the terms, "The Kingdom of God" and "The Church of God", have generally been used interchangeably in the Old and New Testament as well as present day revelations, it is evident from the testimony of Joseph Smith and the leading brethren, there were two distinct organizations. President Young made this clear when he said:

"This (the Church) is what we are in the habit of calling the Kingdom of God, but there are further organizations. The Prophet gave the full and complete organization to this Kingdom the spring before he was killed. This Kingdom is the kingdom Daniel spoke of, which was to be set up in the last days; it is the kingdom that is not to be given to another people. Now I want to give you these few words—the kingdom of God that protects every person, every sect, and all people upon the face of the earth, in their legal rights. I shall not tell you the names of the members of this Kingdom, neither shall I read you its constitution, but the constitution was given by revelation. The day will come when it will be organized in strength and power. Now, as the Church of Jesus Christ of Latter-day Saints, we will work our way along as best we can. Can you understand that?"—Des. News, Aug. 1854.

President Kimball makes the following fine distinction relative to this subject:

"Here in the Territory of Deseret is the Kingdom of God, and here are all the Officers pertaining to that Kingdom; and here is an organization after the order of God. * * * And it is that order that Joseph Smith the Prophet of God organized in the beginning at Kirtland, Ohio. Brother Brigham Young, myself and others were present when that was done, and when those officers received their endowments, they were together in one place. They were organized and received their endowments and blessings, and those Keys were placed upon them, and that

Kingdom will stand forever.''—J. of D. 5:129.

President John Taylor gave his explanation in this wise:

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

President Wilford Woodruff gave the following testimony:

''And when they (the Twelve) received their Endowments, and actually received the Keys of the Kingdom of God, and oracles of God, keys of revelation, and the pattern of heavenly things; and thus addressing the Twelve (Joseph Smith) exclaimed, 'Upon your shoulders the Kingdom rests, and you must round up your shoulders, and bear it; for I have had to do it until now. But now the responsibility rests upon you. It mattereth not what becomes of me.' ''
—Times and Seasons, 5:698.

To sum up the difference in these two organizations we further quote from ''Priesthood Items''.

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

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

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

''The Church does not function in political or civil affairs, its labors being confined to ecclesiastical direction; and its 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.''

To further stress the duties and responsibilities of this organization (the Kingdom) we take the liberty of again quoting President Brigham Young:

''If you and I could live in the flesh until the Kingdom is fully established, and actually spread abroad to rule in a temporal point of view, we should find that it will sustain and uphold every individual in what they deem their individual rights, so far as they do not infringe upon the rights of their fellow creatures. * * * This is what the King-

dom of God will do for the inhabitants of the earth. * * * It will protect the people in the enjoyment of all their rights, no matter what they believe, what they profess, or what they worship.''—J. of D., 2:309-10.

And again:

''I will say to you with regard to the Kingdom of God on the earth—this Kingdom will commend themselves to every Protestant Church upon the earth; they will commend themselves to every class of infidels, AND WILL THROW THEIR PROTECTING ARMS AROUND THE WHOLE HUMAN FAMILY, PROTECTING THEM IN THEIR RIGHTS. * * * This Kingdom will circumscribe them all and will issue laws and ordinances to protect them in their rights—every right that every people, sect and person can enjoy, and the full liberty that God has granted to them without molestation. * * * Now I want to give you these few words—the Kingdom of God will protect every person, every sect and all people upon the face of the whole earth, in their legal rights.''—J. of D., 17:156-7.

It is plainly evident that those claiming to represent the Kingdom of God are obligated to safeguard the liberties of mankind in every way. We understand, of course, that God has not as yet given full power to that organization to rule and reign supreme over the whole earth. **Nevertheless, to the extent that its power and privileges are recognized it is its responsibility to safeguard the religious worship of all creeds and sects.**

We are quite sure that the First Presidency and the Twelve who claim to represent the Kingdom of God) have thrown their protecting arms around all other religious creeds and sects of the day, as well as the Church of Jesus Christ of Latter-day Saints, granting them every privilege and right to worship God according to the dictates of their conscience—**EXCEPT ONE GROUP**. If the First Presidency represents the Kingdom of God as well as the Church of God, we are at a loss to understand why they have legislated against a certain class of people whose only desire is to practice a principle which was formerly taught and believed by the Church to be divine, i. e., Plural Marriage. As the ''Petition for Amnesty'' stated: **''We, the First Presidency and Apostles of the Church of Jesus Christ of Latter-day Saints, beg respectfully to represent to your excellency, the following facts:**

''We formerly taught to our people that polygamy, or Celestial Marriage, as commanded by God through Joseph Smith, was right; that it was a necessity to man's highest exaltation in the life to come.''—Contributor, 13:196.

We agree that this doctrine does not harmonize with man-made Church creeds, or the feelings of so-called Christian people generally; nevertheless, we declare that in its practice there is no infringement upon the rights and liberties of others, and that it is not immoral or a public nuisance. On the other hand as stated in the treatise, ''The History and Philosophy of Marriage',' we believe, and world moral conditions prove that:

''But an HONEST monogamy is an IMPOSSIBILITY. Wherever it is practiced, it is a system of HYPOCRISY. It is a veil of abstemiousness assumed to conceal a mass of hidden corruption. * * * It is an acknowledged fact that crime is much more prevalent among unmarried persons than among the married. THAT SYSTEM, THEREFORE, WHICH PROVIDES MARRIAGE FOR THE GREATER NUMBER MUST BE THE MORE FAVORABLE TO THE PROMOTION OF PUBLIC VIRTUE AND MORALITY. It has already been demonstrated that polygamy provides for the marriage of the greater number of women than monogamy can. Let the system of POLYGAMY be adopted, and then all the women will be wanted for wives.''
—History and Philosophy of Marriage, page 177.

If the seat of the Government of the Kingdom of God lies in the authority of the First Presidency of the Church, as they have now **formally declared**, we enter our solemn protest against the interference the leaders and members of the Church of Jesus Christ of Latter-day Saints have made in the affairs of those who feel it their religious duty and responsibility to keep alive in the hearts of the faithful the principle of plural marriage. A more appropriate protest cannot be made than the **FATHERS** of the now General Authorities made in 1870. We reproduce it as our own sentiments and an altogether sufficient **protest** against the unchristian-like conduct of the Church and the civil government, and place it at the feet of the professed "seat of the government of the Kingdom of God", with the devout hope that action will come speedily, and that the arms of this government (of the Kingdom of God) will be made long and strong enough to circumscribe and protect the people thus referred to in their religious rights. The protest follows:

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

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

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

"**Gentlemen of the Senate and House of Representatives: We * * * are believers in the principle of PLURAL MARRIAGE or POLYGAMY, not simply as an elevating social relationship and a preventive of many terrible evils which afflict our race; but as a principle revealed by God, underlying our very HOPE OF ETERNAL SALVATION and happiness in heaven. * * *.—Deseret News, March 31, 1870.**

A Plea for a Redress of Wrongs

We further feel that the past wrongs suffered by this group through the professed and proven instigation of officers and members of the Church of Jesus Christ of Latter-day Saints, be righted. That the monies spent during the "1944 Church crusade against plural marriage", amounting to over $40,000 be reimbursed; that those who have suffered the loss of many of their civil rights and loss of employment through imprisonment shall be reimbursed and be restored to their former blessings. That Bishop Wendall Davis of Mesa, Arizona, be brought before the bar of justice for his unholy participation in the recent arrest of six honorable women; that these women be released and vindicated together with a reimbursement of the monies they have had to spend in their defense. Further, that the leaders and members of the Church be severely criticised for snooping and spying in an effort to assist the civil authorities in the persecution of this group of people, and that if they do not desist and repent, they should be handled for their unchristianlike conduct towards each religious groups.

This is a photostatic copy from the Daily Tribune of 1899. The picture is self-explanatory. This accoun

The Daily Tribune.

ISSUED EVERY MORNING.

METEOROLOGICAL RECORD.

Yesterday's Observations at Local Office of the Weather Bureau.

Salt Lake City, Utah, Sept. 8, 1899. Maximum temperature, 75 deg.; minimum temperature, 47 deg.; mean temperature, 61 deg., which is 5 deg. below the normal.

Accumulated excess of temperature since first of month, 10 deg.

Accumulated deficiency of temperature since January 1st, 231 deg.

Total precipitation from 6 p. m. to 6 p. m., none.

Accumulated deficiency of precipitation since first of month, .24 inch.

Accumulated excess of precipitation since January 1st, 1.65 inches.

LOCAL FORECAST.

The following is the local forecast of the reather for today: Fair; warmer.

L. H. MURDOCH,
Section Director, Weather Bureau.

FROM OTHER CITIES.

Reports received at Salt Lake City, Utah, on September 8, 1899. Observations taken at all stations at 8 a. m., seventy-fifth meridian time:

Place of Observation.	Barometer.	Temperature.	Velocity of wind.	Rain or snow fall.	State of weather.
Abilene	29.96	72	*	.00	Clear.
Calgary	30.18	56	18	.00	Clear.
Cedar City	29.98	62	*	.00	Clear.
Chicago	30.04	66	16	.38	Cloudy.
Denver	30.12	52	6	.00	Cloudy.
Dodge City	30.04	68	8	.14	Rain.
Dubuque	30.10	62	6	.08	Pt. Cloudy.
El Paso	29.88	66	*	.00	Cloudy.
Galveston	30.00	80	*	.00	Pt. Cloudy.
Grand Junct'n	29.92	54	*	.20	Cloudy.
Huron	30.24	46	*	.00	Pt. Cloudy.
Kansas City	30.10	60	10	.48	Cloudy.
Lander	30.20	36	*	.00	Clear.
Los Angeles	29.90	60	—	.00	Cloudy.
Memphis	30.04	74	*	.00	Clear.
North Platte	30.26	56	*	.20	Cloudy.
Oklahoma	29.96	72	*	.00	Pt. Cloudy.
Omaha	30.18	58	6	.30	Cloudy.
Phoenix	29.84	72	—	.14	Rain.
Pocatello	30.20	32	12	.00	Clear.
Portland	30.18	64	—	.00	Clear.
Rapid City	30.18	62	*	.00	Clear.
San Francisco	29.94	56	—	.00	Clear.
Santa Fe	29.96	66	*	.04	Rain.
Shreveport	30.04	74	*	**	Clear.
Spokane	30.36	42	6	.00	Clear.
St. Louis	30.08	74	12	.00	Pt. Cloudy.
St. Paul	30.16	54	*	.00	Clear.
Winnemucca	30.10	46	12	.00	Clear.
Winnipeg	30.12	48	6	.00	Clear.
Yuma	29.70	78	—	.00	Clear.

*Light. **Trace.

Direction of wind—Abilene, southeast; Calgary, west; Cedar City, southeast; Chicago, north; Denver, north; Dodge City, northeast; Dubuque, northwest; El Paso, west; Galveston, southwest; Grand Junction, southwest; Huron, west; Kansas City, north, Lander, southwest; Los Angeles, southwest; Memphis, southwest; North Platte, southeast; Oklahoma, southwest; Omaha, north; Phoenix, southwest; Pocatello, south, Portland, northwest; Rapid City, south; San Francisco, southwest; Santa Fe, southwest; Shreveport, southeast; Spokane, calm; St. Louis, west; St. Paul, southwest; Winnemucca, east; Winnipeg, south; Yuma, east.

CITY AND NEIGHBORHOOD.

Archbishop Riordan will not go East via this city, as was expected, but by a more northern route, as Vicar-General Kiely has learned.

* * *

CONFESSION BY GRANT

Heber J. Pleads Guilty to Unlawful Cohabitation.

HIS PUNISHMENT, $100 FINE

He Came into Court Unexpectedly, Accompanied by His Attorney, F. S. Richards—No Unnecessary Talk, the Entire Proceedings Occupying Only About Three Minutes—Apostle's Practical Bump Guided Him to the Clerk's Office, where He Wrote a Check and Paid the Fine.

Apostle Heber J. Grant yesterday admitted that he was a lawbreaker. Accompanied by his attorney, F. S. Richards, the "business apostle" walked into the criminal division of the Third District court a few minutes after 2 o'clock in the afternoon, pleaded guilty to the charge of unlawful cohabitation which has been pending against him since July 25th, and waived time for sentence. He was fined $100 by Judge Norrell.

It was pretty well understood that the apostle would plead guilty to the court, and that service may be relied

GRAND CENTRAL'S SUIT

Demands $300,000 Damages from the Mammoth.

RESTRAINING ORDER ASKED

It is Alleged that the Mammoth Has Entered the Grand Central's Ground and Extracted Six Thousand Tons of Ore of the Average Value of Fifty Dollars a Ton—Statement of the Directors, Showing the Passing of the Dividend, and Why—Refusal of Mammoth to Hold to Agreement.

The court which has been taking its vacation along the banks of southern trout streams having been reached, the report of the first shot in the fight between the Grand Central and Mammoth Mining companies is expected today in an order restraining the latter from the further extraction of ores from its adversary's ground. The report that reached counsel for the former at a late hour in the day was that this order had been promulgated by the court, and that service may be relied tors gave the following statement to the press:

"We have known for some months that the Mammoth Mining company has been extracting ore from the ground of the Grand Central, and we have done everything in our power to come to some amicable understanding, with a view to having the Mammoth respect its line. But every advance has been ignored, and reports even say that our desire in the matter has been taken as a weakness. We have waited patiently, thinking that the Mammoth Mining company would live up to its verbal promise to respect our lines, but the last month we have been flatly told that it would not live up to the promise, as it was not in writing. Then the only door left open for us was to allow the Mammoth company to continue taking our ore, or plant a suit to restrain it from so doing, and we have decided the latter to be the better policy. No one realizes more than we do the wicked loss of money in a big lawsuit, but we are forced into the suit and have no doubt that all of our stockholders will uphold the hands of the directors in protecting the company's interests. To do so will take money, and the directors have decided, therefore, to pass the September dividend."

John R. Twelves, the secretary and treasurer, who gave out the above statement, after the meeting, stated that he understood legal steps would be begun at once in the District court at Nephi.

ANOTHER STORY.

Grand Central Said to be Trying to Buy the Mammoth.

The Tintic Miner says it has from a perfectly reliable source learned that the Grand Central Mining company, through some of its heaviest stockholders, has made overtures to Sam



WANT PEERY TO RUN

Democrats Ask Him to Become Mayoralty Candidate.

HE LOOKS GOOD TO DUNBAR

Peery Has Been Urged by Prominent Anti-Barnes Democrats to Announce Himself as a Candidate for Mayor—Has the Matter Under Advisement—Barnes Has the "Push" on the Hip—Billy Dale Declines to be Considered a Candidate for the Mayoralty—Has Had Enough.

D. H. Peery, Jr., State Senator, is being urged by prominent Democrats to announce himself as a candidate for the Democratic Mayoralty nomination.

Conspicuous among those who have identified themselves with the movement is D. C. Dunbar, chairman of the Democratic city committee, who, it is said, has assured Mr. Peery of his warmest support.

It is being urged in Peery's behalf that his candidacy would straighten out the various kinks that now threaten to double the party up at the polls, and insure smoother sailing.

Then again, Peery is said to be the possessor of a barrel, and this, together with his well-known liberality, makes him dear to the average Democratic heart.

Mr. Peery has the matter under advisement, and will doubtless give Mr. Dunbar an answer within the next few days.

BARNES AND THE PUSH.

Trusty Man with a Crow-Bar Can Secure a Renumerative Job.

WANTED—TRUSTY MAN WHO IS handy with a crow-bar, and not afraid of night work. Good job and easy money for the right party. Address in strict confidence, "Dissatisfied Democrats, City."

This "ad" has not yet appeared in any of the city papers, but some such effort will have to be made, before the scheme to pry Arthur Barnes and the Democratic Mayoralty nomination apart, gives any promise of success.

The adroit manner in which Barnes has hornswoggled the "push" is amusing. Heretofore the push has always decided as to who would be allowed to become candidates for the various offices, but just now the push doesn't seem to be in it; that is, the old push, which was composed of men usually referred to as "prominent Democrats."

Barnes is now the whole thing, push, pull and all, and when he is occasionally reminded of the fact that various Democrats would be under lasting obligations to him if he would kindly get off the earth, he looks skyward and sings a bar of that touching little ditty:

WANTED—HELP.

"THE H. L. HERKELRATH & CO." Employment Agency. C. R. Strock, Manager. All kinds of help promptly supplied. 161 South Main. Tel. 464.

Today we want hotel clerk, $30; cook, $25 and $30; errand boy, $5; dishwasher, yardman, 2 miners and laborers, $2 per day.

CARPENTERS, $3 PER DAY. APPLY quartermaster's office, Fort Douglas. k444

A BARBER. 259 SO. MAIN STREET.

GOOD SECOND COOK AT FORD'S.

2ND COOK AT ST. JAMES HOTEL.

BARBER AT NO. 1 W. 2ND SO. k415

GIRL FOR GENERAL HOUSEWORK. 224 So. 4th East. k423

GIRL FOR GENERAL HOUSEWORK. 564 East 6th South. k425

YOUNG MAN AS STENOGRAPHER and for general office work; must be good stenographer and write a good hand; small salary with chance of promotion. Address Y 14, Tribune. k438

AN EXPERT AND RELIABLE salesman to carry as side lines or otherwise an article used in every family. Call at 55 Commercial block, Friday and Saturday, between 3 and 5 p. m. k383

GIRL FOR GENERAL HOUSEWORK, 39 Alameda ave., on 1st South, bet. 12th and 13th East. k382

GIRL FOR GENERAL HOUSEWORK at once. 224 West Second South. k380

GIRL FOR GENERAL WORK; three in family; good wages. 24 South 5th East. k379

A GOOD GIRL FOR GENERAL housework. Apply Bee Hive Shoe Store, 126-28 So. Main. k401

MONEY TO LADY CANVASSERS—WE offer liberal cash commissions for subscriptions to the Designer, the handsomest and most popular fashion magazine. It is easy work and very profitable. For terms and sample copy apply to Standard Fashion Co., 32 West 14th street, New York, N. Y. k375

GIRL FOR GENERAL HOUSEWORK; must be good plain cook. 270 E. First So.

A GIRL FOR GENERAL HOUSEwork at 131 Fourth East street. k253

A FIRST-CLASS TINNER; MUST BE a good workman and understand hot air heating. Address Lorce & Frantz Hardware Co., Boise, Ida. k262

GOOD COOK AND 2ND GIRL, 172 1ST street. k322

GOOD COOK. 659 E. BRIGHAM. k312

GOOD COOK WANTED AT 209 E. 3RD South. j1067

COOKS, HOUSE GIRLS AND 2ND girls; Mrs. Olson's Employment office, 174 E. 2nd South. j1062

A GOOD GIRL FOR COOKING AND general housework. Apply to 679 South Main street. References required.

GIRL FOR GENERAL HOUSEWORK in small family. Apply mornings, 209 North State street. j1405

GIRL FOR GENERAL HOUSEWORK, 92 J street. 1433

5 GENTLEMEN AND LADIES OF good business qualities. An energetic person can make from $20 to $45 per week. "Something new." Call and investigate. Room 72, Commercial block. 1426

A GIRL FOR GEN'L. HOUSEWORK, 1105 3rd street. 11450

A COURT STENOGRAPHER FOR Seventh Judicial District court, State of Utah. Duties to begin September 28, 1899. Apply to Jacob Johnson, Judge of said court, at Spring City, in Sanpete county, State of Utah. j1434

WANTED—TIE CHOPPERS, TEAMsters, teams and milimen at our camp on

W

4 OR 5-ROOM F Address Y 10, Tr

TO SELL (ON barber shop and South. Call Sur

A SMALL HOU able for light ho unfurnished. So

WANT SPACE ness near 3rd So terms, Box 1175.

10 TO 20, HOU and 20 to 25 hor 1st South.

THE WEBSTER yard, which is your trade, is off ble offers on the trial. Prompt Cash is waiting zinc, lead, rubber bottles, wine bo metal, 121 and 123 Lake City, Utah.

SECOND-HAN ber, 265 State str

THE UTAH cash price paid brass and all kin ties and rags; ca E. 8th South, Sal

TO SELL, CH nice, new, clean chandise; busines for over twenty expenses very lo P. O. box 287, Lo

7 OR 8-ROOM rent must be re ments guaranteed une.

ALL FINE F carpets wanted. I

WARREN PAU wants second-han always the best goods you may h

TO PASTURE Barns and pastur

TO BUY ALL T ing. Call or add

ROOM AND young man and c child will receive Tribune.

HIGHEST PR off clothing. J.

FO

6-ROOM HOU W. 6th South.

$8.50, ONE 3-R cellar and board

TWO ROOMS, cellar, to party light housekeepi

BRICK HOUSE pantry, closet, b and cold water. South 4th West.

PRESSED BR and bath; mode utes from center

FOUR MODE 9-room on 1st 12 rooms, mode 11 rooms, mod 14 rooms (furn McGurrin & C

4-ROOM HOU water; electric No children.

22 HOUSES, and locations.

$15, 5-ROOM M etc., 35 Floral av

UPRIGHT PI

meet at 10 o'clock this morning with Superintendent Cooper, for the purpose of discussing matters pertaining to the opening of the schools on Monday.

* * *

A fire alarm at 4:30 o'clock yesterday afternoon caused a run of three tales by the department. It was caused by blazing rubbish on Seventh South between West Temple and Main streets. There was no damage.

* * *

An alarm of fire at 7:05 last evening was caused by the ignition of a coal oil lamp at the residence of Frank Taylor, 61 North State street. The summer kitchen was slightly scorched, but no real damage was done.

* * *

The mercury slid down to 47 degrees at 5 a. m. yesterday, but Director Murdoch says the weather clerk is in a reformatory mood now, and will let up on the cold nights for a while. Tonight ought to be decently warm.

* * *

Prof. Chase of the high school has received an appointment to the botany chair in the California State Normal school at Chico. It is understood he will accept the position, and consequently severs his connection with the high school here.

* * *

M. B. Smith, wife and grand-daughter of Midway, will start for Santa Cruz, Cal., this morning by wagon. This will be the fourth trip that Mr. Smith has made in a similar manner. His first trip was made in 1862 by ox-team. He will be gone at least a year.

* * *

Maj. W. A. Stanton says the failure to get the next national encampment for Salt Lake was a foregone conclusion. "We could not take care of 20,000 visitors," he said, "much less 50,000. And there is no alarming danger of a Grand Army encampment coming to this city for some years to come."

* * *

Simon Bamberger, as trustee under a trust deed, has conveyed to Kate W. Oldfield for a consideration of $10,000, part of section 30, township 1 south, range 1 east of Salt Lake meridian, situated near Calder's park. The trust deed was given by John W. Taylor and wife to the Salt Lake Valley Loan and Trust company to secure a loan of $900 and interest. The property was bought at foreclosure by Mrs. Oldfield.

* * *

A postal card addressed to George R. Maxwell, and inviting him to be present at the reunion of the First Michigan cavalry at Pontiac, has reached Salt Lake, and has been delivered to "Doc" Sprague, who was a brother-in-law of Gen. Maxwell. The distinguished veteran has been dead for about eleven years, but G. A. R. posts throughout the country continue to address communications to him here.

Utah Commercial & Saving Bank.
General banking. Account's solicited.

Church bonds for sale at a moderate premium. Money to loan at low interest on good security. Interest paid on deposits. Zion's Savings Bank and Trust company.

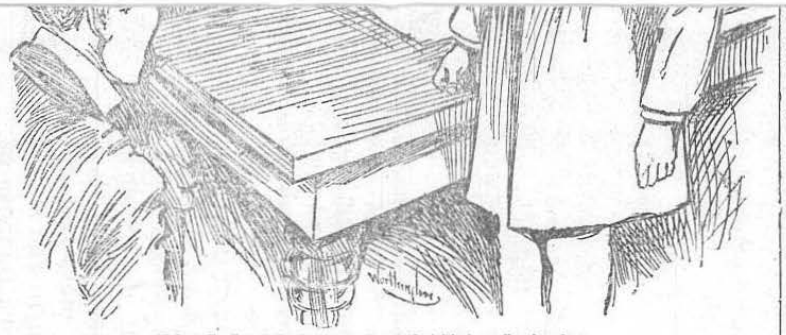
Utah Coal.
Castle Gate and Winter Quarters, lump, nut and slack. Anthracite, all sizes. D. J. SHARP, Agent. 73 So. Main St. Tel. 420.

All lovers of Nature in her happiest mood should visit Lagoon before closing, Sunday, Sept. 10th.

Trial Trips
are necessary to decide superiority. The new "Columbia" seems to be the best racing yacht ever built, and the trial of our

"FAMOUS"
should prove to all smokers that as a winner it should be in the "Columbia" class; 2 for a quarter. Sam Levy Cigar Mfg. Co.

Buy the Royal bread, it is healthful and nourishing. Ask your grocery for



Hober J. Grant Confesses in Court that He is a Lawbreaker.

charge, but his coming in at this particular time was unexpected. County Attorney Putnam's intention being to let the case take its turn on the calendar at the October term.

ANXIOUS TO PLEAD.

About noon yesterday, however, Attorney F. S. Richards telephoned to the County Attorney that Grant was desirous of coming in to plead guilty and to take his sentence. County Attorney Putnam was willing, and at the appointed hour Grant and his attorney appeared. The court had just settled down after luncheon to the trial of another criminal case, but when County Attorney Putnam informed the court that Apostle Grant had come to plead and that the matter would occupy only a very few minutes, Judge Norrell consented to the interruption.

ADMITTED HIS GUILT.

F. S. Richards, on behalf of his client, waived the reading of the information and entered a plea of guilty.

"Let the plea be so entered," said Judge Norrell, "and the defendant may be brought in for sentence on Monday."

"We desire to waive time, and my client is ready for sentence now if the court please," Mr. Richards suggested.

"Very well," said Judge Norrell, and addressing the apostle the court ordered him to stand up.

The tall, gaunt form of the apostle went up with a jerk, and he cast an uneasy, but defiant glance at the half-hundred spectators, as Judge Norrell said: "The sentence of the court is that you pay a fine of $100, and in default of payment that you be imprisoned in the county jail for 100 days, that is one day for each dollar of the fine."

That ended the proceedings, which occupied about three minutes.

LIQUIDATED THE FINE.

Grant quickly left the courtroom, walked to the clerk's office, wrote his check on the State Bank of Utah for $100 and handed it over to Deputy Clerk Little in liquidation of the fine.

The charge to which the apostle pleaded guilty, as stated in the information, was that he committed the crime of unlawful cohabitation on January 1, 1898, and on divers others days, and continually between January 1, 1898, and July 15, 1899, by unlawfully cohabiting with more than one woman, towit., Augusta W Grant and Emily Wells Grant.

DR. COLBURN GETS JUDGMENT.

Fee for Services in Case in which

on this morning. How seriously this will affect the Mammoth's output is not known. It very likely, however, has other sources to which to appeal, and with this the production will continue.

THE COMPLAINT

with which hostilities have been opened is practically that to which reference was made in The Tribune yesterday morning. It sets up that the plaintiff, the Grand Central Mining company, is the owner of the Silveropolis mining claim, in Tintic mining district, Juab county, State of Utah; that the defendant is in possession, and claims to be the owner of the Golden King mining claim, and also of a certain other claim contiguous thereto, the Bradley; that within twelve months last past the said defendant from workings made by it beneath the surface of the Golden King and Bradley mining claims has, without consent of the plaintiff, and against its protest, unlawfully and willfully driven drifts, tunnels and other underground openings across the westerly side line of said Golden King mining claim into and beneath the surface of that portion of the Silveropolis claim lying west of the westerly side line of said Golden King mining claim; that from underground workings in the said Bradley claim for the past twelve months the defendant has driven into the Silveropolis claim through its southerly end line and extracted and removed from it over 6000 tons of ore of the value of $50 per ton, to the damage of the plaintiff in the sum of $300,000. The said defendant, it is further alleged, threatens to and unless restrained by order of court will continue to mine ore from the Silveropolis mining claim, owned by the Grand Central Mining company, wherefore plaintiff asks an order restraining it and such other relief as it may be entitled to.

DIVIDEND PASSED.

The first effect of hostilities between the bonanzas asserted itself yesterday afternoon when, at Provo, the directors of the Grand Central met and decided to pass the usual dividend in the sum of $37,500. This is the first time since it was tacked on to the dividend-paying column that the shareholder has been disappointed, the company having come forward regularly with each recurring month until a total of $697,250 was reached. Just when they will be resumed, it was said yesterday, will be determined by the turn that hostilities shall have taken when next the directors assemble.

McIntyre for his entire block of 210,000 shares of Mammoth stock. The price offered is said to be $4.50 per share, which lacks but $200,000 of being on a basis of $2,000,000 for the mine. This offer includes also the boarding-house and store and other buildings which are the personal holdings of Mr. McIntyre and his family. Our informant further avers that Mr. McIntyre offered to part with his stock and the other property for $5 per share, or $1,500,000. Thomas Kearns and Gov. Wells made a thorough inspection of the Mammoth underground workings recently, and Mr. Kearns is said to be the gentleman who made the offer. That some effort is being made to settle the threatened troubles between the two companies is quite evident, and the proposed purchase by the Grand Central people is a reasonable solution of the difficulty. Mr. Kearns has the reputation of getting what he goes after, and it is to be hoped that he will be successful in this case.

PERSONAL MENTION.

Judge Shields of Omaha is in the city.

Justice Miner of the Supreme court has returned from a coast trip.

Frank Roberts expects to leave Tuesday next for Cornell university, to begin his sophomore year.

T. M. Solomon of H. Cohn & Co. leaves for the East today to visit the wool markets in the interests of Utah consignments.

Manager J. S. Critchlow of Lagoon goes to Chicago in a day or so in the interest of the resort. He will look after attractions for next season.

Frank M. Eldredge of Capt. Caine's troop, who left for New York four months ago, has been appointed advance agent for Morrison's "Faust" company.

D. Skinner of Quincy, Ill., a veteran of the Eighty-sixth Illinois infantry, Fourteenth army corps, left last night for California after an eight days' stay in this city.

Architect Kletting has returned from Butte, where he went on matters connected with the enlargement of the local telephone exchange, for which he has the contract.

Thomas B. Sleater of I company, Fourteenth infantry, son of R. G. Sleater of this city, is expected home shortly from the Philippines. There are a good many Utah boys in the Fourteenth.

Assistant Surgeon Hill of the United States volunteer service was in town yesterday, en route from the East to the Presidio, where he is to be stationed. He declined to be interviewed, and seemed apprehensive lest he might be asked what he thought of Otis.

Francis W. Tupper, clerk of the United States District court for Colorado, with Mrs. Tupper, is passing a few days in

the Methodist and will shortly crowd is hustling about in search of some man who is willing to go against Arthur's game, but the chances of unearthing such an individual are exceedingly slim.

DALE HAS HAD ENOUGH.

Emphatically Refuses to Become the Mayoralty Candidate Again.

It would be interesting to know just why certain prominent Democrats of the city have it in for Billy Dale. Of course, Billy is a good thing and all that, but this is no reason why an effort should be made to steer him against a brace game, where the best that he could possibly get would be the worst of it.

Yet the effort is being made, and alleged friends of Mr. Dale are the ones who are pushing the thing along.

The game that is being fixed up for Billy is the Democratic Mayoralty nomination, and a little syndicate that is working almost as secretly as the "popular lady" celebrities, is behind it.

Dale says, however, that he doesn't want the nomination and wouldn't take it if it was offered to him. When he wanted it two years ago, he started out months before the campaign opened, just as Arthur Barnes has done, and had the nomination stowed away before the other fellows had decided whether they wanted it or not.

After capturing the nomination, he ran and was defeated. He now says that he does not care to run again, and that he assured friends months ago that he would not be in the race.

"I could not accept the nomination now," Mr. Dale said yesterday, "without violating my word, and, as I don't want it any way, it is useless for anybody to attempt to place me in the position even of a receptive candidate."

KIRKWOOD FISHER KILLED.

SAD FATE OF REPRESENTATIVE FISHER'S SON.

At Woodruff a Hay Derrick on which He was Standing Fell, and He was Hurled to Death.

Kirkwood Fisher, the twenty-one-year-old son of State Representative John Fisher of Bountiful, was killed yesterday at Woodruff, Utah, by the falling of a hay derrick. He was on top of the derrick greasing the machinery when the accident happened.

The sad news of his death was telegraphed to the father by Byron Sessions, the boy's uncle, and Mr. Sessions will bring the body home today. The funeral will be held in the Bountiful Tabernacle tomorrow at 2 p. m. The many friends of Mr. Fisher will deeply sympathize with him in his sorrow.

TODAY IS

Children's Day Again at the Salt Palace.

Today all children under 15 years of age will be admitted free to the Salt Palace grounds. It is hoped that every youngster in town will take advantage of the opportunity. School commences Monday, and in no more delightful way can they close their vacation.

The flower distribution to ladies at Lagoon on Sunday will be at 5 p. m. Last day open.

Wyo. Stage from Opal. Rock Springs Lumber Co.

COMPETENT GIRL GENL. HOUSEwork and cooking; no washing; good wages. 437 S. Main. k220

MEN, OUR ILLUSTRATED CATAlogue explains how we teach barber trade in two months, mailed free. Moler Barber college, San Francisco, Cal. k254

GOOD COMPETENT GIRL, NO WASHing or ironing. Apply immediately, 671 East Brigham. k287

WANTED—SITUATION.

BY FIRST-CLASS MILLINER FROM New York in one of the leading millinery houses in the city. Address Miss Merriam Henderson, general delivery, city.

A THOROUGHLY COMPETENT AND prepossessing housekeeper, experienced in care of children; no objection to leaving city. Inquire room 25, Gladstone bldg.

AS CASHIER, BY LADY OF EXPERIence. Address Y 13, Tribune. k287

BY YOUNG WOMAN, AS HOUSEkeeper in a nice, refined family. 607 South State. k287

MEDICAL.

IMPORTANT: A GREAT PROGRESS in medical science for female troubles from whatever cause; every woman her own physician; no matter how long standing; travelers helped at once; safe; restores in one day; can be sent; consultation free; specialist and ladies' physician; practice for 37 years; if you want to be treated safe and sure call on reliable physician with men's knowledge; orders filled by telegraph. Dr. Pepper, 32nd Kearney st., San Francisco, Cal. k239

OPTICIANS.

W. B. RUSHMER, MANUFACTURING optician, 73 W. 1 So. Special lenses ground to order. Eyes examined for glasses free.

J. H. KNICKERBOCKER, OPTICIAN, removed to 11 E. 1st South. Lowest prices.

SCHOOLS.

SALT LAKE COLLEGIATE INSTItute, boarding school, day school, music; circular of information free. Robert J. Caskey, Principal. 1078

LOST.

BET. 2ND SOUTH AND SANITARIUM, a pair of glasses with chain and hairpin attached. Return to Mrs. S. A. Barton, Sanitarium, and be rewarded. k274

AT THE O. S. L. DEPOT, BY ONE OF the volunteers, on the day of their arrival, a gold paddle formerly owned by Sergt. Ford Fisher. Return to 425 11th East and be rewarded. k381

SUNDAY EVE. ON 6TH EAST, BET. 4th So. and Liberty park, gold wishbone pin. Reward at Tribune office.

A PIN, SWORD SHAPE, WITH three large oval pearls and pearl pin dart. Kindly return 33 West 2nd South street. Suitable reward. j1406

MAGNETIC INSTITUTE.

261 SO. MAIN. SALT LAKE CITY, the best and most wonderful method of magnetic healing; taught by mail or in class; healing demonstrated in class. Write or call now, as the time is limited.

CASH REGISTERS.

NATIONAL CASH REGISTER, OSCAR Grosbeck, agent for Utah, 221 Main street. Expert cash register repairing.

CHEAP.—A CASH REGISTER ON easy monthly payments. V 20, Tribune.

FOR REI

FURNISHED without housekee W. 2nd South.

PLEASANT R 3 gentlemen. N

SUITE OF rooms; also sing

NICELY FURI exposure. 67 W.

3 FURNISHEI Tenth East.

HOUSE, 4 RC with piano. No. So. bet. 1st and

TWO ROOMS family, east side

3 FURNISHEI keeping. 505 So.

A PRIVATE F medate 2 or 3 pointed rooms, cl

LARGE COOL board at Pleasan

5-ROOM COTT etc.; 630 E. 3rd S

NINE-ROOM at 144 South Fou

ROOMS AND home for gentl West Temple. 274

TWO FURNISI First South.

TWO OR 3 Y cure nice modern

DESIRABLE board. 47 Soutl

NEWLY FUI private family.

TWO ROOMS large front room

BOARD WITH for gentlemen. 1

NEWLY FUI private family. 1

BOARD

ELEGANT with board, all N. Main st.

FURNISHED 215 W. 2nd South

DESIRABLE large lawn and s

MONE

AT LOW RAT will advance mo direct with me a near Darling, No

ON ANY CHAT ment. No comm W. 2nd So.

ON WATCHE Instruments, clo curity. People's

6 PER CENT Money the day Our own mone THE HOME

Geo. F. Spragu g1051

$1000 TO $50,000; farm or city pr under Walker Ba

M'GURRIN & and 7 per cent. 2nd South.

R. L. TRACY money; no comm

ON FURNITU tels; no removal Horace, No. 9 W.

has been refuted by some present-day leaders, and we think it altogether proper to complete the record.

Lastly, but most important, that this "government of the Kingdom" exert an influence in the State of Utah to have abolished the barbarious laws prohibiting the practice of plural marriage, for such are unconstitutional. And that legislation shall be forthcoming to protect the minorities in their religious rights in this State as well as the United States; that henceforth and forever the stigma placed upon the glorious Constitution of the United States and the escutcheon of the State of Utah by these majority groups, who have rent the veil of freedom and made the Constitution to hang as by a thread, by their persecutions of some of the most faithful patriots of the land, be forever removed; that the banners of justice, freedom and liberty, fly unsullied from the seat of the government, that under God, this nation and people might have a new birth of freedom—an example of perfect justice to all the world.

THE CHALLENGE

Can this be true? The question comes,
That lawlessness is now the courted king,
That men have ceased to love their fellow-men,
That they destroy the law for money's ring?

Can this be true? Our leaders' quest
Like Moses in the camp of Israel's Host,
Who's on the Lord's side? Who will stand
For God the Father, Son, and Holy Ghost?

Aye! Who will stand to love the Lord as King,
And hold this country as a holy thing,
Where all may put their wisdom to a test
And hear the truth and know that it is best?

God gives to man a Canon for his faith;
Religion overcomes the wilderness:
Despair departs before the light of Hope
Attainment crowns the head of eagerness.

So lies the land—and shall we lose?
Barter our birthright thr' neglect?
The challenge is ours! Let opposition
Strengthen our hearts, and wake us to defect.

—Linnie Fisher Robinson.

DESTINY OF ZION'S CHILDREN

The word has gone forth concerning Zion from every part of the land, "Let her be defiled"; for if this can be accompilshed an easy victory can then be won, and "Mormonism" will no longer be a standing menace to the Christianity of the age. To accomplish this the attack must be made upon the youth of Zion, for it is universally conceded that the sires and matrons of the people are impregnable to all assaults that Christianity can make upon them. To defeat them in argument upon any one principle of their faith has been decided long ago to be an impossibility; illegal arrests and trials before partisan judges, and the verdicts of packed juries, followed by unlawful imprisonments, have been powerless. They have also proven many times during the last fifty-five years that mobbing, driving, the loss of all earthly possessions, together with the shedding of the blood of their best men, who have been slain by hired assassins, have most signally failed to move them even in the smallest degree from their stern purpose of living according to the laws that God has revealed. Consequently the only hope of their antagonists lies in the prospect of reaching the sons and daughters of this people by any means whatever, no matter whether it be right

or wrong, good or bad; for the employment of any and every agency is considered strictly legitimate when used to accomplish this end.

The avenues to evil and wrong doing in our midst are opened wide and are made most inviting by the allurements that are spread out to attract and entrap you. Being too young to threaten, (as they do your fathers in case of non-compliance), sophistical reasoning and illogical argument are employed, together with the promise of place, position, emolument, and above all freedom from the restraints of the Priesthood (which they hate) are promised by way of reward if you will only forsake the ways of your fathers and become like unto—in short, one of them.

As Zion, according to the promise, must be perpetuated through her children, and her institutions and laws be maintained by them, it is of the utmost importance that the youth of Zion should understand the nature of the structure it is their destiny to help rear—the foundations of which have already been laid. All eyes are directed hitherward and nearly every individual is ready to predict that we must of necessity yield to the pressure now being brought to bear upon us; and many who profess strong feelings of friendship for us are advising in relation to the (to them) proper course we should pursue.

It is said that "history repeats itself". Not many years ago a prominent man took this for his text, and (and as he undoubtedly thought) kindly advised that a very important principle of our faith should, for the time being at least, be no longer taught or practiced; for, said he, fifty millions of people have proclaimed against it and you must eventually succumb. Going back to past ages he quoted in support of his proposition many prominent circumstances recorded in sacred writ where reputed holy men had been overslaughed because they refused to yield to the popular clamor. Said he, notably was this the case in the instance of the Savior of the world and His immediate followers.

Coming down to our time, he commented largely upon the life and character of Joseph Smith the Prophet. While he awarded to him honesty of purpose during his entire life and granted for argument's sake that he had received revelation from God, yet he believed Joseph Smith might and "would have lived many years, and perhaps until today, had he not been so persistent in carrying his point against the express wishes of the overwhelming majority. While the people of the nation might regret his cruel murder, they still felt that he alone was responsible for the loss of his life."

He then made an appeal, quoting the text that "history repeats itself", and predicted that the day was not far distant when the voice of the majority would prevail and begged that we should consider well and take action before we were compelled to yield. All of which is very good reasoning from his standpoint. And while we appreciate the motives of our would-be friend, there is just one answer to the proposition: We dare not. We cannot.

Was there ever a dispensation of the Gospel but was opposed by the opposite power? Not one. As the righteous Abel fell a victim to the cruel hatred of his own brother, and in the language of the Eternal One, that blood "cried from the ground for vengeance", so in the dispensations succeeding did the blood of Prophets and holy men flow, because they would not bow down and submit to the popular clamor. Rather than yield to the demands of unrighteous and wicked men, (and these in many instances the lawgivers, rulers and governors of peoples and nations)

they yielded their own lives and thus became heirs to the great glory.

The Prophet Joseph is one of the multitude (for they are now a multitude). He was, and is, and will be the head of this last dispensation. Others in this dispensation, Apostles and righteous men, have yielded their lives also. Some have been preserved from the power of death, and are today living martyrs to the truth. God has preserved their lives according to the purposes of His own mind, the wisdom of which will be fully manifest in His own due time. This was also the case with Daniel of old, the three Hebrew captives, John the Revelator and many others.

I now ask, would the purposes of God have been accomplished better in the preservation of the life of the Prophet Joseph than in his death? I think not. Had he not received and bestowed upon his brethren the Apostles, all the keys, authority and gifts necessary to the prosecution of the labor for the living and the dead previous to his slaughter? He had. While the Latter-day Saints would have rejoiced to have had the ministrations of the Prophet Joseph continued down to his old age, were there not other labors to be performed that none other than the founder of this last dispensation could open up and commence, which labor could not be performed in the flesh? Was there not a host of spirits behind the veil anxiously waiting for their salvation and could not obtain it without the personal ministrations of the man who held the keys thereof? This is as plainly manifest to the Latter-day Saints as that the antediluvians were anxiously waiting the advent of a slain Redeemer in their midst to open for them "the prison doors, and to let the captive go free."

As eighteen hundred years of ostracism, slavery, persecution, yea, untold woes, have followed the people who cried out, "His blood be upon us and upon our children", and the end of this suffering is not quite yet, so will that people have assented to the foul murder of the Prophet, Patriarch and others of this last dispensation feel the vengeance of an offended God to their bitter sorrow.

In the meantime "Jesus has ascended up on high and has led captivity captive." Joseph has followed, and like his Master, immediately commenced his labors among the spirits in prison. Those who have fallen as he did, and a mighty host of others, are engaged in the same work. We are seconding their labors by building temples and entering therein; receiving baptisms, washings and anointings for the worthy dead who have received the testimony of Jesus through the Holy Priesthood, and thus are the captives set free. Then while wicked men have, and do today design to frustrate the purposes of the Almighty, it is plain to be seen that the work of God is not hindered by proscription, imprisonment or death. On the contrary, imprisonment or the foul murder of a righteous man is sanctified to him, for he suffers for the word of God and the testimony of Jesus, while the perpetrators of the deed are barred from eternal life.

Youth of Zion: This is the foundation that the Prophet Joseph and your fathers have laid. Will you build upon it and continue to rear a structure that shall endure not only the violence of mobs, ostracism and death, but the "wreck of matter and the crash of worlds?" A structure that shall be recognized by heaven as worthy a place among the redeemed eternities? For this you have been permitted to come upon the earth, and that, too, through parentage that can bequeath to you the power, and also at a time when this work can be performed by you. Will you be true to your destiny, or will you fail?

While all the world are prophesying the downfall of Israel anl her institu-

tions, the apostasy of her children, the closing of the mouths of her Prophets and Seers, I also will prophesy concerning the youth of Zion: That you will not fail the heavens: that you will not fail God's Prophet; that you will not fail your faithful fathers and mothers; but that you will maintain inviolate every principle of the Gospel, every ordinance and key of the Priesthood, and that you will prosecute this labor until death; that your sons and and your sons' sons, to the latest generation, having been taught and instructed by their fathers, will continue to work in their day and time until the last spirit destined for earth shall have received a tabernacle, the last soul worthy of salvation received the same in some degree of glory, and this earth be sanctified, pass to its resurrection and be restored to its place in the celestial sphere.

True, some may be unfaithful and lose their right to these blessings and the possession of these powers by yielding to the sophistries, and falling victim to the wiles of their professioned friends, but who are in reality their bitterest enemies. It requires the purest lives in order to attain to that living faith that shall make us acceptable to God and give us the power to endure and overcome. A looseness of conduct—indulgence in those things which are forbidden—is dangerous in the extreme and should always be avoided. Look around you and view the men in whom you have the greatest confidence; what is their history? They devoted themselves to God in their youth; their conduct since has been without reproach. As years have rolled by, their unswerving integrity has stamped them worthy of your greatest esteem, and you involuntarily do them reverence by the honor you pay to them in their place and station. These men are worthy of emulation. They may be ostracised by the world and the government in which they live; they may be persecuted, imprisoned, aye, slain, and follow the martyrs who have gone before; but their power, their Priesthood, remains, for to them it has been made doubly secure.

Youth of Zion: Should you not feel a pride in faithfully representing such an ancestry by perpetuating in your lives their faithfulness, their integrity, their Priesthood, which has come to you through them; and never, no never, yield one principle, one doctrine, one ordinance, or one law of the Gospel revealed by God to us? I answer for you in all confidence, and say, you do, and you will, now and forever.—J. E. Taylor, Contributor, Vol. 6:331-333.

DREAMS AND PROPHECY

The "White Horse" Prophecy

On or about the sixth day of May, 1843, a grand review of the Nauvoo Legion was held in Nauvoo. The Prophet Joseph complimented them for their good discipline and evolutions performed. The weather being hot, he called for a glass of water. With the glass of water in his hand he said, "I drink to you a toast to the overthrow of the mobocrats, which he did in language as follows:

"Here's wishing they were all in the middle of the sea, in a stone canoe with iron paddles, a shark swallow the canoe and the devil swallow the shark, and him locked up in the northwest corner of hell, the key lost and a blind man hunting for it."

The next morning a man who had heard the Prophet give the toast returned to visit the mansion of the Prophet, and so abused him with bad language, that the man was ordered out by the Prophet. It was while the two were out that my attention was attracted to them and hearing the man speaking in a loud tone of voice, I went toward them; the man finally leaving. There were present the Prophet Joseph Smith, Theodore Turley and myself. The Prophet began talking to us of the mobbings and drivings and persecutions we as a people have endured, but,

said he, "We will have worse things to see; our persecutors will have all the mobbings they want. Don't wish them any harm, for when you see their sufferings you will shed bitter tears for them."

While this conversation was going on we stood by his south wicket gate in a triangle. Turning to me, he said: "I want to tell you something. I will speak in a parable like unto John the Revelator. You will go to the Rocky Mountains, and you will be a great and mighty people established there, which I will call the White Horse of Peace and Safety."

When the Prophet said you will see it, I asked him, "Where will you be at that time?" He said, "I shall never go there. Your enemies will continue to follow you with persecutions and will make obnoxious laws against you in Congress to destroy the White Horse, but you will have a friend or two to defend you to throw out the worst part of the laws, so they will not hurt much. You must continue to petition Congress all the time, but they will treat you like strangers and aliens and they will not give you your rights but will govern you with strangers and commissioners; you will see the constitution of the United States almost destroyed; it will hang by a thread, as it were, as fine as the finest fiber."

At this point the Prophet's countenance became sad; he said, "I love the constitution. It was made by the inspiration of God, and it will be preserved and saved by the efforts of the White Horse, and the Red Horse, who will combine in its defense. The White Horse will raise an ensign on the tops of the mountains of peace and safety. The White Horse will find the mountains full of minerals and they will become very rich. You will see silver piled up in the streets.

"You will see gold shoveled up like sand. Gold will be of little value even in a mercantile capacity, for the people of the world will have something else to do in seeking for salvation.

"The time will come when the banks in every nation will fail and only two places will be safe where people can deposit their gold and treasures. These places will be the White Horse and England's vaults."

"A terrible revolution will take place in the land of America, such as has never been seen before; for the land will be literally left without a supreme government, and every species of wickedness will run rampant. Father will be against son, and son against father, mother against daughter, and daughter against mother. The most terrible scenes of murder and bloodshed and rapine that have ever been looked upon will take place.

"Peace will be taken from the earth and there will be no peace only in the Rocky Mountains. This will cause many hundreds and thousands of the honest in heart to gather there; not because they would be saints but for safety and because they would not take up the sword against their neighbor.

"You will be so numerous that you will be in danger of famine, but not for the want of seed time and harvest, but because of so many to be fed. Many will come with bundles under their arms to escape the calamities, and there will be no escape except by fleeing to Zion.

"Those that come to you will try to keep the laws and be one with you, for they will see your unity and the greatness of your organiztion. The Turkish Empire or the Crescent will be one of the first powers that will be disrupted, for freedom must be given for the Gospel to be preached in the Holy Land.

"The Lord took of the best blood of the nations and planted them on the small islands now called England and

Great Britain, and gave them great power in the nations for a thousand years and their power will continue with them, that they may keep the balance of power and keep Russia from usurping her power over all the world. England and France are now bitter enemies, but they will be allied together and be united to keep Russia from conquering the world.

"The two Popes, Greek and Catholic, will come together and be united. The Protestant religions do not know how much they are indebted to Henry the VIII for throwing off the Pope's Bull and establishing the Protestant faith. He was the only monarch who could do so at the time, and he did it because this nation, England, was at his back to sustain him. One of the peculiar features in England is the established red coat, a uniform making so remarkable a mark to shoot at, and yet they have conquered wherever they have gone. The reason for this will be known by them some day. The Lion and the Unicorn of Israel is their ensign, the wisdom and statesmanship of England comes from having so much of the blood of Israel in the nation.

"While the terrible revolution of which I have spoken has been going on, England will be neutral until it becomes so inhuman that she will interfere to stop the shedding of blood. England and France will unite together to make peace, not to subdue the nations; they will find the nations so broken up and so many claiming government, till there will be no responsible government. Then it will appear to the other nations or powers as though England had taken possession of the country. The Black Horse will flee to the invaders and will join with them, for they will have fear of becoming slaves again, knowing England did not believe in slavery, fleeing to them they believe would make them safe; armed with British bayonets, the doings of the Black Horse will be terrible"

(Here the Prophet said he could not bear to look longer upon the scene as shown him in vision and asked the Lord to close the scene.)

Continuing, he said, "During this time the great White Horse will have gathered strength sending out Elders to gather the honest in heart among the Pale Horse, or people of the United States, to stand by the Constitution of the United States, as it was given by inspiration of God.

"In these days God will set up a kingdom, never to be thrown down, for other kingdoms to come unto. And these kingdoms that will not let the Gospel be preached will be humbled until they will.

"England, Germany, Norway, Denmark, Sweden, Switzerland, Holland, and Belgium have a considerable amount of the blood of Israel among their people which must be gathered. These nations will submit to the kingdom of God. England will be the last of these kingdoms to surrender, but when she does she will do it as a whole in comparison as she threw off the Catholic power. The nobility know that the Gospel is true but it has not enough pomp and grandeur and influence for them to embrace it. They are proud and will not acknowledge the kingdom of God, or come unto it, until they see the power which it will have. Peace and safety in the Rocky Mountains will be protected by a cordon band of the White Horse and the Red Horse.

"The coming of the Ten Tribes of Israel, the coming of the Messiah among this people will be so natural, that only those who see Him will know that He has come, but He will come and give His laws unto Zion, and minister unto His people. This will not be His coming in the clouds of heaven to take vengeance on the wicked of the world.

"The Temple of Jackson County will be built in this generation. The

saints will think there will not be time to build it, but with all the help you will receive you can put up a great temple quickly. They will have all the gold, siver, and precious stones; for these things only will be used for the beautifying of the temple; all the skilled mechanics you want, and the Ten Tribes of Israel will help you build it. When you see this land bound with iron you may look toward Jackson County."

At this point he made a pause, and looking up as though the vision was still in view, he said, "There is a land beyond the Rocky Mountains that will be invaded by the heathen Chinese unless great care and protection are given." Speaking of the heathen nations, he said, "Where there is no law there is no condemnation, and this will apply to them. Power will be given the White Horse to rebuke nations afar off, and they will be one with the White Horse, but when the law goes forth they will obey; for the law will go forth from Zion. The last great struggle Zion will have to contend with will be when the whole of the Americas will be made the Zion of our God. Those opposing will be called Gog and Magog (some of the nations of the world led by the Russian czar) and their power will be great, but all opposition will be overcome and then this land will be the Zion of our God."

The words of the Prophet made a strong impression upon me. I have never forgotten them. On an occasion about two weeks later, after I had first heard him speak these words, I was at a meeting where he preached a sermon, which he said would be the greatest of his life. On that occasion he reiterated the matter I have now written, so that subject became firmly rooted in my memory, and I know them to be true. Now, therefore, I testify that these are the inspired words of the Prophet Joseph Smith as he stood looking up into heaven. His countenance become white and transparent, he looked as if he had as much of the heavenly influence as he could bear and stay with the Saints. His voice was powerful and his words cut like a two-edged sword. (A prophecy by the Prophet Joseph Smith related to Edward Rushton and Theodore Turley.)

JUDGMENTS PROMISED

* * * I mention these things in order to impress one particular item upon the minds of the Latter-day Saints concerning the inheritance or possession of this land. The Lord not only made decrees in the early ages with the first colonists that came here, but He renewed these decrees every time He brought a colony here, that the people should serve Him, or they should be cut off from His presence, and you will find that God, in every instance, has remembered these decrees. **And there is one thing remarkable in relation to the history of these nations, and that is the rapidity with which they departed from the faith and righteousness and the love of the true God.**

Sometimes they would, after some great judgment or scourge had fallen upon them, causing the death of many of them, repent and become a righteous people; and God would bless them again, and they would begin to rise up and prosper in the land. But perhaps in the course of three or four years a people that were almost wholly righteous would turn from their righteousness to folly, sin and wickedness, and bring down another heavy judgment on their heads. And thus generation after generation passed away among the former inhabitnts of this land, and they had their ups and downs.

Every time the majority of the people transgressed, a tremendous judgment would come upon them and every time they repented before the Lord with all their hearts, He would turn away His wrath and begin to prosper them.

Now, these same decrees, which God made in relation to the former nations that inhabited this country, extend to us. "Whatever nation", the Lord said, "shall possess this land, from this time henceforth and forever, shall serve the only true and living God, or they shall be swept off when the fulness of His wrath shall come upon them." Since this ancient decree there are many nations who have come here. And lastly Europeans have come from what is termed the old world across the Atlantic. And lately the Chinese are beginning to come across the Pacific, and this continent is becoming extensively peopled. Many millions are already upon it. They have constructed many great and populous cities and have become very powerful on the face of the land; but they are nothing compared with the numerous hosts of the Jaredites that once spread over all the face of North America. But yet they are numerous, and are considered one of the most powerful nations on the face of the whole earth; and their resources are very great, and the prosperity which attended our forefathers in establishing settlements on the face of this land, in establishing a free government, with freedom of the press and religious worship, was very great.

They imagine to themselves that this prosperity is to continue forever, that there is to be no end to their greatness. Now I can tell them, as I have told them ever since I was a boy, their greatness will not protect them; their present prosperity will not protect them. **There is only one thing that will protect the nations that inhabit North and South America, and that is to turn to the Lord their God with all their hearts, minds and strength, and serve Him with full purpose of heart, and cease from all their wickedness.** That will protect them. If they will do this they will spread forth and become ten times stronger and more powerful than they have ever been, and the Lord their God will bless them more abundantly than hitherto. But, on the other hand, if they will not do these things the decree that was made in ancient times is just as certain to be fulfilled as the sun shines in yonder heavens.

We have seen, in a very small degree, the chastisement of the Almighty upon the present powerful nation of which we form a part. Great has been their chastisement in some respects; but in other respects they hardly seem to feel it. But still look at the desolation that certain portions of our fair country have had to endure by the depredations of hostile armies one against another. Tens of thousands rolling in the dust in their blood; whole towns and cities laid waste, and the country for hundreds and hundreds of miles, as it were, in perfect desolation.

Railroads that cost millions torn up, cars and merchandise destroyed, and the whole country involved in a debt that perhaps will require a lapse of many years before much more than the interest on it is paid, and for which severe taxation must be imposed on all the inhabitants of the land. And, when we include both the North and the South, perhaps two or three millions of lives have been lost; if not altogether lost by the weapons of war in battle, they have perished in consequence of the difficulties and afflictions that generally attend armies.

This great war is only a small degree of chastisement, just the beginning; nothing compared to that which God has spoken concerning this nation, if they will not repent. For the Lord has said in this book (the Book of Mormon) which has been published for thirty-eight years, that if they will not repent He will throw down all their strongholds and cut off the cities of the land, and will execute vengeance and fury on the nation, even as upon the heathen, such as they have not heard. That He will send a desolating scourge on the land; that He will leave their cities desolate, without inhabitants.

For instance, the great, powerful and populous city of New York, that may be considered one of the greatest cities of the world, will in a few years become a mass of ruins. The people will wonder while gazing on the ruins that cost hundreds of millions to build, what has become of its inhabitants. Their houses will be there, but they will be left desolate. So saith the Lord God. That will be only a sample of numerous other towns and cities on the face of this continent.

Now I am aware that it is almost impossible for even some of the Latter-day Saints to get that confidence and that strong faith in the events which God intends to accomplish on this land in the future to believe in such a thing, to say nothing about outsiders, that do not believe a word of it. Outsiders do not believe it any more than they believed me when I was a boy and took that revelation which was given in 1832, and carried it forth among many towns and cities and told them there was to be a great and terrible war between the North and the South, and read to them the revelation. Did they believe it? Would they consider that there was any truth in it? Not in the least, "that is a Mormon humbug", they would say. "What! this great and powerful nation of ours to be divided one part against the other and many hundreds of thousands of souls to be destroyed by civil wars!" Not a word of it would they believe. They do not believe what is still in the future.

But there are some in this congregation who will live to behold the fulfillment of these other things, and will visit the ruins of mighty towns and cities scattered over the face of this land destitute and desolate of inhabitants. If inquiry shall then be made, why such great destruction? **the answer will be, WICKEDNESS HAS DESTROYED THEM.** Wickedness and corruption have brought about the fulfillment of the ancient decrees of Heaven concerning this land. Wickedness and corruption have brought desolation into their towns and cities. The time will come when there will be no safety in carrying on the peaceable pursuits of farming or agriculture. But these will be neglected, and the people will think themselves well off if they can flee from city to city, from town to town and escape with their lives. Thus will the Lord visit the people, if they will not repent. Thus will He pour out His wrath and indignation upon them and make them manifest to the people that which He has spoken must be fulfilled.

But what shall become of this people? Shall we be swept off in the general ruin? Shall desoation come upon us? Shall we feel the chastening hand of the Almighty like those who will not repent? That will depend altogether upon our conduct. We have it within our power; God has granted it to us, to save ourselves from the desolation and calamities that will come upon the nation. How? By doing that which is right; by living honest before God and all men; by seeking after that righteousness that comes through the Gospel of the Son of God; by following after the law of Heaven; by doing unto others as we would have others do unto us; by putting away all the evils and abominations that are practiced by the wicked. If we do this prosperity will be upon the inhabitants of Utah; prosperity will be upon the towns and cities erected by this people, the hand of the Lord will be over us to sustain us, and we will spread forth. He will multiply us in the land; He will make us a great people, and strengthen our borders, and send forth the missionaries of this people to the four quarters of the earth to publish peace and glad tidings of great joy, and proclaim that there is still a place left in the heart of the American continent where there are peace and safety and refuge from the storms, desolations and tribulations

coming upon the wicked. But on the other hand, Latter-day Saints, how great are the responsibilities resting upon us and upon our rising generations.

If we will not keep the commandments of God, and if our rising generations will not heed to the law of God and to the great light which has shone from Heaven in these latter days, but turn their hearts from the Lord their God, and from the counsels of His priesthood, then we shall be visited like the wicked, then we shall have the hand of the Lord upon us in judgment; then that saying that the Lord has delivered in the Book of Doctrine and Covenants will be fulfilled upon us, "that I will visit Zion, if she does not do right, with sore afflections, with pestilence, with sword, with famine and with the flame of devouring fire."

Now here we have the choice. It is within our reach; we can put forth our hand after prosperity, peace and the extension of our borders, and have all these things multiplied upon us, and the power of God within us; His arm to encircle round about to protect us from every harm and evil. And on the other hand we can reach forth the hand and partake of wickedness and bring desolation and destruction upon our borders. Which shall we do? We are agents; we are left to our own choice. God has said that He would plead with His people. I expect that He will. "I will plead", saith the Lord, "with the strong ones of Zion until she overcomes and is clear before me." There is some consolation in reading this declaration of the Lord. Though we have to receive great chastisement, though He has to plead with us by judgment, tribulation, famine, by the sword and by the vengeance of devouring fire, yet after all, when He has afflicted this people sufficiently, there will be some few that will be spared and will become clean before the Lord.

It is quite a consolation to read that the armies of Israel will eventually become sanctified, and as clear as the sun, as fair as the moon, and that their banners will become terrible to the nations of the wicked. Yet we may have to pass through, by our own wickedness, many calamities that may overtake us. I hope not, but I do not know. I may say that my hopes are strengthened in regard to this matter, for what do I behold here in this Territory? I behold a people that have been willing to sacrifice all that they have for the Gospel; that have been willing to forsake their native kingdoms and countries and to journey by sea and by land to come here to serve God. I see a people, the majority of whom are willing to give heed to the counsels of the servants of God that are in their midst. Hence I look for peace and prosperity, hence I look for the arm of the Lord to be extended in behalf of this people so long as there is a majority of them who desire to do right, so long as there is a majority who feel to unite their hearts to carry out the great principles of eternal truth and righteousness that have been revealed, so long will the Heavens be propitious, and we shall find favor in the sight of the Most High. But remember the inhabitants who once dwelt on the land; remember their afflictions and their calamities; that judgments were poured out upon them because they would not be obedient. Let them be an everlasting lesson to us who live in these latter times. Let us serve God and we shall be blest, we shall prosper if we keep His commandments. Amen.

—Orson Pratt, J. of D., 12:342-346.

CREATION IN REVERSE

On Wednesday, April 23, the morning papers recorded the following:

"Atomic Test Site, Yucca Flat, Nev., April 22—An atomic bomb of the latest design, more powerful than the two wartime bombs that destroyed Hiroshima and Nagasaki and believed to be the most powerful of the 15 tested so far in the United States, was exploded Tuesday in the Nevada desert.

"Having seen four previous atomic blasts, it is this writer's impression that Tuesday's exploded with an energy considerably above 20,000 tons of T N T, and possibly as high as 25,000 tons."

The sobering implications of the release of atomic energy have not been fully exhausted as yet. No matter how promising the perspective for peacetime applications, or how staggering the consequences from a military standpoint, more important yet is its significance from a religious point of view. The release of atomic energy is equivalent to undoing creation.

S. J. Schantes, in Signs of the Times, comments:

"Different from other sources of energy hitherto known to man, all of which involved transformations of matter from one form into another, atomic energy involves annihilation of matter. Take dynamite, for example. The explosive properties of its active ingredient, nitroglycerin, were known since its synthesis in 1846. But not until the Swedish engineer, Alfred Nobel, conceived the idea of mixing it with some inert material to reduce the danger of detonation did it become of current use in every mining operation around the world. This discovery, with others, brought a fortune to the young engineer; and, later in life, painfully aware of the boost dynamite would give to warfare, he instituted the five famous Nobel prizes of physics, chemistry, medicine, literature, and peace.

"Wherein resides the value of dynamite as an explosive? Simply in the stepping down of the energy level when the atoms of nitroglycerin rearrange themselves to form new compounds. These, under the effect of the great amount of heat released, expand almost instantaneous from the solid to the gaseous state, occupying a volume thousands of times larger than the original one. But with dynamite, as with gunpowder and any other explosive or combustible, there is no destruction of matter. There is only a re-arrangement of the atoms involved, while at the same time the new compounds have a smaller energy content than the original one.

"The principle of conservation of matter is not violated in these transformations. The total weight of the resulting compounds is never less than that of the initial reagents. The same atoms and in the same number are present there at the end as at the beginning. Indeed, the principle of conservation of matter was one of the pillars of chemistry since Lavoisier first stated it, until Becquerel in 1896 called attention to the phenomenon of radioactivity.

"Radioactivity, as later studied by the Curies, Rutherford, and others, proved to be the spontaneous disintegration of heavy atoms, like radium, into lighter particles and energy. Here for the first time a simple element, with a definite atomic weight was seen undergoing a change into lighter atoms, notably helium and lead. What was more astonishing, the weight of the resulting atoms was less than that of the parent element. Matter could no longer be envisaged as a fixed quantity, which existed unaltered from all eternity. Before the astonished gaze of the scientists, matter was disappearing. This occurred in minute amounts, it is true, but the loss was measurable enough to render some basic principles no longer tenable. The postulate of the conservation of matter had to be given up. Materialism suffered then its major blow."

How intelligible the words of the psalmist now sound: "By the word of the Lord were the heavens made; and all the host of them by the breath of its mouth." (Psalm 33:6.)

God did not depend on pre-existing matter for His creation. More than an organizer, He was the Originator of all things. "Through faith we understand

that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (Hebrews 11:3.)

The release of atomic energy is equivalent to undoing creation. It involves the change of matter back into energy, and this is like creation in reverse. Man at last has touched the border line of the divine. Will he be allowed to cross the threshold that separates the creature from the Creator? It is a solemn thought.

With the provoked release of atomic energy, man has reached, not one more round on the ladder of progress, but an ominous climax. For the first time in history he has at his disposal a large enough supply of energy to destroy all civilization. Man has literally attained the point when he can destroy the whole earth, and not merely portions of it. In the light of the preceding considerations, the words of Revelation 11:18 acquire a fatidic meaning: "And the nations were angry, and Thy wrath is come, and the time . . . that Thou . . . shouldest destroy them which destroy the earth."

Man is about to destroy God's beautiful creation. Goaded by the fury of satanic agencies, he has embarked upon a program that can only spell imminent ruin for all. Will the Creator permit man to undo His work to any greater extent? An implicit answer is found in the words of Job, 38:11: "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." As there is an upper limit to the speed of light, so there is an upper limit to man's schemes of annihilation.

Man has touched the fringes of omnipotency in the destructive sense. He is at last able to cause fire to come down from heaven, as the revelator was permitted to see long ago. Revelation 13:11-13. But this amazing success will turn out to be a Pyrrhic victory. When man least expects, Christ Jesus our Lord will intervene to bring the tragedy of sin to its logical conclusion. The harbingers of His coming are noticeable across the face of the earth. Presently the Creator is bound to intervene.

TO PARENTS

Many parents punish and condemn their children for swearing, lying and doing other things that are not right, but do they search for the reason for misbehavior? How many parents really blame themselves when a child goes wrong?

Little Bobby had been sent upstairs by his mother because he had used profane language. When father reached home at the close of the day, mother told him what had happened.

"I'll teach him to swear", father threatened, as he started up the stairs to administer punishment. Stumbling in the dark, he fell, as he ascended the stairs, and true to form, under provocation, the oaths came freely.

Then mother entered the picture, offering some timely advice. She shouted up the stairs, "You had better come down now. Sonny has had enough for his first lesson."

On a transcontinental train headed West was heard a conversation between a father and daughter who occupied a seat together. He was a large, broad-shouldered gentleman of about thirty-five. She was a sweet little girl of about ten years, blue-eyed, with golden, curly hair, and a complexion anyone would covet. She was an unusually lovely child. Daddy had been to the smoker a number of times during the day, and had come back to sit with his daughter for a while.

"I'm going to smoke some day, daddy", she said seriously as she looked up into his face.

With plenty of emphasis he replied, "You're not going to smoke. Not on

your life. Not while you live with daddy."

"Mother smokes, you smoke; and I don't see why you don't want me to smoke."

The father's face registered a puzzled, embarrassed look. He didn't seem to find an appropriate answer. Example is always better than precept.

Brother and sister, aged seven and nine, were being left alone, while daddy and mother went to the neighbors'. As the parents were putting on their coats, they noticed George sitting at one end of the dining table, and June at the opposite end. George was saying something, "Now we'll play house. I'll be papa, and you be mamma. Let's play we are going to have dinner. But before we eat, let's argue." Wonder where they got that idea?

Not long ago in a railway lounge car two gentlemen were talking about the waywardness of modern youth. They talked of recent flare-ups by youth in some of our larger cities, of terrible crimes committed by boys and girls still in their teens. It was a dark picture they painted. They lamented the fact that the youth of today are so different from the young people of thirty, forty, fifty years ago. It was evident to them that another man was interested in their conversation, and finally one of them turned to the stranger and asked, "What do you think of this problem?"

"I'll agree with you gentlemen", he voluntered; "the present generation is far from perfect; but if they are not what they ought to be, the parents are largely to blame. Our children are pretty much what we as parents make them."

Quite generally we believe this is true. Our homes aren't what the American home used to be. As parents we wouldn't measure up with the fathers and mothers of a half century ago in Christian living, and in our attitude to the standards of conduct set forth in biblical works. Our theories may have a bit of resemblance to theirs, but our example comes far short.

A good many parents today are taking Johnny and Mary to the church door and leaving them there. Or they may get them ready and then send them off to Sabbath school while daddy and mother stay home. The children go as long as they are made to go, and then they do as father and mother do.

The parent who swears is surely not fair if he punishes his child for using bad language. The youth who disobeys the law may have learned disrespect for law in the home.

Our children come into our homes without any habits, either good or bad. They have no prejudices. They learn the language of the home, be it French, Chinese, German, or English. In a broader sense they learn the language of the home, be it kindness or selfishness, courtesy or rudeness, honesty or hypocrisy. Their tastes for food and drink, for reading, for entertainment, are formed here. Parents help them in the choices they make, more by example than by words. They will believe what we say if we live what we teach.

The "math" instructor was trying to drive some truths home.

"Figures can't lie", he declared. "For instance, if one man can build a house in twelve days, tweve men can build it in one." A puzzled student interrupted: "Then 288 will build it in one hour, 17,280 in one minute, and 1,036,809 in one second. I don't believe they could lay one brick in that time."

We always have a suspicion that the Good Listener is attentively occupied in thinking of something else.

The courage we desire and prize is not the courage to die decently, but to live manfully. —Carlyle.

ENTERTAINMENT

Brigham Young on: Purpose of Theatre; Kind of Plays, Etc.

* * * When the Saints come into this building (new theatre) and look on this stage, to see our brethren and sisters perform to satisfy the sight, to satisfy the ear, and the desires and mind of the people, I want you to pray for them that the Lord Almighty may preserve them from ever having one wicked thought in their bosoms, that our actors may be just as virtuous, truthful, and humble before God and each other as though they were on a Mission to preach the Gospel.

I say to those who perform, if anything is discovered contrary to the strictest virtue and decorum, the offenders must leave this building. I intend this remark to apply also to the musicians. I wish the dramatic company to seek diligently and in all kindness to promote the happiness of all concerned.

Unless by my order I do not wish a drop of intoxicating liquor brought into this house; I want the actors behind the curtain, the musicians in the orchestra, and the audience, to hear and observe this.

When this house is finished, there will be places in the passages where cakes, pies, fruits, etc., can be bought; but no intoxicating liquor will be allowed in these saloons. No drunken person will be permitted to enter this house; I will not have it polluted and disgraced by the presence of the drunken, nor my brethren and sisters, who strive continually to do right, annoyed by the filthy breath of a poor, miserable, filthy loafer.

We intend to preserve the strictest order here; we do expect the people to come to this house praying, and their whole souls devoted to God, and to their religion.

Tragedy is favored by the outside world; I am not in favor of it. I do not wish murder and all its horrors and the villany leading to it portrayed before our women and children; I want no child to carry home with it the fear of the fagot, the sword, the pistol, or the dagger, and suffer in the night from frightful dreams. I want such plays performed as will make the spectators feel well; and I wish those who perform to select a class of plays that will improve the pubic mind, and exalt the literary taste of the community.

If we wish to hold a Conference in this hall, we shall do so, and shall use it for all purposes that will satisfy our feelings in doing right, and no evil.—J. of D., 9:245.

MUSINGS

Both confidence and fear are contagious. In any crisis, people look to leadership for courage or cowardice. If the leaders are brave, the people take heart; if alarmed, the people grow panicky.

In the days when ships were small, someone wrote of one vessel caught in a violent storm off a treacherous, rocky coast. The passengers huddled together, able to hear themselves speak only when the wind paused as if to catch its breath. High-running seas tossed and rolled the ship, bruising the passengers against furniture and walls. At first, frightened women uttered low prayers, while men tried to build up morale with jokes. But as the hours wore on, terror seized them all and they stared at one another in silent, hopeless despair.

Finally one man could stand the strain no longer. He swore he would search out the pilot of the ship and learn the worst. If they were doomed, he would jump overboard and be drowned at once, rather than endure longer the torture of suspense. He fought his way slowly along a wind-whipped passage until he reached a point where he could see the pilot, lashed to the wheel. The pilot saw him, caught the question in his eyes, and smiled. The passenger lost all thought

of jumping overboard. He fought his way back to the white-faced men and women below deck. His own countenance beamed with confidence as he shouted above the storm: "We have nothing to be afraid of. I just saw the pilot and he smiled at me."

BE YE FAITHFUL UNTO DEATH

In Honor of the Persecuted

O. loyal hearts. most true and staid,
Press firmly onward, unafraid
Towards thy high celestial goal;
God will sustain thy anguished soul.

Let all the hosts of hell assail,
They shall not over thee prevail,
For love's constraining power and might
Will keep thy armour shining bright.

Clothe them in deep humility
Of heart, with true fidelity,
And grace their souls with perfect love
Enjoyed by saints in realms above.

Sealed unto Thee in life and death;
Faithful unto their last drawn breath.
To fall asleep in sweet repose;
Secure at last from all their foes.

—James Ayres.

A PRAYER FOR THEIR ENEMIES

Forgive these brethren of Thy Church
Who now, their brothers' names besmirch.
Open their eyes and let them see
That they are persecuting Thee.
Restrain their hands, and touch their hearts,
That they not play their evil parts,
Lest judgments swift o'er-hanging sword
Display the vengeance of the Lord.

—James Ayres.

Gems of Thought

Half an evil eye sees more iniquity than the whole of an innocent one.

* * * *

To believe is to be strong. Doubt cramps energy—Belief is power.

* * * *

We are born alone, we work alone, we succeed alone, we fail alone, last but not least, we die alone.

* * * *

There is nothing so small but that we may honor God by asking his guidance of it, or insult him by taking it into our own hands. —I. Ruskin.

* * * *

It is the part of cowards and grovellers to follow the safe tract: Courage loves a lofty path.—Seneca.

Whether you be men or women, you will never do anything in the world without courage. It is the greatest quality of the mind—next to honor.—J. L. Allen.

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There is nothing so powerful as truth, and oftimes nothing so strange.—Webster.

* * * *

Repentence is heart sorrow, and a clear life ensuing.—Shakespeare.

* * * *

Life is a lovely thing when our hopes are high: but the secret is to know its lovely and loveworthy when we have no hopes at all.—Maurice Hewlett.

* * * *

If you want to be happy yourself, make others happy. If you want to make others happy, be first happy yourself. There you have the whole formula.—O. Lang.

* * * *

He who seeks repentance for the past, should woo the angel of virtue for the future. —Bulwer Lytton.

* * * *

Solitude has but one disadvantage—it is apt to give one too high an opinion of one's self. In the world we are sure to be often reminded of every known or supposed defect we may have.—Byron.

* * * *

Wisely improve the present, for this is the only time we will have to work out our salvation.

* * * *

To know the mighty works of God; to comprehend his wisdom and majesty, and power; to appreciate, in degree, the wonderful working of his laws, surely all this must be an acceptable mode of worship to the most high, to which ignorance cannot be more grateful than knowledge.

* * * *

Wine is a mocker, strong drink is a brawler; and whosoever liveth thereby is not wise.—Proverbs XV-I.

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Perfect love casteth out all fear.

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Learn to do by doing.

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Unless a man gets joy from his work he will produce nothing worth while.

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For wrath killeth the foolish man, and envy slayeth the silly one.

* * * *

Weak men are easily put out of humor.

* * * *

He that committeth sin is of the devil.

* * * *

A great sin is a course of wickedness abridged into one act.—South.

* * * *

Few love to hear the sin they love to act.—Shakespeare.

TRUTH

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

VOL. 18. JULY, 1952 NO. 2.

PERSECUTION *The Heritage of the Faithful*

From time immemorial there has existed enmity between God and Satan: right and wrong: truth and error: the Priesthood of God and the Priesthood of Satan.

As far as this earth is concerned the characters pertaining to this warfare assembled themselves in the pre-existence state and were there arrayed in battle. Those who entirely rejected the plan of their creator and rebelled against the saints were cast down and are now spirit inhabitants of this earth. The remainder (though their scope of obedience and good works ranged from the capacity of a jill to that of a barrel) were blessed with the privilege of possessing a mortal body upon this earth. Thus early in the experience of our first parents the scenes of battle were shifted to the face of this earth. The same characters are still waging this warfare concerning the same principles. It is the work and desire of God to bring to pass the immortality and eternal life of his children; while Satan has an all-consuming ambition to wrest the kingdom from God and establish his own principles by force and coercion.

After the temptation in Eden the Lord spoke to Satan and promised enmity between him and our first parents: his seed and their seed. He spoke thus:

> **And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.**—Gen. 3:15.

Thus the eternal conflict began between Christ and his forces and Satan and his forces. From then until the present, persecution in one form or the other has been a heritage of the faithful. From the moment that Cain became the earthly agent of Satan and slew his righteous brother Abel a devastating war has been waging and this warfare will continue until, by the power of God, the saints become victorious and Satan and his forces are vanquished from the face of this creation.

"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."

As with war generally the final battles grow in intensity and horror; each side making a tremendous effort to win. During these final scenes ethics, honor and mercy are brushed aside in a final effort to vanquish the antagonist.

This condition was made clear in the treatise, "The Coming Crisis". We quote in part:

> **A great and awful crisis is at hand —such a crisis was never known before since the foundation of the world. * * * I say again, that God, the highest of all, will make bare his arm in the eyes of all nations. But this is not all, Satan also will be revealed. * * * The great capabilities of the elements of fire, air, earth, and water, will be brought into requisition by cunning men under the superior cunning of the Prince and God of this world. * * * For the master spirits of wickedness of all ages, and of worlds visible and invisible, will be arrayed in the rebellious ranks before the closing scene shall transpire. * * * And the elect will barely escape the power of his sorceries, enchantments, and miracles! And even God himself, the true God, will contribute to put means and instruments in his way and at hand for his use, so that he can have a full trial of his strength and cunning, with all deceiveableness of unrighteousness in them that perish.**

That the righteous before the time of Christ were driven and persecuted is abundantly proven by history. Many of the worthy ancients voiced the enmity then existing between good and evil. King David sang:

> **For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.** —Psalms 11:2.

Solomon, the Wise, also understood this condition and said:

> **The bloodthirsty hate the upright; but the just seek his soul. An unjust man is an abomination to the just: and he that is upright in the way is abomination to the wicked.**—Prov. 29:10, 27.

The Prophet Isaiah spoke:

> **For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off: they make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught.**—Isa. 29:20-21.

Jeremiah voiced his feelings thus:

> **But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name be no more remembered.**—Jer. 11:19.

And Amos the Prophet said:

> **They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.**—Amos 5:10.

Paul in his letter to the Hebrew saints sums up the many persecutions suffered before the time of Christ in the following manner:

> **And what shall I say more? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the Prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of**

(Continued on Editorial page)

PIONEER DAY

THE JULY CELEBRATIONS

The month of July marks two major events in American history.

1. The Declaration of Independence, dated July 4th, 1776.

2. The entrance into the Salt Lake Valley of the Mormon pioneers, July 24, 1847.

In this day of "government seizure" and "religious persecution", it would be well for the nation and the Latter-day Saints to pause a moment in their mad rush towards annihilation, and reflect upon the past as well as the hand-dealing of God with our nation and State since July 4, 1776, and July 24, 1847.

In celebrating these noted pioneer achievements, let us pause to reflect upon the purpose of them—upon the lessons they are meant to teach. Let the spirit which guided the pilgrims to this land of promise and our parents to these mountains remain the light by which we shall complete our part of the work they so wisely and bravely began. Let us not only worship as God gives us the light, but let all people be accorded the same privilege.

Following are a few reflections made during the July celebration of 1880. It will be here noted that sacrifice had been the continual daily fare of those who were blazing the trail to freedom. The question might properly be asked in our day: Has freedom been gained—has the coveted goal been reached for which patriots have been sacrificing these many generations? If not, then sacrifice will still be the constant fare of the pilgrim and patriot until all selfishness, bigotry and war is wiped from the minds of men, and peace—perfect peace—dawns upon this fair creation.

Address by Apostle Wilford Woodruff

I arise to make a few remarks concerning three classes of men who are in this vast assemblage today—viz., the remnants of Zion's Camp, the Mormon Battalion and the Pioneers. The history of either one of these bodies of men would fill a large volume, or it would take an hour's speech to only give a limited outline of the travels and labors of either of them. Yet the circumstances and the ceremonies of the day will only permit me to devote about five minutes to each class.

First, then, Zion's Camp. In 1833 the Saints of God were driven out of Jackson County, Missouri, by a lawless mob, into Clay County. Some were massacred, some whipped with hickory goads, and others were tarred and feathered. Their houses were burned and their property was destroyed, and they were driven, penniless and destitute, across the river. The Council then in Zion called for volunteers to go to Kirtland, a thousand miles distant, to see the Prophet Joseph for counsel to know what to do. **Parley P. Pratt, who with his family was now destitute of all earthly means of support, and Lyman Wight, with his wife lying beside a log in the woods, with a baby three days old, and without food, raiment or shelter, volunteered to go to visit the Prophet of God.** While the driven Saints lay in this pitiable condition, in the night of Nov. 12th and 13th occurred one of the grandest and most remarkable meteoric displays ever known, consisting of numberless falling or shooting stars all over the visible heavens.

When Elders Pratt and Wight arrived in Kirtland, they told their tale of woe to the Prophet Joseph, who asked the Lord what he should do. The

Lord told him to go to and gather up the strength of the Lord's house, the young men and middle aged, and go up and redeem Zion. See Doctrine and Covenants, sec. 103. It was the will of God that they should gather up 500 men, but they were not to go with less than 100. The Saints of the Lord gathered up 205 men, most of whom assembled in Kirtland in the spring of 1834. This was the first time I ever saw the face of the Prophet, or any of those members of Zion's Camp. We were organized into companies of tens, with a captain over each, and the Prophet of God led this company of 205 men of Zion's Camp 1,000 miles.

I have not time to repeat the history of that journey here today, but the counsel and the word of the Lord through the Prophet of the Lord, and its fulfillment, with our joys and our sorrows in connection with those scenes and events, are engraven upon our hearts as with a iron pen upon a rock, and the history thereof will live through all time and in eternity. We were followed by spies hundreds of miles to find out the object of our mission. We had some boys in the camp. George A. Smith was among the youngest. When they could get him alone they would question him, thinking that he looked green enough for them to get what they wanted out of him The following questions were frequently put and answered:

"My boy, where are you from?"

"From the east."

"Where are you going?"

"To the west."

"What for?"

"To see where we can get land cheapest and best."

"Who leads the camp?"

"Sometimes one, sometimes another."

"What name?"

"Captain Wallace, Major Bruce, Orson Hyde, James Allred, etc."

This was about the information the spies obtained from any of the camp that were questioned.

As we were drawing near Clay County, Missouri, the inhabitants of Jackson County became very uneasy, and a ferry boat, containing twelve men, crossed the Missouri to Liberty, Clay County, calling a meeting of the inhabitants in the State House, and made flaming speeches to stir up the people to go out and destroy the Mormon Camp. But the inhabitants of Clay County did not feel disposed to do it. Samuel C. Owen and James Campbell were the leaders of that Jackson County party. **Campbell swore that the eagles and turkey buzzards should eat his flesh if he did not fix "Jo. Smith" and his army, so that their skins would not hold shucks before two days were passed.**

These twelve men went to the ferry and undertook to cross the river after dark. When in the middle of the river the boat sank as if it had been made of lead. Seven of the twelve were drowned. Owen floated down stream about four miles, and lodged on an island. Finding that he could not reach the shore with his clothing on, he disrobed himself, left the island about daybreak and finally got ashore in a nude state. In trying to find his way, he wandered through a lot of high nettles, and when he reached the road he lay down by the side of a log, nearly chilled to death, and in great misery also from the sting of the nettles. After a while he obtained a shawl from a woman who was passing on horseback, to cover his nakedness until he could get to a house. Thus he became convinced that there was neither joy, satisfaction nor money in fighting the Mormons. The skeleton of Campbell was found about three weeks after on a pile of drift-wood four or five miles down the river, the eagles, buzzards,

ravens, crows and wild animals having eaten the flesh from his bones and his eyes out of their sockets, according to his own impious prediction. So he found the promise true that whatsoever measure ye mete unto others shall be measured to you.

However, a mob was raised in Jackson County of both cavalry and footmen, which crossed the river into Clay County, and came down to meet and destroy us. We had camped on the east side of Fishing River, and they there intended to give us battle. We camped by the side of a Baptist meeting-house, under a clear sky, with not a cloud to be seen.

As soon as we had got our tents pitched, two men on horseback passed through our camp uttering terrible oaths, and swearing that we should catch hell enough before morning. As they road east out of the camp, there was a small cloud appeared in the northwest, which began to unroll itself like a scroll, and soon the whole heavens over our heads were lined with a cloud as black as ink. In a short time the lightnings flashed, the thunders rolled, the rain descended in torrents, and sheets of hail fell, some in our own camp about the size of robins' eggs, which soon covered the earth as with a white mantle. We all had to flee into the meeting-house for protection. The Prophet Joseph was among the last that came in. The river, which we could have crossed almost dryshod when we camped, rose twenty feet, so that no enemy could reach us from the west, and the cavalry, which were on the east, had to flee into a school-house, or any shelter they could get from the large hailstones that fell among them.

Their horses were driven by the hail and the storm generally, and scattered many miles through the forest, with their saddles and bridles on, and were not found for many days. It was reported that the captain of the cavalry said it was strange that they could not attempt to destroy the Mormons but that there must be some d---d hailstorm or some other d---d thing come to prevent it. But we were thankful that the Lord fought our battles and delivered us, and that our enemies did not attempt to come against us any more.

In the morning following (June 22nd) that revelation was given, at Fishing River, that is recorded in the Doctrine and Covenants, section 105. From that date the hearts of the people were softened in Clay County, and we continued our journey into that county, making our final camp on Brother Burgett's farm, where we passed through some afflictions in fulfillment of the word of the Lord through the mouth of Joseph the Prophet, the recollection of which will be fresh in the mind of every member of Zion's Camp.

After tarrying a few days and setting in order the Church in Clay County, the Prophet Joseph returned to Kirtland with those members of Zion's Camp who had families, but those of us who had not, tarried in Missouri until they went abroad to other parts of the nation to preach the Gospel of Christ. The experience they obtained in traveling in Zion's Camp was of more worth than gold, and the history of that Camp will be handed down to the last generations of men.

With these few words, I wish to say to this remnant of Zion's Camp, let us be true to our God, true to our covenants, true to all the principles of the Gospel of Jesus Christ, and true to the Church and kingdom of God, until we have finished our testimony here in the flesh, before the heavens and the earth, that in the morning of the resurrection we may all meet together as faithful members of Zion's Camp.

A remnant of the Mormon Battalion is with us today. While upon our exodus from Nauvoo to the Rocky Moun-

tains, our government called upon us to raise a battalion of 500 men, to go to Mexico to fight the battles of our country. **This draft was ten times greater, according to the population of the Mormon camp, than was made upon any other portion of our nation, and that, too, while we were in the wilderness in an Indian country.** Whether our government expected that we would comply with the request or not, is not for me to say. **But I think I am safe in saying that a plan was laid by certain parties for our destruction, if we did not comply with the request.** But President Young said, "Yes, we will raise that battalion, if we have to take that number of elders to do it." That battalion of 500 men was raised, and nine-tenths of them were elders of the Church of Jesus Christ of Latter-day Saints. They were organized, and they started upon their strange campaign, leaving their wagons and teams, wives and children, and the aged and infirm upon the plains, exposed to the savages that surrounded them. It took the main strength of our encampment. We had to turn out nearly all our teamsters. I turned out every teamster I had. Among the number was James Ferguson, whom I got in as historian of Company A, under Captain Hunt, and who did more or less writing for the whole battalion.

This battalion of Mormon Elders received the blessings of the apostleship, and the members started upon their pilgrimage cheerfully, understanding that they occupied the place of a ram caught in a thicket, and were making a sacrifice for the salvation of Israel. It formed one of the new and strange features of the last dispensation, for it was not before known in history, since the foundation of the world, for 500 men, elders of Israel, having the Melchisedek priesthood, to go forth to fight the battles of a nation which had driven them out of is midst into the wilderness, to perish by hunger and the wild savages of the plains and the mountains, and that, too, for their religion.

I have not time today to give even a brief synopsis of the history of the Mormon Battalion. Their travels on foot some 2,000 miles, over dry and sandy deserts, hewing their way at times through rocky and wooded canyons with axes, traveling long distances through the deep sand, sometimes without water or food, scarce of raiment, loaded down with their packs and muskets, their battles with the mad, wild bulls of the plains, and the thousands of other perils they passed through—all these things, if written, would form a history such as was never before known in the history of mankind.

If any other company of men on earth, except the elders of Israel, sustained by the faith and prayers of the Saints and the blessings of God, had attempted to perform what the Mormon Battalion did, their bones would have been bleaching upon the sandy desert, and not one-fifth of them would ever have reached the Pacific shore.

After their organization, they were led by Col. Allen to Fort Leavenworth. Then he was taken sick and died. Some time afterward it fell to the lot of Col. Cook to take charge of the Battalion. Those who marched with him can understand him much better than I can describe him. I think he possessed a better heart than his language would sometimes indicate. He was a strict disciplinarian, and, like Lord Nelson, expected every man to do his duty. But he had a peculiar streak in his composition at times that induced him to see how far the Mormon Battalion would go in obeying his command, and that was inconsistent with reason and good judgment. As an illustration of this, for the edification or amusement of the remnant of the Battalion who are present, I will refer to a few incidents, and if I do not get everything as it transpired, I will get it as near as I can, from the report of those who were present.

On one occasion, while the Battalion was crossing a river with a ferry-boat, Col. Cook was sitting on his mule on the bank looking at them. The boat went too low down into such deep water that the setting poles did not touch bottom. The colonel told them to put their poles on the other side of the boat. They did so, but could not touch bottom. "Try the upper side", said he. They did so, but could not touch bottom. The colonel then took off his hat and said, "Good-bye, gentlemen. When you get down to the Gulf of California give my respects to the folks." He then rode off and left them, not waiting to see whether they would reach shore or go down the river. He soon returned and found that they had got ashore. While sitting there, Christopher Layton rode up to the river on a mule to let it drink. Col. Cook said to him, "Young man, I want you to ride across the river and carry a message for me to Capt. Hunt." It being natural for the men to obey the colonel's orders, he tried to ride in the river, but he had gone but a few steps before his mule was going in all over. So Brother Layton stopped. The colonel halloed out, "Go on, young man! Go on!" But Brother Layton, on a moment's reflection, was satisfied that if he attempted it, both he and his mule would stand a good chance to be drowned. The colonel himself was satisfied of the same. So Brother Layton turned his mule and rode off, saying, as he came out, "Colonel, I'll see you in Hades (calling it by another name) before I will drown myself and mule in that river." The colonel looked at him a moment and said to the bystanders, "What is that man's name?" "Christopher Layton, sir." "Well, he is a saucy fellow."

On another occasion Col. Cook ordered Lot Smith to guard a Mexican corral, and having a company of United States cavalry camped by, he told Lot Smith, if the men come to steal the poles, to bayonet them. The men came and surrounded the corral, and, while Lot was guarding one side, they would hitch to a pole on the other and ride off with it. When the colonel saw the poles were gone, he asked Lot why he did not obey orders and bayonet the thieves. Lot replied, "If you expect me to bayonet United States troops for taking a pole on the enemy's ground to make a fire of, you mistake your man." Lot expected to be punished, and he was placed under guard, but nothing further was done about it.

Col. Cook called upon J. G. Bigler as a provost guard one day to guard his tent. The colonel had a favorite mule, which was fed some grain on a blanket. One of the feright mules came up and helped to eat the grain. The colonel drove him off several times, but he would follow him again, until the colonel got vexed, and he said to Bigler, "Is your musket loaded?" "No, sir." Then load it and give it to me." Brother Bigler is the last man on earth that any one acquainted with would have supposed would have played any tricks on the colonel. But he took out a cartridge and bit off the ball end, which he dropped on the ground. He then rammed the powder and paper down the gun, capped it and handed it to the colonel. Several of the officers of the Battalion stood looking on. As the mule came back to get the grain, and had arrived within a rod of him, the colonel fired the charge into his face, but the only effect that it had upon the mule was to cause it to give a snort, wheel around and kick at him, and then run off a few rods, after which it turned to come back again. This created a good deal of amusement with the lookers on. The only remark the colonel made, as he handed back the musket to Brother Bigler, was, "Young man, that gun was not properly loaded."

Col. Cook had rather more sternness than familiarity in him. When he gave

an order, if he was not fully understood by the soldiers, they did not like to question him. On one occasion he wanted some wire to fix up his tent. He ordered one of the soldiers to go to a certain man and get some wire, but he did not speak plain, and the soldier did not understand what he said. Nevertheless the soldier started to go on the errand, but began to think that he could not tell what to ask for. So he went back to the colonel and asked him what he had told him to get. The colonel said, "Wire, wire, wire, damn you, sir." The soldier went to the man and asked for some wire for Col. Cook. But the man had not got any wire. So the soldier returned to the colonel and told him that the man had no wire. "What did you ask for?" inquired the colonel. "I asked for wire, wire, wire, damn you, sir." "That will do, that will do, young man. You may go to your tent."

These instances show a little of the kind of temperament Col. Cook possessed but he had a good, generous heart. He entertained great respect for the Mormon Battalion, and he always spoke kindly of them before the government and all men. When he went through Salt Lake City with Col. A. S. Johnson, in 1858, he uncovered his head in honor of the Mormon Battalion, that 500 brave men that he had led 2,000 miles over sandy deserts and through rocky canyons in the midst of thirst hunger and fatigue in the service of their country. May God bless Col. Cook and may He bless the Battalion and their posterity after them. May their sons ever have right to the priesthood and honor God and their fathers to the latest generation.

We now come to the Pioneers, in honor of whom we have got up this great celebration today. In consequence of sickness, President Young and the main body of the Pioneer Camp rested east of the Wasatch Mountains, and on the 13th of July 1847, Orson Pratt was appointed to take some twenty-three wagons and forty-two men and go in advance to make a road over the mountains. They cut a road through thick groves of quaking aspen and bear swales. Orson Pratt and Erastus Snow entered this valley ahead of their own company on the 21st of July. They had a fine view of the valley and returned to camp in the evening, one and a half miles up Emigration Canyon.

On the 22nd, Orson Pratt, Geo. A. Smith and seven others rode into the valley, leaving their camp to follow and work the road. President Young being sick, I was carrying him on a bed made up in my carriage, and we camped with the main body of the company on East Canyon Creek.

On the 23rd, the remainder of Orson Pratt's advance company entered the valley, found an encampment and commenced to plough the ground. I crossed the mountains that day with President Young and his part of the company, and camped about six miles from the mouth of Emigration Canyon. We found an exceedingly rough road in passing through the stumps of the trees that the advance company had cut.

On the 24th, I drove my carriage, with President Young lying on a bed in it, into the open valley, the rest of the company following. When we came out of the canyon into full view of the valley, I turned the side of my carriage around, open to the west, and President Young arose from his bed and took a survey of the country. While gazing upon the scene before us, he was enwrapped in vision for several minutes. He had seen the valley before in vision, and upon this occasion he saw the future glory of Zion and of Israel, as they would be, planted in the valleys of these mountains. When the vision had passed, he said, "It is enough. This is the right place. Drive on." So I drove to the encampment already formed by those who had come along in advance of us.

When we arrived on the ground, the brethren had commenced plowing. I

had brought a bushel of potatoes with me, and I resolved that I would neither eat nor drink until I had planted them. I got them into the ground by 1 o'clock, and these, with the potatoes that the other brethren had planted, became the foundation for the future potato crops of Utah.

In the evening, in company with Heber C. Kimball, Geo. A. Smith and E. T. Benson, I rode up City Creek to look for timber. While there we had a thunder shower, and the rain reached nearly over the whole valley.

The following day, the 25th, was the first Sabbath that the Saints of God ever spent in these valleys of the mountains, and Geo. A. Smith preached the first sermon ever delivered here, followed by Heber C. Kimball and Ezra T. Benson in the forenoon, and W. Woodruff, O. Pratt and W. Richards in the afternoon. **President Young, though feeble, closed by giving good advice to the Saints. He desired them not to work, fish, hunt or play on Sunday, but go to meeting and worship God. They must keep the commandments of God, or not dwell with us, and no man should buy or sell land, but all should have what they could cultivate free, and no man should possess that which was not his own.**

On Monday, the 26th, President Young and the Twelve went up Ensign Peak, and he said there was a proper place to raise an ensign to the nations. So we named it Ensign Peak. I was the first person that stood on the top of it. We also visited the Hot and Warm Springs.

On the 27th, President Young, with fourteen others, eight of them being of the Twelve, crossed the Jordan and went west to Black Rock, which we walked to dry shod, where today our trail is covered with some ten feet of water. President Young was the first of the Pioneers that touched the salt water. We turned to the Point of the Mountain and camped for the night.

In the morning of the 28th, we returned to our encampment on the site of this city, accompanied by some of the native Utes, the first we had seen. After we had arrived at our encampment, President Young held a council with the Twelve, and took a walk above our encampment. **He then stopped, stuck his cane down, and said, "Here will be the Temple of our of our God."** This was about the center of the site of the Temple we are building upon this block. It was then decided by vote that we lay out the city of Great Salt Lake, with its blocks, lots and streets, much as it stands this day. Upon this interesting occasion, President Young delivered a very interesting address, which I recorded in my journal.

We spent thirty-three days in the Valley of the Great Salt Lake, laid out a city and built a fort covering ten acres, the east side enclosed with log houses, and the other three sides with adobe walls.

On the 26th of August, we bade farewell to the few left in the valley, a portion of whom belonged to the Mormon Battalion, and, being sick were left behind by the Battalion.

When we arrived in this valley we found it a barren desert, and a very desert it was. There was no mark of the white man. We found a few naked Indians, who would eat a pint of roasted crickets for their dinner. But a great change has come over this desert. A generation has passed. Eight of the Quorum of the Twelve Apostles who were then living, and most of them among the Pioneers, are now in the spirit world. Orson Pratt, Erastus Snow and myself are the only ones living who were among the Pioneers and in the Quorum of the Twelve at that time. Truly then we found a barren desert.

Today I stand in a Tabernacle filled with some ten thousand of the Latter-day Saints who have followed the Pio-

neers into these valleys of the mountains. When we cast our eyes over these valleys, then a desert, today they are teeming with the industry of 150,000 of the sons and daughters of Zion, who have been gathered by the commandments of God and the proclamation of the Gospel of Christ. We, as Pioneers, and as the people of God, are fulfilling prophecy and making history. This Tabernacle in which we are today, is the very Tabernacle that Isaiah saw in vision 2600 years ago, that should be as a shadow in the daytime from the heat and covert from the storm and from the rain. We are also building the Temple of our God upon this block, which the prophet saw was to be built in the last days upon the mountain of the Lord's house, and be established on the tops of the mountains, for all people to flow unto. Isaiah II, 2, 3, "And many people shall go and say, 'Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.'" Our whole life, history and travels have been pointed out by the ancient prophets. As the Pioneers came into this barren desert, and the Saints have followed them, to fulfill the prophecies to make the desert blossom as the rose, to sow our grain beside all small streams and still waters, and to use the fir, the pine, and the box, to beautify the place of God's sanctuary, and to make the place of his feet glorious, and as there is but a remnant of us left as Pioneers, or Battalion, or Zion's Camp, **let us magnify our calling and build up the Zion and kingdom of God until it is perfected before the heavens and the earth, and not disappoint those who sent us, nor those who have seen us by vision and revelation, but let us finish and fulfill our destiny to the satisfaction of our Heavenly Father, His angels, and all good men.**

—Mill Star, 42:577-583, July 24, 1880.

THE UNITED STATES vs. THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The following letter (which will be followed by four others in subsequent issues of Truth) was written by President John Taylor as an outgrowth of the arrest of President Brigham Young. The unholy and flagrant violation of law and order by the prosecuting authorities during this particular case is a matter of history. President Taylor felt impressed to lay the truth before the people, which he did in such a manner that we have no desire to add or detract from his sentiments.

The reader will find his words filled with truth and righteous indignation. These letters are historical in their nature and will serve to reveal to our particular generation how our early leaders felt regarding plural marriage and the law of the land. We feel that President Taylor has breathed into this correspondence the Word and Will of God relative to the rights of the Saints and the rights of the Government. Let the student read them with care, and note the difference in sentiment between those stalwart leaders who had spent many years as companions of the Prophet Joseph Smith, and the present leaders of the Church.

EDITOR.

Salt Lake City, Oct. 16, 1871.

To the Editor of the Deseret News—

Dear Sir, I have calmly looked on for a length of time at the controversy that has been inaugurated by the United States officials of this Territory against the interests of the citizens of the Territory; the laws passed by its legislature in conformity with Congressional enactment; the crusade against the Territorial officers and the courts of this Territory, organized, se-

lected and framed according to the provisions of the Organic Act, the position and status of which have not been questioned for the last twenty years. I have frequently asked myself why this bitter denunciation, this fierce onslaught, this, to me, wanton attack upon the liberties of the people? Why is it that the mercantile, commercial and mineral interests of this Territory must be jeopardized or ruined by the machinations of a few strangers, sent here among us, having no sympathies with the people or the interests and prosperity of the Territory? Why is it that the liberties of our most esteemed citizens are attacked and their characters assailed under the guise of law? Why this palpable attempt to stir up sedition, provoke strife, and, is it too much to say, to inaugurate a scene of desolation and bloodshed?

I have asked myself, Are governments organized to oppress and enslave their subjects? Are courts instituted to insult, outrage, abuse, and tyrannize over the people and legislate them out of the last remnants of their rights? If not, why are we subject to this living insult, this crying disgrace, this burning same, this foetid excrescence on the body politic?

These questions and a thousand others might be asked, and I speak in behalf not only of the "Mormon" community, but, as I am assured, of three-fourths of the respectable Gentile citizens of this Territory, who feel themselves injured and their property and prospects jeopardized by these wanton extra judicial acts. For it is evident to all that except this crusade is stopped financial ruin must inevitably ensue. These questions, however, that to me have been so embarrassing, have been solved by the very extraordinary and lucid opinion of his honor Chief Justice J. B. McKean, delivered October 13, 1871, at the United States court room, over Faust's stable, in the case, as stated, The People of the United States vs. Brigham Young, sen.

I quote, "It is therefore proper to say, that while the case at bar is called, The People vs. Brigham Young, its other and real title is, **FEDERAL AUTHORITY verses POLYGAMIC THEOCRACY**".

This certainly elucidates the subject and throws light upon actions that heretofore were not only enigmatical, but inexplicable. We have been pursuing the even tenor of our way, unconscious of any threatened calamity; we have been progressing in agricultural, commercial and mineral enterprises, in machinery, manufactures and railroads. Immigration and capital were flowing into our midst, and very pleasant and profitable business relations were being instituted between the old and new citizens; buildings and furnaces were being erected for the reduction of ores and the convenience of other business; important negotiations were being made, involving the introduction of capital; and wealth was being developed, at an unprecedented rate, **until these birds of evil omen arrived, who, instead of introducing peace, security and happiness, like the deadly simoon are parching, withering, paralyzing, blasting and destroying everything within their reach.**

We have now a reason given to us for this tirade, this crusade against the liberties of the citizens of this Territory; this onslaught on the character and reputation of men; this disruption of all our Federal relations; this breaking up of courts; this expulsion of Territorial officers; this peculiar way of obtaining juries; this lawlessness, proscription and judicial usurpation; this prosecution, persecution and infamy, that have disgraced our courts for some time past.

There has been an undercurrent that was extremely difficult to comprehend; for as all men act from motive, the difficulty was for me to find out what object Federal officers could have in

seeking to destroy the interests of this Territory. Some have asserted that it was a religious persecution, and that, after Cullom, Cragin and Newman had failed, the judges were set on by their pious coadjutors to carry out their program. Others have stated that it was a political plot, and was inaugurated by President Grant to glut the ferocious appetites of religionists, that through the sacrifice of a few thousand "Mormons" he might be re-elected. Others have thought that it was of a more private and financial nature, and was gotten up "for the purpose of levying blackmail". His honor, Judge McKean, however, has dispelled the mist in which it was shrouded, and has plainly given us to understand, that it is none of these; that all of their ostensible acts have hereofore been a mere sham, a blind, a pretext; that even in the prosecution of Brigham Young, that gentleman is not intended: had to use his own words, **"While the case at bar is called The People vs. Brigham Young, its other and real title is Federal Authority vs. Polygamic Theocracy"; or, in other words, the United States against the Church of Jesus Christ of Latter-day Saints.**

He has not so stated it; but by a very fair inference we must conclude that the United States has, if not openly, covertly (as the judges have heretofore acted), proclaimed war against Utah and the "Mormons", of which he is the avant courier. Now this is honest, so far as that term can be applied to such men. One always prefers the straightforward acts of a highwayman, who meets you in the road and demands your money or your life, to those of the poor sneak who stabs you in the dark. The conscience even of the Judge may have been pricked at the equivocal position that he occupied in "ways that are dark, and tricks that are vain", and he has concluded to let out the secret—this at least augurs well for his religious training, but how does it affect his ermine?

Now if this statement be true (which it is very hard for us to believe), then President Grant, with or without the consent of his cabinet, is making war upon the citizens of Utah for their religious belief for private political purposes, which I think his better judgment would not dictate; for while to Congress belongs the power to make war, even on foreign nations, neither it or the President possesses the power to make war on its own citizens without revolt, especially for religious opinions. While we do not like to dispute the veracity of his honor the judge; on the other hand we very much dislike to impeach the President, and cannot believe that he would lend himself as a tool to such a cabal.

We have read of wolves devouring one another, and of porcines tearing in pieces and eating their own offspring; **but we cannot believe that the President of the United States would make war upon the citizens over whom he presides, for religious opinion.** I am afraid, therefore, that this onus will rest upon his honor the Judge and his coadjutors, for the following reasons —they have tried by every possible means to make themselves odious to the people, and it must be acknowledged that they have succeeded admirably, for never were a set of men more thoroughly despised anywhere in these United States. By the unprecedented method of procuring juries, the ignoring of Territorial law and Territorial courts and officers, and other outrages, they have evidently been trying to provoke seditions, that a good pretext could be had for calling out troops, that the fires of war might be kindled, and that they might have the privilege, like the Chicago incendiaries, of spreading broadcast firebrands, arrows and death. **But the people would not revolt, and the more they were incensed and goaded to it, the more they would not do it.** The authorities, like the man who desired some one to kick him, could not get kicked.

They were exceedingly patriotic, and any of them would have been quite willing that another than themselves should die for the sake of the cause; but none were sufficiently patriotic to be the victim. At last, when everything else failed, as a dernier resort, they tried it on our Presidency, feeling confident that this would goad us to desperation, **and they telegraphed for troops beforehand.** But even this did not go off. So puzzled, perplexed, annoyed and baffled in their great aim, his honor the Judge comes plainly out, makes a clean breast of it, and tells us that everything else has been strategy, a feint, a ruse, but that war upon the Church of Jesus Christ of Latter-day Saints was the object which he had in view. And in this I would not misrepresent his honor. He states that it is "Federal Authority versus Polygamic Theocracy".

We all understand, to our cost, what Federal authority is, as administered here; but it may be necessary to enquire what is the meaning of the term theocracy. Webster defines it as, "The government of a State by the immediate direction or administration of God". Now let us enquire into the position of our State or Territory, and find out, if we can, how it is governed, and it may be necessary here to go back to first principles.

After our exodus from Nauvoo, and while en route to this place, the government, still looking upon us as citizens, called upon us for five hundred troops to assist in the subjugation of Mexico, the very country we were fleeing to. They were furnished, and those men were the most efficient in conquering California. We came here a thousand miles from civilization into Mexican territory, and organized the State of Deseret, and applied for admission into the United States. Was this theocracy?

Congress refused our petition, but admitted us as a Territory and furnished us with an instrument entitled, "An Act to establish a Territorial Government for Utah, approved September 3, 1850, and commonly known as the Organic Act. This act provides for a Governor, Secretary of State, Judges, Attorney and Marshal, and defines their several duties. It provides for the election, by the people, of a Council and House of Representatives, and prescribes their powers and duties. It provides that the laws passed by the Legislature shall be submitted to the Congress of the United States, and if disapproved shall be null and of no effect. Is this theocracy? It provides for the appointment or election of all Township, District and County Officers. It provides for a judiciary and describes its powers and the jurisdiction of the several courts, Federal or Territorial. It also provides for a Delegate to Congress to be elected by the people.

Is all the above theocracy? or, as Webster has it, "the government of a State by the immediate direction or administration of God." Our Federal officers are nominated and by and with the consent of the Senate appointed by the President of the United States. Our Legislaure and Delegate are elected by the people, who, according to the provisions of said act, have passed laws and appointed Territorial, Township, District and County officers. And the Organic Act itself was passed by the Congress of the United States to whom our laws have been submitted, and have not been disapproved. Is this theocracy? Is this the government of a State by the immediate direction or administration of God? If it is, then all the Territories, at least of the United States are theocracies.

What does his honor mean? It cannot be our Territorial Government. It is true, as he says, that it is a government within a government, an imperium in imperio; but it is such as the United Statse has made it, and certainly is not a theocracy. His honor cannot therefore mean that the United

States is at war with our State or Territorial government, which is not a theocracy.

I think from the above it is very plain that it is not the State or Territory that his honor refers to; it must, therefore, be the Church, and stripped of all its tinsel and wrappings, it simply resolves itself into this—**that the government of the United States is at war with the Church of Jesus Christ of Latter-day Saints.** I would not misrepresent, but the above is the only conclusion that I am capable of arriving at, and, disguise it as we will, these are the facts. I will not stop to enquire, if Methodism is to be the national religion, how Presbyterianism, the Baptists or Roman Catholics will fare, or, if the Catholics have the predominance, how Protestants will be treated, as I intend recurring to this subject; but it is clearly demonstrated that the Chief Justice of Utah, as the representative of the United States, has proclaimed war against the religion of the "Mormons", or in other words the Church of Jesus Christ of Latter-day Saints.

This point being settled, it may be necessary to enquire into another. We are informed by his honor that "a system is on trial in the person of Brigham Young; let all concerned keep this fact steadily in view." Now, as has been shown that it is not and cannot in the very nature of things be a system of political rule, it must therefore and can only be a religious system which is on trial in the person of Brigham Young. Assuming this position to be correct, what then becomes of the charges against Brigham Young? **He is indicted and on trial "for lewd and lascivious association and cohabiting with sixteen women, not being married to them"**; but in the opinion it is asserted that a system is arraigned in the person of Brigham Young. Thus ostensibly Brigham Young is on trial for "lascivious cohabitation", and not for Polygamy or Treason, and contrary to this statement his honor gives us to understand that he has been accused of one thing and its being tried for another, and furthermore he is already prejudged of guilt—so assert several gentlemen on the defense—before any one of accusations has been proved against him.

I would not treat his honor discourteously, but quote the language of the Washington Capitol, **"That it is our judiciary and polygamy that is being tried, and sorely tried" . . . "Thoughtful minds will concur in expressing the belief that we procure its annihilation at a heavy cost when we destroy our courts and fetch justice into such contempt."**

In the above it has been shown, that when these gentlemen came here, they found us in a very happy, orderly, and prosperous condition: that with or without the knowledge of the administration they have been conspiring against the liberties of the people; that under the false pretense of a State or secular power inimical to the U. S. Government they have made a violent attack upon our religion; that they have repudiated and trampled under foot our laws and ignored our courts, organized by Congressional enactment: that they have arraigned our citizens for one thing and are trying them for another; that they have obtained juries in a manner unknown to the Territorial laws, prejudged cases, and acted as the most violent, vicious, and malignant partisans, and by their acts have sought to provoke anarchy and revolt.

I would not be discourteous to our Federal officers, they are appointees of the President of the United States, and their appointments are sanctioned by the Senate thereof. They are, or ought to be, honorable men; but as public men their acts must be scrutinized, and when the liberties of the people are tampered with, and their

interests jeopardized, as they have been of late in this Territory, it is time that the people look after their own interests and not suffer themselves to be despoiled of moral, social, judicial, religious and constitutional rights without a remonstrance. And if in the above some of my strictures may appear severe, it may be accounted for in the necessity of speaking of acts as they exist, rather than to make an offensive personal attack.

It must be remembered that while the court has persons at its bar, the court itself is at the bar of public opinion; for it is a fact that Judges are as amenable to law as are other citizens of the United States, and to all men of reflection it is becoming a serious question how far the Federal authority shall be permitted to lend itself to factionists and party and political cabals how far it shall be permitted to interfere with private social, political and religious rights, and whether, under the name and guise of Republicanism, we are not breaking down all the safeguards and bulwarks of society and rushing thoughtlessly and recklessly to the worst kind of anarchy and despotism.

Respectfully, etc.,

JOHN TAYLOR.

—Millennial Star, Vol. 33:721-725.
(To be continued)

DREAMS—PROPHECIES—VISIONS

A Remarkable Vision Credited to the Late President Joseph F. Smith

(Submitted by Solomon Kimball)

I retired to bed about half past nine. That evening I had been reading a revelation contained in the Doctrine and Covenants and my mind was calmer if possible than usual. I could not sleep. I felt a dreamy feeling coming over me, and soon I became partially unconscious as to where I was.

Presently I discovered that I was in the Ogden Tabernacle sitting on a back seat to avoid being called upon to speak. After the second hymn was sung I was called to the stand. I arose and said that I did not know that I had anything special to say further than to bear my testimony as to the truthfulness of the Gospel.

Then I seemed to be lifted, as it were, out of myself and said, "Yes, I have something to say which is this: Some of the brethren have been asking me concerning coming events, and I will now tell you some of the things which will shortly come to pass."

I then found myself wandering about the streets of Salt Lake City and noticed on the doors of every house, including my own, badges of mourning, and said to myself, can it be possible that I am dead? Just then I heard a voice say, "No, you will live through it all." No one seemed to be passing along the streets and everything was as still as death, except the prayers of the people that could be heard in the houses. I saw no funerals and the scourge or whatever it was, seemed to be under control.

I then looked over the country, in every direction as far as I could see, a similar condition prevailed. I then passed eastward above the earth and looking down saw many people coming west, mostly women who were carrying small bundles on their backs, and I thought it strange that there were so few men among them. They were on their way to the mountains and I wondered how they could get there as the railroads were abandoned and the rails in bad condition.

I continued on my way passing through Omaha, Council Bluffs, and Iowa, and saw many women moving about in an excited manner. Sickness and death prevailed on all sides. **The inhabitants of Illinois and Missouri were in dreadful condition, the men and women killing each other in the most brutal manner.**

Next I visited the City of Washington, D. C., and found the place de-

serted and in ruins. From there I went to Baltimore and on the square where stands the monument of 1812, dead bodies of the inhabitants of the place were piled in heaps. While there **I saw mothers cut the throats of their own children and drink the blood in order to quench their thirst.** The waters of the Chesapeake Bay were so befouled from the effect of dead bodies that the water could not be used. Sickness and death prevailed throughout the city and the stench was something awful.

I thought surely that this must be the end of suffering, but when **I visited the City of Philadelphia** I found the place in ruins and the smell from dead bodies was beyond anything one could imagine.

In New York I saw men crawl out of cellars, ravish beautiful women, kill them and then rob them of their jewels. I saw parents eating the flesh of their own offspring and then roll over and die. Looking back while on my way to Central Park I saw fire break out and a heavy wind carried the flames over the city,, and all the buildings, wharfs and ships in the harbor were burned. The stench from the burning bodies was carried by the wind across the Hudson river spreading death and destruction wherever it went. The sights that met my view on all sides were so horrible to look upon that it would be impossible for me to describe them.

After these scenes had passed I found myself standing on the left bank of the Missouri river, just opposite to where stood the City of Independence, and soon discovered that the **states of Illinois, Missouri and part of Iowa had been swept clean of its inhabitants and the surrounding country was a complete wilderness.**

A short distance across the river, I beheld twelve men dressed in their temple robes standing in a square with their hands raised and it was made known to me that they represented the twelve gates of the new Jerusalem. They then consecrated the grounds and laid the corner stones of the city and temple and while they were doing so I saw myriads of heavenly angels hovering over them. I heard the most beautiful music and singing that I ever listened to and these were the words they repeated, "Now is established the Kingdom of our God and His Christ which shall no more be thrown down or given to another people."

I then saw a multitude of people coming from various directions to take part in the upbuilding of the city and temple and even the angels were on hand to assist in the glorious work. A great cloud arose above them and many of the saints were clothed in their temple robes.

All of a sudden I found myself standing in the pulpit of the Ogden Tabernacle, yet I could see the building of the City of Zion and temple going on and the cloud that hovered above the place.

I had become so animated, by this time that I called upon the congregation to listen to the sweet music and singing of the angels that seemed to fill the house. Then I heard a voice say, "Now has come to pass that which was spoken to the mouth of Isaiah the Prophet where he declares that **"Seven women shall take hold of one man saying, We will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach."**

By this time I was so exhausted that I staggered backwards and Brother Franklin D. Richards and some of the other brethren caught me before I fell. I then asked Brother Richards to apologize for me stopping so abruptly in my remarks, and to tell them that I had not fainted, but was overcome from exhaustion. I then rolled over in bed and the clock in the City and County building struck twelve.

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 the time was that the Elders of Israel could not be chastened and corrected for their wrongs, and be set right, you may know that they have proved recreant to their faith. And if those who have been appointed to lead this people dare not rise up and tell them of their iniquity and chastise them therefor, and teach them the way of life and salvation, you may know that your leaders have fallen from their station.

BRIGHAM YOUNG
J. of D., 5:124.

PERSECUTION—THE HERITAGE OF THE FAITHFUL

(Continued from page 34)

the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain better resurrection; And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy): they wandered in deserts and in mountains, and in dens and caves of the earth.—Hebrews 11:32-8.

The persecution of Jesus Christ in the Meridian of time started at his birth. His parents had to flee to escape the judgment of the King which was to slay all new born male children. From that time until he lost his life on the cross his way was filled with persecution and trial. It was said of him that few ever saw him smile, but many saw him weep. His Apostles record a few of these unholy acts against him: Matthew writes:

Then the Pharisees went out, and held a council against him, how they might destroy him.—Matt. 12:14.

Again:

Then assembled together the chief priests and Scribes, and the Elders of the people * * * and consulted that they might take Jesus by subtlty and kill him. Now the chief Priests and Elders, and all the Council, sought false witnesses against Jesus, to put him to death.—Matt. 26:3-4-59.

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole

band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed and smote him on the head.—Matt. 27:27-8-9-30.

From St. Luke:

And they watched him and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.—Luke 20:20.

St. John:

When the chief Priests therefore and officers saw him, they cried out saying, Crucify him. Pilate saith unto them, Take ye him and crucify him: for I find no fault in him.—St. John 19:6.

While he was among them Christ made it plain to his Apostles what would happen and the things they would suffer. He also promised that these same trials would follow the righteous from place to place in all generations. Said he:

Blessed are they which are persecuted for righteousness' sake: for theirs is the Kingdom of Heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.—Matt. 5:10-11-12.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents (or wise servants, I. T.) and harmless as doves, but beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the gentiles, * * * and the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.—Matt. 10:16-17-21-22.

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen ye out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying they will keep yours also. But all these things they will do unto you for my name's sake, because they know not him that sent me.—John 15:18-19-20-21.

After the death of Christ these many warnings were soon to be understood. The same spirit of persecution and murder finally caused the death of all the Apostles except one and the driving of the saints from their homes and country. In writing to the persecuted Timothy, Paul said, "Ye, and all that will live godly in Christ Jesus SHALL suffer persecution."

To the Corinthian saints he sent the following testimony:

Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been

in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness.—2 Cor. 11: 23-4-5-6-7.

To complete this portion of our treatise we here record the order and manner of the martydom of the early Apostles.

1—St. Stephen: Was stoned to death.

2—James the Great: Beheaded, about 44 A. D.

3—Philip: He was scourged, thrown into prison, and afterwards crucified, about A. D. 54.

4—Matthew: Was slain with a halberd in the City of Nadabah, A. D. 60.

5—James the Less: At the age of 94 was beaten and stoned by the Jews: and finally had his brains dashed out with a fuller's club.

6—Matthias: Was stoned at Jerusalem and then beheaded.

7—Andrew: Was crucified on the cross, the two ends of which were fixed transversely in the ground.

8—St. Mark: Was dragged to pieces by the people of Alexandria.

9—Peter: Was crucified up-side-down.

10—Paul: Was beheaded in Rome.

11—Jude: Was crucified at Edessa, A. D. 72.

12—Bartholomew: Was cruelly beaten and then crucified.

13—Thomas: Was martyred by being thrust through with a spear.

14—Luke: Was hanged on an Olive tree.

15—Simon: Was crucified in Britain, A. D. 74.

16—John: Was cast into a cauldron of burning oil, but escaped and was later banished to the Isle of Patmos.

17—Barnabas—His death is supposed to have taken place about A. D. 73.

—Fox's Book of Martyrs, p. 2-5.

While on the Isle of Patmos John was given a glorious revelation in which he beheld the following:

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned a thousand years.—Rev. 20:4.

Nor was the eastern continent the only scene of persecution and murder. The prophets, apostles and saints on the western hemisphere suffered as greatly. The record states:

And now it came to pass that when Abinadi had finished these sayings, that the King commanded that the priests should take him and cause that he should be put to death. And it came to pass that they took him, and scourged his skin with faggots, yea, even unto death.—Mosiah 17:1-13.

And they brought their wives and children together, and whosoever believed or had been taught to believe in the word of God, they caused that they should be cast into the fire; and they also brought forth their records which contained the holy scriptures, and cast them into the fire also, that they might be

burned and destroyed by fire.—Alma 14:7-8.

And when the people saw that they were coming against them, they went out to meet them, and prostrated themselves before them to the earth, and began to call on the name of the Lord; and thus they were in this attitude when the Lamanites began to fall upon them, and began to slay them with the sword; and thus without meeting any resistance, they did slay a thousand and five of them; and we know that they are blessed, for they have gone to dwell with their God.—Alma 24:21-22.

And we have entered into their houses and taught them, and we have taught them in their streets; yea, and we have taught them upon their hills; and we have also entered into their temples and their synagogues and taught them; and we have been cast out, and mocked, and spit upon, and smote upon our cheeks; and we have been stoned, and taken and bound with strong cords, and cast into prison; and through the power and wisdom of God we have been delivered again —Alma 26:29-30.

With the restoration of the fulness of he gospel and the holy Priesthood through Joseph Smith, persecution again raised its ugly head to take its toll. Latter-day Saint history is replete with the evidence of **murder, rapine, plundering, drivings, etc.**; culminating in the awful deed of this government passing special legislation to entrap the Saints and force them to give up their holy religion, **or die**; and this in the face of an inspired constitution and government, which during the dreary days of infancy was strengthened and protected by the hand of God, that under its liberal provisions He (God) could set up His kingdom never again to be destroyed. We need not go into the gory history of this infamous crusade which finally attained its purpose in 1890 when the Church agreed to give up certain principles of its religion and permit the government to dictate its form of worship.

Two questions are now properly asked in Israel. **Why is persecution a heritage of the faithful?** and, **why are we not being persecuted today?** To answer the first will answer the second. Joseph Smith answered our first question in the 6th lecture on faith. Said he:

Such was and always will be, the situation of the saints of God, that unless they have an actual knowledge, that the course they are pursuing is according to the will of God they will grow weary in their minds and faint; for such has been and always will be, the opposition in the hearts of unbelievers and those that know not God, against the pure and unadulterated religion of heaven that they will persecute to the uttermost all that worship God according to his revelations, receive the truth in the love of it, and submit themselves to be guided and directed by his will.

Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; for from the first existence of man, the faith necessary unto the enjoyment of life and salvation of life and salvation never could be obtained without the sacrifice of all earthly things.—6th Lecture on Faith.

On the same subject President George Q. Cannon observed:

You can no more cause these Latter-day Saints, while they remain such, to mingle with the world and be one with them, than you can cause oil and water to mingle. There is no affinity between the two. * * * We belong, because of our obedience to the gospel of the Lord

Jesus Christ, to what is known as the Church of Christ, while those who have not embraced this gospel and entered into covenant with God, belong to the other Church—that is the Church which is called in the revelations of God, the whore of all the earth or the mother of abominations. That is the distinction which exists between the Latter-day Saints and the rest of mankind.—J. of D., 25:362-3.

There is no affinity between God and Satan; between truth and error. This earth and the world now finds themselves in what is called a telestial condition. God dwells in a celestial condition. One condition is directly opposed to the other. In order to dwell peaceably in either place we must change the natures of our beings in agreement with the laws and principles of either condition. To become celestial in our nature is to change these fallen telestial natures. To dwell in the presence of God we must become like God in our feelings and natures. To dwell peaceably in the world our natures must be compatible with the world. Hence there is no affinity between the two. The particles of matter which make up the telestial nature are different in every respect from those composing a celestial body. Thus by nature it would be impossible for the two to mix and become compatible. Water seeks its own level. Figs do not grow on thistles and vice versa.

The work and glory of God is to bring to pass the immortality and eternal life of his creations. In order to have power to live eternally we must possess an entirely celestial nature, this gives us the power of life within ourselves. It is the ambition of Satan to keep us in a fallen and degraded condition, that we remain as he—fallen and eternally bereft of the power to perpetuate ourselves after our kind. This is why the saint cannot mix with the sinner; truth with error. To become popular with the world, to really enjoy the customs of the world, etc., means we have changed our natures to suit our conditions. Thus the faithful saint who has a desire to become god-like must change his fallen nature—the inevitable follows—he must oppose the world—hence persecution is a heritage of the faithful. So long as the saints must seek the Celestial while living in the telestial—persecution from the opposite forces is as natural as the night following the day. Indeed, though many of the people may not be wilful in their resistance to light, they cannot help themselves, for there is no affinity between light and darkness. Without changing themselves they are helpless to resist their own natures.

The answer to the second question is obvious. **Either the world has become celestial in its nature, or the saints have joined forces with the wicked.** Sometimes we hear the saints offer the following foolish explanation for the lack of persecution. Say they: "**We are living such good lives that it is not necessary for us to be driven and persecuted today.** According to the law and the testimony, **the better the life the greater the spirit of persecution.** This is natural, it cannot be otherwise. **The nearer we draw to God, the greater will become the gap of incompatibility with the world. The deeper will become its hatred for us, and the sooner it will seek our lives.**

The early brethren of the Church were fully aware of the desire of the saints to become like the world. They warned and forewarned the people against mixing with the customs and habits of the wicked. **The Lord knew the world would not become better.** In fact all the prophets agree that it is to **grow more wicked until the coming of Christ.** As early as 1832 the Lord indicated the sinful condition of the whole world. Said he to Joseph Smith and six other Elders:

And the whole world lieth in sin, and groaneth under darkness and

> under the bondage of sin; and by this ye may know they are under the bondage of sin, because they come not unto me. For whoso cometh not unto me is under the bondage of sin; and whoso receiveth not my voice is not acquainted with my voice, and is not of me; and by this ye may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now.—D. & C., 84:49-53.

Joseph Smith later declared:

> I prophesy, in the name of the Lord God of Israel, anguish and wrath and tribulation and the withdrawing of the spirit of God from the earth await this generation until they are visited with utter desolation. This generation is as corrupt as the generation of the Jews that crucified Christ; and if he were here today, and should preach the same doctrine, He did then, they would put Him to death.—D. H. Ch. Vol. 6, page 58.

Thus we must conclude that the world is growing more wicked by the hour, for the spirit of God has been withdrawn from it. So it must inevitably pursue its downward course to destruction. For the Latter-day Saints to suppose that they are now living better lives than the ancient faithfuls is foolishness in the extreme. Indeed, our lives can be compared to theirs in virtue, faithfulness and the power to walk and talk with God, as one would compare a mere coma in the literature of the Bible.

Only one conclusion remains. The saints have joined hands with the wicked, and the world loves its own. Marvel not at this for the early Prophets knew it would happen just as it has.

In the meridian of time the Apostle John warned:

> Love not the world, neither the things that are of the world. If any man love the world, the love of the Father is not in him.—1st John 2:15, I. T.

And the Apostle James:

> Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.—James 4:4.

After the saints have been once enlightened and have received the Holy Priesthood there is but one way which they can become friendly with the world. The early leaders outlined this way plainly. Brigham Young was forceful in denouncing the spirit that encouraged surrendering vital principles for world popularity. Said he:

> Hatred and persecution has been the lot of every man that ever lived upon the earth holding the oracles of the Kingdom of Heaven to deliver to the children of men. Wicked men, Satan, and all the powers of hell and hate are at war with every holy principle that God wishes to place in the possession of his children.—J. of D., 8:13.

> When the spirit of persecution, the spirit of hatred, of wrath and malice ceases in the world against this people, it will be the time that this people have **APOSTATIZED** and joined hands with the wicked, and never until then; which I pray will never come.—Ib. 4:327.

> When Mormonism finds favor with the wicked in this land it will have gone into the shade; but until the power of the **PRIESTHOOD** is gone, Mormonism will never become popular with the wicked.—Ib. 4:38

> 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. Young, page 538.

When we see the time that we can willingly strike hands and have full fellowship with those who despise the Kingdom of God (the world), knew ye then that the PRIESTHOOD of the Son of God is out of your possession.—J. of D., 10:273.

Some of you may ask: Is there a single ordinance to be dispensed with? Is there any of the commandments that God has enjoined upon the people, that He will excuse them from obeying? Not one, no matter how trifling or small in our own estimation.—D. of B. Young, p. 31.

President Heber C. Kimball foretold the future when he said:

The Almighty through his prophets foretold that the nation would make war upon this people, and that he would then come out of his hiding place and pour out his judgment upon those that rebelled against him and who persecuted His people, and set themselves against his house. Then it shall go forth like a mighty whirlwind upon the face of the whole earth.

I have never prayed for the destruction of this government, but I know that dissolution, sorrow, weeping and distress are in store for the inhabitants of the United States because of their conduct toward the people of God. Then the judgments will go forth to the nations of the earth.—Des. News, Sept. 18, 1861.

Again in what is considered one of his last sermons, President Kimball uttered this solemn warning:

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

President Taylor made it clear in his day that it would be impossible to join hands with the world and still count ourselves as saints; said he:

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 remainder, whether it be life or death, freedom or imprisonment, prosperity or adversity, we must trust in God.— Des. News, Oct. 8, 1885.

Prior to this he concurred with the following published statement:

The principle of plural marriage, against which the main force of the opposition was being hurled, had been a divine institution from before the foundation of the world. There had been some talk about President Taylor issuing a revelation abolishing that system of marriage. When a revelation of that kind is given it will be when the Lord has no use for the Latter-day Saints, and this will never transpire, for He has promised to give them the Kingdom and to sustain them.—Des. News, April 6, 1885.

President Wilford Woodruff offered his solemn protest against the saints giving up any principle of their holy religion, especially referring to plural marriage. Note his sound reasoning:

I desire to testify as an individual and as a Latter-day Saint that I know that God has revealed this law unto his people. I know that if we had not obeyed that law we should have been damned; the judgments of God would have rested upon us; the Kingdom of God would have STOPPED right where we were when God revealed that law unto us.—J. of D., 24:244.

Again:

> 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 belongs 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.—W. W. Journal.

Thus we can plainly see the pitfalls the Prophets and early leaders saw if and when the saints began to court the friendship of the world. No one was more specific on this point than Pres. G. Q. Cannon. Said he:

> The direst persecutions we ever had to suffer, occurred before the doctrine of polygamy was taught or believed in. There is nothing short of complete **APOSTASY**, a complete denial of every principle we have received, a throwing away of the **HOLY PRIESTHOOD**, that can save us from persecution. When this takes place, when all the chief features of the gospel are obliterated, when we can float along the stream and do as the world does, then and not till then will persecution cease, or until the adversary is bound.—J. of D., 22:373-4.

The late President Joseph F. Smith could see the approaching danger and gave as the three most prominent reasons the following: 1. Flattery by prominent men of the world. 2. False educational ideas. 3. Sexual impurity. He then offered this solemn warning:

> If the time or condition should ever come to pass that a man, possessing human weaknesses, shall lead the Church, woe be to the Church; for it will then become like the Churches of the world, man-made and man-led, and have no power of God or of life eternal and salvation connected with it; only the wisdom, the judgment and intelligence of man. I pity the world because this is their condition.—G. Doctrine, pp. 138-9, 7th Ed.

In the year 1885, while President Taylor was on the underground, the saints continually asked for relief from persecution. The Deseret News was doing a great service in fighting off the spirit of apostasy and calling the saints to stand true to the faith. Among other things the following was written, which should forever end the controversy as to how far the saints can compromise and still keep the favor of heaven:

> The chief object of the crusade is to get the Church to apostatize. That arrived at, nothing more would be necessary for the satisfaction of the enemies of the work of God. That accomplished they would be jubilant and hell would rejoice.
>
> What would be necessary to bring about the result nearest the hearts of the opponents of "Mormonism", more properly termed the Gospel of the Son of God? **SIMPLY TO RENOUNCE, ABROGATE OR APOSTATIZE FROM THE NEW AND EVERLASTING COVENANT OF MARRIAGE IN ITS FULNESS.** (Plural Marriage). Were the Church to do that as an entirety God would reject the Saints as a body. The authority of the Priesthood would be withdrawn, with its gifts and powers, and there would be no more heavenly recognition of the administrations among the people. The heavens would permanently withdraw themselves, and the Lord would raise up another people of greater valor and stability, for his work **MUST**, according to his unalterable decrees, **GO FORWARD**, for the time of the second coming of the Saviour is near even at the doors.

Therefore the Saints **HAVE NO ALTERNATIVE** but to stand by the truth and sustain what the **HEAVENS HAVE ESTABLISHED AND PURPOSE TO PERPETUATE. THIS THEY WILL DO, COME LIFE OR DEATH, FREEDOM OR IMPRISONMENT**, and there is, so far as we can observe, no use to attempt to disguise this fact.

As already stated, were the step so much desired on the outside, to be taken, there would probably be but little need of any further opposition, because the Church would be shorn of its strength, **HAVING SURRENDERED ITS INTEGRITY** because of earthly opposition. Its adherents would no longer be distinctive, but would be like the rest of the world, whose hate would turn to affection (as the leaders today joyfully claim to be the case), because of the love it has for its own. The Saints might have the meagre satisfaction of having **ALL MEN SPEAK WELL OF THEM**, but it would be overshadowed by the miserable reflection that they were subject to the woe and misery consequent upon their getting into that lamentable situation.

From the foregoing let us here observe that "**persecution is a heritage of the faithful**". Let all saints profit by the apostasy which has taken place in the past and which continues rampant in the Church. Prayerful devotion to principle will cause all saints to realize that **worldly gain means eternal loss.** Every Latter-day Saint should ask himself or herself the question: "**For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?**"—Mark 8:36-27.

This is the great question striking home to every thoughtful person. **It is possible for a man to lose his own soul.** The safeguard against such loss is specifically indicated—"keep my commandments"; and this can mean only keeping them, whatever the temporary suffering or worldly sacrifice may be.

Thus we close with the words of Jacob the Nephite:

But woe unto him that has the law given, yea, that has all the commandments of God, like unto us and that transgresseth them, and that wasteth the days of his probation, for awful is his state!

O that cunning plan of the evil one!

O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God for they set it aside, supposing they know of themselves—wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish. * * * Behold, the way for man is narrow but it lieth in a straight course before him; and the keeper of the gate is the Holy One of Israel; and he employeth no servant there; and there is none other way, save it be by the gate, for He cannot be deceived; for the Lord God is His name. And whoso knocketh, to him will He open; and the wise, and the learned, and they that are rich, who are puffed up because of their learning, and their wisdom, and their riches; yea, they are they whom He despiseth; and save they shall cast these things away, and consider themselves fools before God and come down in the depths of humility, He will not open unto them.—2nd Nephi 9.

PIONEER SPIRIT

In Utah, July 24th is the state holiday known as "Pioneer Day", a day set aside to commemorate the advent into this valley of the "Mormon" pioneers.

Pioneers have always been the backbone of civilization. Whether blazing the trail across unknown deserts or showing the way in scientific or philosophic discoveries, the men and women who have been hailed as the world's heroes have opened the way for others to follow.

Locally we immediately and justifiably think of the "Mormon" pioneers when the word "pioneer" is mentioned. But the entire progress of America is so closely interwoven with pioneers that it is difficult to imagine this country existing without them. The intrepid band of men, women and children, led by Brigham Young, arriving in the Salt Lake Valley in 1847, greatly depleted in number by the ravages of hardships and sickness, were delayed but not disheartened from completing their objective. This spirit has ever been the characteristic of pioneering.

To all Americans the word "pioneer" brings up heroic moments in history. We see creaking ox wagons rolling over desert sands on the trails to Utah, Oregon and California. We picture three tiny boats sailing from Europe with Columbus at the lead, steering their course due west. We think of adventurers in science, such as Edison, Watt, Stephenson. The galaxy of pioneers is a far-flung list that shines as stars in the firmament.

There is no greater need today than the spirit of pioneering in Christian living. God calls for men to adventure forth in new avenues of service, in new attitudes toward social problems in daring and untried paths of co-operation, in active and vital soul-winning endeavors. Only thus will Christians fulfill God's purpose and plan for them in this critical era.

There was a pioneer of Bible times who broke away from the pattern of life that prevailed in his family and in his nation—Abraham by name. From a religious point of view, he is one of the most noble characters in all history. He did not have the genius of Moses, he lacked the dynamic fierceness of David; but as a religious thinker to inspire and restore faith in one God, Abraham stands supreme. He is the father of Jews and Christians who have struggled against paganism and idolatry, and who have believed firmly in justification by faith.

When Abraham's father died, the son was given the divine command to push on to new and foreign lands. It was a test of faith in God's providence. All pioneers have faith, or they could not leave the settled comforts of an established community and blaze the way through forest and desert. The Bible record states, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." (Hebrews 11:8).

The pioneer was seventy-five years old when he left his home in Haran. From the human viewpoint it seemed to be a fruitless trip, for pagans also lived in this "promised" land. But Abraham obeyed the call of God, and when pioneers turn their faces toward new land, they do not turn back.

Abraham had been in the land of Canaan only a short time when famine struck the country. It was a discouraging welcome. He could have reasoned: "I have traveled great distances with my family, servants, and possessions, and now all I find is famine and disaster. Is God really with me?" But Abraham had faith—the faith of a pioneer. He endured as seeing the ultimate victory!

Through a hundred tests and trials the man of God stood firm. When an only son was born to Sarah, his wife, in the sunset years of their marriage, a final test was thrust upon him. God gave a command which tore the heart of the devoted father. The word came to Abraham: "Take now thy son, thine only son Isaac, whom thou lovest,

. . . and offer him . . . for a burnt offering." This was the greatest of sacrifices. Abraham was the patriarchal head of his family, and to the Oriental mind the father had the right to do as he pleased with his son. History tells us that in this period of history human sacrifices were frequently offered in Babylonia and Egypt. But how the mind of Abraham must have fought against this command! He served the true God, who asked for no such offerings.

Nevertheless, the pioneer for God stood undaunted. When God commanded, he was willing to follow by faith, even if it led to the gates of death itself. He was willing to make the sacrifice, "accounting that God was able to raise up, even from the dead." (Hebrews 11:19.)

In that hour God vindicated the faith of His trusted friend. In the moment when the father was ready to offer his son, the voice of assurance came, "Lay not thy hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me." (Genesis 22:12).

As pioneers often show the scars of battle and the marks of victory won against privation and the elements, so Abraham revealed the scars of battle. Tested and proved, he stood as a man of mighty faith in the age of superstition and skepticism. He pushed on toward the golden city, "which hath foundations, whose builder and maker is God." (Hebrews 11:10).

And because he was willing to go forward where other men turned back, because he was willing to trust God when other men scoffed—Abraham was counted worthy to be a "friend of God". What a token of honor and achievement! God could look upon this man as a friend because Abraham knew what it meant to obey implicitly **all of God's commandments.**

It is from the achievements of such a spiritual pioneer as Abraham that we can take courage in the twentieth century. The barriers have not been broken down; the frontiers have not vanished. There is much pioneering for God to be done today. In the home, in the community, in the church, men and women are needed who will go forward without material evidences of success. Christians are needed who will stand true in the hour of test as the needle of the compass points true toward the pole. Men and women of faith are wanted who see victory ahead with God. Such Christian pioneers will walk with God as Enoch did of old, and they will be worthy of the title, "friend of God", in the day of final reward.

ADDITIONAL TESTIMONY

AFFIDAVIT OF WIDOW SMITH

Affirms That She Became the Plural Wife of Prophet's Brother in 1843

JOSEPH PERFORMED CEREMONY

Vain Efforts of Members of the Reorganized Church to Get the Deceased to Recant Her Testimony

(From Wednesday's Daily)

The funeral of Mrs. Catherine Phillips Smith, relict of the late Patriarch Hyrum Smith, will be held at the East Jordan meetinghouse, Friday, Sept. 29, at 10:30 a. m. Friends are invited to attend.

The passing of Mrs. Smith removes from activity a woman who left a notable message in the form of an affidavit made something over two years ago. Her affirmation is to the effect that she was the plural wife of Patriarch Hyrum Smith, and that the ceremony that made her such was performed by the Prophet Joseph, his

brother. There have been efforts made to persuade her to make a denial of this fact. But always and everywhere she refused to do so. She was most positive in her position on this point. In a mind that was remarkably clear and strong to the very last she maintained the accuracy of her statements.

Wouldn't Recant

Some time during the present month certain members of the Reorganized church called on Catherine Phillips Smith at her home in West Jordan with the object in view of having her deny her testimony regarding her marriage to the Patriarch Hyrum Smith, which she resolutely refused to do. In a statement given on Sunday last, Sept. 24, in which she was speaking of the event, she said:

"They tried to get me to tell a lie and deny that I was married to the Patriarch Hyrum Smith, but I would not do it. I never have lied and will not now; my affidavit is true. They asked me if my mother knew of my marriage, and I told them that the Patriarch first asked my mother if she was willing for him to marry her daughter, and she said he could ask the daughter and she could do as she pleased. I told them that the Prophet Joseph sealed me to the Patriarch Hyrum Smith as his wife for time and for all eternity, and they tried to get me to deny it, and I would not do it, for it was true. I told them the truth. They annoyed me very much, and I finally told them to leave my house, and never enter it again."

Her Affidavit

Her affidavit in relation to her marriage to the Patriarch, Hyrum Smith, made on Jan. 28, 1903, is as follows:

United States of America, State of Utah, County of Salt Lake.

Catherine Phillips Smith, being first duly sworn, says:

I am the daughter of Thomas Denner and Sarah Godshall Phillips, and was born in Philadelphia, state of Pennsylvnia, on the first day of August, 1819. My present residence is East Jordan, Salt Lake County, Utah.

I was married to Hyrum Smith, brother of the Prophet Joseph Smith, as his plural wife, and lived with him as his wife.

The sealing was performed by the Prophet Joseph Smith himself in Nauvoo, state of Illinois, in August, 1843, in the brick office belonging to my husband, and occupied at the time as a dwelling by Brother and Sister Robt. and Julia Stone, and was witnessed by my mother, Sister Stone and her daughter Hettie.

In consequence of the strong feeling manifested at the time against plural marriage and those suspected of having entered into it, I, with my mother, moved to St. Louis near the close of the year, where I was living when the Prophet Joseph and my husband were martyred.

The purpose of this affidavit is that my testimony to the truthfulness and divinity of plural marriage may live after I shall have passed away; and in this spirit I commend it to all to whom it may come.

CATHERINE PHILLIPS SMITH

Subscribed and sworn to before me this 28th day of January, 1903.

L. JOHN NUTTALL,
(Seal) Notary Public

My commission expires March 30, 1904.

A man of courage never wants a weapon. —Proverb.

* * * *

Fools argue—wise men discuss.

* * * *

Woe to him, who has no court of appeal against the world's judgment.—Carlyle.

* * * *

People who are really educated know what to do next.

A CITATION

Influences are at work whose object is to create an impression in favor of the renunciation or temporary suspension of the law of CELESTIAL MARRIAGE. Arguments are being used to that end, in a semi-private way, with a view to GAINING CONVERTS TO THAT IDEA.

Perhaps such pleadings may influence a few people who are not in the habit of probing subjects to the bottom and are not particularly gifted with the power to analyze the motives by which men are actuated. Good Latter-day Saints, however, who have within themselves that needful reason for the hope that inspires them are not affected by the **shallow pretexts of semi-apostates.**

But they should not be so inconsistent as to put forth the FLIMSY CLAIM that their course is sustained by the revelations of the Almighty. They had better acknowledge that their faith in revelation has dwindled to a fine point, **if it ever existed in their breasts, at all,** until it is scarcely discernable. They should at once proclaim themselves AS UNBELIEVERS in the claim that the revelation on Celestial marriage is of divine origin, or else admit that they do not **possess the courage of their convictions.**

But we are not yet through with treating upon the quotations sometimes referred to by the **weak-backed who need a ramrod fastened parallel with their spinal column,** and occasionally manifest a desire to see the stiffening taken out of others. A favorite passage used by such (and the same passage is used today as a basis for the issuance of the Manifesto and the present Church attitude in repudiating the order of plural marriage), will be found on pages 435 of (the Doctrine and Covenants). Here it is:

"Verily, verily I say unto you, that when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offering.

"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.

"Therefore for this cause have I accepted the offering of those whom I commanded to build up a city and a house unto my name, in Jackson County, Missouri, and were hindered by their enemies, saith the Lord your God."

It is a little singular that some people will persistently refuse to see the difference between a certain special work and a principle or law. The consistency of the Lord relieving the people from any such obligation as the building of a house when prevented by enemies from accomplishing it is self-evident. When it comes to the abrogation of a law, a principle, a truth, the matter is entirely different. The revelation does not apply even remotely to the present situation.

—Editorial, Deseret News, 1885.

ONE OF A BAND OF ASSASSINS

James Belton, of the Mob Which Killed the Prophets

ALSO IN THE REBEL ARMY

End of One Who Engaged in the Murderous Work at Carthage, Ill., June 27, 1844

(Special Correspondence)

Mt. Airy, N. C., Nov. 19, 1900.—I send herewith an account of the death, and some of the past history, of Mr. James Belton, who was connected with the mob that assassinated the Prophet Joseph Smith and his brother Hyrum. Belton has made the statement (while under the influence of liquor), that he fired the ball that killed the Prophet. He also requested a statement to be made at his funeral that he had helped to kill a "Mormon" Elder. He has suffered much for his transgressions. The scene enacted at Carthage, Ill., has haunted him through the latter part of his life. Whenever he was questioned regarding the martyrdom of the Prophet, it would cause him to jerk and shake in an unnatural manner.

For the past ten or twelve years Belton has been afflicted with a severe cancer on his face, which destroyed the sight of one eye, and almost destroyed the other. This caused him much suffering. On one occasion, when asked by one of our sisters, how he was, he replied that he was still here, but would not be if he could get some arsenic. He was one of the band of assassins that shed the blood of one of God's greatest Prophets, and his punishment was not withheld till the hereafter.

Elder N. Wilford Georgeson, and myself are visiting the people of Mt. Airy, and these facts coming under our observation, we thought they would interest the readers of the "News". We are always glad to receive the "News" from our mountain home. Much prejudice is being allayed through perusing it. Many people that will not accept our literature, are quite anxious to hear something from the Mormons through the papers.

W. G. ATKIN.

Here is the account referred to in the foregoing, taken from the Mt. Airy News. Mr. Belon was also one who fought against the Union, in the Civil war:

"James Belton was born in Rockingham county, N. C., March the 6th, 1811. When just entering young manhood he left North Carolina and went west, spending a number of years in the States of Kentucky, Indiana and Illinois. A part of the time he was engaged in boating on the Mississippi river, and was employed on the famous boat, "Robert Fulton". Later he joined in with the citizens of the State of Illinois to rid the State of the 'Mormons', who at that time, were very troublesome, holding the idea that all things should be held in common, appropriating livestock and other property of the citizens to their own use, besides other dangerous practices and teachings. He was present when Jos. Smith, the founder of Mormonism, was killed; saw him when the ball struck him directly in the forehead—after he leaped from the prison window in Carthage, Ill. He was one of the first white men to settle in the State of Iowa.

"In 1858 he returned to Surry county, N. C., and married Miss Letitia Belton. He enlisted in one of the first volunteer companies formed in the county and was elected first corporal. After serving about fifteen months in the Twenty-first N. C. regiment, he was honorably discharged and returned home. He soon after enlisted

in the Thirty-seventh Virginia Battalion of cavalry, from which he was again returned home, where he remained until the surrender.

He has spent most of the time since as a quiet citizen of Mt. Airy, N. C. He was for a short time an inmate of the Soldiers' Home in Raleigh, but being unhappy away from his family, he returned home, where he died Nov. 4, 1900, aged 89 years 7 months and 29 days. He was considered a brave soldier and an uncompromising Southerner. He prided himself upon the fact that he never was called before a court, even as a witness. He was a member of Surry County Camp, U. C. V., No. 797. For many years he has been a member of the Methodist Episcopal Church, South. And while he did not boast of piety in youth and middle age, yet, during his long and sore affliction, he drew near to God and the Spirit of the Master abode with him. So perfect was his faith during the last few years, he often prayed his Father to take him home."

A JUBILEE POEM

By E. R. Snow

This day, on history's brightest page,
With honor's purest diadem, adorned
With life's chaste gems of beauty and
of youth,
We new embellish it.

This is the day
On which the Pioneers of Utah first,
Not yet three decades since, with
thankful hearts,
Entered this vale.

'T was dry and desolate—
But they had come, searching their
way across
The trackless desert Plains, to find a
home
For persecuted Saints; and here they
found
A parched and stirile waste—the heritage
Of crickets, and the Indian's stamping
ground;
Which none but those who fully trusted in
The living, speaking God of Abraham,
Would have essayed, or struggled to
reclaim.

And, since the tedious, slowly plodding
team
Is superseded by the "iron horse",
And time and distance seemed swallow'd up,
Recitals of the stern realities
Experienced in our weary pilgrimage
Across the plains, fall on the list'ning
ear,
Like studied fables, or romantic tales.
God led the Pioneers, and they the
Camps of Israel.

Here, a nucleus was formed—
A bright Oasis, like a Phoenix, rose
Upon the barren waste—brought forth
by toil
And skill—by constant patience, faith
and prayer:
And now the wilderness is budding as
The rose; and in the desert, streams
break forth.

And here, God has a purpose to fulfill:
A purpose greater—more important,
and
Magnanimous by far, than ever was
Invented by the human brain, is
couched
In these strange movements—in the
grand results;
Not merely those already realized,
But yet of broader, higher magnitude,
Embosom'd in the undevelop'd form
Of unborn times, and will immortalize
Th' eventful day we now commemorate.

We are God's children, and His instruments
To execute His plans; and what He has
Foretold through Prophets, by Himself inspired,
Will, to the letter, all be verified.

An ancient Prophet, when the holy fire
Of inspiration from the Deity,
Quicken'd his senses with a glowing spark
Of light divine, beheld, far down the long,
Dark vista of the Dispensations, then
Unfolded, ours—the present one—the last
And greatest: 't is the Dispensation of
The fulness of all times—comprising those
Which have preceded; and, in this, he saw
In the lone "desert, a highway cast up",
On which the ransom'd of the Lord should come
From every clime and nation under heaven.

God will establish in these mountain vales,
The kingdom Daniel saw in vision, which
He likened to a little "stone", that rolled
Down from the mountain—growing, moving on,
Until it filled the earth.

A portion of
The elements are here before us, in
This blooming choir—this mammoth Jubilee,
Where youth and childhood—pure and innocent
As vestal offerings, and beautiful
As ideality's bright pencilings
Unite their voices in Jehovah's praise.

O may these germs of immortality
Mature in wisdom's true intelligence,
Endow'd with all the gifts the fulness of
The everlasting Gospel can confer.

May these young sons of Zion, these bright boys,
Be stalwart in their growth—be champions of
And valiant for eternal truth—improve
Upon the present type of manhood, and
Foreshadow a still higher to succeed,
Become staunch men of God, and proof against
Th' infectious evils rampant in the world.

May these fair daughters—these young sprightly girls,
Preserve their purity—improve in mind—
In heart—in manners, grace and dignity—
Scorning to be the idle dolls and pets—
Mere playthings on the stage of human life,
But aim at higher, grander purposes—
To useful, noble womanhood, to be
The model mothers of a Godlike race.

Such are the men and women God must have
To consummate the work of Latter-days—
To be His instruments, with which to form
The basis of a government of Peace—
Of Justice, Truth and Equity—to build
His kingdom, over which the Prince of Life,
The Prince of Peace, our King, will come to reign.

—Mill. Star, 37:546-7.

The elderly stock broker, age 75, carried his 19-year old bride over the threshold. He introduced her to his household staff, and later asked his chauffeur what he thought of the new mistress. The chauffeur replied, "She's a beautiful young lady, sir, but I hate to see a man start out on a day's work so late in the afternoon."

A woman was mailing the Old Family Bible to a brother in a distant city.

Postal Clerk: "Does this package contain anything breakable?"

Lady: "Only the Ten Commandments."

Maybe money talks, but ours seems to sneak off when we're not looking.

TRUTH

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

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Nelly and Abby

A Familiar Conversation Between Two Cousins, On Marriage

Nelly:

Dear cousin Abby, I have been very anxious indeed to see you ever since I heard of the New Revelation. I know that nothing has ever come up yet in this Church (unless it is now), that could stumble you. But I think now, when your John comes to get two or three more wives, you will feel as keenly as any of us; for I know that he has always been your idol; and to see him bestowing his affections upon others, as he has heretofore so exclusively done upon you; now, as sure as your name is Abby—but I won't say what you may do, because you can always command your feelings; but I really believe, that if my husband should provoke me in that way, he might get a salutation from the candlestick or broom-stick, sooner than I would ever kiss him again! Why, really; if I must ever submit to see my husband promenading about with—; well, George knows better than ever to undertake such a thing with me; but I was going to say, if he ever should, I would just like to pick one or two women for him that I could select; I'll warrant that my George would learn to be content with his Nelly, ever after! Now Abby, if wives don't look out for themselves, who will look out for them? I would get the ugliest looking women that I could find; I wouldn't much care if they were black, and if they were to throw the fire-poker at him sometimes. George knows that I love him dearly, but really I—I—don't see how you ever can submit to it, Abby!

Abby:

Well, cousin Nelly, be assured that I am very glad to see you, though rather sorry to see your mind fluttered with the New Revelation! It is true, that I have never stumbled at any of the doctrines of this Church, because they all seem so pure and so well calculated to bless and unite all who will observe them in sincerity. Whenever anything is revealed for my faith to rest upon as an abiding princi-

"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."

ple of salvation, I always give it a prayerful and dispassionate consideration, knowing that God's ways are not as ours, and the wisest ways of men are often very foolish compared with God's.

Nelly:

Yes, Abby; but what wisdom is there in my being tied to my George with a lot of other women, which can flatter and simper, and make him believe anything they please? And George can be flattered into almost anything, and I must bear it! There's one thing I should like to have him know at once, and that is, I shall never work as I have done. I shall be supported like a lady; then, if he has got any surplus to bestow upon other wives—but I interrupted you in your remarks, Abby: but if you had slept as little as I have, since I heard of this, Abby—well, go on and I will hear you.

Abby:

I was about to say, cousin, that I consider prayerfully whatever God reveals, before I make any harsh or severe speeches, or grieve that Holy Spirit which will always both enlighten and comfort those who are meek and lowly, and willing to learn of Christ. **Now, cousin Nelly, to be plain, I do not know what right you have even to call George your husband, or that I have to call John my husband. What the Lord has not bound upon earth cannot be bound in heaven. I would not like to displease the only authority that can legally unite me to the man that I dearly love. Before I dare to set up an exclusive claim to John, who is to be Prince Regent, and heir apparent to several thrones and principalities, I would like to have my own marriage ratified and sealed, lest others should be sealed before me, and refuse to admit me into a matrimonial relationship with them.** Now if God is appointing His sons on the earth to fill thrones and occupy many principalities, and my husband means to be as worthy to fill thrones as others, then I will be content to share with him one throne, and rejoice at the same time to see others share with him other thrones while my capacity will not allow me to share any more than my own. I know also, Nelly, that I appreciate a kind, intelligent, noble husband, that is ordained and anointed like unto Abraham, to be King over innumerable myriads of the human family, so highly, that I shall not make myself a widow or servant throughout all eternity by opposing what God has clearly revealed by all His Prophets, since the world began. The consequence of my opposing the Patriarchal Order of Marriage would be the loss of my husband for all eternity.

If this matter concerned us only for this life, it would then be a subject of some camparative indifference whether we are admitted to a family relationship or not, for our life is as a vapor that continueth for a little while, and then vanisheth away.

But dear cousin, the great question is this—will we unite with the plurality Order of Ancient Patriarchs, or will we consent voluntarily to be doomed to eternal celibacy? This is the true division of the question. One or the other we must choose. **We cannot be married to our husbands for eternity, without subscribing to the law that admits a plurality of wives.**

I know that you, Nelly, love your George, and I love my John, more than gold and silver, and all earthly treasures; and to lose all conjugal claims upon him or upon any other man whatever, is what I never can submit to, while the present light of eternity shines upon my mind. The promise to me of being the mother of an innumerable posterity of intelligent lives, will neither be lessened, impaired, nor delayed, if my husband should take more wives, consequently it is my desire that he should bless other women even as he does me, if his doing so does not diminish the sum of my blessings.

Nelly:

Let me interrupt you a moment, cousin Abby, before I forget the point that I wish to call up. Do you mean to say that a female cannot have any husband for the next world or for all the eternities to come, unless she is agreeable to the same law of marriage by which Sarah and Rachel were governed?

Abby:

Yes, cousin, I understand it in this light. The promise of God, to multiply Abraham, was made to all who should have the like faith, or to all who should have true faith in Jesus Christ, in whatever period of the world they might live. And if any who were worthy of the promise made to Abraham, did not in this life receive wives and children, so that their generations can be seen, still the way is prepared so that they can receive a fulness of the same blessings. The order of plurality of wives is an everlasting and ceaseless order, designed to exalt the choicest men and women to the most superlative excellence, dominion, and glory. But I perceive the idea that is running in your mind, Nelly. **You want to know if you cannot enjoy the society of your dear George as a husband in the eternal world, without allowing other females to share him with you?**

Nelly:

Yes, cousin, that is just what I want to know; you have expressed my idea better than I could myself, because the idea of not having my husband in all eternity is dreadful; I know that I could never submit to it! Never see my husband again while eternity wastes away! Darling George, bless him; I can hardly endure his absence for a month! If I did not love him, I should not think so much about it. And I believe that every wife that is not destitute of natural affection, and has a kind, good husband, must prize the conjugal state above all other society: and then our little Edward and Susan are so fond of their father, that I know we could never endure a separation for eternity. **But why cannot I be married to him for eternity, and have him alone to myself?**

Abby:

I have thought very seriously of this question, cousin, as well as you; and what at first appeared to me as desirable to a wife, I must confess now seems to wear a different aspect. If your George and you should be alone by the side of such a king as Abraham or Solomon, with all his queens and their numerous servants and waiting maids in courtly livery, **would he not look like a mere rushlight by the side of such sums, or rather would he be seen at all!** I should almost fear that your George would be taken for a servant, and you for a waiting maid; or if they should, in the galaxy and splendor of 144,000 such suns as Solomon, happen to see you and your George with a king's coronet upon his head, they might think him short of wedding garments, or that the selfishness of his wife had stinted his growth to such an insignificant, crab-tree size! Besides, a Queen to him that has his hundreds of wives in eternity, with children as numberless as the stars of heaven, would receive intelligence, wealth, honor, children, and dominion, in some measure proportioned to the exaltations of her husband and king; while your George, not having much to look after besides you, could not demand the same measure of wealth, honor, and dominion, because he could use upon you and your little family but a small pittance of what pertains to one moving in a wider and far more exalted sphere.

Your intelligence, and that of your children, could not rise higher than the intelligence of your husband. Consequently you must see yourself and husband, and your children, continually outstripped in intelligence by all

others around you. Your social circle must consequently be very limited at home. And your own offspring would not be as numerous. **The motive which would lead you to retain your husband exclusively to yourself, would contribute to make you comparatively unfruitful, and also vitiate the mental and bodily faculties of your offspring, and sow the seeds of death and mortality in their systems.**

I have come to the conclusion, Nelly, that the one-wife system not only degenerates the human family, both physically and intellectually, but it is entirely incompatible with philosophical notions of immortality; it is a lure to temptation, and has always proved a curse to a people. Hence I see the wisdom of God in not tolerating any such system among the celestial worthies who are to be kings and queens unto God for ever.

Nelly:

What's physically and intellectually?

Abby:

Why, their bodies are not so well formed for health and long life, nor do their minds possess much sense.

Nelly:

But what temptation is there in the one-wife system, more than in the other?

Abby:

Why, even the beasts leave each other alone when there is a prospect of increase. When God reveals the Patriarchal system of plurality to any people, He reveals it for their good, and for the blessing of both men and women; it is quite as great a blessing to the latter as to the former. **And if they cannot abide that order, it shows conclusively that they cannot abide the purest and greatest blessing of eternity.**

Nelly:

Why, Abby, how is that? for I am sure that, if I know my heart, I can abide anything that is good. I desire to have any and every real blessing. But if George should get some women that are really undermining, and all honey to his face, it would be a queer mess; I must be altered some before I could see such things with patience.

Abby:

Well, one subject at once; and if you wouldn't mix up your feelings with your questions so much, I might answer your mind more distinctly perhaps. You say that you desire any and every blessing. The new Covenant is revealed in order to bless both men and women beyond what they otherwise could be blessed. When Jacob had many wives, he loved each of them more than he could have done any one of them that he might have had alone without the others. And his wives loved him and each other in the same ratio, and the tide and current of union and love among the whole family were stronger than they otherwise could be. For instance, Nelly, you and George, when constituted into a large family like that of Abraham, would enjoy a greater amount of intelligence, and a greater share of love also, than you possibly could in that single, contracted order which you seem to desire. One simple and irresistible reason is, that God has determined to bestow His greatest blessings upon the liberal order, and only very stinted favors upon the narrow, contracted order which you seem to desire. **In the former order your children are all the lawful heirs of thrones and kingdoms, and in your favorite order they are only the heirs of servile inferiority.**

Nelly:

Well, I shouldn't like to have my darling Ned heir to anything very inferior. I would rather he would have a dozen wives than to be eternally a servant to somebody else. You know that Ned

is as clever a boy of his age as any other, if his mother does say it. But do you mean to say, Abby (to bring the matter right home), that if I am not married according to God's order and approbation, before the resurrection, that I shall always have to remain single, and also be your servant, or the servant of some one that is married according to that order?

Abby:

That is what God has most clearly revealed in many Scriptures. If God's obedient sons and daughters are to be the reigning Kings and Queens over all people, and those only are permitted to propagate lives eternally who are thus married and ultimately crowned, then it follows, of course, that all others must obey their Rulers. And whom they obey, His servants they are!

Nelly:

Well, I believe there may be some people who would sooner obey the very devil than bow to this order.

Abby:

Yes, cousin, it may be that very many will be so foolish as to travel the broad road; but still, as the devils are all subject to God and His obedient sons, even then, such as serve devils must be the servants of such as are crowned Kings and Queens, because devils are obliged to obey and tremble.

Nelly:

You do beat all to prove your points! I wouldn't like to have George hear your arguments, for I know that he would swallow them down like so much honey. But is there not anybody to be made Kings and Queens unto God over the earth but such as yield to this order?

Abby:

I have already told you that no others will be made Rulers.

Nelly:

I know that Kings and Queens rule over us here on the earth, and some of them are very cruel and hard-hearted, but I shouldn't think that God would allow kings under Him to conduct in this way.

Abby:

No, Nelly; for God has said, that he that ruleth over men must be just. And people will be much better off in the next world (even if they are the servants of such good rulers as Abraham, whose officers will be peace and executors of righteousness), than they now are in bondage to the rich and proud.

Nelly:

Yes; if persons can't pay up rent the very day it is due, they are turned off with all their little ones, and their furniture sold up to pay. It does nearly break my heart to see some families turned into the street barefoot, to beg or sing for what people may please to give them. And then, so many of them are almost obliged to take to bad ways. And I shouldn't be very sorry to see some unfeeling masters have to change places with their servants long enough to see and feel the difference. You know that poor lass (and a sweeter beauty you never saw), whose father failed in business, and died, and her heart-broken mother went crazy, and the children were put out, and she went to service; and when the master couldn't prevail upon her in any other way, he gave her chloroform, I think they call it, in order to stupify her, and now she is riding about in her silk velvet, wholly lost to all good society?

There is no chance for a poor girl in these times. I wish all the factories were burnt down, but I ought not to say so. How few poor girls can keep a good character that go to them. But it is often the best they can do, after all.

When I first heard of this New Revelation, I thought it was a cunning plan laid to make men and women conduct worse among themselves than they now do, if possible, and I snatched it out of George's hand and threw it into the fire; for I have seen so much abomination of this kind, that I didn't want my George to get in such a way as most married men do. I believe there is not another place in England as bad as this. Tell about a hundred thousand common ladies in London! my scratch; it is more difficult to tell who ain't bad here, than it is to tell who is profligate. Then, to see what nice-looking females will drink and swear so! And I don't blame the women near as much as I do the men. The men! they are the scamps, that have made women so bad as they are. Then, to hear these women sneer at the idea of nursing an infant, calling them brats, saying that they had rather kill two of such troublesome, snarling things than to raise up one of them. It would make your blood chill, Abby, to hear their talk! Whether they have gotten so accustomed to murder the young innocents, or whether the men they associate with, teach them these principles, I don't know.

Abby:

Why, Nelly, how do you learn that there is such profligacy and murder in this Christian land? I believe all that you say, and even more, and much worse; but how do you find out such things?

Nelly:

Why you can't walk the streets without finding out enough to make you ashamed to be seen abroad. But, Ramsey, that keeps a large shop in Park Square near the Opera, whose best customers are of this sort of folks, tells his wife Susan, that is George's sister, you know, and she tells me. Now Ramsey, himself, has imbibed some very singular principles about these matters, and he is rarely at home with his own family, and much of his earnings is thrown away upon just such persons as we are speaking about. His wife, Susan, sees it, and she don't hesitate to say that she would rather Ramsey had a half-dozen of virtuous wives, who could be fit for respectable women to associate with, and would be governed by the pure laws of heaven, after the example of Abraham and Jacob's wives, than he should do as he does. But such company as he now keeps, makes him wholly unfit for domestic and social duties. And Susan says that she never wants to bring up a family that shall be obliged to witness their father's example.

Abby:

My dear cousin Nelly, I am very happy to see that you are so well apprised of the awful profligacy and sexual pollution that exist in this place; although the same complaint exists in all other places; for the whole earth is defiled. I hope you are sufficiently sensible that the Lord, by this New Revelation, is determined to save a chosen few, whose garments shall not be defiled, and who will keep themselves unspotted from the word. These few He will make rulers over the rest. For righteous rulers will make happy and peaceful subjects; but when the wicked rule, the people always mourn, and vile men walk on every side. And vile men are the leading cause that produces vile women the world over. And I believe it is generally admitted that the rulers, in these times, are often the fruitful sources of the very worst examples. For oppression and avarice, and extravagant profligacy, gluttony and debauchery, they take the lead. And as long as this is the case, evil men and seducers will wax worse and worse. But you did not tell me what singular principles Ramsey had imbibed, which look so strange.

Nelly:

Oh, I was just going to tell you. Ramsey believes that marriage is a mere human institution or device of men, and consequently that one man has as good a right to administer the ceremony of marriage as another has. And he says that a magistrate, while he may have a legal right, has no more moral right to marry persons than he has; and a priest that is not inspired directly from heaven, has no more right to officiate than a magistrate. In short he thinks that all persons should be left to act in these matters for themselves, freely, as they would in any other bargain or traffic; and when they choose to dissolve partnership, they should be free to do so. He says that the magistrate or the parson has no more moral right to keep a woman that he calls his wife, than he (Ramsey) has to keep one that he calls his Dolly. He thinks that if one is prostitution, the other is also. And if there is any difference, the prostitution of the parson is the worst, because it is the most barefaced and unblushing, being a thing legalized without shame. Now I believe that both Ramsey and the parson are wrong, and that neither of them ought to take a wife without permission from God.

Abby:

I perceive the ingenuity of your brother-in-law, Ramsey. There is much plausibility in his arguments. But the Scriptures tell us that God gives men their wives; and God takes them away from transgressors; and God punishes with death the man or woman that violates the marriage covenant; and those who will not conform to God's order and law of marriage, He will judge. Ramsey's doom will be no worse than that of the parson. But both are commanded to repent, or have their part in the lake which burneth with fire and brimstone for ever.

Nelly:

Cousin Abby, it cheers my heart truly, to hear that the law of marriage is so strictly guarded; and those who transgress it, will be so severely punished. I am sure, that God will never give any man a wife who will not take good care to cherish and support her as he ought to do. And when husbands and wives know that God watches their conduct, and for gross misbehavior and crime they are liable to lose their standing as wives or husbands, they will be very careful what they do. But it never came into my mind before now, that ministers and bishops, and those they call their wives, are really prostitutes just as much as those harlots who Christ said would enter into the Kingdom of heaven, before the Scribes and Pharisees. I know that Ramsey has always justified his conduct by saying, the parsons were just as lewd in the sight of God as he is, and he would quit his adulteries when they would theirs. But I see now, that the priests can't throw stones at Ramsey for his conduct, till they themselves repent and practice marriage according to the order of God. But do you think that the Lord would permit me and George to be united, we have always lived very happily together? Must we separate until we can be properly married?

Abby:

God has instructed us to observe most sacredly our Gentile marriage, until it can be confirmed in the Temple of the Lord. I do not know any reason why you should not have your choice of a husband, yet there may be some others that will take a great liking to your George, as well as you.

Nelly:

O George is too poor to think of taking anybody besides me.

Abby:

It is true he cannot take any other in this land, nor even contract with another, but he is not poorer than Jacob was when a wandering stranger from his father's house; Jacob had nothing but his staff in hand, and at

that time the Lord visited him and promised him a very great family; and soon after, we see him with many wives and children, and sufficient property to support them all, and something to give away to his brother besides. **He that increases the family will increase the substance that is required in order to support them.**

Nelly:

But I shouldn't like for him to get other women and young girls, that he would like better than me.

Abby:

As to that, I suppose that young persons are not always as foxy rivals as older ones, but you have access to the fulness of the same fountain of grace that they have; but if, through your neglect, envy, or jealousy, and their greater diligence and humble obedience, they come into possession of qualities more winning, not they, but you, should lose. The place that is given to you, can only be lost through your folly or neglect. That place you now hold, and I would advise you to keep it. George is a good man, and that should content you; although he may be but a plain, humble man, yet if he really has the same sterling faith that Abraham had, he will be sure to exalt you in a time to come.

Nelly:

I don't need any caution about that. I shall be the last one that will forsake a man that I do know, for one that I don't know so well. George don't make so much show as some Elders, but I think that God must set a good store by him, if He knows him as well as I do, and He must know him better. There's Elder Print flirting about with the sisters, and some of the sisters are just silly enough to think he is somebody. Didn't you see how his eyes were roving about upon the congregation, like a hungry dog that would steal something? George says I ought not to have been looking, and I shouldn't if I had hadn't heard something before. I never like to believe anybody is bad, till I'm obliged to. If he ever saves one wife, it will be more than some think he will do. I should think if a man has one good wife like his, he should try to secure her confidence at home, before he undertakes to look after others, without the permission of God or His Prophet.

Abby:

Yes, cousin, such a man takes the surest course to lose the one talent and precious treasure which he now possesses by destroying his wife's confidence in his obedience to the authority and laws of the Kingdom of God. For a man that will persist in violating the laws of God cannot save even one wife.

Nelly:

But what will become of those sisters that are misled by such a man? They say that they have been taught to obey counsel!

Abby:

That is very true; we should all obey counsel. But we should remember well and never forget that it is only the counsel of the Lord that will stand, any other is not counsel, but a device of wicked persons, or of the devil.

Nelly:

How then can the sisters know the difference always?

Abby:

They always have a right to know the difference. If they are faithful, God has promised to show them the difference, and lead them into the truth by His Spirit.

Nelly:

Does He really promise to do that? I do wish I could read the Scriptures as well as you can.

Abby:

The Spirit is given to every one to profit withal. In the absence of proper authority the Holy Spirit is the only teacher and comforter to show us how to act under all temptations. And this is an infallible guide. And what the Spirit dictates, is the counsel of the Lord, which we should always obey.

Nelly:

Well, if George does take any others, I should like to have him take my sister Ann, for her disposition is so obliging and mild. She is not near so hasty as I am; and if I have got to be so pure and good in order to have the favor of God and my husband; and if he should get some lass whose conduct would irritate me, then I should tell my feelings at once, and afterwards be sorry for it.

Abby:

This relation will inevitably lead you to be prayerful and watchful over your conduct; and you and your husband should unite your faith in the purest affection in those movements that will be designed to add to your family either wives or children. Otherwise, the Lord may give your George wives that will scorn him, as Michal did David; and children, too, that will be as wicked as were Amnon, Hophni, and Phineas. It is not every husband and wife that can regulate a large household, as could Abraham and Sarah. It was even after many years of experience and faithful trial before Abraham and Sarah were thoroughly qualified to control a large family of wives and concubines and children together, with servants and handmaids, amounting to some hundreds. If you wish to honor your George, by giving him the delights of the sons of men, after the manner of holy women of old, don't be in haste, but let the will of the Lord be manifest from a proper source, else you may do more injury to George than good.

Nelly:

Oh, I shan't be in any haste, if he ain't, I warrant you; only Ann may be looking out for herself, and engage herself to some other one.

Abby:

Oh, there are many good men besides your George; and there are many choice girls besides your Ann, whom the Lord of heaven designs to make queens, who are now on the floor of poverty as much as the Virgin Mary ever was. They may generally be found in obscure places, at service in mills and factories, and sometimes in haunts of prostitution, like Rahab.

Nelly:

I wonder, Abby, why that should be, that the Lord should leave them in such low conditions to be thought so little of.

Abby:

Why, cousin, the Lord will not leave them there, he only put them there in order that they might know by experience the evil from the good, and in the final day bear witness against their appressors and seducers. Oh, no, he will not leave them in obscurity, where there is no eye to pity nor arm to save, but he will bring his daughters from the ends of the earth, and carry the lambs in his bosom. The Church, the bosom of Christ, will nourish them with the milk of kindness. The world don't know them now, but they will know them when they are washed, and adorned, and beautified with embroidered work, and with pearls and glittering coronets, among the honorable women of the earth; and their feet shall scarcely touch the earth, for delicateness.

Nelly:

Why, Abby, I don't wonder that females are so much in love with this Gospel. But do you think that females will be so much more polished and beautiful, and men so much more no-

ble, like objects of worship, if they are faithful to their calling? Why I almost worship George now! I wish you woud read me that chapter which tells about three men that were transfigured. You know that I can't read; your father, being the oldest, had the property, and my father's children have always had to work hard, and were unable to go to school. I want to know if my George, when he comes into his glory, will look as they did? He will forget me then, uness I am transfigured, too. If our husbands, Abby, have such glorious bodies as Christ had when he was transfigured, and their faces shine like the sun, and their locks, and their cheeks, and their bright eyes are surrounded with milky whiteness—you know how it reads better than I do; it's some time since I heard George read it. Won't the men look so grand, that they will feel above the women? George will forget me!

Abby:

I think if you will pay more attention when it is read to you again, that you will find that men's bodies are not made so beautiful and glorious until they are resurrected; and that Peter, James, and John, were allowed to see what a beautiful change in their bodies they might expect in the resurrection if they were faithful. I suppose that the Lord knew that they wouldn't be suffered to live long here, and he wanted to comfort them by showing them that when they laid down their mortal bodies, they would not only have real bodies, faces and feet, and wear clothes again, but that their persons would be free from all blemish, and shine with a thousand-fold more captivating lustre than they now do. Paul says, dear cousin, that there are bodies celestial, and bodies terrestrial, and the glory of the celestial is one, and the glory of the terrestrial is another.

Nelly:

Do you think that the wicked who don't get any such handsome bodies, will know our husbands in the resurrection? It would look curious if wicked people hereafter should take our husbands to be angels or gods, and want to bow down and worship them as though they were Gods. I think if George's master ever thought of any such thing he wouldn't treat George so badly as he does.

Abby:

I can't say how well the wicked will know your husbands, when they have such glorious bodies as Jesus Christ now has, but I do know that one man looked so much better after his resurrection, that the Prophet John was desirous to worship him, until he told him who he was. And Nelly, if you will ask George to read you a description of a good man's righteous wives in Soloman's inspired song, you will see that his three-score Queens, and four-score Concubines, with their virgin daughters, were greater beauties than we should suppose could exist before they were transfigured by the power of the resurrection.

Nelly:

Don't you think that a great many men and women would join the Church if they only knew of these things?

Abby:

There will be an innumerable multitude besides, who will come to Mount Zion. But there will be a larger multitude who will come forth to shame and everlasting contempt. They will look very shabby by the side of those who shine as the brightness of the firmament.

Nelly:

I am sorry I ever burnt that Revelation. I shouldn't have done it for the world if had known as much as I do now. Can't George get another at Liverpool? Don't you think that the hundren thousand common girls of London

would much rather have such husbands, and be themselves so exalted, than lead out their present miserable short lives as they do? And then, to be the mothers of such beauties as my little Susan and Ned! Come here, Ned, you little Prince, bless you, there will be a good many as ready to worship you some day as I am to worship your father. I wonder how Gideon felt with seventy such sons as my Ned! And then every faithful mother is to be blessed like Sarah and Rachel, as a mother of nations! and enough to support them, and wait before them, too! I shall never say any more against this work, Abby! And if they send George to the ends of the earth to preach this Gospel, without purse or scrip, I think I can bear it, and sing, "All is well." But I wonder if there are not as many bad men in England as there are women? I suppose the men wouldn't publish it if there were.

Abby:

It is true the men might not like to see the facts that disgrace them put into print, yet, I think, Nelly, if any one will take up a late edition of geography, they will there find that the adult male population of Great Britain is carefully set down in figures. That tells the number of bad men, although, strictly speaking, a little too large, yet sufficiently accurate for round numbers. Why. Nelly, I always look at the Lord's reckoning table, and that tells me that the whole earth has gone astray.

Nelly:

Surely, dear Abby, if all the wicked men in Britain are to be destroyed by wars, pestilence, famine, and their own drunkenness and debaucheries, there will be but few men left, but I hope that we shall be moved away before that comes to pass. I expect that a great many more than seven will want to take hold of my George, when there are so few men and so many women! A man will be more precious than gold. You would be surprised, Abby, if you should hear Ramsey tell whom he has seen at those bad places where he visits—parsons, and even bishops, in disguise. But Ramsey wouldn't expose them. He knows better, it would only throw him out of good employ. And the Bible says, it is our strength to keep still, or sit still, I don't know which, because I can't read. Some people thought that Mr. M. must be a very virtuous minister, who delivered a lecture in St. Paul's Chapel against polygamy and the pollution of our Church, but Ramsey tells a queer story on him. Ramsey having heard his lecture through, stopped in the door passage to see if Mr. M. would know him. Mr. M. affected not to know him till he came alongside, when he winked at Ramsey, and whispered in his ear, "Rams., you rascal, don't you tell on me." Now, this may be only Ramsey's gammon, and I shouldn't think that a parson would be such a hypocrite and profligate, if Christ hadn't said that they were hypocrites, and like painted sepulchres, having a fair outside. Jesus Christ must know better than I do. But, I suppose it is a sure sign, when a minister lectures against the true Church, that he is a bad man. Well, it's time I was going, I left Aunt Betty to take care of Susan, only a few minutes and she will think I have forgot myself. Do you know what offended sister Hugall the other night?

Abby:

I think that she must have been offended at herself more than anybody else. It appears that she and Elder Gamey had some conversation on this subject of marriage, in a little circle of brethren and sisters; and you know her thoughtless manner of speaking, according to the impulse of the moment, without considering how her expression would look in the consideration of others.

Nelly:

What did she say? I heard that it made the sisters blush and turn away their faces, and the men put their pocket handkerchiefs to their mouths, and look around for the spit-box. But, what did she say?

Abby:

Why she simply said that she required a husband wholly to herself, and she would tell Brigham Young so if he were there.

Nelly:

Did Elder Gamey say anything?

Abby

No; nor did anyone speak any more. It was silent as heaven for several minutes; each one seemed to think—and hang their heads, daring neither to laugh nor to speak. At length Sister Hugall, not having where to hide her face, got up and shot out at the door, and went home without so much as putting a handkerchief on her head.

Nelly:

Well, I am glad that I wasn't in her shoes that time. Good evening.

—Mill Star, Vol. 15, pages 225-229, cont. pages 241-244.

THE UNITED STATES

vs.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

ELDER TAYLOR'S SECOND LETTER

"It is therefore proper to say that while the case at bar is called, The People versus Brigham Young, its other and real title is Federal Authority versus Polygamic Theocracy."—Opinion of Chief Justice J. M. McKean.

Editor Deseret News: Dear Sir, In again calling the attention of the public to this subject, permit me to say that I do it with no spirit of vindictive malevolence, but simply with a desire to lay before the public important facts, intimately connected with our present political and religious status; that we may comprehend, in some measure, the powers and prerogatives of the government we live under, our duties and responsibilities thereto, and our own individual, moral, social and political rights.

There are events in the history of nations and communities that, as they develop themselves, call forth the serious, calm consideration, not only of politicians, journalists and historians, but of all intelligent men who are in anywise influenced, controlled or affected thereby. An eminent political scientist, living under a monarchial government, a century ago, instituted the following inquiries—

"How may the peculiar and independent operation of each individual, in the social state, most effectively be preserved? How may the security each man ought to possess, as to his life and the employment of his faculties, according to the dictates of his own understanding, be most certainly defended from invasion? How may the individuals of the human species be made to contribute to the general improvement and happiness?"

From the above ideas it would seem that it was an admitted axiom, even among monarchists, that governments were, at least, ostensibly organized for the security and protection of every individual man in the community; for the protection of his life, the protection of his property, and the employment of his faculties according to the dictates of his own understanding.

There has been from time immemorial a continual struggle between the

governors and the governed, the first trying to usurp power, authority and dominion, and the other to resist these encroachments. Vested originally with power from the people, rulers have almost invariably made use of that power to break down, oppress and trample under foot their benefactors; and thus, by a series of aggressive acts, oligarchies and limited and unlimited monarchies have been established, and thus kings, emperors, dictators and autocrats have fastened themselves and their dynasties upon the people, and to crown their usurpations have called upon a truculent priesthood to anoint them "kings by the grace of God", and thus sanctify their unholy acquirements. Thus the last principles of liberty have frequently been crushed out, until the people have lost their individual, social and political rights, have been manacled and bound by their political usurpers, and, like sycophants and serfs, have bowed in meek submission to the yoke of their tyrants and oppressors. The history of France during the last twenty years, is an exemplification of this. Napoleon commenced his political career as president of a republic, had himself proclaimed emperor, and left it a vanquished, resigned empire. Santa Ana's exploits in Mexico were productive of like results.

The histories of the Babylonions, the Medes and Persians, the Grecians, the Romans and the Russians are all evidence of this fact, nor can we exempt the British, the French, the Prussians, the Austrians or other European nations. All have been intolerant and oppressive, more or less, according to governmental forms and political circumstances or necessities, by which they may have been influenced. Nor do the forms or names of governments make very much difference; there was as much disorder, anarchy, bloodshed and slavery under the republic of Greece, as under Phillip and Alexander. Nor was Rome any more happy and free under a republic than under her dictators or emperors. And again, while the Russian serfs have been liberated by the edict of an autocrat, republican America imported slaves and kept them in bondage for nearly a century. The greatest outrages and crimes were perpetrated in republican France; justice was trampled under foot, innocence destroyed, virtue despoiled, and a reign of blood and terror inaugurated, the very contemplation of which thrills the mind with horror.

Caligula and Nero, as emperors, were no more bloodthirsty, tyrannic nor oppressive than were Robespierre, Murat, and Danton, as republicans. **Where integrity, virtue, and honesty have prevailed, whether under monorchial or republican rule, there have existed happiness and freedom. Where these have been lacking, disorder, anarchy, bondage and confusion have been the result. Liberty is not a name but a reality.**

In republican France, under Napoleon, "Liberty, Equality, Fraternity" was written over the entrance to every public edifice, while twenty persons could not meet together in a private house without the permission of the police, and private papers could be examined by the same authority. At the same time in monarchial England you needed no passport, your house was your castle, and your papers and property were safe. In monarchial England all men can worship God according to the dictates of their own consciences and be justified in that right. **In republican America, thousands of her citizens have time and again been robbed, murdered, pillaged, driven and exiled for their religion alone.**

This same England centuries ago proscribed, persecuted and exiled her citizens for the same offense, and her Puritans had to flee to Holland, and to the then wilds of America, to secure themselves from the fury of their oppressors; and yet, strange as it is, those

very Puritans persecuted the Quakers and Baptists for believing in and worshiping God. **Freedom, justice and liberty are not therefore the growth of republican institutions alone. Freedom and liberty are the gifts of God, and are frequently wrenched unwillingly from the hands of tyrants. Tyranny, under any guise, is a hideous monster. Dressed in the trappings of royalty, or in the plain garb of republicanism, it is still a monster. One-headed or hydra-headed, it makes no difference; republican or monarchial, it is the same horrid, repugnant, revolting monster. Tyranny is the same, whether in the dictator or the people, the general, the judge or the preacher.**

The very honorable, venerable and patriotic gentlemen who framed our Declaration of Independence had many of the above facts in view, and, smarting under the lash of British tyranny, entered their vehement protest against the numerous usurpations which they have very tersely stated.

The honorable framers of the Constitution of the United States were no less alive to these matters, and while they threw safeguards around the cival power, were very anxious to protect the people in their individual, social, religious and political rights. And lest their ideas should be misunderstood, they made several amendments, directly intended to protect the rights of the people. Hence Art. IX says, "The enumeration of certain rights shall not be construed to deny or disparage others retained by the people." "Art. X. The powers not delegated to the United States, by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." And as the following bears directly on our case, I quote, "Art. II. A well regulated militia being necessary to the security of a free State, the right of the people to keep and bear arms shall not be infringed." Again, "Art. I. Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The Constitution of the United States is unquestionably the best instrument that was ever instituted by man. The great Magna Charta of England, so much talked of, was simply and only a resistance to a few principles of tyranny, originating in the conquest of England by William of Normandy, and a concession to a few specified demands, reluctantly given, by King John; as were other bills of rights wrenched from other European powers

The Constitution of the United States was formed and framed by the people of the United States from which the government issued, and that Constitution, "serving not only as an authority, but as a law of control to the government", and answers the question, so far as human institutions can—How may the perculiar and independent operations of each individual, in the social state, most effectually be preserved? and other questions above enumerated.

It is the most equitable and just instrument for government ever emanating from any people. Joseph Smith, in speaking of it, says:

"It was given by inspiration of God", and to no other cause under God are we more justly indebted for our protection and preservation, as a people, than to this instrument. Misrepresented, maligned, proscribed, robbed, despoiled and driven by poitical fanatics, religious bigots, unjust and designing knaves, we have always fallen back on this great palladium of human rights, and have always found relief under its ample folds. And while knaves, bigots and fools have been clamoring for our property and blood, crying, "Crucify him, crucify him", this living instrument asks, as did Pilate, "What evil hath he done?"

While the Declaration of Independence, as in living letters of fire, proclaims, "All men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; governments are instituted among men, deriving their just powers from the consent of the governed." We have never had any difficulty with law-abiding citizens, with lovers of good order, with patriots and honest men. And the bigoted and fanatical attacks against this people have been instituted against private interests, constitutional guarantees, religion and the rights of man.

There have been many attempts made to overslaugh and destroy the Latter-day Saints, and yet "Mormonism" is still a problem that statesmen, politicians, moralists and religionists cannot solve. The reason may be found in this one fact, that as the "Mormons" are a law-abiding people, and are lovers and supporters of the Constitution, they cannot be condemned for violating law and breaking the Constitution of the United States. The present, as former crusades, is ample elucidation of this fact. "Mormonism" may be opposed by bigotry, superstition, religious prejudice or judicial intolerence; not by law, equity, or the Constitution. **If the Constitution and the inalienable rights of man could be disposed of, "Mormonism" might appear in other colors, and might not be so difficult a problem, for while the "Mormons" abide law and do right, it is impossible to condemn them by laws that are enacted to punish wrong-doers and violators of law.**

From the above we learn that there are certain inalienable rights possessed by man. It may be said further, that he is born into the world with them: that they are inherent; that, as he possesses the power to breathe the free air of life, and as the blood of life flows through his arteries and veins, and permeates every part of the body, so is this right born into the world with man, and he possesses it inherently; that, as the child or person breathes, sleeping or waking, and as the blood flows without the direction or control of the will of any individual, so he brings into the world with him, as an inheritance from his heavenly Father, certain inalienable rights; and that as every individul possesses the right to breathe, and to have the blood circulate, **so every individual in every community in all the world inherits this inestimable, God-given right, and like the breath or blood, he carries it with him wherever he goes, and no person, no potentate, prince or president, no legislature, no government, no tribunal or court can legitimately dispossess him of this right. It is inherited from God and must not be interfered with by man.**

As every interference with or stoppage of the blood or breath, in the natural body, produces distress, disorder and convulsions in the system, so every interference with this inherent right of man produces convulsions in the body politic; and the unnatural attempts of kings, emperors, presidents, legislatures, judges, governors or autocrats to interfere with this sacred, eternal, God-given right, have been productive of all the oppressions, bloodshed, injustice, war, carnage and desolation, the tears, groans and misery with which the world has been cursed. As when the lungs are diseased, the blood or breath is obstructed, wasting, weakness, infirmity, convulsions, decay and death ensue in proportion to the malignity of the disease, **so when the inalienable rights of man are obstructed or interfered with, in like proportion does the body politic suffer, and the nation or people that permit it encourage a gangrene, a viper, that is gnawing at the very vitals of the system, and will naturally result in anarchy, confusion, weakness, decay and dissolution.**

It is alleged "that all nations have the elements of destruction within themselves", and this, in fact, is the principal element of destruction that is found among all nations, for, so far as they interfere with this inherent God-given right, they open the flood-gates of error, and injustice, tyranny, oppression and corruption follow in its train, anarchy, confusion and revolt ensue, and weakness and desolation are the result. Well, then, might the framers of the Declaration of Independence proclaim that "all men are born free and equal, and possess certain inalienable rights, among which are life, liberty and the pursuit of happiness."

Let these flow unobstructed, and all is right; let them be obstructed or interfered with, and all is wrong. All men have the right of life, the right of liberty, and the right to pursue happiness, and no man or set of men possess a just power to deprive them of this right. This right belongs to every individual man, as inherent in him, and is the gift of God.

Our fathers discovered that all governments derive their just power from the consent of the governed. The res-publica, or public business or power of a nation, of a republic, derives its authority from the people. The very term represented implies, as Webster has it, "an agent, deputy or substitute, who supplies the place of another, or others; being invested with his or their authority." It has been well said by an eminent author, that "all delegated power is trust, and all assumed power is usurpation. **A Constitution is not the act of the government, but of a people constituting a government.**" Assuming the above hypotheses to be right, and no man can successfully dispute it, what becomes of the action of our Federal officers? Liberty does not consist in the clanging of bells, the sound of trumpets, the beat of drums, the rearing of tall liberty poles, in parade, and pomp, and glitter, and show, nor in the declamation of demagogues nor the sanctity of courts, nor in quoting extensively from the dusty tomes of the judicial dead; **but in the preserving of these rights to the people, and preserving intact as the living inheritance of man. Every man that sustains these principles is the friend of freedom and humanity, and every one who opposes them, whether among autocrats, monarchies, or republics, is a disturber of the peace, a sower of discord, an enemy of mankind and of God.**

But as this article is already sufficiently long and as I propose to say more on this subject, I will conclude by asking a question or two.

There is said to be a hundred thousand inhabitants in this Territory. How many of them had a voice in the selection of the present Federal officers? Not one.

There is a grand jury here—out of one hundred thousand "Mormons", how many of them sat on this grand jury? Not one. It is not surprising, therefore, that with such a court and such a jury, the following opinion should be given by his honor Chief Justice J. B. McKean, and, as his honor has desired us to keep this in view, I again repeat it—

"It is therefore proper to say, that while the case at bar is called the People versus Brigham Young, its other and real title is Federal Authority versus Polygamic Theocracy."

Respectfully, etc.,

JOHN TAYLOR.

—Mill. Star, Vol. 33:737-41.

(To be continued)

EDITORIAL

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

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

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EDITORIAL THOUGHT

THE SAINTS are never safe in following the protests and counsels of those who would have us ever and always in harmony with the world. We have our particular mission to perform; and that we may perform it in consonance with divine purposes, we are running counter to the ways of man. We are made unpopular. The contempt of the world is on us, and we are the unloved child among the peoples of the earth.

—Heber Bennion.

BROKEN LAWS AND CHANGED ORDINANCES

From many of our valued readers we have received requests to enumerate in the columns of Truth some of the **broken laws and changed ordinances** which has taken place since the issuance of the 1890 manifesto. To satisfy these requests we herewith list a few of the changes made, together with brief comments on the same.

The Prophet Isaiah, looking down through the elements of time, saw the present day. 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; * * *

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. (Ib. 28:14-15).

Probably no prophecy has received a more literal fulfillment than this prophecy of Isaiah has received at the hands of the leaders of the Mormon Church in the years from October, 1890, to the present time. It has surrendered to the demands of Babylon many of the vital elements pertaining to its spiritual life. In other words, it can be safely said that the Church today hardly teaches any of the principles of the gospel **CORRECTLY**. True, they teach a few correct principles, such as faith, repentance, baptism, etc., but none of these principles are taught **CORRECTLY**.

Following are a few of the above mentioned changes.

1. Conferring of the Priesthood: In the latest edition of the "Missionary's Hand Book", on page 141, the following order of ordaining men to the higher priesthood is given:

> Calling the candidate by name—By (or in) the authority of the Holy Priesthood and by the laying on of hands, I (or we) ordain you an Elder (or whatever the office may be) in the Church of Jesus Christ of Latter-day Saints, and confer upon you all the rights, powers and authority pertaining to this office and calling in the Holy Melchisedek Priesthood, in the name of the Lord, Jesus Christ, Amen.

Here let it be noted that no Priesthood is conferred, only an office in the Church. Contrast this with earlier instructions. From the "Elders Manual" of 1914, on page 51, we read:

> The officiating Elder should say: "In the name of Jesus Christ, and by the authority of the Melchisedek Priesthood vested in us, we lay our hands upon your head and confer upon you the Melchisedek Priesthood, and ordain you to the office of Elder in the Church of Jesus Christ of Latter-day Saints".

That this earlier form is correct is attested to by the late President Joseph F. Smith. The following explantion is recorded in Gospel Doctrine, page 169, 1st Ed.:

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

In the same light might we suggest that it is impossible for a man who holds only an appendage to confer the Priesthood!

President Young at a meeting held at Logan May 25, 1877, made it clear that the Priesthood must be properly conferred. Said he:

> That ordaining men to the office of Seventy, the Prophet came to us many times, saying, Brethren, you are going to ordain seventies. **DO NOT FORGET TO CONFER THE HIGH PRIESTHOOD UPON THEM.** Ordain each of them to the High Priesthood, and to one of the Seventy Apostles. That was my language in the ordination of the Seventies, and that is the way I ordain them now.—D. Weekly News, 26:274.

Nor were the early leaders ignorant as to the condition of the saints. President John Taylor was very particular that the Priesthood be properly conferred. Deploring the condition of the saints in forcing him on the underground, he said:

> I would not be surprised if less than ten per cent of the saints who claim to hold the Melchisedek Priesthood will remain true and faithful to the gospel of Jesus Christ at the time of the seventh President of the Church; and that there would be thousands that think they held the Priesthood at that time, but have not had it properly conferred upon them.—Ballard-Jenson Corres., page 104.

President George Q. Cannon also voiced the same feelings. At a meeting in Draper he said:

> The day will come when men's Priesthood and authority will be called into question, and you will find out that there will be hundreds

who have no Priesthood, but who believe they have it, they holding only an office in the Church.—Ib. 29.

Why the Leaders should want to make this change when the Lord established the correct order through his servant John the Baptist, remains a mystery. Note his exact language:

"UPON YOU, MY FELLOW SERVANTS, IN THE NAME OF THE MESSIAH I CONFER THE PRIESTHOOD OF AARON, ETC."—D. & C., Sec. 13.

That this ordinance has been changed the honest saint cannot deny.

2. **Men do not receive the Oath and Covenant of the Priesthood.** See section 84 of the Doctrine & Covenants, verses 33 to 41. We quote in part:

> **For whoso is faithful unto the obtaining of these two Priesthoods of which I have spoken; * * * 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 this is according to the oath and covenant which belongeth to the Priesthood. Therefore, all those who receive the Priesthood, receive this oath and covenant of my Father, which He cannot break neither can it be moved.**

According to the above would it be wrong to suppose that they who have not had the Priesthood properly conferred upon them cannot obtain this oath and covenant, and do not inherit the blessings promised?

Thus as a result of not obtaining the Priesthood we arrive at our third change.

3. **Lack of continuous revelation; and the leaders no longer Prophets, Seers and Revelators.** The Lord promised the faithful continuous revelation in this wise:

> **And to them will I reveal all mysteries, yea all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my Kingdom. Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations.—D. & C., Sec. 76:7-8.**

That the ancient prophets fully understood that the Latter-day Saints would be satisfied in giving up continuous revelation was ably attested to by Nephi. Said he:

> **Therefore, wo be unto him that is at ease in Zion! Wo be unto him that crieth all is well!**
>
> **Yea, wo be unto him that saith: we have received, and we need no more! Wo be unto him that shall say: We have received the Word of God, and we need no more of the Word of God, for we have enough! —2 Nephi 28:25-29.**

At this point we recall the stirring words of the late Elder B. H. Roberts. Striking the tabernacle pulpit he exclaimed: **"We have Prophets who do not prophesy; Seers who do not see, and Revelators who do not reveal."** Hearing such a statement one might ask, "If they are not true Prophets, Seers and Revelators, **WHAT ARE THEY?**

You, dear reader, will have to decide that. However, the Lord has given us some indication as to the duty of the saints. Speaking to Moses He said:

> **If there arise among you a Prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other Gods, which thou hast not known, and let us serve them; THOU SHALT NOT HARKEN UNTO THE WORDS OF THAT PROPHET; * * * for the Lord your God proveth you, to know**

whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice. * * * And that Prophet or that dreamer of dreams, shall be put to death.—Deut. 13:1-5.

In our dispensation through the Prophet, Joseph Smith, the Lord has specified another rule:

For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion.

And liars and hypocrites shall be proved by them, and they who are not APOSTLES AND PROPHETS SHALL BE KNOWN.

And even the bishop, who is a judge, and his counselors, if they are not faithful in their stewardships shall be condemned, and others shall be planted in their stead.—D. & C., 64:38-40.

4. Another important change is in the Church Missionary system. The Lord in modern revelation has specifically indicated how these men are to be called and how they should labor. See D. & C., section 84, beginning with verse 62. Thus men not having been called of God and instructed properly how to labor, resort to the tactics of the Christian churches and the result is "**Breech-clout Missionaries.**" The honest in heart are left to starve and grope in darkness, while the wicked continue to rule and reign without condemnation. (See D. & C., Sec. 84:92-95).

One can imagine the type of converts thus made and how the Savior felt when He said:

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.—Matt. 23:13-15.

This brings us to another important Latter-day change, ie.

5. **The Gathering.** It is reliably reported that Elder Widtsoe in a Bishops meeting said in substance: "**The time for gathering is past. We now live in the time of scattering. We want to scatter our people over the face of the earth that we might leaven the whole lump.**" No doubt he expressed the true policy of the Church, for during the last general Conference Apostle Cowley offered a special blessing to the saints abroad if they would remain where they were. President David O. McKay made the Church position clear a few weeks ago in Finland when he said: "**Secondly, we aim to keep our adherents here instead of encouraging them to immigrate to Utah and other places in the United States.**"

That the principle of gathering is divine and everlasting is attested to by the Lord. In a Vision given to Joseph Smith and Oliver Cowdery the following is reported:

After this vision closed the heavens were opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.—D. & C., Sec. 110:11.

Again:

And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts.

Wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place upon the face of this land.—D. & C., 29:7-8.

Thus in the Articles of Faith the Prophet wrote:

> **We believe in the literal gathering of Israel and in the restoration of the ten tribes: that Zion shall be built upon this the American continent.**

The result of changing this principle is fully manifested. True saints now find themselves in war-torn countries. Only those in the Russian Zone of Germany can comprehend the blessings lost in not "Gathering". To this might be added the mixing of the saints among the gentiles so that their children marry out of the fold and are ready to adopt the faith and practices of the world. All this because this important law has been changed.

6. The United Order. Volumes could be written regarding this principle. That the Church has suspended its practice and considers it no longer a vital tenet is beyond contradiction. **For any member to publicly encourage its practice means excommunication.**

7. Tithes and Offerings. This principle, too, has been cut far short of the original commandment and now falls short of blessing the saints as promised. (See D. & C., Sec. 119.)

8. Celestial or Plural Marriage. The saints and general public in Utah are well aware of the feelings of the Church relative to this great and holy principle. There can be no reliable argument put forth that the Church has not publicly suspended the practice of Celestial Marriage beginning in October, 1890, to the present. That they have reached the place where they consider this holy order of marriage immoral in its nature is apparent to all thinking people. One cannot encourage belief in it without being excommunicated from the Church; even if one dreams of it in the stillness of the night he is subject to a fine of $300.00 or six months in the County jail. While if he ventures forth in the practice of it he incures the wrath of the law and is imprisoned for a term not to exceed five years in the State penitentiary, **and this all happens among a people who are Latter-day Saints in the majority.**

In passing we recall the sad words of President 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.—Ded. of St. George Temple.**

9. The Endowments Altered: Because of the sacredness of the Temple work we do not feel to divulge these changes. Suffice it to say that a very large portion has been cut out. The writer obtained testimony from an old Temple worker who had officiated long and faithfully in responsible positions in the Logan Temple. He relates that when the changes were made new direction books were passed to the workers. So numerous were the changes and of such a character that this faithful brother resigned his position, not wishing to make a mockery of holy things.

10. The Garments Changed. Though President Smith specifically indicated that no change could be made either in the **endowment** or **garment,** after his death a change was permitted. The report of the allowed changes was reported in the Tribune June 4, 1923. (For further information on this subject see Truth, Vol. -6, page 39).

Space will not permit a review of all the changes made in **laws** and **ordinances** since 1890. Following are a few

more with scriptural passages indicated to sustain our position.

11. Twelve Apostles to Preach Abroad: They now stay home and write books.—D. & C., 84:62-63, 107:23, 38, 112:21.

12. High Council of Church to Function and Preside at Home Permanently: Ib. 102:8-9-26-27, 107:79-80.

13. Seventy to preach abroad and not to preside: Ib. 124:138-140.

14. Elders to be standing ministers, but now do the duties of Priests and Teachers—Do ward teaching: Ib. 124-140.

15. Bishops—duties are temporal, directing and presiding over the Aaronic Priesthood only, but now preside over and direct the Melchisedek Priesthood: Ib. 72:9-16; 107: 67, 71, 87.

16. Duties of Priests, Teachers, Deacons changed: Ib. 20-46, 52, 53, 57, 58; 51:1-2; 84:111; 103:5-8.

17. Prayer, Church Lost Proper Understanding of: Ib. 20:32-34; 68:33-34.

18. Do Not Have the Manifestations of the Spirit: Ib. 70:14.

19. Finally, they deny the necessity of the Church being set in order as specifically indicated in section 85, of the Doctrine and Covenants.

From the foregoing it is clear that nearly all (if not all) of the chief features of the gospel have been **CHANGED, MODIFIED** or **OBLITERATED.** In speaking of such a condition the late President George Q. Cannon said:

> 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**, * * * will persecution cease, or until the adversary is bound.—**J. of D., 22: 373-4.**

President Young sounded this timely warning:

> Some of you may ask: Is there a single ordinance to be dispensed with? Is there any of the commandments that God has enjoined upon the people, that He will excuse them from obeying- **NOT ONE**, no matter how trifling or small in our own estimation.—**D of B. Young, p. 31.**

The Prophet Joseph Smith clearly explained:

> God purposed in himself, that there should not be an eternal fulness until every dispensation should be fulfilled and gathered together in one; therefore He set the **ORDINANCES TO BE THE SAME FOREVER**, and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them.—**Joseph Smith's Teachings, p. 113, 114.**

Well did ancient Isaiah continue his prophecy concerning the last days:

> 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.** * * *
>
> **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.**
>
> **From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day**

and by night: and it shall be a vexation only to understand the report.

For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it.—Isaiah 28: 15-20.

For those who would rather receive modern revelation for their guide, we quote the word of God given through the Prophet Joseph Smith, showing that the Lord knew that this condition would prevail. This revelation should be read with the understanding that no people can break a law or covenant, or change an ordinance who have not received them:

And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;

For they have strayed from mine ordinances, and have broken mine everlasting covenant;

They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.—D. & C., 1:14-16.

THE TEN COMMANDMENTS

The Ten Commandments form a unique part of our Bible. They are the only portion of the Scriptures written by the hand of God. Strangely enough, God wrote no part of that sacred book except this. Here apparently was a matter too sacred and too important to be written first by the finger of any other than God himself. We read: "At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables." (Deuteronomy 10:1, 2.) "And He (God) wrote upon the tables the words of the covenant, the Ten Commandments." (Exodus 34:28.)

If you can picture Moses climbing Mount Sinai bearing stone tablets in his arms for God to engrave upon them the Ten Words, you will gain something of the sublime feeling Henry van Dyke gave voice when he said:

"Two things", the wise man said,
"fill me with breathless awe:
The starry heavens and the moral law."

Looking at the former, we see the beauty of the handiwork of an all-wise Creator; in the latter we discover the ultimate standards of all right behavior.

Some convicts were once breaking stones in a prison yard when a visitor walked by and remarked to the prisoners as they crouched over the pile of stones, "You still have a lot to do, don't you?"

"Yes, sir", one replied, "and you know, each stone reminds me of the Ten Commandments. You go on breaking them, but never get rid of them."

How true this is! We break them, but still they stand there in front of us, and even in the judgment day they will rise up to witness against us. (James 2:12).

Many times we have heard men say, "It's all right if you, sir, want to live under an old law; but as for me, I'm not having any church tying me to a law. I intend to be free."

Quite right! God made man to be free, and He never intended His law

to bind men. James calls it "the law of liberty", and all nature confirms this statement. Inanimate objects about us are controlled, and they operate in a different way. Theirs is not a law of liberty as is ours. An astronomer, for example, can predict to the second exactly where any particular star of the heavens will be next Saturday night at 11:30. The stars operate so perfectly that by their movements man tests his time. Their courses are definite, and there can be no deviation. Yet that same astronomer would probably not even attempt to predict where his daugher or his son is going to be at that hour.

Our Father endowed man with judgment by which he might know what he ought to do and ought not to do. As long as man uses that judgment wisely and chooses well, he retains that freedom. But note this—the moment a man chooses to do wrong, which is another way of describing transgression of the divine law, that moment he loses his freedom and comes under that law.

Kipling, writing in lighter vein, said:

"Ship me somewhere east of Suez,
Where the best is like the worst,
Where there aren't no Ten Comments,
An' a man can raise a thirst."

The reference, "Where there aren't no Ten Commandments", is of interest. Is there such a place? Judging from the conduct of some persons, one would be led to accept a definitely positive answer. We know men who apparently believe there are places where divine law does not enter—small moral pockets, as it were, where the best is like the worst and sin is no longer sin. So east or west of Suez, they periodically go.

W. H. Bergherm, who was a U. S. prison chaplain in Germany, makes the following comment:

"No long ago a man came to me after having been released from three months' confinement in the guardhouse. Before the law of man he was free, but actually he was still a prisoner, and he knew it. He was the helpless victim of dangerous habits that bound him like a slave. Repeated transgressions of that higher law had forged a chain about him. He was as verily a prisoner as if he had been in the guardhouse. Needless to add, before long he was back there. After all, 'Stone walls do not a prison make.' Wrong practices, when permitted to operate unchecked in our lives, imprison us more surely than do stone walls.

"A short time ago two young men came to the stockade to be held for safe-keeping. These men were but youths of nineteen and were unprepared morally to stand the temptations which are the lot of a soldier overseas. One night they had gone forth to enjoy a good time. Like Jacob of old, they saw there was corn down there in Egypt, and it looked attractive. But Egypt also knows how to close in on its helpless victims once they enter its domain. So, riding daringly in their automobile, they entered. Drink, and its resulting lusts and passions, were all theirs that night; so were five years' imprisonment and a dishonorable discharge. They were good boys, but they thought they could drive down to Egypt where there were no Ten Commandments. They learned it was all a snare and a delusion. The law of liberty became for them a law of bondage."

So serious a matter is sin, with its resulting sorrows and crimes, that one famous penologist has said, "The place to stop crime is not in the electric chair, but in the high chair." True, if more attention were given to the

child in the high chair the burden of the state in supporting the electric chair would be greatly reduced.

The Apostle Paul told the church at Rome, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." (Romans 1:16). Said Isaiah, "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18).

Our part is to come with our weakness and unite with His strength. How great may our strength be when it is united with His!

Our strength may become an irresistible force for right and truth when joined with His. It is with such determination we need to lay hold upon His precepts. They will make us free.

THE BATTLE OF ARMAGEDDON

(Contributed)

The Lord, through His servants, the Prophets, has revealed that prior to the ushering in of the great Millennial Reign, the nations of the earth would be embroiled in a mighty conflict, a struggle involving all peoples of the earth, divided roughly between the heathen nations on the one hand, and the so-called Christian, or House of Israel nations on the other. That this would be a religious, rather than a political or economic war seems quite evident. Later we will discuss some of the religious aspects involved.

The Battle of Armageddon is not just another war. It is a culmination of all wars, the grand finale or the final test of Satan's power in the earth. So great will be the forces of destruction, not only by atomic and other man-made weapons, but plagues, pestilence and earthquakes will also contribute their part in sweeping the wicked from off the face of the earth preparatory to the second coming of the Lord Jesus Christ, who will appear just when it would seem that God's people must succumb to the overwhelming forces of evil arrayed against them. We are told that even the righteous will hardly escape ',Yet for the elect's sake will these days be shortened." (Matt. 24:22). Jeremiah tells us:

> **And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. (Jer. 25:33).**

If mankind would repent and turn to their God they might be saved from these fearful calamities. "For her sins have reached unto heaven and God hath remembered her iniquities." (Rev. 18:5).

Said the latter-day Prophet, Joseph Smith:

> **And now I am prepared to say by the authority of Jesus Christ, that not many days shall pass away, before the United States shall present such a scene of bloodshed as has not a parellel 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. (C. H., Vol. 1, p. 312).**

The word, Armageddon, which appears only once in the Bible, means "Mount of Slaughter". (Rev. 16:16). In other places of Holy writ it is referred to as "The Valley of Decision" (Joel 3:14), "Valley of Jehosaphat" (Joel 3:12) and "That great day of God Almighty". (Rev. 16:14).

In revealing the Gospel plan, the Lord, for a wise purpose in Himself, has never, it seems, presented to any one Prophet a complete picture of the subject matter at hand, which would

permit of all the details being readily discernable. "Seek and ye shall find" is the Lord's admonition. If one is sincere and has an earnest desire to know the truth, it will be revealed to him, but only step by step as he makes his way up the ladder of knowledge. Knowing our weakness, we must first be given the milk before we can be fed meat. So the Lord gives us "line upon line, precept upon precept, here a little and there a little". The Battle of Armageddon is no exception to this rule. To one prophet the Lord reveals certain phases of the battle, and to another, other phases. It requires diligent putting together of all the parts before a clear picture can be seen in all its entirety.

Zechariah, for instance, informs us where the battle is to be fought, tells about the mighty earthquake that will bring an end to hostilities, where the ground is going to crack up and fissures come. He names gates and streets and tells where one sea will join another right across the Holy mount.

Joel speaks of common things, motor cars, tanks, high buildings, street cars, etc. Not in our language, but the description is there. He depicts two of the main armies of the enemy converging upon Palestine where they will form a junction near or at Jerusalem. He warns of an attack by the Northern Army at a time when Israel's people will be unable to meet it. The prophet not only describes the enemy moving against the Israel Nations from without, but also from within, the result of internal troubles, strikes, sabotage, riots, etc.

Ezekiel tells us that the battle cannot be fought until Palestine is redeemed from the heathen, or "brought back from the sword". He also describes the movements of the Northern armies and the destructions that are to come upon the nations, including Canada and the United States, as well as Jerusalem.

Isaiah speaks of physical disturbances, of the earthquake splitting the Mount of Olives and the rush of water from Ascalon to the Valley of the Dead Sea and hence turning southward to the Gulf of Akabah, etc.

Who will comprise the opposing forces in this final great struggle? Let us turn briefly to Ezekiel 38:

> **And the word of the Lord came unto me saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Mesheck and Tubal and prophesy against him. And say, thus saith the Lord God; Behold I am against thee, O Gog the chief prince of Mesheck and Tubal . . . Persia, Ethiopia and Libya with them, all of them with shield and helmet: Gomer and all his bands, the house of Togarmah of the north quarters and all his bands, and many peoples with thee.**

Now all Bible students are generally agreed that the ancient city of Mesheck refers to the present city of Moscow, and Tubal to the present city of Tobolsh, both in Russia. Gomer, of course, is Germany, and Togarmah is Turkey. In verse 13, Ezekiel mentions some of the nations that will oppose Gog, "Sheba, and Dedan and the merchants of Tarshish, with all the young lions thereof". Without going into lengthy detail, however, it should be known to the student of history, that Sheba is India, and Dedan is Arabia, and Tarshish the British Isles. "The young lions thereof", evidently refers to Englnd's colonies or possessions. So here, roughly speaking we have Russia and her satellites opposing Great Britain and her satellites, or to put it more succinctly, the heathen nations under Satan's banner, and the House of Israel Nations, under the banner of the Lord Jesus Christ.

The Prophet Joseph is alleged to have stated, "When the Bear (Russia) puts her paw on the lion (England) the end is not far off". One may speculate how Arabia, who pres-

ently is at odds with the Israelish nations, particularly Great Britain and the United States, can be expected to change her position, and pledge allegiance to Israel's cause, but the Arabs, it will be recalled, are the descendants of Ishmael, through the loins of Hagar, the plural wife of Abraham, who having Israel's blood in their veins, will undoubtedly adopt a course that will eventually place them under Israel's banner.

It seems that Gomer, or Germany, will be allied with Russia in the final conflict. The signs already point to an amalgamation with the Russian bear, particularly so far as the eastern portion of the country is concerned. The western part also will probably be absorbed whether willingly or not.

The same with regard to Turkey. At present Turkey appears friendly to our interests, but prophecy foreshadows a time when she will strike hands with the enemy. As Bible students know, the Turks are descendants of Esau the Red, the murderer of animals. He was against his brother Jacob, and from time immemorial, his descendants have fought and harassed the sons of Jacob, and so will it be in the days of God's judgments as climaxed by the battle of "The Great Day of God Almighty".

Shall I not in that day, saith the Lord, even destroy the wise men out of Edom (Edom is Turkey) and understanding out of the mount of Esau. And thy mighty men O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter. For thy violence against thy brother Jacob shame shall cover thee and thou shall be cut off forever. (Obediah 8:10).

And speaking further of Turkey's final desolation and destruction, says the Prophet Joel:

Egypt shall be a desolation, and Edom (Turkey) shall be a desolate wilderness for the violence against the children of Judah, because they have shed innocent blood in their land. (Joel 3:19).

Isaiah 14:23 the Prophet states she would be swept with a broom of destruction. This was literally fulfilled in World War II. In Isaiah 14:25 the Lord depicts Assyria or Germany being broken and trodden under foot upon the mountains of Palestine, and at that time God would lift the yoke or load from His people Israel. That Germany has been and still is a yoke to Israel's people cannot be denied. When one considers the billions of dollars already spent by the United States in trying to estabish peace in that land,

With press dispatches recording a mutual pact now having been signed by Western Germany with the United Nations, one may question whether Russia will be successful in gathering both the east and the west under her banner, but from the sure word of prophecy, the reader is not left in doubt. From Isaiah we learn that the men of Assyria, which is modern Germany and Austria, will be devoured by the sword (Isaiah 31:8) and in with only the faintest signs of success, as witnessed by recent developments, one may readily agree with the Prophet Isaiah that Germany is proving a burdensome yoke indeed. It is the writer's opinion, based on what the scriptures reveal, that Russia will absorb Germany.

We have mentioned that before the Battle of Armageddon can take place, Palestine must be "brought back from the sword". Says Ezekiel:

After many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel. (Ezek. 38:8).

When kings are enthroned we usually envisage them as sitting upon a throne and a crown or coronation wreath upon their heads. But with the rulers of Turkey the ceremony is different. Here the Sultans are "crowned" with the sword". At the time

of Christ, Palestine was in control of the Romans, but centuries later the country came under the domination of Turkey, whose scepter ruled the nation for many years. It was not until 1917 when Israel's representative, Great Britain, under its commander, General Allenby, recaptured Palestine from the Turks, and opened the way for the return of Judah to the land of their inheritances. With the Holy Land again in possession of Israel's people, the way was paved for the fulfillment of the Savior's parable, "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." (Matt. 24:32). John(in speaking of the liberation of Palestine from heathen rule, says:

And the sixth angel poured out his vial upon the great river Euphrates (this river runs through Turkey and the water thereof was dried up (over the years, the scourges of war has gradually shrunken the once proud land of Turkey, until it has been reduced to its present size) that the way of the kings of the east might be prepared. (The original Greek reads, "kings of the rising sun"). And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For these are the spirits of devils, working miracles, which go forth unto the whole world, to gather them to the battle of that great day of God Almighty . . . And he gathered them together unto a place called in the Hebrew tongue Armageddon. (Rev. 16:12-16).

It it held by some Bible students that John here depicts Facism, Nazism and Communism, which he likens to three unclean spirits, whose purpose is to deceive the nations and bring them under Satan's rule. Esdras deals with these same evil forces, whom he likens to an eagle with three heads. The first head, says Esdras, would die in its own bed (could have referred to Mussolini, who literally died in a bed of his own making, but in great pain). The second, or head on the left would be overcome by the head on the right (could have referred to Hitler), and of the remaining head, Esdras says, "He also shall fall by the sword". That this third head refers to Russia there can be no doubt, as the description fits perfectly this evil aggressor nation.

Thou has judged the earth, but not with truth. For thou has afflicted the meek, thou hast hurt the peaceable, thou has hated them that speak truth, thou has loved liars and destroyed the dwellings of that that brought forth fruit and has cast down the walls of them as did thee no harm. (Esdras 11:41-42. Also see Esdras 11:43-46 and 13:10-11).

Before discussing the battle and its outcome, let us briefly refer to some of the religious aspects of the struggle as aforesaid mentioned. Satan's purpose is to take away from man his agency, and place him in a state of bondage where he can be ruled through fear. Please note how this pattern fits so perfectly the Soviet way of life. Says Colonel Jonas Petruitis of the Lithuanian Army, in his book "Lithuania Under the Sickle and Hammer".

Old people who cannot work any more are taken to the Old Folks Home where they are supposed to be well cared for. But in reality they are carried in through one door and carried out through another. Everybody knows that, so every old person works until he almost drops in his tracks. Nobody tries to pretend they are ill.

An in speaking of justice which is unknown, this writer further says:

I had heard many stories of the treatment prisoners obtain at the hands of the NKVD. It was said that there was only one verdict, "Guilty" when the prisoners were tried, and that the Red executioners use all means in their power to extract "confessions" even the most brutal methods of torture.

Zinovieff, while President of the Executive Committee of the Comintern, said in 1944:

When the right moment arrives we will deal with the Lord God; we will make Him descend from the highest heaven,

where He has taken refuge, we will keep Him vanquished forever.

The "Atheist", a Moscow publication, says:

The work of the Godless is the work of Lenin. We must fight against all religion.

From another leading Communist, Lenatcharsky:

"Christianity and Christians must be looked upon as our worst enemies. We hate them. Christian love is an obstacle to the development of the Revolution. We have done with the kings of the earth, let us now apply ourselves to the king of Heaven.

In a recent issue of the Saturday Evening Post statement is made that where once China boasted of having 7000 Christian missionaries, since the Red occupation, this number has been reduced to less than 100. As the method of liquidation, the reader can well judge.

The method used by the Masters in the Kremlin in indoctrinating the youth of the land with the belief that there is no God, are almost unbelievable. The following example is worthy of note taken from the recent works of Voldemars Korsts, in his expose, 'The Red Fog":

Special attention is given to atheism Not only must each teacher stress anti-religious topics, but there are also special atheistic schools which prepare teachers for this important task. Children are taught there is no God, even in nursery schools, though by different methods. For instance, in 1941, in Latvie, a teacher in a Kindergarten asked the youngsters if they would like to have some candies. Of course, the children wanted to have some candies. "Then say a prayer; maybe God will give you some", proposed the teacher. The children said the prayer but no candy appeared. Then the teacher asked them to direct a prayer to Stalin and immediately the door opened and many sweets were brought in.

In the face of such blasphemies, one may with David, lift up his eyes to the God of Heaven, and cry out:

Keep not thou silence, O God, hold not they peace, and be not still, O God. For, lo, thine enemies make a tumult; and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. (Psalms 83).

And says David further:

They have said, Come and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent; they are confederate against thee. The tabernacle of Edom, and the Ismaelites; of Moab and the Hagarens, Amalek.

As though in answer to his petitions, the Psalmist records laughter from Heaven that will be far from pleasant to the ears of those who are in the enemy ranks: "He that sitteth in the Heavens shall laugh; the Lord shall have them in derision." (Ps. 2:4).

Where is the battle of Armageddon to be fought? Ezekiel tells us it is to be in "The Valley of the passengers on the east of the sea." This at least will be the culminating point, but its effects will be felt the world over. This valley of the passengers is the old Israel trade route and the battle ground "Medgiddo". In the past many battles were fought on the Plains of Esdraelon. It was here that Gideon with 300 men defeated the children of the east. Saul and his sons were defeated by the Phillistines on the same battlefield. Here Josiah tried to stop the march of Pharaoh and was wounded. Its location is not far distance north from the city of Jeruslem.

When will it be fought? Many have tried to forecast the date and failed. The Lord has not revealed it. He has, however, not left us in complete darkness. Many sign posts have been placed along the way, depicting the event to be close at hand. The Prophet Joseph in describing the calamities that would come upon the wicked of this generation, declared, "there are

those now living upon the earth whose eyes shall not be closed in death, until they shall see all these things that I have spoken fulfiled." (C. H., Vol. 1). That we are living in the eleventh hour of Satan's reign upon the earth is witnessed by present day unrest, violence and bloodshed. Surely men's hearts are failing them for fear of those things that are coming upon the earth. We are living in a crisis that has not a parallel in human history. Never before has Satan's power in the earth been so great. It is as if he were almost loosed, and has been given free reign in the full exercise of his powers, enchantments and sorceries. "Even the very elect will be deceived if it were possible." And who are the elect? Those who have accepted and are striving to live the fulness of the Gospel, and have taken the Holy Spirit for their guide. Only such will be able to abide the day of our Lord's coming. (D. & C., Sec. 45).

There are some who believe that the Battle of Armageddon has already started. That it commenced with the firing of the first gun in the Korean conflict on June 25, 1950. And since then the tempo of conflict has steadily increased until soon it will have engulfed the whole world. Some wonder why Gog, or Russia, has in mind the Holy Land for the brunt of her attack. From Ezekiel we learn it is to take a spoil; to gather riches in the way of gold and silver.

> **Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil? (Ezek. 38:13).**

Could it be that the great spoil here referred to by Ezekiel is the potash deposits in the Dead Sea which scientists estimate as being valued in the billions of dollars; or could the oil fields in Iraq, Saudi-Arabia and Iran be the lure that will cause the Russian Bear and her satelites to "go forth with great fury", for without oil no modern war can long be waged successfully. It is known that Russia has not an over-abundance of this precious commodity even for peace time operations. Whatever the reason, we may be sure that the land of Palestine is the main object of Gog's attack. The ten-toed nations, probably represented by France, Spain, Portugal, Austria, Hungary, Rumania, Italy, Yugoslavia, Greece and Bulgaria, some of which are already in the Soviet sphere of influence, should lend no particular problem to the ultimate aims of the evil men in the Kremlin. These powers will either be subdued after commencement of hostilities, or will be in the Russian orbit prior to the beginning of the conflict.

John, while on the Isle of Patmos, was privileged to witness the desolating scenes of horror that are to come upon the wicked of this generation, and particularly the destruction by fire of the ancient city of Rome, which long has been the seat of Satan's rule in the earth. This city of Roman culture and splendor has special appeal to the anti-Christ rulers, for here is established the headquarters of their arch enemy, the Catholic Church. It is safe to assume that Rome is one of the foremost on the Kremlin's agenda for swift destruction and desolation. Says the Apostle John:

> **And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus . . . (evidently referring to the slaying of the early Christians, 100,000,000 of whom were cruelly martyred for the truth's sake) and when I saw her I wondered with great admiration (John was astonished at her rapid growth and world dominance in things both secular and religious). And the angel said unto me, Wherefore, didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. . . . And here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth. (Rome is built on seven hills and is typified as the "woman"). And the ten horns**

which thou sawest are ten kings which have received no kingdoms as yet, but receive power as kings one hour with the beast. (Rev. 17:6-12).

Here is portrayed the rise and eventual fall of the ten-toed nations, each of which in the latter days was to be ruled by a "Dictator" (now a reality) who having no claim to blood lienage entitling them to royalty, nevertheless usurp kingly prerogatives and powers, and rule one hour with the beast, speaking of the Lord's time, "I have appointed thee each day for a year." (Ezek. 4:6, and Numbers 14:34) which would be the equivalent of 15 years according to man's reckoning. It should be interesting to note that both Hitler and Mussolini ruled for a total aggregate of approximately 32 years, or an average of 16 years for each dictator.

But to return to John's prophecy. Continuing with the Seventeenth chapter of Revelations, John points out that these ten dictators nations would take sides wih enemy, but would come to heir doom as above menioned.

These (speaking of the ten-toed nations) have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful. (Rev. 17:13-14).

The angel then proceeds to explain the meaning of the symbolical language employed in the seventeenth chapter (it is suggested the reader read the chapter in its entirety) which leaves no room for doubt concerning the final destruction of the "Great and Abominable Church", and of the city of Rome, which the angel designat as the "woman".

And he saith unto me, the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh AND BURN HER WITH FIRE. For God hath put in their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth. (Rev. 17:15-18).

For quite some time now we have been engaged in what is known as a "cold war", and assuming that this condition will eventully terminate into an all out shooting war invoving all nations, the question may be rightfully asked, what circumstances are going to arise that will bring about a change in this situation. So long as Russia can continue her territorial gains without the firing of a single shot, or the loss of a Russian soldier, she naturally can be expected to pursue her present policy, but apparently there will soon come a time when she can no longer contain her gains by subterfuge.

History reveals that Israel's people have never been the aggressors. Only when they have been pushed so far have they felt impelled to take up arms against their neighbors. So what is it that is going to cause the nations under Gog to surrender a policy that is paying them so handsomely in the acquisition of lands and people, and suddenly resort to a shooting war, the successful outcome of which would be in doubt? Could it be because the so-called Christian nations have awakened from their apathy and can no longer be lulled into a sense of security, and that in the resultant build-up of armaments Gog is fearful she will be surpassed in the race, and decides to strike while the balance of power lies in her favor? Or is some unforeseen circumstance to arise that will force Russia to fight sooner than expected? Says Esdras:

All they which were gathered to subdue him were sore afraid, and yet durst fight. (II Esdras 13:8).

The Prophet Daniel sums it up:

But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. (Dan. 11:44-45).

What are these tidings out of the east and out of the north? Can it be because of the adoption of a new policy of defense of the United Nations, that it will so rile up Stalin and company, that they will give the signal for war sooner than their plans decree? Several reasons perhaps could be advanced, all of which would be mere speculation. Only future events will discose the real reason for Russia's change in plans. That the attack will be sudden and overwhelming in its strength and fury is evident by the initial victories the enemy will achieve. So successful will be the first onslaughts, that most of the cities in northern Palestine will fall prey to the invaders, and even the city of Jerusaem will be taken and the inhabitants made captive. The Prophet Zecharia declares:

Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. (Zech. 14:2).

Russia's attack will probably be through Turkey between the Black and Caspian Seas. And Joel speaks of an army coming up from the south in the land of Jehosaphat, south of Jerusalem which he calls the place of judgment. Joel mentions large multitudes gathered there. "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." (Joel 3:14). One circumstance particularly will permit of this southern army gaining its objective and joining with the northern army at Jerusalem, and that is the treachery of Egypt, which while pretending friendliness to the Israel Nations, and apparently willing to aid their cause, will turn against them and join hands with the invaders.

And all the inhabitants of Egypt shall know that I am the Lord because they have been a staff of reed to the house of Israel (what could be weaker than a reed?). When they took hold of thee by thy hand thou didst break and rend all their shoulders; and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand. (Or shook them at the waist). (Ezek. 29:6-7).

Egypt's treachery will prove a sad blow to Israel's cause, for they will be relying on her for support. If only Israel's rulers were men of God, and earnestly seeking after truth, they would know in advance of these treacherous acts of the enemy and would be prepared against it, but as the Prophet Isaiah declares:

His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. (Is. 56:10).

Because of Egypt's disloyalty to Israel, the Lord will destroy the tongue of the Egyptian sea:

And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. (Is 11.15).

Perhaps Ezekiel was given a more vivid picture of the Battle of Armageddon than any other prophet. He describes great military preparation, and the organization and regimentation of the nations around Russia. The Prophet declares these peoples have been drilled and disciplined by the Soviets. He then addresses Gog thus:

Many peoples shall be with you, drilled and disciplined by yourself; you

and all your host, and the hosts with you, and you yourself shall be their commander. Prepared by yourself for a long time, shall come at the end of the years to the country restored from its ruins; with your recruits from many peoples, against the mountains of Israel that were a continuous waste, but who have been brought out of the nations, and all of them dwelling in security, until you ascend like a storm (fleets of airplanes) coming on like a cloud to cover the land, you and all your hordes, and many people with you. (Ez. 38:8-9 Ferrar Fenton trans.)

Now note at this time another land is to come under attack:

Then, thus says the Mighty Lord, at that time thoughts shall come into your mind, and you will conceive a vile idea, and will say, I will advance to a secure population, all of them without walls, or bars, and having no gates, to plunder and loot, to turn your hand against the reinhabited ruins, and against a people collected from the heathen. Nations practicing commerce and trade, and RESIDING ON THE TOP OF THE EARTH. (Ez. 38: 10-12 Ferrar Fenton trans.)

This is not Palestine, which is in the center, but it does describe Canada and the United States. Israel in Palestine and Israel gathered out of the nations and dwelling upon the American continent are both the objects of Gog's attack.

Perhaps few people realize the magnitude of the forthcoming struggle that will result in nearly two-thirds of the world's population being destroyed from the earth (Zec. 13:8-9) and five-sixths of the armies of Gog (Ezek. 39-2). Zephaniah tells us the people will walk as blind men, not knowing what to do or where to turn because they have sinned against the Lord. For this, blood will be poured out as dust, and flesh will be as dung. Isaiah and Zephaniah tell of the wealthy being unable to save themselves by means of their wealth. Jeremiah, speaking of this time of Israel's troubles, says all faces are turned to paleness. He describes the day in these words: 'Alas! For that day is great, so that none is like."

Behold I will make Jerusalem a cup of trembling unto all people roundabout, when they shall be in the seige both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. (Zech. 12-1-3).

The storm will come when the world apparently will feel that peace at last has been established. (1st. Thes. 5:3). And becuse the majority has elected to live deliciously with Babylon, great will be their sorrow, "when sudden destruction cometh upon them." Victory for either side will not be achieved by force of arms as many perhaps believe. In this struggle Satan's forces would undoubtedly prove the victor were it not for divine intervention. But do the pleasure seekers and friends of Babylon know this? As Daniel says, "Only the wise shall understand". And says Daniel further:

And there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. (Dan. 12:1).

Israel's defeat will appear inevitable as victory after victory is achieved by the enemy who will greatly rejoice and be jubilant as Israel's position will become untenable. The situation will become so desperate that Joel tells us the Governments of Israel will call for a soemn assembly of their people to petition God for deliverance. And when true repentance finally takes hold of those remaining upon the earth who have been spared the calamities, God will answer their prayers and move swiftly in their behalf. An earthquake of explosive intensity will bring a sudden end to hostilities. Its shock will be felt in every quarter of the globe. So powerful will be its destructive force that every structure not dedicated to the God of Heaven will crum-

ble and fall. The terrible earthquake at the time of the Savior's crucifixion, which played particular havoc on this American Continent, will prove insignificant to the one that will strike the death knell to the Battle of Armageddon. This seismical upheaval is God's answer to Satan's challenge, hurled at him throught the lips of the cringing men in the Kremlin, that He is the Lord of Heaven and earth and still rules the destinies of men.

Space will not permit of a complete quotation of the many scriptures bearing upon the earthquake and its resultant effects upon those living at the time of its occurrence. Following are typical and worthy of note:

> **And there were voices and thunders, and lightnings: and there was a great earthquake, SUCH AS WAS NOT SINCE MEN WERE UPON THE EARTH, so mighty an earthquake, and so great. And the great city was divided into three parts, AND THE CITIES OF THE NATIONS FELL and great Babylon came into remembrance before God to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found: And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of hail: for the plague thereof was exceeding great. (Rev. 16: 18-21).**

> **And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken. Surely in that day there shall be a great shaking in the land of Israel. So that the fishes of the sea, and the fowls of the heavens, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, AND THE MOUNTAINS SHALL BE THROWN DOWN, AND THE STEEP PLACES SHALL FAIL AND EVERY WALL SHALL FALL TO THE GROUND. (Ezek. 15:18-20).**

> **For not many days hence and the earth shall tremble and reel to and fro as a drunken man; and the sun shall hide his face and shall refuse to give light; and the moon shall be bathed in blood and the stars shall become exceedingly angry, and shall cast themselves down as a fig tree. And after your testimony cometh wrath and indignation upon the people. For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall to the ground and shall not be able to stand. (D. & C. 88:87-89).**

This mighty earthquake will cause the almost complete annihilation of Gog's armies who, up to that time, will be winning the battle of Palestine. And it will also bring death and destruction to many people all over the earth. After the confusion and terror has subsided, men's hearts will truly turn to God, and there will arise a new form of civilization, with nothing remaining of the old, and for a thousand years mankind will enjoy peace and happiness the like of which they have never known.

But to get back to the Battle and its closing scenes. When the conflict is over, Ezekiel tells us where the Northern army will be buried:

> **And it shall come to pass in that day, that I will give unto Gog, a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it the Valley of Hamongag. (Ezek. 39:11).**

Joel, speaking of the defeat of this same army, says that God will remove him into a land barren and desolate, with his face toward the east sea (Caspian) and his hinder part toward the utmost sea (Mediterranean). (Joel 2: 20).

As a result of the great earthquake, the Mount of Olives in Jerusalem will be split in twain, part moving to the north and part to the south. This will cause a valley running through the middle from the east to the west, permitting the waters of the Mediterranean

to rush through this valley and pour into the dead Sea. (Zech. 14:4). And considering the fact that the Dead Sea is 1292 feet below the Mediterranean, it can well be imagined what the force of these waters will be like. Visualize if you can waves eight times the depth of Niagara Falls, and you will have an idea of the force of waters as they rush from one sea to the other.

The pouring in of the waters of the Mediterranean into the Dead Sea will result in the latter becoming stocked with fish, and changing it into a sea water lake. (Ezek. 47:10-11). The Onslaught of waters from the Mediterranean will cause the waters of the Dead Sea to overflow their banks and move southward to the Gulf of Akabab, but the rush of waters does not end there, for in the map of Southern Palestine and Northern Egypt it will be noted there is a great bend of the Nile opposite the Gulf of Akabab at Kena and Karnah. So great will be the flow of water down the Gulf that it will cross the low land of Eastern Egypt and reach the bend of the Nile, those waters will then flow into the Red Sea. Another result of the earthquake will be to make Jerusalem one of the greatest seaports of the world, as foretold by Isaiah 33:21.

As great as will be the consternation and terror of the earthquake, perhaps even more so to the enemies of God will be the appearance of His beloved Son on the Mount of Olives, and while we would like to discuss the features of this remarkable event and the preparation of the saints for the coming of their Lord, we are primarily concerned at this writing only with the Battle of Armageddon. Suffice to say that while the conflict rages and chaos reigns, the people of the Kingdom, under the direction of the Priesthood of God, will be busily organizing and setting up a standard preparing for the coming King.

Dear reader, are you preparing for this great event which is right at our doors? Will your heart rejoice when news is flashed of the sudden collapse of our present ungodly financial system with all its attendant evils of interest and usury, which originated in ancient Rome; also the destruction of our present system of buying and credits, which will force the saints to adopt the Celestial law of Consecration and United Order for their economic preservation? Or will you, with those who are satisfied with present business methods, bemoan and wail as you witness the collapse of the modern Babylonian system, soon to fall to rise no more. If you find yourself in this category, then know for a surety that the love of the Father is not in you.

The Apostle John witnessed the destruction of the present world system which the Battle of Armageddon will be instrumental in bringing about, and heard the cries of those who fain would have it continue:

> **And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath 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. And I heard another voice from heaven, saying, 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 into heaven, and God hath remembered her iniquities. . . . Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they**

shall see the smoke of her burning. (Rev. 18:1-9.

Heartrending as will be the closing scenes of this dispensation, the righteous saints have no need to fear. They have long looked forward to the time when Satan's power in the earth would be broken, and the Kingdom of God set up in power and great glory. They have long felt, as did Enoch's people; that "they were strangers and pilgrims on the earth" (D. & C. 45:13), and will rejoice when the day of God's judgments finally dawn upon this fair creation.

And when these things begin to come to pass (the Lord's judgments) then look up, and lift up your heads; for your redemption draweth night. (Luke 21:28).

We close with the words of admonition from the Savior:

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. (Luke 21:36).

ERNEST P. WILLIAMS.

Solicitor—Now that you're married, with a wife to look out for, you should certainly have a life insurance policy.

Bridegroom—Heck no! Why, she's not a bit dangerous!

* * * *

Simpicity is the evidence of greatness.

IF FOR WIVES!

If you can trust the man who is your husband,
Depend on him when he is never there,
Present to him a sweet and cheerful countenance
When heart is torn to bleeding shreds with care;
If you can always say, "I love thy counsel",
And rather die, than utter a complaint,
And lay your woman's heart upon his altar
Where his rebuke may burn without restraint;
If you can long with all your soul for comfort,
Receiving but chastisement in its place—
Bear alone the burden of two parents
And keep a patient smile upon your face;
If you can yet defend this Priesthood bearer
When others sympathize with your despair,
And rather take the blame for all the trouble
When you are weak and those you love are there;
If you can represent before your children
Their father as a nearly perfect man,
Yet never try to justify your weakness
And always do the very best you can;
If you can bare your soul in pure forgiveness
When he should come to you with contrite heart,
And never have a feeling that's self-righteous
But of the trouble take your rightful part;
Then you'll have conquered woman's worst tradition,
You'll purify your earth stains, never fear.
You'll win femininity's most vicious battle,
And what is more—**You'll be a Queen, my dear.**

—Alyne Jessop.

TRUTH

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

VOL. 18. SEPTEMBER, 1952 NO. 4.

THE GATHERING

Early in the history of the Church, the Lord gave the following Revelation to Joseph Smith:

And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not the'r hearts; wherefore the decree hath gone forth from the Father that they shall be gathered in UNTO ONE PLACE upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked.

For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble; and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth; for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.—Doc. & Cov., 29:7-11.

Thus one of the principles of the Gospel thundered from the heavens in the early days was the "**GATHERING**". So vital was this principle that when the people received the gospel they immediately wanted to join with the Saints in America, at Kirtland, Independence, Nauvoo, or in Utah — wherever they were. They could not easily be held back. They skimped, saved and wrestled with the Lord until their wishes were satisfied.

However, of late years, in the modernization of the Gospel to suit the growing tendency of seeking world favor, this glorious principle of "**GATHERING**" has been abandoned and the great bulk of converts retained in their native lands.

The leaders have given many excuses for the abandonment of this great principle. In the first instance

"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 anti-polygamy laws permitted the federal government to confiscate the "Perpetual Emigration Fund", which had been set up under divine sanction to assist the faithful to gather. With the signing of the 1890 manifesto and the proposed policies to abandon certain principles, the grand and **SAINT-SAVING** principle of **GATHERING** fell in its time and is now obliterated.

The excuse is also given that the strict government emigration laws prohibit the gathering. The present immigration laws with their severe restrictions were not enacted before the saints themselves had given up the principle of Gathering like the great principle of Patriarchal marriage, was given up before the severe restrictions against them were invoked.

Another reason was perhaps because of the apostasy of the Saints in Zion, or their grudging help to newcomers, the policy of gathering was changed. At any rate, the word has now gone out, "Stay where you are", "build up the Churches where you are and all will be well with you." The Saints are being advised to remain in their own countries, form associations there, mingle with the people not of their faith, with the hope of also bringing them into the light.

This is a very natural inclination among the people, and such counsel found ready ears. In their home lands their language is the same; their habits, their likes and dislikes agree. Germans like to associate with Germans; Hollanders like Hollanders, Swedes are partial to Swedes, as the Danes love Danes, etc. It has been easy for the Saints to reason, because of these natural inclinations, "why should not these different nationalities remain by themselves and build up the Church of God among themselves?"

The Saints have also found succor, in the abandonment of this great principle, in the counsel and blessings received from the leaders from time to time. And now they point with pride to the great Temple which is to be built in Switzerland.

However, like all eternal and divine principles, the principle of the **"GATHERING"** has not been easy to obliterate. The spirit of this principle falls upon the faithful converts and an all-consuming desire takes hold of them to **"GATHER"**.

With the restoration of the gospel came the call to the tribes of Joseph to **"COME HOME"**, and since the land of America is their rightful home, it is but natural that these people (of the blood of Joseph) want to emigrate. There is an inward longing; an impelling force which causes them to leave their native haunts and gather to Zion whatever might be the cost.

Manasseh, generally speaking, is already here, represented by the Indians of North and South America. The call has now gone out to Ephraim. As soon as the voice of the Shepherd reaches the ears of Ephraim his first desire is to come to Zion in America. He wants to come home; he is homesick. He has an inward longing, 'mid the noise of battle and the storms of confusion, to get home and settle down to peaceful pursuits. America is his haven—his sanctuary. The Lord has referred to this land as a land "choice above all other lands", a land flowing with "milk and honey", a land of opportunities.

Because of this inward urge the leaders have had difficulty in converting the saints to remain in their native lands. As with other divine principles which the leaders have tried to modify or completely obliterate, it has been necessary for them to make statements of **expediency; as well as to utter threats of excommunication against those who have been slow to obey the new edicts.** Thus by formal statements (which the saints accept as the word of God), by promise of world conversion, and finally by threat, the

saints have now concurred with the policy of the leaders and are stifling within themselves the spirit of this life-saving principle

It was early in the Presidency of Heber J. Grant that this new policy was urged upon the converts. From a sister in Germany we have received the following:

I have cut this out of the Star (Der Stern, No. 1, January, 1951); everything becomes more difficult. Our President has inquired of the First Presidency whether it is advisable to encourage the members to emigrate. In return this answer was received. (We quote the excerpt:

"And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory. (1 Nephi, 14:14).

"Many of the saints, who come here, could be more useful, if they would help to strengthen and to build up the Church in their native land, rather than to bring the sacrifice to come to Zion, where their expectations could not be realized.

"With sincere wishes we are in uprightness,

THE FIRST PRESIDENCY.

(Sig.) Heber J. Grant
A. W. Ivins
C. W. Nibley."

It is evident that the First Presidency in 1951 reiterated the stand taken earlier by the First Presidency under Heber J. Grant. In their statement the claim is put forth that this is Zion, and yet they refuse to accept the commandment of God as given in D. & C., Section 115:5-6:

Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations;

And that the GATHERING together upon the land of Zion, and upon her stakes, may be for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth.

As to the feeling of the leaders at present towards the **GATHERING** it is reliably reported that Elder Widtsoe in a Bishops' meeting said in substance: **"The time for gathering is past. We now live in the time of scattering. We want to scatter our people over the face of the earth that we might leaven the whole lump."**

Elder Matthew Cowley made the position of the "First Presidency" and the "Quorum of the Twelve" clear in his message during the last conference. Said he in part:

I would like to talk to you people in Great Britain, in the Scandinavian countries, in Holland, in Germany, Czechoslovakia, France, Switzerland, Austria, Palestine, South Africa, the South American nations, those who dwell within the great Polynesian triangle in the Pacific, and to those fine people, few in number, in the far-off Orient.

I would like to say to you that I know that in your hearts this day there is a longing to be here at the hub of this great Church, a longing which you cannot realize; AND IN A SENSE I AM PLEASED THAT YOU DO NOT HAVE THAT DESIRE FULFILLED. You are needed where you are.

We encourage you to stay where you are because you are needed there, where the light is going out, and we say to you: Stay close together; attend your meetings regu-

larly, even though your numbers may be limited by law to four or two; stay together. (What, Elder Cowley—are we to break the law of the land!!!) (Brackets ours). Renew your covenants with God by partaking of the Sacrament, and I tell you that you cannot have your lights darkened because this work cannot be blacked out by legislation of man.

They may close your chapels; they may deny you the rights to assemble in worship; but behind your own doors you have the Prieshood of God; (do we really—if it has not been properly conferred?) (Brackets ours) and in your home where the Priesthood of God exists, there is Zion. And to you whose lives are committed to righteousness, I say unto you, you are Zion. * * *—April, 1952, Conf. Report, page 102.

President David O. McKay put the capstone on this policy during his recent tour of the missions in Europe. While in Finland he said: "**Secondly, we aim to keep our adherents here instead of encouraging them to migrate to Utah and other places in the United States.**"

With these statements before us as contrasted with the Word and will of God delivered by the mouth of His prophets, together with world conditions as they are, we feel it timely to refer to a few of the early teachings of the former Church leaders.

It is commonly understood by most Latter-day Saints concerning the dispersion of Israel. The ancient biblical Prophets made repeated promises of the gathering of dispersed Israel. Indeed, few principles of the gospel are so well documented with prophecy and promise as is the gathering of scattered Israel. The restoration of the fulness of the Gospel was for the purpose of gathering the faithful sons and daughters of God from their native haunts that they might come again under the rule of the Priesthood and to build up the "Zion of our Lord". It was in keeping with this program that Moses came and delivered the keys of gathering. We suppose, that as it was with Celestial Marriage, so it was with the gathering, this Church could not progress further without this grand and glorious principle in operation. The record states:

After this vision closed the heavens were opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.—D. & C., Sec. 110:11.

Again:

And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts.

Wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place upon the face of this land.—D. & C., 29:7-8.

Thus in the Articles of Faith the Prophet wrote: "**We believe in the LITERAL gathering of Israel and in the restoration of the ten tribes: that Zion shall be built upon this, the American continent.**

The Prophet Joseph was well aware of the slowness of the people to take hold of the fulness of the Gospel. It was necessary for him to repeat many times the warnings the Lord gave through him. In regard to this great principle he said:

Take away the Book of Mormon and the revelations, and where is our religion? We have none; for without Zion, and a place of deliverance, we must fall; because the time is near when the sun will be darkened,

and the moon turn to blood, and the stars fall from heaven, and the earth reel to and fro. Then, if this is the case, and if we are not sanctified and gathered to the places God has appointed, with all our former professions and our great love for the Bible, we must fall; we cannot stand; we cannot be saved; for God will gather out his Saints from the Gentiles, and then comes desolation and destruction, and none can escape except the pure in heart who are gathered.—Teachings of the Prophet Joseph Smith, p. 71.

In speaking of the gathering, we mean to be understood as speaking of it according to scripture, the gathering of the elect of the Lord out of every nation on earth, and bringing them to the place of the Lord of Hosts, when the city of righteousness shall be built, and where the people shall be of one heart and one mind, when the Savior comes; yea, where the people shall walk with God like Enoch, and be free from sin. The word of the Lord is precious; and when we read that the veil spread over all nations will be destroyed, and the pure in heart see God, and reign with Him a thousand years on earth, **WE WANT ALL HONEST MEN TO HAVE A CHANCE TO GATHER AND BUILD UP A CITY OF RIGHTEOUSNESS, WHERE EVEN UPON THE BELLS OF THE HORSES SHALL BE WRITTEN "HOLINESS TO THE LORD".**—Ibid, p. 93.

The greatest temporal and spiritual blessings which always come from faithfulness and concerted effort, never attend individual exertion or enterprise. The history of all past ages abundantly attests this fact. In addition to all temporal blessings, there is no other way for the Saints to be saved in these last days (than by the gathering) as the concurrent testimony of all the holy prophets clearly proves, for it is written—"They shall come from the east, and be gathered from the west; the north shall give up, and the south shall keep not back." "The sons of God shall be gathered from afar, and his daughters from the ends of the earth."

It is also the concurrent testimony of all the prophets, that this gathering together of all the Saints, must take place before the Lord comes to "take vengeance upon the ungodly", and "to be glorified and admired by all those who obey the Gospel." The fiftieth Psalm from the first to the fifth verse, inclusive, describes the glory and majesty of that event.—Ibid, p. 183.

The hearts of the children of men will have to be turned to the fathers, and the fathers to the children, living or dead, to prepare them for the coming of the Son of Man. If Elijah did not come, the whole earth would be smitten.

There will be here and there a Stake (of Zion) for the gathering of the Saints. Some may have cried peace, but the Saints and the world will have little peace from henceforth. Let this not hinder us from going to the Stakes; for God has told us to flee, not dallying, or we shall be scattered, one here, and another there. There your chlidren shall be blessed, and you in the midst of friends where you may be blessed. The Gospel net gathers of every kind.

I prophesy, that that man who tarries after he has an opportunity of going, will be afflicted by the devil. Wars are at hand; we must not delay; but are not required to sacrifice. We ought to have the building up of Zion as our greatest object. When wars come, we shall have to flee to Zion. The cry is to make haste. The last revelation says, Ye shall not have time to have gone over the earth, until these things come. It will come as

did the cholera, wars, fires, and earthquakes; one pestilence after another, until the Ancient of Days comes, then judgment will be given to the Saints.—Ibid, pp. 160-1.

Following are a few excerpts from the teachings of some of the other early leaders on this subject.

Brigham Young:

We have been gathered to the valleys of these mountains for the express purpose of purifying ourselves, that we may become polished stones in the temple of God. We are here for the purpose of establishing the Kingdom of God on earth. To be prepared for this work it has been necessary to gather us out from the nations and countries of the world, for if we had remained in those lands we could not have received the ordinances of the Holy Priesthood of the Son of God, which are necessary for the perfection of the Saints preparatory to his coming. —Journal of Discourses, 12:161.

Will the way be hedged up by the wars and distress of nations? I neither know nor care. I am looking for the words of Joseph to be fulfilled. The time will come when men and women will be glad to catch what they can, roll up in a small bundle, and start for the mountains, without team or wagon. That day will shortly come.—J. of D., 8:356.

John Taylor:

Now in relation to our gathering, who is there anywhere else in the world that feel as the Latter-day Saints do? You do not find it anywhere, and nothing but the Spirit of God operating upon the minds of the people could have induced them to gather together as they have done. This spirit was imparted, as the Holy Ghost is, by the laying on of hands, through the medium of the Priesthood. And this peculiarity seemed all the more striking at first, for as soon as the principle of gathering was first preached, the people needed no convincing argument, for the Spirit of the Lord had revealed it to them, and they knew it was true. And it mattered not where people heard it, or in what language it was preached, they immediately had a strong, fervent desire to gather to Zion, to assemble with the Saints and worship with them.—J. of D., 19:150.

What next? They built a temple by and by, as we are doing now, in Kirtland, Ohio. And in that temple the Lord Jesus Christ appeared to them again, the account of which you may read for yourselves in the Doctrine and Covenants. Jesus appeared there, and Moses appeared there, and Moses conferred upon Joseph the keys of the gathering of Israel from the four quarters of the earth, and also the ten tribes. And you are here because that priesthood was conferred upon the elders who came to you with the gospel; and when they laid their hands upon your heads, among other things you received the Holy Ghost and the spirit of the gathering. But you did not know what it was that was working in you, like yeast sometimes under certain conditions, producing an influence causing you to come to Zion. Yet you could not help it. If you had wanted to help it, you could not while you were living your religion and were governed thereby. For that spirit brought that influence and power along with it, and it carries it with it wherever it goes. And as men received the Holy Ghost so they received the spirit of the gathering, which was conferred by Moses upon Joseph Smith, and by him upon others, and which created that anxiety you all felt to gather to Zion.—J. of D., 26:106-7.

Wilford Woodruff:

The principle of gathering has been preached for the past thirty-seven years. Before this principle was preached by the elders, a great many of the people had received the spirit of it; and the consequence was, that no sooner had it be taught by the Presidency of the Church, than the people everywhere were ready to receive it. It had been revealed to them by the Holy Ghost, whose office it is to reveal that which is past, present, and that which is to come, and no surer, stronger testimony can be given to anyone than it affords. We have gathered here for the express purpose of establishing Zion which, according to the scriptures, must be before the gospel can be sent to the Jews.—J. of D., 18:221.

Heber C. Kimball:

Then who is to gather the people of God? You all say that we are to become a kingdom of kings and priests—of queens and priestesses; and the Bible supports this doctrine. Now, the truth is, you are the very kings and priests that have got to gather the Saints, and your wives have got to school them and nurse them. I might put this in different language, but this will answer the purpose and convey to you the true meaning of the text.

We are informed in the Bible that in the last days the sons of God shall be brought from afar, and his daughters from the ends of the earth; and also that the elect will be gathered from the four quarters of the globe. Now, this will most assuredly be fulfilled, and this is the work which you and I have got to perform. * * *

You need not wait for any of the kings to gather Israel; you need not wait for anybody else to perform the duties that devolve upon you. We have got to gather the people, and our wives and sisters will become the nursing mothers, for they are the queens spoken of in Scripture. If we will all take this course, we shall be blest of the Almighty; his Spirit will be with us to impart joy and consolation continually—J. of D. 8:349.

Charles C. Rich:

As we have been told, the dispensation in which we are living is one of great importance—it is the dispensation of the fulness of times, in which all things which are in Christ will be gathered together, both those which are in heaven and those which are on the earth. The labor which is required of the Saints cannot be performed short of their being gathered together, for it is absolutely necessary that they should, in all things, observe the commands of God in building up his kingdom here on the earth, which they could not do while in a scattered condition. The building up of the kingdom of God upon the earth, is a labor which will require all our time and attention, and our best efforts, and we have no time to idle away or to spend in foolishness but our eyes should be continually single to the glory of God, and our efforts should be as the efforts of one man for the accomplishment of his purposes.—J. of D., 17:357.

George A. Smith:

Among the first principles that were revealed to the children of men in the last days was the gathering; the first revelations that were given to the Church were to command them to gather, and send Elders to seek out a place for the gathering of the Saints. What is the gathering for? Why was it that the Savior wished the children of Israel to gather together? It was that they might become united and provide a place wherein he could reveal unto them keys which have been hid from be-

fore the foundation of the world; that he could unfold unto them the laws of exaltation, and make them a kingdom of Priests, even the whole people, and exalt them to thrones and dominions in the celestial world. —J. of D., 2:214.

In the early days saints were considered slackers who would not join with their brothers and sisters in the land of Zion. It was necessary for the leaders to make numerous crusades in behalf of this principle, **that the keys be not turned against them.** Many editorials were written and sent to the saints putting forth the purposes and results involved in the principle of the gathering. These editorials were written or sponsored by the Church leaders. We have gathered a few excerpts from the same which we feel are timely at this point.

"The Saints gather that they may obey the commandments of the Lord, help more effectually in the building up of the kingdom of God, and work out their own salvation and exaltation therein. Are not these the motives which impel the Saints to go to Zion, which fill them with such strong desire for the time of their going to be hastened? * * *"

THE GATHERING IS A SELF-EVIDENT PRINCIPLE TO PEOPLE WHO HAVE THE SPIRIT OF THE LORD. IT IS ONE OF THE SIMPLEST AND MOST OBVIOUS OF ALL PRINCIPLES. * * *

"The spirit of the gathering always attends the work of God. There never was a dispensation in which it did not prevail to greater or less extent. It is the very spirit of the Gospel, the spirit of organization and good order and peace and prosperity, the spirit of life and salvation, the spirit of celestial happiness and glory. It draws God and men together, it draws heaven and earth together, it draws men and men together, it draws men and women together, in the bonds of everlasting love and perfect union. It turns the hearts of the fathers unto the children, and the hearts of the children unto the fathers, which was to be a prominent characteristic of the great work of the latter days. It abolishes the common distinctions of nationality and of class, and unites men and women of all nations in a common bond of brotherhood and sisterhood. It is a grand principle, necessary to prepare the people of God for that glorious time when peace shall prevail and righteousness cover the earth. * * *"

"If we throw overboard the principle of the gathering, we cast away one of the most important principles connected with the work of God and salvation of humanity. THE KINGDOM OF GOD CANNOT BE BUILT UPON EARTH INDEPENDENT OF THE GATHERING, nor can truth and righteousness prevail, nor can a people be prepared to accept Jesus Christ as their king and ruler, nor can the Saints beome fully one, nor can the will of God be done upon earth as it is done in heaven. All these things depend upon the gathering as much as upon faith and repentance and baptism, without which and much more no man can be saved and exalted in the presence of God. * * * " —Mill. Star, 33:209, 210, 326.

"Moreover, as the children of the scattered Saints grew up to manhood and womanhood, they, like others, would naturally desire to marry, and the result too often would be that they would marry out of the Church, which is the next thing to apostasy, not always in intention, but frequently in effect, as not much peace, happiness or blessing could be reasonably expected upon such unions, for they are not in accordance with the mind of God, as we understand it, as the scripture says, 'Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with un-

EDITORIAL

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

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

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EDITORIAL THOUGHT

WE think it high time for the Saints to stop and consider. Accept leadership? Yes, indeed! but be sure that such leadership is following the pattern revealed and which is set before them in the law book of God to the Church. Let not faith be lean or lifeless, but let it be a living, burning, consuming power that leads into all truth. Saints, do not stop your thinking, nor your praying. Do not stop studying the word of God with faith, but learn for yourselves the Gospel plan and follow it; then you will be in a position to back your leaders with a strength and power that will spell victory for all.

—Joseph W. Musser.

righteousness?'' (2 Cor. 6:14.) * * *— Mill. Star, 33:419.

''The world is ripening in wickedness; Babylon is rapidly increasing in abominations; and God has decreed that he will have ''a controversy with the nations; he will plead with all flesh: he will give them that are wicked to the sword''; for he has ''a consumption even determined upon the whole earth.'' Blessed indeed are those who have heard the warning voice which has been lifted up by men ''called of God as was Aaron''; and who, because of giving heed to this voice, are preparing to obey the sweet invitation: ''Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity. * * *''

''The full blessings of Zion are only for the obedient. We know of no cause for the gathering of the Saints, other than the working of righteousness, by obeying more fully and completely, the will of the Lord, than they can while scattered The gathering place .of God's people is not designed to be inviting to the wicked, wihle it is just the place for those who seek to know the Father's will that they be obedient thereto. There is no more hope for the disobedient there than elsewhere. God said through his servant Joseph: ''Behold, the Lord requireth the heart and a willing mind; the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land: for verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out.'' Let all who gather, therefore, do so in humility,

with faith in God's promises and with an ardent desire to obey the principles of eternal life.'' * * *—Mill. Star, 35: 168-9.

With these teachings in view, it is little wonder then, that Ephraim has his eye fixed upon the land of his inheritance. It belongs to him. Here he is at home. It is the Canaan land that ends his long wanderings, the spot where at sunset of life his mortal remains will find rest and peace. As the land of Palestine is to Judah and Israel, so is America to Ephraim.

Space will not permit us to record the many beautiful testimonies borne by the faithful saints who have gathered to Zion through the mists of tears and sacrifices. Suffice it to say, those who have thus gathered and who have put their shoulders to the wheel have a burning testimony regarding the divinity of the principle of gathering, which testimony fills their hearts with gladness and their souls with the spirit of God. To them has come the satisfaction that they are now **AT HOME**, their wanderings in foreign climes over they have gathered to take part in the building of the ''Zion of the Lord'', which is to be built on this, the American Continent. Let come what may, such a saint rests secure that he has made his sacrifice and now is prepared to continue his labors under the direction of God's servants in the land promised his fathers many hundreds of years ago.

Let us here observe, because the Lord has designated both North and South America as the land of Zion, many of the saints feel secure because they successfully emigrate from foreign lands to settle in parts of either one of these countries Having thus made what they consider the necessary sacrifice, they feel entitled to the blessings promised those who faithfully heed the call to gather.

THIS CONCEPTION OF THE IAW IS ENTIRELY WRONG. As the Lord has plainly stated, and as the foregoing testimony amply proves, the principle of GATHERING is divine in its nature. It belongs to this dispensation as surely as any other principle of salvation, the spirit of it being given through the instrumentality of the Holy Ghost. Thus it falls under the direct supervision of the Holy Priesthood; and as all other saving principles have to be administered by those holding authority to direct the affairs of the saints, the principle of the GATHERING is administered by those holding the Oracles of God.

Therefore, it is not sufficient for the pilgrim to seek out a place of refuge which is most COMPATIBLE with his TRADITIONAL NATURE or where he can most easily provide for his wants, thinking he has complied with the whole law and is entitled to the blessings. In order for the Zion of our Lord to be realized the people must be gathered to lands and communities as directed by the Lord. If God is to implant the CELESTIAL LAW with its four grand orders (Ecclesiastical, Political, Social and Economic), into the lives of his people, THEY MUST BE GATHERED WHEN AND WHERE HE DIRECTS. Hence, there have been several gathering places pointed out by the Lord since the restoration of the gospel.

If the true saint expects to obtain the blessings promised those who gather, he must gather under the direction of the Holy Priesthood. HE MUST LEAVE HIS NATIVE HABITATION AND TRADITIONS WHEN THE LORD BECKONS, AND FAITHFULLY ASSEMBLE WITH THE SAINTS WHERE THE LORD DIRECTS. NOT UNTIL HE HAS COMPLIED WITH THE LAW IN THIS WAY, CAN HE SAY HE HAS GATHERED AND IS THUS ENTITLED TO THE BLESSINGS OF OBEDIENCE.

We close this treatise with the stirring editorial by S. W. Richards, written in 1852.

"The principle of gathering, which Jehovah communicated to His Prophet Joseph, was no new, or never-before-heard-of idea, **for it is a feature which gloriously characterizes all God's dispensticns of mercy to man**; and before the advantages of any dispensation can be fully realized by His people, it is absolutely necessary that they should be gathered together from the midst of the nations where the Gospel may find them, and be united as a separate and distinct community, that they may become a holy and peculiar people, that the will of God may be done amongst them upon the earth as effectively and as promptly as it is done in the heavens, that He may pour out His blessings without measure upon the children of men, and exalt them to the enjoyment of a glory and happiness which the eye has not seen nor the heart conceived.

"The wicked portion of mankind have no desire to obtain a mastery over their passions and propensities, and subject them to the law of righteousness, and thereby increase their wisdom, knowledge, and felicity; they have no desire to soar above the regions of night, and bask in the bright sunbeams of light and intelligence as they emanate from the Father of lights without a darkening cloud to intercept their life-giving rays: the righteous, however humiliating their weakness may be, most ardently desire these things; and how can they expect to realize the desires of their hearts unless they obey the Lord's great commandment, and depart out from the tents of the wicked and assemble and organize themselves together according to the laws of God. **"For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; and God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.**

"How can the Saints purify themselves in body and spirit, while they are surrounded by those who delight in evil and impurity? How can their children become a generation holy unto the Lord, while their ears are every day saluted with cursing and low, filthy, and obscene language; and their eyes daily behold the most degraded and revolting spectacles humanity produces? The sanctification and full salvation of God's people, whilst they are mixed up with the wicked, are utterly impossible; therefore this constitutes an overwhelming necessity for their gathering themselves from the habitations of the Gentiles to the place appointed of the Lord. The salvation and eternal welfare of the people of God, their children, and whole generations of their ancestors, depend, amongst other things, upon their obedience to the command of gathering; and surely no one who professes to be a Saint, can be dead to the responsibility he is under to promote the happiness and exaltation of those links which connect them with the chain of lfie! Would to God that all Saints were fully alive to the true relation they sustain to their ancestry and posterity, and the obligation they are under to them."—Mill. Star, 14:616-17.

CHILDREN AND THE HOME

There are many social questions that modern civilization is trying to answer. One of the most important that seeks solution seems to be, what to do about juvenile delinquency. This is very vital because it not only deals with the present, but what the children are today is largely the determining factor

of the caliber of the citizens of tomorrow.

Emotional security is a phrase that aptly expresses the need of our tense and turbulent civilization. Never before has there been such a restless stirring and milling about of people as there is at present. Old and settled patterns of family living are difficult to maintain. Many of the things we love are vanishing. Family worship is out of style and obsolete; while crime and delinquency are being popularized. The delinquency rate in the United States has doubled since 1926, in spite of everything specialists in delinquency have tried to do about it.

The Journal of Federal Probation published the fact that family disorganization stands well up toward the top of the list of causes of crime. A disorganized family is so disturbed that it does not run normally and smoothly. The disturbance may result in desertion, separation, or divorce, or the family may remain intact and still be disorganized because of incompatibilities, irritations, tensions, frustrations, drunkenness, vice, and a host of other familiar causes.

From these disorganized homes thousands of children flood the schools with physical, mental, and moral inadequacies resulting from their emotional background. Dr. Douglas Thom in the book, Guiding the Adolescent, lists as common reasons for the children failure in school, intellectual inferiority, illness, changing of schools, inability to concentrate, lack of interest, and extracurricular diversions. He then makes a striking statement, "Disturbed emotional attitudes toward life are probably far more common as a cause for failure than all other causes put together."

Since the home lays the foundation of the child's attitudes toward life, the remedial work should start there. How can homes be stabilized? The answer is, Build them on the rock. Said Jesus, "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." (Matthew 7:24, 25.)

Family worship, the "family altar", is the spiritual rock of the home. It places the emphasis of the home upon the will of God. It relates God to everyday living. The friction of human relations vanishes when the family approaches God together. "In God We Trust" is inscribed on American coins. Is it inscribed in our hearts? Or is it an antiquated expression handed down from our forefathers? Are we giving our children a sense of security that can stabilize them through disaster? Are we helping them to know and trust God?

Parents stand as representatives of God to their children. Their ideas of God will largely depend on the way parents deal with them. For example, the spoiled child expects God to turn all His laws out of their natural course to gratify his selfish whims. The rejected child expects God to stand on guard looking for sins to punish. If parents find strength, love, and help in time of need from communion with our heavenly Father, then they shall bring a better picture of God to their children.

If parents not only hear their children say their prayers, but pray with them, their faith in prayer will be strengthened. If we not only send our children to church but find solace and strength in going with them, then our children will be less liable to leave the church.

Our children's emotional security depends on our emotional security. Our philosophy of life is reflected in our children. There are many godless philosophies taught today in an

effort to stabilize the home and society in general. Their results are the best evidence of their futility. "Except the Lord build the house, they labor in vain that build it." (Psalm 127:11).

Songs of the right kind brought into family worship help a great deal. There is a touching story of a little boy in a hospital ward who, when bombs were falling on London, sang in a broken, tearful voice:

Jesus, tender Shepherd, hear me,
Bless Thy little lamb tonight
Through the darkness be Thou near me,
Keep me safe till morning light.

Then a wonderful thing happened. From away down at the end of that pitch-dark ward came the sound of an elderly woman's voice singing Georgie's song. Then another vocie joined in, and another, and another, until through the midst of the darkness and the terror of that dreadful night, everyone was singing the same lovely hymn. As they sang, Georgie gathered courage nd sang louder and louder, while everyone felt better to hear him sing. It seemed to bring God near. Over and over again they sang the song until at last the sound of the guns and bombs faded away and the lights came on again. What a beautiful picture of emotional security! Singing in the darkness! Singing courage and cheer into hearts that are afraid and sad.

What kind of songs are we teaching our children? Will they strengthen and instill trust and faith for the dark experiences of life? Someone has said, "Let me write the songs of a nation and I care not who makes its laws." So great is the emotional power of song.

Angelo Patri, one of America's best-known and best-loved experts in child guidance, writes in his latest book, "Teach children to pray as they would talk to a loving father. Let prayer be a bond of unity in the family group. The prayers we teach little children help them to lean on God for care, protection, love and help. That feeling of dependence upon God is inherent in every one of us, and it is necessary that we hold to that feeling and hold to our faith in His love. That is what the prayers of little children should teach them—the love of God and their faith in Him. Prayer should strengthen faith and stimulate spiritual courage. It should be the ever-present help in time of trouble. To that end we teach children to call upon God in their daily difficulties. This habit is one of the best we can put in little children.

Mothers and fathers, are you teaching your children to pray?

THE UNITED STATES vs. THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

ELDER TAYLOR'S THIRD LETTER

"It is therefore proper to say that while the case at bar is called, The People versus Brigham Young, its other and real title is Federal Authority versus Polygamic Theocracy."—Opinion of Chief Justice J. B. McKean.

Editor Deseret News—Dear Sir: The principles of universal liberty, inalienable rights, inherent in every man born into the world, to which I referred in my last, are cosmopolitan in their nature, the rightful inheritance of every man, and are applicable only to a regenerated political world. These are the principles that the Latter-day Saints believe in, and are in fact the leading prominent features of the kingdom of God. For when God's "will shall be

done on the earth as it is done in heaven", the shackles will be knocked from every son and daughter of Adam; there will be proclaimed a universal jubilee, and all mankind will be free, every wrong will be suppressed, and every right maintained; the living, glorious, eternal principles of "doing unto all men as we would they should do unto us", will prevail. Then social, political, religious and judicial tyranny shall hide its hoary head and be buried in everlasting oblivion; then those heaven-born principles announced at the birth of Jesus, "Peace on earth and good will to man", shall be proclaimed to every nation, heralded to the world, thundered from every mountain top, reverberated from hill to hill, and echoed in every vale; they will be whispered in every household and be wafted on every breeze. Then all hearts shall be made glad, and the voice of mourning and sorrow be banished from the earth;

"And every man in every place,
Shall meet a brother and a friend."

and as Parley P. Pratt has it—

"Come, ye sons of doubt and wonder,
Indian, Moslem, Greek, or Jew;
All your shackles burst asunder,
Freedom's banner waves for you."

This is what the Latter-day Saints are trying to inaugurate. Judge McKean says it is a system that is on trial; he does not know it, but the above is the system; what he is pleased to call "Polygamic Theocracy", against which he says Federal Authority is arrayed, or in other words, the United States versus popular sovereignty, the inalienable rights of man, universal freedom, the reign of peace, the kingdom of God.

The United States government do not profess this, they have entered into no such compact. The republic of America is simply the act of the people of America. The Constitution is a solemn compact, entered into tion is a solemn compact, entered into by the people which composed the then colonies of America, by which the several peoples and States that should be organized under it agreed to abide among one another. They were not legislating for the world, nor forming compacts for any other people than their own; they did not even prohibit slavery; their compact was simply with the Caucasian race, then within, and that should herein after endorse the compact in the United States.

It may be asked why the framers of the Constitution did not carry out the views enunciated by the declarers of Independence, in regard to the inalienable rights of man, and allowed in article IV, sec. 2, of the Constitution, slavery to be continued and perpetuated? Simply because they had not the moral courage, or power, to enforce principles that to their understanding and mental vision were 'self-evident truths". Were I their apologist, I might say, that just emerging from despotism, composed of different nationalities and a diversity of interests, finding it impossible to agree on every principle, they thought it better, as a compromise, to sacrifice this one and retain so many that were good, than to lose the whole, break up in confusion and lose their national unity. But this sacrifice has cost the nation dearly, for, as the tree in which is deposited the small insect, continues to grow and flourish and spread forth its branches and foliage, while a deadly canker is penetrating the trunk and threatening its destruction, so slavery for nearly a century has been a subject of bitterness, acrimony, heart burning and hatred, annually disturbing the councils of the nation, until it culminated in one of the most bloody, revengeful, fratricidal wars recorded in history, thus exhibiting a terrible retribution for the violation of natural law and inalienable rights.

It may be asked, if this instrument was imperfect, why do you sustain it?

Simply that, with this one fault, it was the best instrument in existence, and it was all and more than the nation has ever lived up to. Why did Joseph Smith say it was given by inspiration of God, if it was imperfect? Does He sanction imperfect things? Yes, when a whole people want them. He allowed ancient Israel to have a king, but at the same time told them he would be a curse (see Sam., chapter 8). He placed the children of Israel under the law because of transgression; if they could have endured the Gospel they might have had it, which was more perfect.

It is but fair to say, then, that the liberty they professed was only for themselves; for the European communities who might come here, the Caucasian race; not the negro, not the Indians, perhaps not the Asiatic or Chinese, but to the white; everything else professed is a falsehood, a sham. It does not or did not profess to give liberty to them, only to the white man. Fourth of July orators sometimes in their oratorical flights, talk of extending their principles to the world, and proclaiming universal liberty and the inalienable rights of man, but this is only a momentary gush of enthusiasm, and dies out, as do the clang of bells, the sound of music, and hurrahs of the populace. The above is the higher law so much talked of, and which men seem so little to understand.

If the United States government, therefore, abide by the Constitution of the United States, that is all that can be required of them. By these however they are in honor bound, just as much as men are in honor bound to meet their financial arrangements or other promises to pay; just as much as the Free Masons, Odd Fellows, Druids, or any other organization are bound to abide by their covenants.

It is our rights, therefore, as American citizens, that we have to examine. The Constitution may very properly be said to be the political Bible or law of the American nation. It contains the doctrines, organizations, rights, privileges, powers, and immunities both of the citizen and the nation, as the Bible contains the doctrines, organizations, rights, privileges and laws of the Christian and church. It is a political text-book or book of reference, and is the end of all questions by all parties.

The right of citizenship has for ages been considered a great boon among the nations. In many instances it conferred great and special privileges, as in Greece, Rome, France, England and other nations. The right of suffrage was one prominent among these priveleges. In most European nations, and in England, today, many of those privileges are yet extant. In former days Paul of Tarsus being in danger from the rulings of a corrupt partisan court, availed himself of his Roman citizenship, and said, "I appeal unto Caesar". To this appeal even those magnates had to listen, and conceding his rights, said, "Unto Caesar shalt thou go". The United States are not less zealous of individual citizen's rights, than were the Romans, and stand ready to employ a consul or ambassador, a ship, fleet, an army,or the nation in their defense. Let us hope that while they are just in maintaining the rights of one individual, which a decent respect for their political status requires, that the nation will not be less just or magnamimous when a hundred thousand American citizens appeal to them for redress.

In the agreement or compact of the Constitution, which is really, as declared, "A more perfect union, formed by the people of the United States", the following powers are ceded, by the people, to the government—

"Art. I., Sec. VIII. To lay and collect taxes, duties, imports and excises —to pay the debts and provide for the common defense and general welfare of the United States, to borrow money; to regulate commeree with foreign nations, and among the several states, and with the Indian tribes; to estblish a uniform rule of nat-

uralization, and laws of bankruptcy; to coin money and fix the standard of weights and measures; punishing counterfeiting United States coin and securities, to establish post offices and roads; promote science and art; to constitute tribunals, inferior to the supreme court; to punish piracies and felonies; to declare war, grant letters of marque and reprisals; to raise and support armies, to provide and maintain a navy; make laws to govern the land and naval forces; to provide for calling forth the militia; to execute the laws of the Union, suppress insurrections and repel invasions; to provide for organizing, arming and disciplining the militia; and for governing such part of them as may be employed in the service of the United States, reserving to the State respectively the appointment of the officers, and the authority of training the militia. To exercise exclusive legislation over the district now known as the District of Columbia, and such places as shall be purchased for the erection of forts, magazines, arsenals, dockyards and other needful buildings, and to make all laws which shall be necessary and proper for carrying into execution the foregoing powers, and all other powers vested by this Constitution in the government of the United States, or in any department or office thereof."

Art. I., Sec. I., says, "All legislative powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives."

"Sec. III. The Senate shall have the sole power to try all impeachments."

"Art. II. The executive power shall be vested in a President, who shall be commander-in-chief of the army and navy of the United States, and of the militia of the several States, when in the service of the United States. He shall have power to grant reprieves and pardons, for offenses against the United States, except impeachments; he shall have power, by and with the advice and consent of the Senate, to make treaties; appoint ambassadors, other public ministers and consuls; judges of the supreme courts, and all other officers of the United Sates whose appointments are not herein otherwise provided for, and which shall be established by law; to fill all vacancies that may happen during the recess of the Senate. He may on extraordinary occasions convene both or either house of Congress; receive ambassadors and other public ministers; take care that the laws be faithfully executed; and shall commission all the officers of the United States."

"Art. III. The judicial power shall be vested in one supreme court, and such inferior courts as the Congress may from time to time ordain and establish. The judicial power shall extend to all cases in law and equity arising under this Constitution, the laws of the United States and treaties made, or which shall be made under their authority; to all cases affecting ambassadors, other public ministers and consuls; to all cases of admiralty and maritime jurisdiction; to controversies to which the United States shall be a party; to controversies between two or more States; between a State and citizens of another State; between citizens of different States; between citizens of the same State claiming lands under grants of different States; and between a State, or the citizens thereof, and foreign States, citizens or subjects."

"Sec. III. The Congress shall have power to declare the punishment of treason."

"Art. IV., Sec. III. The Congress shall have power to dispose of, and make all needful rules and regulations respecting the territory or other property belonging to the United States."

"Sec. IV. The United States shall guarantee to every State in this Union a republican form of government, and shall protect each of them against invasion."

All power professed by the United States government is contained in the above, which in reality constitutes the powers and authority of the United State government. Its powers may be described as legislative, judicial and executive; and all powers ceded to these three separate and distinct authorities belong to them, either separately or conjoined, as may be prescribed; all other powers not enumerated or specified in the above belong to the people or to the States. If there is any encroachment upon the above powers by the people, it is an injustice and a direct infringement upon the rights guaranteed by the Constitution; and on the other hand, if any of the above authorities ,either the executive, legislative or judicial, exceed their powers and privileges, and encroach upon the people's rights, they commit n outrage upon the people, and violate not only good faith with the people, but the sacred oaths they have taken to maintain inviolate the Constitution of the United States; for, as we said before, "All delegated power is trust, and all assumed power is oppression."

Presidents, governors, legislatures, judges, etc., etc., have no more right to interfere with the people's rights than the people have to interfere with their official duties. As all governments heretofore of every kind, among all nations, have tended towards encroachment and oppression, and as the then infantile nation had just emerged from a state of despotism and a great number of flagrant wrongs ennumerated in the Declaration of Independence, they were very careful, in this instrument, to protect the people in all legitimate, personal, civil, religious and social rights, and to place them in a position whereby they nor their posterity should ever be encroached upon in a similar manner.

Laboring under accumulated acts of tyranny; groaning under oppression and wrong; smarting under the taunts of imported minions; the American people presented the sublime spectacle of a whole continent determined to be free! They issued the Declaration of Independence; wrenched the manacles from their limbs, and threw them as a guage, at the feet of their forgers; entered into articles of confederation, framed a Constitution, erected their liberty poles, flung to the breeze the Stars and Stripes—Stars, a light to themselves and friends; Stripes for the enemies of freedom and the rights of man. That king of birds, the eagle, which dares unapproachable heights, and on its powerful pinions soars aloft in the wide unfathomed upper blue, and gazes with unblenched eye on the meridian sun, was selected as their emblem. They resurrected the twin goddesses of justice and liberty, and chimed a bell that with sonorous, solemn, yet with joyous, jubilant tones, which, as was written on itself, "Proclaimed liberty throughout the land"; the fire of freedom burned in every patriotic heart; and in that instrument they were determined to perpetuate to their posterity and succeeding generations that freedom and liberty they had wrenched from the hand of tyranny.

The next inquiry is, How is this government, thus organized by the people, to be perpetuated? and how are its officers to be chosen, and by whom? This is also provided for in the Constitution.

Sec. I. Provides that all legislative powers shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

Sec. II. Provides that the House of Representatives shall be composed of members chosen every second year, by the people, in the several states.

*Sec. III. Provides that the 'Senate of the United States shall be com-

*The 17th Amendment, which was declared in force May 31, 1913, provides fo relection of senators by the direct vote of the people.

posed of two Senators from each State, chosen by the Legislature thereof." Thus the House of Representatives are chosen direct by the people, and the Senate by the Legislature of each particular State, which Legislatures are chosen by the people. The whole legislative department, if not strictly democratic, is a representative republican organization, and originates with the people, and was designed to be perpetuated by them as a living perpetual inheritance, who according to their numbers proportion their representation, and according also to another broad and acknowledged principle, based on property qualifications, of taxation and representation; hence the two-fifths rule of the negro population conceded to the South was based on this principle, being simply proprietary; goods and chattels, not men.

The Executive or President is also chosen by the people, not indeed directly, but through presidential electors, which electors are chosen by the people for that purpose, hence the President receives his power from the vox populi for four years.

The judicial power of the United States differs in the mode of its organization from that of the legislative and administrative; for although the aforementioned two organisms derive their power directly from the people, and are strictly popular and representative, the judges are appointed by the President, by and with the consent of the Senate, and hold their offices during good behavior. Thus the whole government, except the United States judiciary, derive their authority by and with the consent of the governed. The appointing power, however, being popular representatives themselves, it is only one remove therefrom; at any rate, this is a provision of the Constitution which is as binding upon all as any other. In the States, judges are generally elected by the people.

From the above we gather that the whole foundation and superstructure of American ethics or jurisprudence is based upon the popular will; that its executive, legislative and judicial powers originate with the people; and that the people having granted to the men of their choice, certain powers, agencies and authorities, to act for and in their behalf, limiting all of them by the provisions of the Constitution, which all of them take an oath to support, they reserve to themselves, to their State or to "the people", all the remainder.

Here we may pause and inquire, if indeed the above is a correct exposition of our rights and privileges as American citizens, how is it that such infamies can transpire as have lately been exhibited in our courts? I may be here met with a statement that we are only a Territory; true, we are only a Territory, but we are American citizens, and have never abjured our citizenship nor relinquished our Constitutional guarantees. The Territorial question I propose to examine hereafter, but would now remark, if the above be true, and the axiom of the Declarers of Independence be correct, that the governments "derive their just powers from the consent of the governed", what becomes of our Federal officers, for not one of our citizens invited them here, or had any vote in their coming, nor was their consent asked. If all just powers are derived from the consent of the governed, then the powers exercised by them must be unjust. "Do men gather grapes from thorns, or figs from thistles?" Who are the instigators of our present difficulties? Every school boys knows.

Who have been seeking to introduce anarchy, sedition and strife? Let our Federal officers answer; are they not here simply as plotters of mischief, as conspirators against the peace of the people? Professing to administer law, have they not been the first to break it? The facts are the people, one hundred thousand American citizens, living in the Territory of Utah, with full rights

of freemen, and the protecting guarantees of "a written Constitution", in fact the Territorial government finds in the persons of Federal officers "another government", not of the people, and in violation of Constitutional guarantees and authority, claiming to come from the United States, imperium in imperio, whose policy and practices are in grave particulars at variance with its own, and asks by what authority it presumes to set itself against the legitimate constituted authority of the people of the Territory or State; by what authority it ignores its laws; by what authority it overrides and tears down the safeguards of society, and fosters in our midst drunkenness, gambling and whoredoms, those infamous adjuncts and institutions of professed civilization; by what authority it repudiates its officers; by what authority it interferes with the religion of the people, with their social, religious, political and moral rights.

And by what authority we are inflicted with such diatribes and pronunciamentos as the following—

"It is therefore proper to say that while the case at bar is called The People versus Brigham Young, its other and real title is Federal Authority versus Polygamic Theocracy."

Respectfully, etc.,

JOHN TAYLOR.

—Millennial Star, Vol. 33, pp. 753-58.

(To be continued)

DREAMS—PROPHECIES—VISIONS

The following two remarkable prophecies were made in England by Apostle Orson Pratt. The first was delivered on the eve of Elder Pratt's departure from England, October, 1857. The second was given during a later mission, March 9, 1879.—Editors.

October 24, 1857.

If you will not, as a nation, repent, and unite yourselves with God's Kingdom, then the days are near at hand, when the righteous shall be gathered out of your midst: and woe unto you when that day shall come! for it shall be a day of **vengeance upon the British nation;** your armies shall perish; your marine forces shall cease; your cities shall be ravaged, burned, and made desolate, and your strongholds shall be thrown down; the poor shall rise against the rich, and their storehouses and the fine mansions shall be pillaged, their merchandise, and their gold, and their silver, and their rich treasures shall be plundered; then shall the Lords and the Nobles, and the merchants of the land, and all in high places be brought down, and shall sit in the dust, and howl for the miseries that shall be upon them; **and they that trade by the sea shall lament and mourn; for their traffic shall cease.**

And thus shall the Lord Almighty visit you, because of your great wickedness in rejecting His servants, and His Kingdom; and if you continue to harden your hearts, your remnants which shall be left, shall be consumed as the dry stubble before the devouring flame, and all the land shall be cleansed by the Fire of the Lord, that the filthiness thereof may no more come up before Him. Your armies in India have already been smitten with a sore judgment, because they cast out the Lord's servants who were sent to warn them and to prophesy to them; they were rejected by your missionaries and your officers; and being without purse or scrip, they 'had nowhere to lay their heads." But they were faithful in delivering their Warning Messages.—Mill. Star, Oct. 24, 1857.

March 9, 1879.

Now let me point out some other things which will occur, before the coming of the Son of Man. The Lord has a controversy among all the nations of the Gentiles. He has sent them to preach and bear record of the truth. He has sent them to call upon the nations to repent, both high and low, rich and poor, religionists and nonrelig-

ionist, priest and people, for all of them to repent and receive the Gospel in its fulness, and not only to do this, but to gather out from these nations. Will they hear? They will not. We know they will not; but this does not justify us in being slack in delivering our message. We have a responsibility placed upon us and that responsibility we must fulfill, whether the people hear, or whether they forbear, we must warn them, so that they shall not have any excuse, when the tribulations shall come which I have named.

The Lord, therefore has a controversy among them, the same as he had with the Egyptian nation, with this difference, that the Egyptians did not have the same length of time to consider the message which you have. They only had a few days, and if they would repent and receive the word which Moses and Aaron delivered to them, well and good; and only a short time, a very few days were allowed them to decide this matter. You have had a portion of a whole generation. Your times are not quite yet fulfilled, and hence you have had the privilege to consider it from your childhood up to middle age, and some of you from middle age to old age, to see whether you will receive the latter-day message which God has sent or not. Now, the consequences will be, if you receive it, you will save yourselves by fleeing out from the midst of this nation. You will save yourselves and your children temporally speaking as well as spiritualy.

On the other hand, if you do not receive it, the Lord, who is long suffering, will, after He has borne with the people all the day long, withdraw His servants from your midst. When that day shall come there shall be wars, not such as have come in centuries and years that are past and gone, but a desolating war. When I say desolating, I mean that it will lay these European nations in waste. Cities will be left vacated, without inhabitants. The people will be destroyed by the sword of their own hands. Not only this but many other cities will be burned; for when contending armies are wrought up with terrible anger, without the Spirit of God upon them, when they have not that spirit of humanity that now characterized many of the wars amongst the nations, when they are left to themselves, there will be no quarter given, no prisoners taken, but a war of destruction, of desolation, of the burning of the cities and villages, until the land is laid desolate.

That is another thing that will come before the coming of the Son of Man.

What about my own nation—the American nation? What can I say more that I have said in times that are past? They have had a great desolating war; a war between the North and the South in which many hundreds of thousands were destroyed. This war was foretold twenty-eight years before it took place; the very place where it should commence was marked out by the Prophet Joseph Smith, that young man of whom I have spoken. By him it was designated that the revolution should commence in South Carolina, and it did so. By him it was pointed out that this war would be great and terrible, and it came to pass although twenty-eight years intervened, before it commenced. These revelations and prophecies have been published by hundreds of thousands and circulated in your midst here in Great Britain. The people are not altogether ignorant about these matters; they have been forewarned. But what about the American nation?

That war that destroyed the lives of some fifteen or sixteen hundred thousand people was nothing compared to that which will eventually devastate that country. The time is not very far distant in the future, when the Lord God will lay his hand heavily upon that nation. "How do you know this?" inquires one. I know from the revelations which God has given upon this subject. I read these revelations, when they were first given. I

waited over twenty-eight years and saw their fulfillment to the very letter. Should I not, then, expect that the balance of them should be fulfilled? That same God who gave the revelations to His servant Joseph Smith in regard to these matters, will fulfill every jot and every tittle that has been spoken concerning that nation.

What then will be the condition of that people, when His great and terrible war shall come? It will be very different from the war between the North and the South. Do you wish me to describe it? I will do so. It will be a war of neighborhood against neighborhood, city against city, town against town, county against county, state against state, and they will go forth destroying and being destroyed and manufacturing in a great measure will cease, for a time, among the American nation. Why? Because in these terrible wars, they will not be privileged to manufacture, there will be too much bloodshed—too much mobocracy — too much going forth in bands and destroying and pillaging the land to suffer people to pursue any local vocation with any degree of safety.

What will become of millions of the farmers upon that land? They will leave their farms and they will remain uncultivated, and they will flee before the ravaging armies from place to place; and thus will they go forth burning and pillaging the whole country; and that great and powerful nation, now consisting of some forty millions of people, will be wasted away, unless they repent.

Now these are predictions you may record. You may let them sink down into your hearts. And if the Lord shall permit you to live, you will see my words fulfilled to the very letter. **They are not my words, but the words of inspiration—the words of the everlasting God, who has sent forth his servants with this message to warn the nations of the earth.** (J. of D., 20:150-1).

THE REDEMPTION OF ZION, OBEDIENCE NECESSARY

The redemption of Zion, and the final triumph and establishment of the kingdom, when the Church militant should become the Church triumphant, is a theme often dwelt upon by the Saints, and the time of its accomplishment anxiously looked forward unto. They have been apt sometimes to imagine that a fixed and definite period had been assigned for these events taking place, and that should they not be fully prepared for them when they arrive, the Lord would raise his hand in some signal manner in their behalf, and as the Prophet says, make them willing in the day of his power. Imbued with this belief, men have set themselves up as interpreters on these vexed subjects, and applying the test of human dialectics to what cannot be comprehended save by the Spirit of God, endeavored by a rigid and mathematical procedure, to lay down the year or the month when the power of Satan should cease, and the government of God be fully established and recognized amongst the nations.

Men, uninspired and filled with the knowledge of the world, have ofttimes through this led themselves and others into labyrinths and mazes from which there was no escape, and even some of those who have received the truth, have made shipwreck of their faith, and because the Lord did not see fit to complete his purposes at the time they had believed he would do so, they have been like Jonah, exceedingly angry, and considered that they even did well to be so.

Ancient and modern Prophets have assuredly spoken of a time when the curse would be taken from the material universe, the waste places of Zion and Jerusalem rebuilt, and the wilderness rejoice and blossom like the rose. And yet, the accomplishment of these things is contingent upon the faithfulness and integrity of the people. "The Redeemer", we are told, "shall come to Zion",

but it is "unto them that turn from transgressions in Jacob", and this is the condition upon which Zion will be built up, and the glory of the Lord rest upon her, that her inhabitants be obedient to the revealed truths of heaven.

By some this is overlooked, the development of the people not being considered as essential or requisite; still, it is an erroneous and dangerous way of viewing the matter. We are told that the Saints are yet to possess the kingdom; and if by this we are to understand, that a time will come when they are to hold sway and dominion over the whole earth, then it is evident that this can never transpire, until they have learned to govern and control themselves, and give the principles of purity and righteousness an abiding place within their hearts.

In proportion as the people exhibit a willinngess to be governed, will the Lord confide the interests of His kingdom to their care, and were it not upon this condition that he acted, the gifts and privileges they might receive would not prove blessings to them. And in order that they should be fitted for taking the positions assigned unto them, when the Lord takes the reins of government into his hands, it is necessary that the principle upon which they will govern them should be gradually developing itself now.

When we find the religious world rent and torn asunder by intestine broils and confusion, and wonder at such things, we are told that they are necessary results of the limited growth and expansion of Christianity, and that in proportion as it spreads and increases, its true characteristics will unfold themselves and become speedily developed. But no system that has not within it the elements of power, or unity, or greatness, in its embryotic state, or when passing through a process of development, can possess them when it attains to its full strength and stature.

And so, in order that after the Gospel spreads and increases, the true principles of obedience and government should prevail amongst its adherents, it is necessary that these things should be forehadowed in their infantile state, and upon their progress and advancement will depend the near or distant approach of that time when "all shall be of one heart and mind." Every revelation given by the Lord through his servants, both in ancient and modern times, has impressed this upon the people.

The Israelites were promised the land of Canaan for an everlasting possession, and yet, on account of their unfaithfulness, the Lord sware in his wrath that they should not enter into his rest, and in this dispensation the very same promises have been given unto his people. "Verily", he says, "I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I, the Lord their God, shall give unto them. Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour, and by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the Saints, to possess it forever and ever. But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them, for they were set to be a light unto the world, and to be the saviors of men: and inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is henceforth good for nothing but to cast out and trodden under foot of men."

We find, therefore, that this happy time cannot come until the people are prepared for it, and if this people will

not obey the commandments of high Heaven, the kingdoms of the world shall prevail against them, and others shall be raised up, who, being faithful and diligent, shall receive a reward, "them that live shall inherit the earth, and them that die shall rest from all their labors, and their works shall follow them, and they shall receive a crown in the mansions of my Father, which I have prepared for them."

Have those principles a place, we ask, among the Saints, and do they form a characteristic of this Church? We answer, Yes. We find the majority of them believing that it is only through thus acting that they can be prepared to enjoy the inheritances promised to the righteous, and from the organization of the Church until now, those in authority have striven earnestly to show the people the necessity of yielding obedience to all legitimate requirements of Heaven. Still, this process has been slow and laborious, and attended with great difficulty.

Old prejudices have had to be uprooted, pride has had to give way to humility, the rich and the learned, the poor and the ignorant, have discovered that the Gospel is impartial, demanding like obedience from all, and so, through this means, men have had to lay aside their long cherished notions and hoary traditions, and consecrate their feelings and their thoughts to the God of the heavens and of the earth. And, although the results have as yet, on these accounts, been necessarily imperfect, still, sufficient has been accomplished to show unto the world that "the Gospel is the power of God unto salvation", and that at some future time He will take up his abode with that people who strive to serve him so zealously and so well. And in order to do this, each principle as it is revealed, each fresh commandment taught, should be cherished and practiced by all.

If we abide not a terrestrial, how shall we be able to abide a celestial law? If we will not obey the principles suited for us now, how shall we bend ourselves to obey those which shall be given when the Lord will be revealed in flaming fire to execute judgment on the ungodly? There are many principles obedience to which is necessary, and often they are neglected by the very people who boast of their allegiance to the government of God, and long for the time when it shall rule and obtain a hold in the universe.

The Lord has said in a revelation, that when he comes Zion will be governed and ruled by the laws of heaven, so that the Saints will require to advance in wisdom and knowledge. Nor will these laws be given until the people are prepared to receive them, and therefore He will not come until they are ready to meet and welcome him.

Look for example to the law of Tithing. It is binding, we know, upon the people, and yet, under this Gospel, man being left to exercise his own agency, we can hardly say it is binding, except as a conditional act, the performance of which will entitle to great and enduring blessings. What saith the Lord regarding it? "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of Hosts."

Here is a command equally as applicable to, and binding upon the

Saints scattered abroad, as to those gathered together in Zion, and each through obedience to it would receive blessings. And yet, how often do we find the remembrance of this ignored by those who profess to pray for the upbuilding of Zion, and the rearing of the Temple of the Lord; and so with many other principles, the attending to which will qualify for the enviable position of rulers and priests in the kingdom of heaven.

The Prophets looked forth to an auspicious time, when virtue and righteousness would hold sway over the earth, and strove hard to bring about that happy time, but were unable. They caught glimpses of it far in the future, but yet they saw it would not come, until a chosen and peculiar people had been raised up, loving and practicing truth and holiness, and hating falsehood and iniquity.

And looking to this, in prophetic language they uttered what will be the reward of every faithful Saint,

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."

—Editorial, Mill. Star, 27:537-40.

Every evil contains within itself the germ of its own destruction. Note the "axe" in "taxes".

A CITATION

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

HISTORY OF BRIGHAM YOUNG

In publishing the following chapters from the History of Brigham Young, we feel the saints will come to a finer appreciation of the greatness found in this valiant patriot long before he became the President of the Church. These chapters will have more to do with the mission he performed in the United States at the behest of Joseph the Prophet. From these recordings in his journal, we begin to see the depth of his character and his then ability to communicate with the heavens.—Editors.

June 1, 1843.—I met with the Twelve in Joseph's office, pertaining to starting on our missions to collect funds for the Temple and Nauvoo House, and received the following letter of recommendation:

"To all the Saints and honorable men of the earth, greeting:

"Dear Brethren and Friends:—I, Joseph Smith, a servant of the Lord, and Trustee-in-Trust for the Temple of the Lord at Nauvoo, do hereby certify that the bearer hereof, Brigham Young, an Elder and one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, has deposited with me his bond and security, to my full satisfaction, according to the resolution of the Conference, held in this city on the 6th day of April last.

He, therefore, is recommended to all Saints and honorable people, as a legal agent to collect funds for the purpose of building the Nauvoo house and Temple of the Lord, confident that he will honor this high trust, as well as ardently fulfill his commission as a messenger of peace and salvation; as one of the Lord's noblemen, I can fervently say, may the Lord clear his way before him, and bless him, and bless those that obey his teachings wherever there are ears to hear, and hearts to feel.

He is worthy to be received and entertained as a man of God; wherefore, brethren and friends, while you have the assurance of the integrity, fidelity, and ability of this servant of the living God, I trust that your hearts and energies will be enlivened and deeply engaged in the building of these houses, directed by revelation for the salvation of all Saints; and that you will not rest where you are, until all things are prepared before you, and you are gathered home with the rest of Israel to meet your God. I feel strong in the belief, and have a growing expectation, that you will not withhold any means in your power that can be used to accomplish this glorious work. Finally, as one that greatly desires the salvation of man, let me remind you all to strive with a godly zeal for virtue, holiness, and the commandments of the Lord. Be good, be wise, be just, be liberal, and above all be charitable, always abounding in all good works, and may health, peace, and the love of God, our Father, and the grace of Jesus Christ, our Lord, be and abide with you all, is the sincere prayer of

Your devoted brother and friend,

In the everlasting Gospel,

JOSEPH SMITH"

City of Nauvoo, June 1, 1843.

4.—Went to Bear Creek, visited the Saints, held a meeting, and preached on the subject of the building of the Nauvoo House and Temple; also visited the Knowlton Settlement and addressed the Saints on the same subject, and returned home on the 5th.

9.—Went to Carthage, accompanied by my brother Phinehas H., and from thence to my brother Lorenzo D. Young's.

10.—Went to La Harpe and preached on the 11th, in the morning, and was followed by my brother Phinehas H. In the afternoon I taught the Saints in the South School House, and stirred up the brethren on the importance of building the houses commanded us by

the Lord. Staid at brother Hampton's all night.

12.—We returned to Nauvoo.

13.—In company with my brothers Phinehas H., and Lorenzo D., I went to brother Decker's.

25.—Two p. m., brother William Clayton having brought news of President Joseph Smith's arrest at Dixon, brother Hyrum Smith went to the stand and requested the brethren to meet him in half an hour at the Masonic Hall, when three hundred volunteered to go in pursuit of President Joseph Smith and prevent his being taken to Missouri, out of which number several companies were selected to go. The companies agreed to meet in the evening at Willima Law's, which they did, when Hyrum reported he could not raise means. Wilson Law said, if means were not raised he would not go. I told the brethren to get in readiness and the money would be forthcoming, although at the time I knew not from whence, but in two hours I succeeded in borrowing $700 to defray the expenses of the expedition.

30.—Brother Joseph returned to Nauvoo with the brethren who were sent after him. On his entrance into the city, multitudes of the brethren and sisters turned out to meet and greet him, and on this occasion the officers who arrested him, who were still with him, witnessed the devotion and good feeling in the hearts of the Saints toward their Prophet.

July 1.—Hyrum Smith, Parley P. Pratt, Lyman Wight, Sidney Rigdon and myself were duly sworn before the municipal court, and gave in our testimony as witnesses in the case of Joseph Smith, who had obtained a writ of habeas corpus from the municipal court of Nauvoo he having been demanded by a requisition from the Governor of Missouri to the Governor of Illinois, who issued a writ for his arrest as a fugitive from justice.

We embodied in our testimony an account of the persecutions of Joseph Smith and the Saints from Jackson county to the time of the expulsion of the Saints from the State of Missouri by force of arms, under the extermination order of Governor Boggs.

It was certainly a rehearsal of the most heart-rending scenes that ever saluted the ears of any tribunal in a civilized government on earth; it would have been a disgrace to Arabs, cannibals, or the most brutal savages. Not only theft, arson, burglary, imprisonment, chains, expulsions, rape and murder were practiced on the Saints without any redress, but even the Prophet, Joseph Smith, with his companions in prison, were loaded with chains, were fed a portion of the time on the flesh of their murdered brethren, which was cooked and given them to eat by their inhuman persecutors.

The recital of this part of the testimony was sufficient to curdle the blood in the veins of all who heard it; even the lawyers were shocked to the soul, and at the close of the testimony, in their speeches, before the Court, exhorted the Saints to maintain their rights, "stand or fall, sink or swim, live or die."

This testimony of the unparalleled persecutions of the State of Missouri against the Saints of God in the last days, will stand on history's page to future generations.

3.—The Twelve, having been directed by the Prophet to call a special Conference to choose Elders to go into the different counties of Illinois to preach the Gospel, and disabuse the public mind with regard to his late arrest, met at the Grove with the Elders, and appointed 82 missionaries to the several countries. I addressed the Elders at length upon their duties.

7.—Started on my mission to the east at 4 p. m., accompanied by Elders W. Woodruff, George A. Smith and E. P.

Maginn, on the steamer "Rapids", arrived in St. Louis on the 8th, and called on the Saints.

—Mill. Star, 26:198, 200.

9.—Left St. Louis at half-past 9 a. m., for Cincinnati, on the steam Lancet, and had conversation with various gentlemen who were inquiring after "Mormonism", one of whom, a professor in a Southern University, said, "I have heard and read much of your people, and of Joseph Smith, but I have no confidence in newspaper stories, and, if it would be agreeable, I would like to ask a few questions." I told him I would answer any questions he might propose, so far as I was able.

He then asked me if Joseph Smith had more wives than one. I told him I would admit he had. In order to explain the principle, I asked the gentleman if he believed the Bible, and was a believer in the resurrection. He said he was a believer in the Old and New Testament and in the resurrection.

I then sked him if he believed parents and children, husbands and wives would recognize each other in the resurrection. He said he did.

Also, if parents and children would have the same filial feeling toward each other which they have here; and he said he believed they would, and that their affections would be more acute than they were in this life.

I then said, "We see in this life, that among Christians, ministers, and all classes of men, a man will marry a wife, and have children by her; she dies, and he marries another, and then another, until men have had as many as six wives, and each of them bear children. This is considered all right by the Christian world, inasmuch as a man has but one at a time.

Now, in the resurrection this man and all his wives and children are raised from the dead; what will be done with those women and children, and who will they belong to? and if the man is to have but one, which one in the lot shall he have?"

The Professor replied, he never thought of the question in this light before, and said he did not believe those women and children would belong to any but those they belonged to in this life.

"Very well", said I, "you consider that to be a pure, holy place in the presence of God, angels, and celestial beings; would the Lord permit a thing to exist in his presence in heaven which is evil? And if it is right for a man to have several wives and children in heaven at the same time, is it an inconsistent doctrine that a man should have several wives, and children by those wives at the same time, here in this life, as was the case with Abraham and many of the old Prophets? Or is it any more sinful to have several wives at a time than at different times?"

He answered, "I cannot see that it would be any more inconsistent to have more wives in this life than in the next, or to have five wives at one time than at five different times. I feel to acknowledge it is a correct principle and a Bible doctrine, and I cannot see anything inconsistent in it."

After conversing with him upon the organization of the Church, the Gospel, and order of the Priesthood, he remarked that such an organization possessed within itself all the elements of permanent success and prosperity, and the system of such a government could not be overthrown.—Mill. Star, 26:215-6.

Reached Louisville on the 12th. While passing the locks, we visited Mr. Porter, "the Kentucky Baby", a thin, spare man, 7 feet 7 inches high. We walked through and took a view of the city of Louisville, and then proceeded to Cincinnati, where we arrived on the 13th, at 5:30 p. m., and staid with the

brethren. I dreamed that brother Joseph called us home.

14.—We visited several of the brethren in the morning, traveled about the city, and wrote letters to our wives.

15.—Staid at brother Pew's with Brother Woodruff.

16. (Sunday).—Attended meeting in the morning at father Hewitt's; Elder Woodruff and I preached. In the afternoon we visited the Licking Branch, in Kentucky, where the Saints were in a very backward state, their hearts being more engaged in the welfare of 10 or 15 acres of strawberries and raspberries which they were cultivating than in the things of the kingdom of God.

17.—Started back for Cincinnati, viewed the strawberry and raspberry fields. We met brother Colins Pemberton, who advised us to turn off our way a couple of miles and visit a number of families of Saints in a deep valley, which they called Piedmont, which advice we complied with, and preached to them, and blessed eight of their children. The day was excessively hot, but a shower of rain fell in the evening and cooled the atmosphere.

18.—Brother Pemberton took us in a skiff down the Licking River, and across the Ohio to Cincinnati.

19.—Visited brother David Martin, who never asked our names: we staid with him over night, and lay on a bedstead that creaked so dreadfully that we could neither sleep nor dream.

20.—Visited brother Jackson, who received us kindly and gave us a sovereign to assist us on our mission. We walked fifteen miles back to Cincinnati.

22.—We took the steamer "Adelaide" for Pittsburgh, and on the 27th left the "Adelaide" on a sand bar and took the stage at Bridgewater for the city; stopped at the town of Economy, founded by Mr. Rapp, upon the common stock principle.

On our arrival at Pittsburgh brother Small informed us there was a Latter-day Saint meeting at the Temperance Hall; we went there, and found Elders H. C. Kimball, O. Pratt and J. E. Page. Elder Page was preaching; he hammered the sectarian churches unmercifully. He informed the people of our arrival, which made six of the quorum of the Twelve in that city.

28.—We met in Council at 2 p. m., at Richard Savary's. I inquired concerning the proceedings of the Twelve in Cincinnati, and found that Elders H. C. Kimball, O. Pratt and J. E. Page had held a Council and organized that Branch. Elders Kimball and Pratt left Cincinnati, when Elder Page remained for a few days and annulled their proceedings and reorganized the Church as it was before. I reproved Elder Page for undoing alone what three of the Twelve had done together. I exhorted him to be mild and gentle in his teachings and not fight the sects, but endeavor to win the affections of the people. We held a meeting in the evening at brother Jeremiah Cooper's house; I addressed the people and exhorted the Saints to listen to the counsels of the servants of God. Elders H. C. Kimball and George A. Smith bore testimony to the truth of the work.—Mill. Star, 26: 231-2.

(To be continued)

THE MEDICAL GENIUS OF MOSES

More than three thousand years ago unusual medical knowledge was given to Israel through Moses. Referring to him, Virchow, known as "the father of modern pathology", said, "Moses was the greatest hygienist the world has seen." Moses was dependent upon revealed knowledge, and without benefit of any scientific equipment he taught nearly every principle of hygiene now practiced.

The majority of the medical references in the Bible are found in the Mosaic code. If the Bible is an inspired book, those references should have some scientific basis.

When Moses led the children of Israel out of Egypt into the wilderness, he had the problem of safeguarding their health. He did this first of all by forbidding the eating of various unclean animals such as swine, rabbits, and shell fish. It was not until 1847 that Joseph Leidy discovered the parasitic worm Trichinella spiralis in pork. The majority of persons today ignore this injunction against pork, yet in a study made in 1936 by two San Francisco doctors it was estimated that approximately 25 per cent of pork-eating peoples must have trichina infection. Rabbits are known to be infected with deadly tularemia. Shellfish may have typhoid in them from human sewage.

Any animal that had been torn by another or had died a natural death was not to be used as food by the Israelites. The Hebrews were warned against mutilating their own bodies, either by the heathen custom of gashing themselves for the dead or by tattooing. These various rules cut down the chances of infection considerably.

A significant rule is found in Numbers 31:19-24. All metal objects captured from the enemy were to be cleansed and passed "through the fire". This is the same procedure we use today when we sterilize a needle with a flame before probing for a splinter. All materials that could not be cleansed by fire were to be washed.

The water supply was protected from contamination in a number of ways. Uncovered vessels in a home where death had entered were considered unclean. Vessels into which unclean animals, such as mice and lizards, had fallen were to be cleansed or broken.

The camp, or community, of Israel was arranged according to sanitary needs. This was the first such planned community on record. A place was set aside for the disposal of human refuse, which was to be buried. Deuteronomy 23:12-14. The effect of this burial system is to prevent infestation of the soil with hookworm or blood-fluke parasites.

In Leviticus 11:9-12 and Deuteronomy 14:9, 10 we read injunctions against the eating of fish which do not have scales and fins. Since the Lord saw fit to give these instructions, there should be good reasons for them. In an intensive investigation of the poisonous properties of fish, Dr. David Macht, a noted authority on drug and animal poisons, squeezed out the juices of more than seventy different species of fish and injected them into mice, and also used them in tests on seedling plants. Tissue extracts from poisonous fish killed some of the mice and retarded the growth of the seedlings. Extracts from the "edible" fish were found to have no injurious effects on either mice or plants. When the results of this study were analyzed, it was found that all poisonous extracts had been derived from fishes without scales, and which in some cases were also without fins. Dr. Macht concluded: "There seems to be some scientific basis for the ancient classification of edible and inedible fishes, namely those which have scales and those which have not."

The Hebrews were the cleanest people in ancient times, and even today their ancient standards cannot be improved upon. Ritual baths were ordered for many reasons, and in any event each Israelite got at least one bath a week, for he was required to clean up before the Sabbath. If a person was spat upon by someone else, he had to wash himself. Leviticus 15:8.

Washing was required after touching a corpse, either animal or human.

Moses ordered that all persons infected with communicable diseases be isolated. Certaintly modern medical science cannot improve on this rule. Not only was the patient quarantined, but also those who had come in contact with him. Contact with a gonorrhea patient was especially guarded against. Leviticus 15.

In the realm of psychiatry there is only one clear-cut case about which any details are given in the Bible. This concerns the Babylonian king, Nebuchadnezzar. It was foretold by Daniel that he would be insane for a period of seven years unless he reformed. His condition is described in Daniel 4:33.

"The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, . . . till his hairs were grown like eagles' feathers, and his nails like birds' claws."

It is now conceded that the madness of Nebuchadnezzar was lycanthropy, a rare type of mental disorder, in which the person afflicted imagines himself to be an animal. The attacks are interspersed with periods when the sufferer regains his consciousness. One characteristic of lycanthropy is the utter neglect of the personal appearance. Seven years of this caused the king's hair and nails to grow long. Several years ago Dr. David Yellowlees, president of the Medico-Psychological Association of Great Britain, commented on Nebuchadnezzar's case and brought out the fact that this type of insanity can be cured and is capable of a complete recovery, as happened with this king.

The Bible gives us the first link in its chain of evidence concerning man's size in Genesis 6:4, where we read. "There were giants in the earth in those days", referring to the antediluvians.

Apparently in the general decrease after the Flood there were several strains of men that did not degenerate as fast as others. Probably one such strain is to be found in the Watusi tribe of the south-central part of Africa. These exceptionally tall people have maintained their biological identity by strict marriage laws. These various strains were the "giants" of the Old Testament. Moses in 1450 B. C. refers to the Zamzummims, a giant race who, in ancient times, had occupied the land then held by the Ammonites. In Deuteronomy 3:11 a description is given by Og, king of Bashan, the only one who remained "of the remnant of giants". The size of his bed, fourteen by six feet, indicates that he must have been at least ten or twelve feet tall. The story of David and Goliath is well known. References are made to other giants that the Israelites killed in their wars with the Philistines.

A careful reading of the Bible reveals that, (1) Man was created much larger than he is now and that, (2) There has been a progressive degeneration of man both in size and life span.

It is important to have facts and logical arguments at one's command when discussing evolution. It cannot be expected that the need for faith will ever be removed from the Christian's pathway. But the more facts we have with which to prove our beliefs, the easier it will be to approach persons with discriminating minds. It is always satisfying to the Christian to find new evidence of the validity of the inspired record.

THE MEASURE OF A MAN

"A Good Man Is the Noblest Work of God."

A real man is charitable. He is helpful and he will sacrifice even his life for righteousness. He is humble and virtuous. **He is not afraid to be good.** There are many good virtues. Faith

and hope, courage and bravery are some of them. The real man is not afraid to work, nor venture, neither is he afraid to make decisions and sacrifices. He does not run cowering behind the skirts of the safe and the commonplace rather than step manfully out into the thick of life and do battle with its terrors. A real man never talks about what the world owes him, the happiness he deserves, and the chances he ought by right to have. He does not expect something for nothing. He will pay the price of true value. He does not want pulls or favors. He wants work and honest wages.

A real man does a little more than he promises. He measures up to his words and he is what he says. He is dependable. His word is as good as his bond. He has respect for his word of honor. The supreme passion of his life is loyalty to God and truth. He is loyal to his friends and guards their reputation as his own. He minds his own affairs or business and presumes not to "search hearts" nor to judge other persons beyond sure knowledge.

A real man has lofty aims and ideals. He is active, he does—not says. He has excuses for others, never for himself. He does not blame his tools. He is patient. He does not hunt danger, but never dodges it when he ought to meet it.

A real man is glad to live and not afraid to die. He is obedient at all times. He does what is right all the time, or at least tries to overcome the failings and shortcomings that men are prone to. He is consistent in his life, not desiring things that belong to somebody else and not wishing or wanting things he cannot get. He will give to the world the best he has to make others happy as well as himself.

In brief, a real man will "Fear God and keep his commandments". He will thus make his life happy and successful, and be a source of light and blessing to all with whom he comes in contact.

God grant me faith to stand on guard
Uncheered, unspoken, alone,
And see behind each duty hard,
My service to the throne;
Whate'er my task, be this my creed,
I am on earth to fill a need.

—E. A. Guest.

TIME

If you sit down at setting sun
And count the deeds that you have done,
And counting find:
One self-denying act
One word that eased the heart of him who heard—
One glance most kind
That felt like sunshine where it went,
Then you can count that day well spent.

Time is God's great gift to man. Boundless are the possibilities that it bears. It is the very elixir of existence to all things that live. The acorn drinks it in and under its magic influence becomes monarch of the forest, with a power of endless increase. The crawling caterpillar is by time transformed into the winged beauty; and the kittenish whelp becomes the raging tiger that seems never happier than when dabbling its paws in blood. The helpless infant thrives upon it, and is evolved into man.

Time is the great miracle worker. It is the healer of wounds; the fairy sprite at whose word tears are dried and pain is forgotten; through whose potent charms the memories of loved ones are often buried under the dust of forgetfulness. How abundantly are its blessings bestowed! Like the manna upon which Israel fed it falls upon us and about us, and is to be had for the taking.

Who with a proper understanding of its worth dares to use it lightly? Man has come from eternity; he is hastening toward another eternity; the space

between is short. The wheel is spinning to rapidly,—forever spinning, and with its revolutions pass our days, our years, our lives. How swiftly are the days changed for yesterdays! How soon the tomorrows become todays! Happy is he who can welcome the hours with no remorse for those that have gone.

The clock of life is wound but once
And no man has the power
To tell just when the hands may stop
At late or early hour.
NOW is the only time you own,
Love, live, toil with a will—
Place no faith in tomorrow
For the clock may then be still.

FORBIDDEN FRUIT

How many apples did Adam and Eve eat? Some say Eve 8 and Adam 2—a total of 10 only. Now we figure the thing out quite differently. Eve 8 and Adam 8 also. Total 16.—Boston Journal.

We think the above figures are certainly wrong. If Eve 8 and Adam 82, certainly the total will be 90. Scientific men, however, on the strength of the theory that the ante-diluvians were a race of giants, and consequently great eaters, reason something like this: Eve 81 and Adam 82. Total, 183.—Gloucester Advertiser.

Wrong again; what could be clearer than, if Eve 81 and Adam 812, the total was 893?—Lawrence American.

If Eve 811st and Adam 812, would not the whole be 1,623?—Boston Journal.

I believe the following to be the true solution: Eve 814 Adam, Adam 8124 Eve. Total, 8938.—Veritas.

Still another calculation is as follows: If Eve 814 Adam, Adam 81242 oblige Eve. Total 82,956.—N. Y. Mail.

Mathematicians, you're all at fault: if Eve 81421st tempt Adam, Adam must have 81242XL Eve. Total, 812,505,170.—Portchester Journal.

Now set 'em up in the other alley. Old Mathematics, you haven't got to the "root" of the matter yet. If Eve 814 Adam, of course Adam 81242 make it square. Total 6,600,263,378.—Colby Echo.

POWER OF WORDS

A word may crush—may even cripple,
A word can lift a heavy care,
A word will make a load to lighten
And then be easier to bear.

If a word can do all this to someone,
May I ever be alert
To say those things that help the most
And never those that hurt.

—Cameron A. Rae.

INGRATITUDE

There was a time when faith began to slip,
When I had lost all that I had to lose—
Or so it seemed to me—I lost home,
My job,
I had no house, no food, no shoes.

Then, suddenly, I felt myself ashamed,
For I, who talked of shoes,
Then chanced to meet
Upon the busy highway of my life,
A man
Who had no feet.

—Marcella Hooe.

PRAISE TO THE MAN

Praise to the man who communed with Jehovah!
Jesus anointed that Prophet and Seer,
Blessed to open this last dispensation;
Kings shall extol him and nations revere.

Praise to his memory, he died as a martyr,
Honored and blest be his ever great name!
Long shall his blood, which was shed by assassins,
Stain Illinois while the earth lauds his fame.

Great is his glory and endless his Priesthood,
Ever and ever the keys he will hold;
Faithful and true he will enter his kingdom,
Crowned in the midst of the prophets of old.

Sacrifice brings forth the blessings of heaven;
Earth must atone for the blood of that man;
Wake up the world for the conflict of justice;
Millions shall know "Brother Joseph" again.

TRUTH

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

VOL. 18. OCTOBER, 1952 No. 5.

PRIESTHOOD

Obedience to Priesthood defined — Blind obedience displeasing to the Lord; Man's Accountability to God fully explained.

Men in their ambition have ever sought for power, to rule and to exercise a controlling influence over their fellow men, and generally but little regard has been had to the way and means by which they have come into possession of such power, neither when obtained, has it been always used with an eye single to the benefit or salvation of mankind. The desire, we admit, is a very natural one, from the fact that man is designed by God, and capacitated in his organization to be a ruler in a greater or less degree in the many grades that exist, from having rule over his own passions, propensities, and person, to that of a family, tribe, community or society, a state or nation, an empire or a kingdom; and even his ambition may aspire to rule the world, or like God, peradventure, to sway the sceptre of unnumbered worlds.

All power is not immediately derived from the same source, **but all legitimate right of Government is in the Priesthood of God.** Tyrants and usurpers, under the titles of Emporers, Kings, and Presidents, have dominion upon earth, which has been obtained, and is maintained, by the sword and by blood, all of which is a usurpation of power, gained by might, and not by right. The very sound of the word Priesthood, to every man who has a correct idea of the government of God, imparts a sensation that either elevates his soul with joy, or if he feels its influence is not within his reach, it abandons him to despair. **It implies a divine right to govern and control, exercised by God, and imparted to whom He will; and when held by man under His approbation, is superior to every other power, and therefore cannot virtually be called in question by any other.** This right of government is so secured that no man can take the honour or power thereof unto himself, for God calls whom He will, and confers it upon him in His own appointed way; hence no man can obtain it without believing and confessing that there

"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 medium of immediate communication between him and his God; and all men who are called as was Aaron, by direct revelation, and ordained unto the Holy Priesthood, are ordained for men, in things pertaining to God, that reconciliation may be brought to pass.

By this we learn that the Priesthood administers in a perfect organization or government, because it is the government ordained and upheld by a perfect Being: it is a holy and just authority, because it administers in things pertaining to God, and partakes of the virtue of all His attributes. It is reasonable, then, for us to conclude that God would require obedience and respect to be paid to His government wherever found, and that those who hold the Priesthood should be recognized as His messengers.

Upon a point so self-evident, we have no need to reason further to authorize us to remark, that in the administration of a perfect law, there must be perfect obedience to that law, on the part of the subjects who are governed by it; otherwise there is a violation of the law, which must be atoned for by the transgressor: if it were not so, the honour of the law would not be maintained; but the law of God, being perfect, not only provides for the salvation of all through mercy, but it is also armed with justice, that its supremacy may be maintained by meting out a just recompense to the transgressor.

This Priesthood is now among men upon the earth, and is in successful operation for their salvation. The King himself, who holds all power in this Priesthood, was upon the earth more than eighteen hundred years ago, and desired to reign by virtue of it, but mankind would not suffer Him. He was holy, but men were so wicked they could not appreciate His goodness, nor His power; therefore they destroyed Him, and would not suffer Him to live upon the earth. And what was the result? That same holy power and saving influence which He possessed He conferred upon men, who were not so perfect as himself, and ordained them to be the medium of His power, that peradventure their labours and ministrations might be more adapted to the low, grovelling, and degraded condition of those who were to receive them, and because of it, be better appreciated than His labours and motives were.

The minds of men generally are not capacitated to receive the ministrations of perfect beings; hence each grade of intelligences is administered unto by the next above in capacity, power, and glory, like unto the way of life to a Saint, which is from grace to grace, and from faith to faith, living by that which is in part until that which is perfect shall come. When the government of God is thoroughly established upon the earth, through the immediate agency of men and angels under God's own supervision, and has so far gained the supremacy over contending powers, that the King's person can be safe among men, and be duly honoured by them, then will He again come to reign, and bring in that which is perfect; then shall a universal day of peace and righteousness be enjoyed by those who inherit the earth; for the King has decreed that all who cannot abide and honour the perfect administration of His laws in that day, shall be destroyed from off the earth.

According to examples which are recorded in sacred writ, and which have actually been witnessed by many of the Saints of the present dispensation, men are called to receive the Priesthood, and in virtue of it, perform a certain work for which they seem adapted, and afterwards they are suffered to dishonour that Priesthood by using the influence which they have gained, to lead others astray; and thereby dishonour and reproach have at times been brought upon those who considered it a duty to listen to their counsel. By being enabled thus to accomplish their covetous, lustful, and

unlawful ends, they have brought disgrace and suffering upon others, incurred the wrath of God and the disapprobation of His people upon themselves, and the power of the Priesthood has altogether departed from them, for its virtue will not abide with those who violate its laws.

Because of these facts, and the apparent imperfections of men on whom God confers authority, the question is sometimes asked, — to what extent is obedience to those who hold the Priesthood required? This is a very important question, and one which should be understood by all Saints. In attempting to answer this question, we would repeat, in short, what we have already written that willing obedience to the laws of God, administered by the Priesthood, is indispensable to salvation; but we would further add, that a proper conservative to this power exists for the benefit of all, and none are required to tamely and blindly submit to a man because he has a portion of the Priesthood. We have heard men who hold the Priesthood remark, that they would do anything they were told to do by those who presided over them, if they knew it was wrong: but such obedience as this is worse than folly to us; it is slavery in the extreme; and the man who would thus willingly degrade himself, should not claim a rank among intelligent beings, until he turns from his folly. A man of God, who seeks for the redemption of his fellows, would despise the idea of seeing another become his slave, who had an equal right with himself to the favour of God; he would rather see him stand by his side, a sworn enemy to wrong, so long as there was place found for it among men. Others, in the extreme exercise of their almighty (!) authority, have taught that such obedience was necessary, and that no matter what the Saints were told to do by their Presidents, they should do it without asking any question.

When the Elders of Israel will so far indulge in these extreme notions of obedience, as to teach them to the people, it is generally because they have it in their hearts to do wrong themselves, and wish to pave the way to accomplish that wrong; or else because they have done wrong, and wish to use the cloak of their authority to cover it with, lest it should be discovered by their superiors, who would require an atonement at their hands.

We would ask, for what is the Priesthood given unto men? It is that they may have a right to administer the law of God. Have they then a right to make void that law? Verily no. When the law of God has gone forth from His own mouth, and been declared by the mouths of His Prophets and Apostles, saying, "Thou shalt not lie;" who can say by the virtue of his Priesthood, you may lie and be approved? The Lord and His Prophets have declared it is a law unto His people, "Thou shalt not commit adultery." Then who can say, Thou mayest commit adultery, and it will be no sin? It is written as a law unto the Saints, "Thou shalt not kill." Then we ask again, who can kill and be forgiven? **And in like manner it might be asked of all the laws of God, who has the right to make them void? None can revoke the decree but Him by whom it was given; neither can the laws of God be trampled upon with impunity, or revoked by a lesser power than that by which they were framed.**

It is written of God, that He cannot lie; then none need suppose that He will approve of it through His authority which is on the earth; neither is He the Son of man that He should repent, therefore He will maintain the law by which His kingdom is governed. Should any think that they can give counsel to gratify their lusts, or answer avaricious ends, and say, "No one seeth us," while they indulge therein, and delight in sin as a sweet morsel, they will learn with sorrow, that an eye which never sleeps has been upon their path, and He that seeth in secret shall make manifest, and reward open-

ly every man according to his deeds, whether good or evil.

If a man could have as much authority as the Almighty, it would not authorize him to do wrong, nor counsel another to do wrong; and the man that will administer with partiality, for the sake of screening iniquity, will find his stewardship will be taken from him.

In Administering the government of God, there are three parties concerned, viz., the subject who is governed, the person who governs, and the person by whose permission, or under whose approbation, he governs. **Should a person be required to violate a known law by his President, or if he is not satisfied with the counsel which he gives, he should not openly rebel against that President, but if they cannot see eye to eye, he should appeal privately to the next higher power or President, and where three are thus brought together who have a spirit to do right, right will prevail, and harmony be maintained.** While such is the character of God's government that its genius and policy are to the end that iniquity may be swept from off the earth, persons need not think to excuse themselves for performing a known unlawful act simply because they were told to do it by another; if such an excuse as this would justify, none would ever need to come under condemnation; for men would be sure to find some one on whom to lay the burden of their sins. The day has come when everyone may expect to answer for their own sins, without attempting to cloak them with another's Priesthood.

Great is the responsibility of that man who is called to give counsel which involves the salvation of another; and when such counsel is given, it should be of that pure character, that the powers above him upon the earth, with angels and God, can approve. He will then have no occasion to destroy his own influence and power by telling others that it will be no sin for them to commit adultery, to lie, to steal, etc., etc., if they are told to do it by the Priesthood, and thereby pervert the right ways of the Lord, and bring reproach upon the honour of His cause. **The Lord asks for no such confidence in His Priesthood as this, neither do good men who are under its influence. The Priesthood never demands a wrong at the hands of another, though men who hold the Priesthood may make such a demand, as has sometimes been the case, and for which they have had to suffer.**

Where the authority of God is, there should the confidence of all men be reposed, sufficiently to obey its laws, but not to violate them; for we have not yet learned that it has power enough to save the transgressor in his sins. Some men have been so wise as to think the little authority they had was sufficient for them to set aside law and revelation, and mete out justice and judgment upon their own responsibility. But in the end they have found that responsibility to be greater than they could bear.

These sentiments are not advanced with the idea of defining the limits of Divine authority, nor that any one can find language to portray the extent of the rights and powers of the Priesthood; for to fully comprehend it, would be to comprehend God. But they are offered with the consideration that Saints may be led to see the skill and wisdom manifested in its organization; how safely it is guarded from the impositions of men, and the impossibility of sin prevailing where it is duly and wisely administered, and that none need be imposed upon if they understand the rights and privileges which it guarantees to them: then, if they do not avail themselves of those rights, they are left without excuse. Extreme exercise of power, in cases of such importance, and upon matters of such infinite moment, should be studiously avoided, when we consider that every one must render a faithful account of his stewardship.

Some have supposed that the more authority men have in the kingdom of God, the greater is their liberty to disregard His laws, and that their greatness consists in their almost unlimited privileges, which leave them without restrictions; but this is a mistaken idea. Those who are the greatest in authority, are under the greatest restrictions; the law of their sphere is greater than that of those who are less in power, and the restrictions and penalty of that law are proportionably great; therefore they are under the greater obligation to maintain the virtue of the law and the institutions of God, otherwise confidence could not be reposed in them, but distrust and evil surmisings would be the result; disaffection would be found lurking in every avenue of society, and by thus severing the cords of union, it would prove the destruction of any people.

A voice from the heavens has again been heard breaking the silence of ages, with a purpose and determination to establish the kingdom of God, and introduce a celestial government upon the earth; and if mankind will respect and obey those laws when revealed to them, they shall be saved, and inherit a celestial glory. Therefore, had we a voice like the sound of the trump of the Archangel, that could be heard by all living, or had we the power of a God to penetrate and make every heart to feel and realize the truth, we would proclaim it abroad in the ears of all living — Repent ye, repent ye, for the hour of God's judgment has come, and the transgressor shall perish from off the earth, while the meek shall be redeemed to inherit it for ever.

Millennial Star 14:593-96
Nov. 13, 1852
Truth ,Vol. 4 Page 221

HONESTY

"Owe no man anything but to love one another." — Paul.

Honesty in the every day transactions of life, is lightly esteemed by the great mass of mankind. This is evident from the fact that but few, who are strictly honest, rise to distinction through the great avenues to popularity and influence. Integrity and honour are still the theme of priests, statesmen, and people; but while the shadow remains, the substance has departed. Like the religions of the day, they too often serve as a cloak, to hide the depravity of corrupt and licentious men. **The greater the deformity the more ostentatious must be the show of virtue to hide it.**

While the merchant cheats the person he deals with, and the mechanic palms upon his customer an inferior article, they soothe their consciences, if they have any remaining, with the idea that they have followed the rules of trade; as though deception was admissible, and dishonesty a virtue, because everybody practiced them. The lawyer, while perhaps endeavoring to gain the case of his client, makes it his principal study how to fleece him the most effectually. The soldier dies in a defense of his country from privation and suffering, while those over him squander the means which should furnish him with the needful comforts of life.

Many of the sectarian priests of the day, who should both teach and practice the principles of righteousness, do neither. They take the lead in setting a prominent example of dishonesty, by teaching a system of falsehoods, instead of the great truths of the Bible which they profess to believe. They "preach for hire," and "divide for money;" thereby making merchandise of the sacred things of God. Many of these self-made ministers, who profess to set examples of piety to the people, are the "wolves in sheep's clothing," who devour the lambs of the flock under the garb of sanctity.

The practice of deceiving children is almost universally followed by parents and nurses, and in this way they are most effectually taught dishonesty from their cradle. This contaminating

influence is forced upon the innocent period of childhood, by those who should be the guardians of its purity.

Husbands deceive their wives, and wives their husbands, not only in the minor matters of every-day life, but in dishonouring their bodies by breaking the sacred covenant of marriage, and then endeavoring to hide their shame by falsehood, artifice, and deception. In doing this, thousands have severed the only bond which binds them to each other and their posterity; and crushed those sacred affections which are the only ground-work of happiness and the foundation of eternal lives. **The general want of confidence between man and man is the natural result of dishonesty.** The increasing jealousy and distrust which pervade every association of life, lurk in the domestic circle of the peasant, and drive peace from the courts of kings, are the canker-worm which is destroying the foundations of society, and producing a general tendency to anarchy and disorganization.

This is a dark picture of the present condition of man, but, dark as it is, it scarcely touches the reality. Words have not yet been introduced into the vocabularies of language, which can express the extent of the iniquities now practiced in the world. The generations of man have been so long begotten in covenant-breaking and fornication, and nursed in dishonesty, that nothing, but the searching power of the Spirit of truth, can separate from the incongruous mass of depravity the little good that remains, and save it from being swallowed up in the general ruin. The Father has declared that none but the pure in heart can dwell in His presence. Judging from the present condition of mankind, it is easy to see the force of the words of our Saviour when he said "Straight is the gate, and narrow the way which leadeth unto the exaltation and continuation of the lives, and few there be that find it."

If the light of truth had not again been revealed by direct revelation, to save those who had not entirely gone astray, the gloom of eternal darkness would have forever closed around the generations of men.

It is the duty of Latter-day Saints, who have received the spirit of truth, and discerned the light from the darkness, so to live as to be an example of honesty and uprightness to the world, and continually show forth the principles of life and salvation, in opposition to those of darkness and death. We are not of the world, just in proportion as we cease to walk in its ways, and go forth in the liberty of the Gospel, which will set us free from its vices and abominations. The promises of the Lord are to the honest in heart, and not to those who love lies and are filled with hypocrisy and deceit. We must pursue a course different from theirs, or else we shall end our journey where they do, instead of the place we profess to be seeking. **The principles which dwell in a man's heart will show themselves in the every-day transactions of life. Pure religion is thoroughly practical, and tends to develop both the good and evil of a man's character.**

The world judge principles by actions, instead of actions by principles. Vice becomes a virtue because it is customary. Hypocrisy and deceit are commendable, because fashionable. Therefore right is wrong and wrong is right in the eyes of the people, because they love to have it so. On the contrary, the principles of truth are eternal and unchangeable, without beginning or end. They are subject to the will or caprice of none. Instead of men judging them, by them will men be judged, and their accounts balanced at the day of final settlement.

We not only profess to be, but we are, in possession of the best principles known on the earth. **To establish this fact in the minds of men, is one great object of our labours; and it will never be done until we show, by our actions,**

the utility and beauty of the principles we profess.

Truth is the same, whether taught by angels or devils. Mankind have degenerated so far that principles alone are not appreciated. Deception has become so universal, that everything opposed to pre-conceived notions requires to be demonstrated by practice; and then there appears to be room in the hearts of but few for the principles of eternal life. This is the case with many who profess to be Latter-day Saints. Should an Elder do some inconsistent or evil act, they consider it gives them liberty to do the same. They literally say, by their actions, that they are willing to be damned because another man chooses to be. **Such persons will yet find that it is principles and not men that must save them.** When we went into the waters of baptism, we covented to keep all the commandments of the Lord. One of the most prominent of these is, to be as careful of their character and interests as we would be of our own; to love one another even as Christ has loved us; or in another words, be willing to lay down our lives for our brethren. By betraying one of them, we take upon ourselves the sin of Judas, and become like him — a son of perdition. Jesus said that inasmuch as we do it unto the least of these little ones, we do it unto him. Saints talk and pray much about being united and of one heart to build up this kingdom. In doing this, many expect the Spirit of the Lord to establish union, **when it must be done by keeping their covenants with God and their brethren. If woes come upon the world for offending the followers of Christ, what must be the portion of those who have covenanted to build each other up in their most holy faith, and who yet prove offenders?**

If a man is honest in heart he will prove himself so, whether he is a Latter-day Saint, Sectarian, Jew, or Mohammedan, and the eternal principles of truth will yet find him, and he will be saved in the due time of the Lord. If a person is dishonest, and acts from impure motives, from the love of evil, his iniquity will be made manifest in the Lord's kingdom, as well as the devils. **While he may suppose that he is deceiving the Lord and his brethren, he will find that he is deceiving himself.**

The past history of the Saints has proven that there has been many of this latter class, who would fain cover themselves with the garments of the Holy Priesthood, that they might the more effectually prove that they were traitors to God, holy angels, and their brethren, and be cut off forever from the avenues of life.

There are many who have not only covenanted in the waters of baptism, received the Gift of the Holy Ghost, and testified to the divine mission of Joseph Smith, but have received degrees of the Priesthood, partaken of the power thereof, and then through the deceitfulness of their hearts have fallen into darkness, and gone down to death. **These are they who have proved themselves enemies in the house of friends; who have deserted the cause of God and His people. It is through such that the devil has had power to bring the storms of persecution upon us, to fill the hearts of the Lord's people with sorrow and their houses with mourning. It is through such children of the Father of lies as these, that the blood of the Prophets was shed; not only as a seal to the testimony of the truth, but to seal the damnation of those who were corrupt enough to pervert the powers of the Priesthood.**

We live in the midst of all manner of deception and wickedness. We are in a great measure enveloped in the prejudices and erroneous notions of right and wrong, in which we were born and have been educated. Here evil is practiced by many, because they know nothing better. The sin of ignorance God winked at, but now He commands men to repent, and put away iniquity. Latter-day Saints, like others,

are responsible not only for what they know, but for what they might learn through diligence. In proportion as they neglect to learn, and to practice what they know, will darkness blind their minds and have power over them.

We must cut loose from our old moorings, break the cords with which we and our fathers have been bound, and leave our minds free to expand into new channels of thought, to comprehend principles, startling from the magnitude of the consequences involved in them, and allow our minds to float with ease into the vast fields of knowledge, which lie spread out in the expanse of eternity, before we can go forth in the freedom of the Spirit of truth, and in our progress outgrow those evils which are so firmly rooted in our nature.

In order to accomplish these things, it would be well for us to sit often in judgment on ourselves, impannel the Holy Spirit in our hearts as a witness, weigh well its testimony in our case, and if we are impartial in our judgment, we will be able to decide, whether we came into this kingdom for the love of truth, and whether our conduct has corresponded with our profession or not. If this is not the case, we should either repent and begin again on right principles, or withdraw from our obligations at once. Every day we act the hypocrite, adds to the load of guilt already upon us.

There are but few Saints who have not testified that brothers Joseph and Brigham are Prophets of God, and hold the keys of salvation to this generation. There are many who come far short of living up to this testimony, and appreciating the principle of strict obedience to counsel involved in it. They treat the subjects of gathering, meeting often together to speak of the good things of the kingdom, keeping their covenants with the world and their brethren, and strict obedience to the counsels of those set to preside over them, as matters of secondary importance. Such persons will find that a little outward show, a name to live while they are dead, will not save them.

There are those who have received portions of the Priesthood, who sit in council with their brethren, and who, instead of magnifying their office in humility, in their folly think themselves wise, and that they know a little more than those who have been set over them, and will use deception and intrigue to oppose their measures, and weaken their influence. Such persons, by their actions, accuse the Lord of not being capable of doing His business properly. They virtually say, "I should be President instead of the one who is set over me." Instead of deceiving others, such men will find, that themselves have been deceived through the dishonesty of their hearts; and that they have need to repent, make honest men of themselves, and practice what they testify to be the truth.

Thousands have testified that they were willing to die for the cause of truth, but when the storms of persecution have risen, and poverty, sickness, and death had to be endured for the Gospel's sake, the past has proved that the professions of many have been but an empty sound, that in them was nothing but the shadow of a Saint. These are they who forsake their brethren in the hour of peril, who sneak away from their posts like the cowardly cur that dares neither bark nor fight, when the enemy is lurking round, and leave the lives of those whom they have covenanted to defend, exposed by their treachery.

These evils, although of different degrees of magnitude, all proceed from the same cause — want of natural open-hearted honesty before God and man.

The Lord has promised that His Saints shall inherit the earth and enjoy the riches thereof. Many from this have endeavored to take the Lord's business into their own hands. Instead of awaiting His blessing, they have gratified

their avarice by dealing dishonestly with the world, in avoiding the payment of honest debts and taking undue advantages in business transactions. If such men are not careful, they will find that when the pure in heart inherit the earth, they will not be among them to enjoy the blessing. The Lord is abundantly able to fulfill His promises to His people, without their stooping to dishonesty and meanness.

The day of restitution is at hand, when the hidden thoughts of men's hearts will be revealed, and that which is done in the secret chamber will be proclaimed in the streets, when evil deeds done in darkness will be uncovered, and the appeals of virtuous hearts, stiffled in dens of pollution, will be effectually heard.

The day of retribution is fast approaching for the weak who have groaned under oppression, and the innocent that have been despoiled and persecuted, when "Pay that which thou owest" will echo in thundering peals on the ears of all who have worked iniquity, dealt dishonestly with their neighbour, or withheld from the Lord that which was His due, and have not repented and made voluntary restitution.

Millenial Star, Vol. 17:81-84

A VOICE FROM THE PAST

The following letter is self explanatory. Although written in 1889, it touches upon a very important subject —MORMON POLYGAMY. A system the State of Arizona still seems to be troubled with. We think, perhaps, this letter well answers the letter sent to Mr. Charles Cox by the present Governor of Arizona, and recently published in Truth, relative to the POLYGAMY question. Editors.

Wrote the following open letter to Governor Wolfley in reply to an attack upon Arizona Mormons, through his official report to the Secretary of the Interior, transcribed from the Arizona Gazette; Editorial heading: Brothers in harmony. What one of Tempe's citizens has to say to our dictator. Tempe, Ariz., October 26, 1889. Open letter to his excellency, Governor Lewis Wolfley:

My dear Governor:

As we should be good Republicans as well as fellow citizens, suppose we have a little whisper together on this troublesome Mormon question. Now as to Mormon morality, Governor. Is it really so much more immoral in a true sense to bring home a second wife, where all concerned are agreeable, than to keep mistresses, or follow courtizans under a cloak of falsehood and hypocrisy to scatter illegitimacy abroad to fill streets with Wharf Rats and "Gutter Snipes" as beggars and paupers and vampires upon society, to crowd prisons and asylums to be supported by tax upon honest labor?

And really Governor, did you ever hear of a pauper among the Mormons? Or a house of ill fame? A gambling hell? Or a whisky saloon? Until they were forced upon them by carpet bag, federal officers of their territory? And as to our "Christian and Moral Law," now Governor, I have read the Bible through again and again and I find that plural marriage was as common in the days of Christ and his Apostles. Yet they failed by any word to admonish or reprove it and as Christ Himself was born through a polygamist parentage while nearly all the men of whom and by whom the Holy Bible was written were polygamists; and as Christ so honored plural marriage, how can we call laws Christian, enacted against it?

But then, Brother Wolfley, as our government really enacted special laws against it, if you know they are broken, why as the executive do you not see that the law is honored and the guilty punished? But talking of law, Governor, does it not appear strange that all the greatest crimes committed on

earth, have been under the sanction of law? Law kept three millions of people, four hundred years in Egyptian bondage, cast Daniel to the lions, the Hebrews into the furnace, persecuted and killed all the prophets, down to Christ and by "law," He also was killed upon the Cross and all His apostles after Him were killed by "law."

And then by law the Romans burned the Christians elevated upon spires, wrapped in canvas saturated with oil and pitch, as candles to illuminate their amphitheater, while thousands were given to beasts and many thousands murdered by barbarous methods. And then to think of the rack, the pinches, grid iron and finally the stake, for the tens of thousands of martyrs by Catholicism or Papal Rome, all by law. While the Protestant Church, as her faithful daughter tortured, burned or exiled her thousands, of whom our Pilgrim fathers were a portion; while they in turn, true to the mother spirit, burnt innocent people for witches, all by "law" and drove the Quakers and persecuted all with whom they did not agree. All good Christians, and all by good Christian "law."

Yes, Governor, truly did the Christ say, "I came not to bring peace but a sword," for it has shed blood since that day, of many millions, all in the name of Christianity and law. And again Brother Wolfley, in relation to disfranchising citizens for believing or teaching unpopular dogmas, was not that idea recently overruled by the United States Supreme Court?

And how, my dear Governor, do the Mormons differ from other political parties, voting for their friends instead of their enemies? To me, Governor, a man would appear an idiot who would vote for his pronounced enemy. And I am quite of the opinion, Governor, that if they would conclude to vote with us it would greatly diminish that deformity, so apparent while they vote with the Democrats, for it is generally admitted, Governor, that aside from the plural feature of their religion, they are moral, industrious, and honest. And at heart they feel great veneration for the Constitution and flag of our country.

And regarding their numbers in our territory, Governor, is there any constitutional law to forbid even eighty instead of eight thousand to find homes in Arizona: And suppose, Governor, that no one was allowed to become a citizen but those who were above criticism, whom everybody loved, what place or use would there then be in Arizona for you and me, Governor.

Respectfully,

B. F. Johnson.
—My Life Review, page 341.

* * *

Part of B. F. Johnson's Plea at his Trial in Arizona

In 1842, the Prophet Joseph Smith taught me that through no other medium than plural marriage could the great "Social Evil" of the present day be put away; and as the object and end of marriage was procreation through the command of God to multiply and replenish the earth, which became both in duty and privilege equal to all. And as human institutions now tend to deprive woman of marriage, and to degrade her through man's multiplied vices, God has given it by command that His servants who would keep the law of chastity should take the surplus daughters of the Church in plural marriage, and raise up children to honor Him; and in so doing they should inherit such wives and children to all eternity.—Ibid, p. 327.

Morals have their own base and are second to nothing.

* * * *

Truth is a beautiful picture which is never complete without a frame; the manner in which truth is told is the frame which shows it advantageously.

* * * *

A man kin usually have the last word with a woman if he kin afford to say Yes.

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 CLAMOR IS NOT AGAINST THE MORMON FOR HAVING MORE THAN ONE WOMAN, BUT FOR CALLING MORE THAN ONE HIS WIFE. * * *

The Government and people of the United States (and the States of Utah and Arizona) (brackets ours), have deliberately determined that they must call it by the proper name. Let the Mormon who has a plurality of women remember that he must conform to the practice elsewhere and call but one of them his wife.
—Senator Brown of Georgia.

WHO IS TO BLAME?

To the Latter-day Saint or Mormon **POLYGAMY** is a muted subject. Although one can converse freely with Jew and Gentile, Moslem and Greek upon the subject without making enemies, when the Mormon hears the word he immediately goes into a condition of paralysis, as well as threats of excommunication, and crys of "crucify him, crucify him" upon the innocent and unsuspecting person who might venture a question upon his holy system of marriage.

There have been many reasons offered for this illness. Some say it is because unsuspecting polygamy has become the mother of all the past woes of the Church. Thus her members have a hatred for the thing they think brought to their fathers and mothers death and drivings, while they fear the same shades of persecution will return if they become friendly with the principle, even in their feelings. Another strong reason expressed is that without Plural Marriage there is no DISTINCTIVE marriage system in the Church. She has had to revert to the age old and worn out "christian law of chastity"—**MONOGAMY.** (Although it is dressed in new garments and given the name of "Temple Marriage", it remains the same—**MONOGAMY!**) With the knowledge a great many members of the Church have regarding the genuineness of Pural Marriage and the necessity of its observance, and being bereft of the authority to practice it brings a deep-rooted jealousy which gives them an all-consuming desire to end the lives of those who appear to have such a blessing.

To most Latter-day Saints the anti-polygamy laws bear the guilt of prohibiting its practice today; while more modern thinkers feel that it has filled its mission, inasmuch as we have no **moral depravity, no surplus of women and all the children the nation needs!**

However, no matter how the question is answered, or how our learned apologists attempt to philosophize this law

out of existence, it continues to crop up as a vexation to Mormondom. The Truth is—we, the **MORMONS,** are to blame for the discontinuance of the practice. **THE BLAME CANNOT BE HONESTLY LAID ELSEWHERE.**

The following treatise on the legal aspects of polygamy, prepared by the able Editor and writer, Joseph W. Musser (whose entire life time has been devoted to the defense of this Holy Order of Marriage, finally culminating in his arrest and imprisonment in the Utah State Prison at the age of 73), adequately answers the questions involved. This treatise offers a challenge to all Latter-day Saint people, as well as all others who feel they are followers of Jesus Christ.

If further evidence is needed that the Church is at fault, one needs only to read the documented accounts of the "Church Crusade" against polygamy in 1944, plus the recent expose in Arizona where an active Bishop confessed to the signing of complaints against people purportedly in this law.

With the evidence at hand would it be fair to say that though in the 1880's it was "Federal Authority versus Polygamic Theocracy", in 1952 it is the "Church of Jesus Christ of Latter-day Saints versus Polygamic Theocracy!" —Editors.

Legal Aspects of Polygamy

Concluding this part of the general subject, we comment briefly on the constitutional phase of the issue. Are the citizens of Utah bound by promises made before statehood, tending to curtail its sovereign rights as a state?

By the enemies of the principle of plural marriage, acquiesced in by the "fearful souls" counting their political freedom and social standing as paramount, the argument is advanced that the gospel commands obedience to all civil laws (D. & C., 58:21); and since there is a law on the statute books of the State prohibiting plural marriages and "unlawful cohabitation" — the cohabiting with more than one woman at the same time—the Saints are in duty bound to obey such law notwithstanding it may contravene the laws of heaven. It is further contended that the Morrill Act of 1862 placing restrictions on marriage in the Territories was of such a revolutionary character, that, until its constitutionality had been determined by the Supreme Court of the land, there was justification for ignoring it, and pursuing the regular course; but that as soon as the constitutionality of the law was settled, as it was in the George Reynolds' case in 1879, the status of the Mormon situation was fixed, and, as law-abiding citizens they were in duty bound to observe the law.

Our answer to this assumption, in a word, is that God himself, the author of our existence and the Master of earth, expressly commanded the Saints to disregard, not only the Morrill measure—which had been declared constitutional—but also the Edmunds Act of March 22, 1882, which further penalized the non-observance of the former law. This was done in the Revelation of October 13, 1882, to President John Taylor, already noticed, calling George Teasdale and Heber J. Grant, and Seymour B. Young into the Presidency of Seventies, provided the latter complied with the law of plural marriage by taking another wife.

The Lord doubtless knew the existence and meaning of the civil law prohibiting plural marriage, yet He commanded men to disregard that law by performing acts in contravention of it. Therefore, so far as Latter-day Saints are concerned, they are not under obligation to observe such anti-polygamy laws, but only the constitutional laws of the land (D. & C. 98:4-7), as interpreted by the Lord.

When Utah became one of the Union of States all Federal legislation pertaining to the marriage subject was void as affecting the state. "But", answers the objector, "in compliance with the provisions of the Enabling

Act passed by Congress, a provision was injected into the new constitution in which "polygamous marriages should be forever prohibited." "Therefore", say they, "the people of Utah are both morally and legally bound to obey the law, though it does contravene the laws of heaven." (1)

To this extraordinary reasoning let us say:

(a) The Constitution of the United States provides: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Since the law of Celestial or plural marriage is a vital part of the religion of the Latter-day Saints, it is not within the legal power of the Government to prohibit it.

(b) Since to obtain their natural rights the people of Utah were forced to make promises incompatible with their covenants with the Lord—promises that could not in harmony with their consciences be kept, they are not bound by civil law to keep such promises; no more so than the victim of a robbery, who, for his personal safety, promises not to call an officer, would be morally or legally bound to such a covenant. An agreement obtained by force, under American jurisprudence, is shorn of its legality and is rendered non-enforcible in the courts.

No question as to the requisite qualification for statehood existed in the minds of the leaders of the nation. The Territory, in all respects, possessed all qualifications necessary for such a promotion. President Rutherford B. Hayes, in a message to Congress, December 1, 1879, stated of Utah:

> **This Territory (Utah) has a population sufficient to entitle it to admission as a State, and the general interests of the nation, as well as the welfare of the citizens of the Territory, require its advance from the Territorial form of government to the responsibilities and privileges of a State. This important change will not however, be approved by the country while the citizens of Utah in very considerable number uphold a practice (plural marriage) which is condemned as a crime by the laws of all civilized communities throughout the world.—Messages and Papers of the Presidents, Vol. 6:pp. 4511-12.**

From the above it is obvious that only one obstacle stood in the way of statehood, and that obstacle was a prejudiced mass mind. Because, for instance, England denounced polygamy, we must do likewise; yet, when England denounced democracy the fact didn't prevent American colonies from adopting democratic principles.

What, then, is the remedy?

As has been repeatedly pointed out in the columns of TRUTH, the remedy lies with the Mormon people themselves. It may be conceeded that in passing the Enabling Act permitting Utah to form a constitution, Congress had a legal right to exact the promises mentioned. But after statehood was obtained the citizens of that state had the right and the power to legislate their own laws, and, if they chose, to repeal the restrictions placed upon them by Congress. Every state enters the Union with equal political, social and religious rights. Utah was no exception, as will be shown.

It was tacitly understood by the leading officials of the Mormon Church, in adopting the Manifesto of Wilford Woodruff of 1890, advising

(1) Elder Oscar W: Conkie. while in the Presidency of Ensign Stake, is reported as having enunciated the amazing doctrine that though the Manifesto of Wilford Woodruff discontinuing plural marriages in the Church came from the Devil, after having been accepted by the Church, it became a revelation from heaven and binding upon the Saints (TRUTH 6:281) This is the essence of the doctrine now being taught by some of the leaders. Such doctrine would sanctify the immorality and murderous acts of king Noah and his priests, who, in their day. acted for the church, and their actions receiving the endorsement of the people. But the Lord condemned such a position and cut off those sinful men from among the Saints; for, said He, "they have strayed from mine ordinances, and have broken mine everlasting covenant." The Lord is not bound by the ungodly actions of His servants, neither does he walk in crooked paths.

the Saints against entering into marriages "forbidden by the laws of the land", that under such concession statehood might be obtained, after which laws in harmony with the religion and consciences of the people could be legislated and the people become free to worship as they saw fit insofar as the rights of others would not be abridged. This could be done legally, through the exercise of the elective franchise; the state constitution could be amended if necessary, and laws compatible with justice enacted.

This question of nullifying Congressional demands forced into the state constitution, in order to obtain statehood has been upheld and clarified by the Supreme Court of the United States, particularly in a decision affecting the state of Oklahoma. The case of Coyle v. Smith (221 U. S. 559; 55 L. Ed. 853; 31 Sup. Ct. 688. 1911) is in point. We give comments on this decision by Robert Eugene Cushman, Professor of Government, Cornell University, in his comprehensive work on "Leading Constitutional Decisions":

> **This case grew out of a restriction imposed by Congress upon Oklahoma in the enabling act passed in 1906 which provided that the new state should locates itts capital at Guthrie and that it should irreocably agree not to move it from that place before the year 1913, nor appropriate any unnecessary money for public buildings. This agreement (as was Utah's agreement) was ratified by the voters of the state at the time that the new constitution was adopted; and, thus bound, Oklahoma entered the Union. In 1910 a bill initiated by the people was approved by the voters of Oklahoma providing that the state capital should forthwith be removed to Oklahoma City and appropriating $600,000 for public buildings. This was, of course, in plain violation of the "irrevocable" agreement which the state had made and a proceeding was instituted to test the validity of the law.**
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> **In sustaining the right of the state to move its capital at its discretion regardless of its agreement, the Supreme Court enunciated the important doctrine of the political equality of the states. While this does not prevent Congress from continuing to impose upon States which may be admitted in the future any conditions which it sees fit, no matter how humiliating, it does establish the right of such states to ignore such restrictions upon its governmental authority after it is safely in.—p. 272.**

Commenting on the Utah and Arizono situation our commentator remarks:

> **When Utah came into the Union in 1894 (1896) it was obliged to make an irrevocable agreement that there should be perfect religious toleration maintained in the state, that the public schools should be kept free from sectarian control, and that POLYGAMOUS MARRIAGES SHOULD BE FOREVER PROHIBITED. In 1910 Arizona was authorized by a congressional enabling act to draw up a state constitution preparatory to entering the nion. The constitution framed contained provisions for the popular recall of judges. While Congress somewhat reluctantly passed a resolution admitting Arizona into the Union, President Taft, being bitterly opposed to the recall of judges, vetoed the resolution. A new resolution was then passed providing that Arizona be admitted on condition that the objectionable provision be stricken out of the constitution. This was done and Arizona became a member of the Union. * * ***
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> **It is interesting to note that Arizona, after her admission into the Union, promptly reenacted the provisions relating to the recall of judges which she had been obliged to strike out, and under the doctrine of this case (the Oklahoma case) she was clearly within her rights.—pp. 71-2.**

In delivering hte opinion of the court in the Oklahoma case, Mr. Justice Lurton said, in part:

> **The power to locate its own seat of government, and to determine when and how it shall be changed from one place to another, and to appropriate its own public funds for the purpose, are essentially and peculiarly state powers. That one of the original thirteen states could now be shorn of such powers by an act of Congress would not be for a moment entertained. The question, then, comes to this: Can a state be placed upon a plane of inequality with its sister states in the Union if the Congress chooses to impose conditions which so operate, at the time of its admission? * * ***
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> **The power is to admit "new states into this Union."**

> **"This Union" was and is a union of states, equal in power, dignity, and authority, each competent to exert that residium of sovereignty not delegated to the United States by the Constitution itself. To maintain otherwise would be to say that the Union, through the power of Congress to admit new states, might come to be a union of states unequaled in power, as including states whose powers were restricted only by the Constitution, with others whose powers had been further restricted by an act of Congress accepted as a condition of admission. * * ***
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> **The constitutional provision concerning the admission of new states is not a mandate, but a power to be exercised with discretion. For this alone it would follow that Congress may require, under penalty of denying admission, that the organic laws of a new state at the time of admission shall be such as to meet its approval. A constitution thus supervised by Congress would, after all, be a constitution of a state, and as such subject to alteration and amendment by the state after admission. Its force would be that of a state constitution, and not that of an act of Congress. * * ***
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> **Has Oklahoma been admitted upon an equal footing with the original states? If she has, she, by virtue of her jurisdictional sovereignty as such a state, MAY DETERMINE FOR HER OWN PEOPLE the proper location of the local seat of government. She is not equal in power to them if she cannot. * * *—pp. 274-77.**

The principle enunciated in the Supreme Court's decision quoted, was brought to the fore in the discussion of the Utah constitution, formed and ratified by a constitutional convention held at Salt Lake City, July 7, 1887. Attorney Franklin S. Richards and Utah's Delegate in Congress, Hon. John T. Cain, were pleading the cause of the people. A provision in the proposed constitution reads:

> **Bigamy and Polygamy being considered incompatible with a "Republican form of on conviction thereof, be punished by a Government", each of them is hereby forbidden and declared a misdemeanor. Any person who shall violate this section shall, on conviction thereof be punished by a fine of not more than $1000 and imprisonment for a term not less than six months nor more than three years, in the discretion of the court. * * ***

Section 1 of Article 16 provides for amendments to the constitution in the usual way, but limits the power to amend by the following proviso:

> **Provided, that section 12 of article 15 shall not be amended, revised, or in any way changed, until an amendment, revision, or change as proposed therein shall, in addition to the requirements of the provisions of this article, be reported to the Congress of the United States, and shall be by Congress approved, and ratification be proclaimed by the President of the United States, and if not so ratified and proclaimed said section shall remain perpetual.—TRUTH 6:85.**

To his unusual and extraordinary provision Senator Butler, a member of the committee conducting the hearing, said:

> **You do not expect anybody who has any regard for the rights of the states to vote for that provision of the constitution, do you? I certainly would not; I will give you notice in advance that neither Congress nor the President of the United States has anything to do with the amendments of state constitutions, as I understand our form of government.—Ib.**

Mr. Richards' rejoinder was to the effect that while the legality of the clause in question might be doubtful, it did show the extent to which the citizens of Utah (mostly Mormons) were willing to go to obtain statehood.

Mr. Caine, speaking on the same sbuject and emphasizing the willingness of the people of Utah to surrender to the Government their religious convictions, said:

> **I declare it to be my honest belief that the people of Utah, in perfect sincerity, with FULL KNOWLEDGE of all that the language of that section implies and imparts, did DELIBERATELY AND UNRESERVEDLY ACCEPT THAT SECTION AS PART OF THE ORGANIC LAW UNDER WHICH THEY DESIRE TO LIVE, and further that it was and is their intention to enforce, without fear or favor, the infliction of the penalties therein prescribed against bigamy and polygamy.—Ib. 87.**

This, then, is our case. There has never been a time since statehood when the marriage system of the Church could not have been legalized. It could be today but for the apos-

tasy of the Saints from the principle. It is well known that the Federal Government has no jurisdiction in the State over the marriage and divorce question. Constitutional amendments have been proposed placing the subject under the control of Congress, but have failed of enactment. The states have zealously guarded their rights on this question.

Another fact is that all states admitted into the Union come in on the basis of equality; so that whatever restrictions of a purely governmental nature may be demanded by Congress to begin with may, after statehood is obtained, be removed by the people under proper procedure. Let us suppose a situation: Under the Utah laws a minor is not eligible to marry without the consent of his parents or legal guardian. John Doe, a minor, wishes to marry. Permission is granted on the promise of John Doe that he will not bring children into the world. The marriage is consummated. John and his wife are now legal entities. They are not bound by their pre-marriage promise. Their status being the same as any other married couple, they may raise children. And so with a territory from whose citizenry promises have been extorted by Congress as the price of statehood. Statehood, once achieved, its citizens are free to go their way and do anything they please not incompatible with the Constitution of the United States.

In the light of the above facts, the Mormon people should stop blaming the civil laws for the present unfortunate, deplorable, and soul destroying condition, preventing men and women from exercising their natural rights, assuming the blame themselves, for on their shoulders it squarely belongs. True, attempts have been made by certain of the leaders to show that the purpose of the law of plural marriage has been achieved and the necessity of living it no longer exists: "Plural marriage served its purpose", President Samuel O. Bennion of the First Quorum of Seventies is recently reported as saying (TRUTH 6:279), this untenable position might satisfy the consciences of the Saints, but they cannot longer hide behind a legal barrier, for it lies within their power—it always has since statehood—to remove this barrier.

Such an attempt was made and a bill, known as the Evans measure, passed the Utah Legislature in March, 1901. This measure, in part, accomplished the aim of the authorities of the Church, (TRUTH 5:188) but it was vetoed by a Mormon Governor—Heber M. Wells—and failed of final enactment. Thus again a Mormon, of polygamous descent—thwarted the will of the people and stayed legislation calculated to restore to the Saints their rights. It was not the enemy, the Government, nor the Gentile community, that proved despicable and subservient, but the Mormon people themselves.

Liberty of Conscience

In a prayer and prophecy uttered by the Prophet Joseph Smith, he set forth the following solemn truth:

> **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.—D. & C., 121:39.**

This, as we view it, pictures the cause of the major tragedies in the lives of mankind. Men of supposed "little authority" exercise "unrighteous dominion" over their fellow men —the majority crushing the minority, the strong crushing the weak.

By an enactment of Parliament passed in 1534, known as the Act of Supremacy, the king was given "full power to visit, repress, redress, reform, and amend all such errors, heresies, abuses, contempts, and enormities which by any manner of spiritual authority or jurisdiction may be lawfully reformed." That the king exercised

his powers in their fullest extent is a fact in history. The Puritans were persecuted by the Established Church, and they, in turn, joined with the Established Church in persecuting the Separatists. "Persecution was the established mode of insuring a Christian state in England." (See Liberty, Vol. 35, No. 3, p. 6.)

Continuing the commentator states:

Into New England (America) was carried the same hierarchical spirit, with its fines and imprisonments, its trials and its punishments, and finally its death, for dissenters. Early New England dealt in stocks and bonds! The state became the jealous guardian of his spouse, the church. All men were regimented by the state into the church—all but those who were willing to fight, and to die, for their freedom. All men in the church were forced to think and speak and act as the church dictated. John Calvin's fondest dreams for an ideal theocracy found expressions in Puritan New England. * * * A flippant remark by Anne Hutchinson to the effect that some of the ministers did not have "the seal of the Spirit", brought her to trial and banishment by an ecclesiastical court. * * * The law of Massachusetts declared that any "of the cursed sect of the Quakers * * * shall be sentenced to be banished upon pain of death." Two of these good people, the aged Lawrence and Cassandra Southwick, are examples of church-and-state tyranny in America. The sentence of banishment was pronounced upon them. The aged couple were sent to Shelter Island, but their misery was well-nigh done; they perished within a few days of each other, tortured to death by flogging and starvation. Baptists were treated with no greater tenderness by their Christian brethren —the Puritants.

A sample of religious fanaticism and inhuman persecution of the minority by the majority and from which the early pilgrims fled to America is related of one Dr. Leighton early in the seventeenth century. Dr. Leighton had espoused the faith of the Puritans, having left the state religion—Church of England. Archbishop Laud's ecclesiastical sentence pronounced against him provided that he be

Committed to the prison of the Fleet for life, and pay a fine of ten thousand pounds; that the High Commission should degrade him from his ministry; and that he should be brought to the pillory at Westminster while the court was sitting and be publicly whipped; after whipping be set upon a pillory a convenient time and have one of his ears cut off, one side of his nose split, and be branded in the face with a double S. S. for a sower of sedition; and then he should be carried back to prison, and after a few days be pillared a second time in Cheapside, and have the other side of his nose split and his other ear cut off, then be shut up in close prison for the rest of his life.

(Such penalties are looked upon with horror, and exclamations of "BARBARIANS" by Mormon and Christian people today. Yet our Church and Civil atuhorities are still busy trying to frame laws punishing the followers of the "Celestial Law". If our readers need any further information regarding the feindish attacks upon the welfare of these families, and the threats of malevolence to the persons involved, they can obtain it at this office. Brackets ours).

Roger Williams, one of the prominent reformers of that day, is said to have witnessed the above, which experience caused him to flee to America, arriving in Boston in 1631.—Roger Williams-Longacre, p. 48.

Editor of Liberty (Vol. 36, No. 1, p. 19), Both the Pilgrims who settled at Plymouth in 1620, says Charles S. Longacre, and the Puritans who settled in Boston in 1630, had fled from European oppression and religious persecution and had come to America to seek religious freedom for their own form of worship, but both established an ecclesiastical form of government which proved their own undoing. It compelled all to practice the religious teachings of the state church, and forced all dissenters to attend and support the state church services.

Everybody was compelled to attend divine services on Sunday whether he was a member of the state church or not. Sunday laws of a decidedly indigo hue were enacted. Men were fined ten shillings for non-attendance at church on Sundays. Men were both fined and placed in the stocks for kissing their wives on Sunday. They were fined and imprisoned for riding on horseback on Sunday, unless it was to and from church or on an act of mercy or necessity. Fathers and mothers were fined

if they did not have their infants sprinkled when they reached a certain age.

With these facts in mind, we present some expressions of leading people, not members of the Church of Jesus Christ of Latter-day Saints, bearing upon the subject of personal freedom, and particularly as the subject touches the rights of conscience:

The Case of John Huss

John Huss of Prague, a disciple of Wyclif, was burned at the stake at Constance, Germany, for refusing to recant from his opposition to the sale of indulgences and other so-called heresies. He was condemned in 1415 by the council of Pisa. Defending himself before the council, he said:

I came of my own accord to this council, and if it be proved that I erred in anything I am willing humbly to be corrected and amend.

Of the Pope — John XXIII — Huss wrote:

Now you may understand what the life of the clergy is who say they are true representatives of Christ and His Apostles, who call themselves the most holy church, the most infallible council; and yet this same council has been in error; it has first honored John the Twenty-third with bowed knee, and called him most holy, while yet they knew that he was a shameful murderer, and guilty of other crimes besides, as they afterwards declared when they condemned him.

And in another letter he wrote:

Wherefore did they kneel before the pope—kiss his feet, and call him most holy father, when they knew him to be guilty of a most atrocious crime? Wherefore did the cardinals choose for a pope, one who was the murderer of his predecessor?

In commendable calmness and humility, while before the inquisition, Huss replied:

I repeat, that I am ready to be instructed by the council; but I beseech and conjure you by Him who is the God of us all, that you do not force me to what I cannot do without CONTRADICTING MY CONSCIENCE.—Imp. Era, Dec., 1938, 724, 757.

Sentiments of George Washington:

If I could have entertained the slightest apprehension that the constitution framed in the convention, where I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded, that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution. * * * I have often expressed my sentiments, that every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshiping Deity according to the dictates of his own conscience.—Liberty, Vol. 35, No. 2, p. 4.

And again: General George Washington in a letter of instruction to General Benedict Arnold (Sept. 14, 1775), who had been commissioned to lead an army into Canada against Quebec, said:

As the contempt of the religion of a country by ridiculing any of its ceremonies, or affronting its ministers or votaries, has ever been deeply resented, you are to be particularly careful to restrain every officer and soldier from such imprudence and folly, and to punish every instance of it.

On the other hand, as far as it lies in your power, you are to protect and support the FREE EXERCISE of the religion of the country, and the UNDISTURBED ENJOYMENT of the RIGHTS OF CONSCIENCE in religious matters, with your utmost influence and authority.—Ib. No. 1, p. 12.

Thomas Jefferson:

Ever champion of the natural rights of men:

Commenting on Jefferson's views, David S. Muzzey, Ph. D., Dept. of History, Columbia University, explaining his labors in reforming the Virginia law code in 1776, contends that no part in this work of reformation "was so important in Jefferson's eyes as the liberation of the human mind from the

shackles fastened upon it by ecclesiastical domination.'' His inspiration was the conviction that religious liberty was one of the ''inalienable'' rights bestowed on man by the Creator. **''He that gave us life, gave us liberty''**, was his simple but comprehensive creed. Or, as he wrote to Benjamin Rush in 1800, **''I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man.''** * * * ''It does me no injury'', he wrote in his ''Notes on Virginia'', in 1781, ''for my neighbor to say there are twenty gods or no God. It neither picks my pocket nor breaks my leg.''—Liberty, Vol. 35, No. 1, pp. 6, 8.

Hon James J. Davis:

U. S. Senator from Pennsylvania, speaking on the subject of ''Conscription and Conscience'', said:

> **Every member of Congress, Representative or Senator, should have this principle (Viz: As the family goes, so goes the nation) guide him in consideration of the problem of conscription. He should remember that freedom of INDIVIDUAL CONSCIENCE is the cornerstone of the American heritage of liberty. He should never forget that free persons owe their first duty to their Creator, a lasting obligation to God.—Ib. No. 4, p. 7.**

The late **Senator William E. Borah** was a consistent champion of religious liberty. He once wrote one of his constituents:

> **I am a believer in the fundamental principles of religious liberty. If the time ever comes when I have to sacrifice my office for those principles I shall unhesitatingly do so.—Ib. No. 2, p. 27.**

It is related ''The Emperor Charles V, in the sixteenth century, after devoting a good part of a long reign to warring on the religious dissidents of his dominion, retired to the monastery of San Yust in Spain to spend the closing years of his life in prayer and meditation.'' Here, while puttering with his clocks, it is said he remarked: **''How foolish I was in thinking I could get men to think alike in religion, when I cannot get two clocks to tick in unison.''**

The words of Hon. Thomas Francis Bayard, Secretary of State during President Cleveland's first administration, quoted from Vol. IV of the **International Law Digest:**

> **Religious liberty is the chief cornerstone of the American system of government, and provisions for its security are embedded in the written charter and interwoven in the moral fabrics of its laws. ANYTHING THAT TENDS TO INVADE A RIGHT SO ESSENTIAL AND SACRED MUST BE CAREFULLY GUARDED AGAINST, and I am satisfied that my countrymen, ever mindful of the sufferings and sacrifices necessary to obtain it, will never consent to its impairment for any reason or under any pretext whatsoever.**

Having, as we believe, given a fair cross-section of sentiments by leading American thinkers upon the vital question of ''Liberty of Conscience'', we close this installment with a repetition (See TRUTH 6:116) of the terse words of President Franklin D. Roosevelt, upon the subject:

> **In the United States we regard it as axiomatic that every person shall enjoy the FREE EXERCISE of his religion according to the DICTATES OF HIS CONSCIENCE. * * * It is true that policies that may be pursued under flags other than our own are beyond our jurisdiction. Yet in our inner individual lives we can never be different, and we assert for ourselves COMPLETE FREEDOM to EMBRACE, to PROFESS, and to OBSERVE the principles for which our flag has so long been the lofty symbol.**

Liberty of Conscience

Four major movements, blazing the way among the so-called Christian peoples of the world, for the advent of human freedom:

> **(a) The Magna Charta, signed by King John (of England), June 15, 1215, which established "the supremacy of the law of England over the will of the Monarch."**
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> **(b) The signing of the Declaration of Independence, July 4, 1776, and the setting up of a Constitutional Government, opening the door for political and religious freedom in America.**

(c) The fall of the "Bastile", July 14, 1789, marking the beginning of the French Revolution, which resulted in substituting a Republic for a despotic form of government.

(d) The organization of the Church of Jesus Christ of Latter-day Saints, April 6, 1830, establishing the doctrine of "Common Consent" in matters religious. (D. & C., Sec. 26).

In a previous chapter we recorded the expressions of leading non-Mormons on this important subject. This Chapter will deal with the expressed convictions of the leaders of the latter-day movement. First, let us briefly review an incident wherein the doctrine of freedom of conscience was assailed by the Federal Government in dealing with the Mormon question, and which was one of many factors tending to bring to the surface the strong expressions which shall follow:

The case of Rudger Clawson, the first case tried in Utah under the Edmunds law of 1882, on the charge of Polygamy and unlawful Cohabitation. Elder Clawson, then a young man and who before his death a short time ago, was the President of the Quorum of Twelve, was a leading and highly respected citizen of the Territory. He was adjudged guilty on both counts and sentenced to serve four years in the state Penitentiary, and pay a fine of eight hundred dollars. (1)

It should be remembered that under this mongrel Edmunds Act a Commission was appointed and given control over the elections in the Territory, with other jurisdictional powers. Its first act was to frame a test oath which fore registering or voting. The oath, explains the late B. H. Roberts,

Practically disfranchised a whole Territory a tone fell swoop; and in order to be reinstated as a voter, every man had to take the oath which required him to swear that he had NEVER simultaneously lived with more than one woman "IN THE MARRIAGE RELATION"; * * *

By this arrangement it will be seen that those who cohabited with more than one woman in adultery or prostitution, were not affected by its provisions. The roue, the libertine, the strumpet, the brothel-keeper, the adulterer and adulteress could vote. No matter how licentious a man or woman might be, all but the Mormons were screened and protected in the exercise of the franchise by the ingenious insertion of the clause, "In the marriage relation", a clause which nowhere appears in the Edmunds law. Such broad constructionists were the Commission, that they declared no man or woman who had ever been a member of a family practicing plural marriage, should be permitted to register or vote no matter what their present status might be. * * *

A case in point: A former Mayor of Salt Lake City, Mr. Feramorz Little, married and lived with two women long before there was a law of Congress against plural marriage. Both of these wives died some years before the president incident occurred, and the gentleman was a widower. His son was a registrar in the district in which he resided. Under a ruling of the Commission, the son was compelled to refuse his father permission to register—"a privilege", explains Mr. Roberts, "which he had a perfect right to exercise, both because of the provision in the Constitution that no EX POST FACTO law shall be made, and again by reason of the statute of limitations which bars all actions in any such cases after the expiration of three years. Soon after the refusal of the registrar to place his father's name on the registration list, a well-known keeper of bagnio and her associates presented themselves, and the son had the humiliation of having to permit them to register. These courtesans afterward voted."

Another case: A man came to the place of registration, and remarked to the officer that he supposed he could not register, as he had a wife and also kept a mistress. Upon due explanation that his living with a mistress was not

(1) After serving from Nov. 3, 1884, to December 12, 1887, he was pardoned by Grover Cleveland, President of the United States.

living in "the marriage relation", he registered and voted. (See Life of John Taylor, 369-371).

Not content with administering the law as enacted, the Utah judges, appointed from Washington, usurped the powers of the legislature, attaching to the law relative to plural marriage and unlawful cohabitation strained interpretations. Said Historian Roberts further:

> **Not satisfied with the penalties affixed to the laws against unlawful cohabitation, the Utah courts determined to increase them by means little short of legislation itself. The trick resorted to was to decree that the time a man had cohabited with more women than one as wives, could be divided up into years, months or weeks, and separate bills of indictment be found for each fragment of time. So, ruled the Chief Justice, Charles S. Zane. (2) Judge Orlando W. Powers of the First Judicial District, carried the infamous doctrine still further, and in charging a grand jury, on the 23rd of September, 1885, said: "An indictment may be found against a man guilty of unlawful cohabitation, for every day, or other distinct intervals of time, during which he offends. Each day that a man cohabits with more than one woman, as I have defined the word cohabit, is a distinct and separate violation of the law, and he is liable for punishment for each separate "offense".**
>
> His defintion of cohabitation was as follows:
>
> **The offense of cohabitation is complete, when a man, to all outward appearances, is living or associating with more than one woman as his wife. To constitute the offense it is not necessary that it be shown that the parties indulge in sexual intercourse. The intention of the law-making power, in enacting the law, was to PROTECT MONOGAMOUS MARRIAGE by prohibiting ALL OTHER MARRIAGES, whether evidenced by a ceremony, or by conduct and circumstances alone.—Ib. p. 389. (1)**

But, to the main issue of this Chapter:

The attitude of the Church on the right of the Saints to worship God as their conscience should direct is expressed in no uncertain terms in an Epistle from the First Presidency, presented at the conference of the Church, April 6, 1886. At this time a number of the leaders had been forced into retirement to avoid arrest and greater oppression. Not a meek request for the privilege of exercising natural rights but a demand for them was made clear in the Epistle mentioned. "We do not ask for this freedom as a favor", the Epistle states, "we demand it as a right." We excerpt from the Epistle:

> **We have rights. We were born free men and women, and it is a duty we owe to ourselves and our posterity, and to all the people of this land, that we should contend for and maintain the principles of freedom and transmit them unimpaired and undiminished to those who follow us. WE DO NOT ASK FOR THIS FREEDOM AS A FAVOR; WE DEMAND IT AS A RIGHT. We are as much entitled to the full rights of citizenship in these mountains as any other citizens who dwell under the flag of the Republic. Under any and all circumstances, we are their peers. * * ***
>
> **Joseph Smith told us that, "the CONSTITUTION OF THE UNITED STATES WAS GIVEN BY INSPIRATION OF GOD." Is it less true today than it was then? What shall we do? Have they passed "test oaths" which are forbidden in that CONSTITUTION? Yes. Have they not "prohibited the free exercise of" our "relig-**

(1) This act of segregation, on appeal to the Supreme Court of the United States, in the case of Lorenzo Snow who was convicted on three counts for the same offense and sentenced to 18 months in the penitentiary and to pay a fine of $900, was reversed, and those suffering from its operations, ordered released, February 7, 1887. (See History of Utah, Whitney, 3:543).

While the high court's interpretation of the law reflected a sense of justice, it will not be forgotten that Apostle Snow served eleven months in prison when the maximum sentence should have been but six months. Others were compelled to suffer like outrages.

(2) It is related that Judge Zane, after leaving the bench and became a practitioner of the law, stated to one of the brethren, whose father had been threatened with both Church action and criminal prosecution, because of his polygamous living since the Manifesto of 1890: "If I believed in polygamy as you do, I would see the United States in hell before I would surrender—I would rot in jail before I would give the principle up."

ion?" Yes. Have they not passed ex-post facto laws? Yes. It is not only said that no ex-post facto laws shall be passed, but also no "law impairing the obligation of contracts". Some thousands of people in this Territory have entered into sacred contracts for time and for all eternity; Congress has passed a law making this a crime, and many men, who will not violate their contracts, are in prison today for a violation of the law of Congress which is ex-post facto, making that a crime which was not a crime when the law was passed. This, then, is another violation of the CONSTITUTION. What about the "religious test oaths" instituted in Idaho, Arizona, and in certain forms in Utah? What about the fourth amendment to the CONSTITUTION, which says: "The right of the people to be secure in their persons, houses, papers and effects, against unreasonable searches and seizures, shall not be violated; and no warrant shall be issued but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

In Article 8 of the CONSTITUTION it is stated, "Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted". In George Q. Cannon's case lately, in an offense for which the law provides $300.00 fine and six months "imprisonment", a bail of $25,000.00 and an additional $20,000.00 for two complaints which were not supported at the time by any evidence, was required; thus he was made subject to a $45,000.00 bond. Is this excessive bail? If so, it is a violation of the CONSTITUTION. Thus we have six different violations of the CONSTITUTION OF THE UNITED STATES, sanctioned, approved or winked at by those who have sworn to sustain that charter of liberty.

These are no fictions, but veritable facts that we have had to meet and put up with. But because of this misrule and perversion of the CONSTITUTION, and of the rights of American citizens shall we be inimical to that CONSTITUTION or to the institutions of the country to which we owe allegiance? Certainly not. These errors have to be corrected, and it is our duty, so far as lays in our power, as it is the duty of all honorable men in these United States, to sustain the Constitution thereof and to oppose in all legitimate ways any infringement of that instrument.

We are inconsiderately asked to rend our family relations and throw away our ideas of human freedom, political equality and the rights of man, and "to become like them." Be like them for what? Like them in sapping the foundations of human liberty, like them in violating our constitutional oaths, like them in covenating with wives and children till death parts them, and no more but a dead blank.

What does it mean to be like them? It means that E PLURIBUS UNUM is a fiction; it means that we tamper with and violate that grand palladium of human liberty, the CONSTITUTION OF THE UNITED STATES and substituted expediency, anarchy, fanaticism, intolerance and religious bigotry for those glorious fundamental principles of liberty, equality, brotherhood, human freedom and the rights of man.—Mill. Star, 48:308, 327-8.

An Every-day Example of Tyranny

General Daniel H. Wells, upon refusing to divulge to the public certain temple ceremonies and rites, May 3, 1879, was sentenced to serve in the penitentiary for two days and pay a fine of $100. Upon emerging from prison on the 5th he was met and escorted to the City by a large concourse of friends and admirers. Streamers in the parade bore the following sentiments:

Happy, thrice happy shall they be who shall have assisted in protecting the rights of human nature and establishing an asylum for the poor and oppressed of all nations and religions.—George Washington.

And I flatter myself, in this country is extinguished forever that ambitious hope of making laws for the human mind.—James Madison.

The rights of conscience we never submitted, we could not submit; we are answerable for them to our God.—Thomas Jefferson.

If ever the laws of God and man are at variance the former are to be obeyed in derogation of the latter.—Blackstone.

We will teach our children to be true to their country and their God; but to perjure themselves, never! no never!!!

Honor to the man who is true to his religion and his God, and who cannot be overawed by judicial tyrants.

Better the Penitentiary for faithfulness in this world, than the Prison-house for perjury in the next.

We venerate the Constitution we honor the law, we respect the Executive, Con-

gress, and the Judiciary; we bow to the righteous mandates of the law, but we despise bigots, we execrate tyranny, and protest against intolerance from any source.—His. of Utah, Whitney, 3:70-71.

Oliver Cowdery once wrote:

We believe that all men are born free and equal; that no man, combination of men or government of men has power or authority to compel or force others to embrace any system of religion, or religious creed or to use force or violence to prevent others from enjoying their own opinions, or practicing the same, so long as they do not molest or disturb others in a manner to deprive them of their privileges as free citizens, or of worshiping God as they choose, and that any attempt to do so is an assumption unwarrantable in the revelations of heaven, and strikes at the root of civil liberty, and is a subversion of all equitable principles between man and man.—TRUTH 4:161.

The famous protest of Brigham Young:

I would rather be chopped to pieces at night and resurrected in the morning, each day throughout a period of three score years and ten than to be deprived of speaking freely, or being afraid of doing so. I will speak for my rights. I would just as soon tell a government officer of his meanness and filthy conduct, as I would any other person; they are all alike to God, and to those who know His will.

The Prophet, Joseph Smith, taught:

I want the liberty of thinking and believing as I please, it feels so good not to be trammelled. * * * It does not prove that a man is not a good man because he errs in doctrine.

When James Arlington Bennett, in the trying Nauvoo days of 1843, wrote a sympathetic letter offering himself as the Prophet's "right-hand man", a ringing reply was sent, in which the Prophet declares:

I combat the errors of ages; I meet the violence of mobs; I cope with illegal proceedings from executive authority; I cut the gordian knot of powers, and I solve mathematical problems of the universities, with truth—diamond truth; AND GOD IS MY "RIGHT-HAND MAN".—Improvement Era, Oct., 1938, p. 588.

Among the champions of human rights, in the present dispensation, none were stronger in their denunciation of tyranny than President John Taylor. Encouraging resistance to Johnston's army then approaching the Territory **"under sealed orders"**, Apostle Taylor said: (Life of John Taylor—Roberts, p. 278.)

As American citizens and patriots, and as sons of those venerable sires can we, without disgracing ourselves, our fathers and our nation, submit to these insults, and tamely bow to such tyranny? We cannot do it and we will not do it. We will rally around the Constitution, and declare our rights as American Citizens; and we will sustain them in the face of high heaven and the world.

No man need have any qualms of conscience that he is doing wrong. You are patriots, standing by your rights and opposing the wrong which affects all lovers of freedom as well as you; for those acts of aggression have a withering, deadly effect, and are gnawing like a canker worm at the very vitals of civil and religious liberty. You are standing by the Declaration of Independence, and sustaining the Constitution which was given by inspiration of God; and you are the only people in the United States at this time that are doing it. You dare do it and you feel right about the matter. * * * We are not taking any steps contrary to the laws and the Constitution of the United States, but in every thing we are upholding and sustaining them. GENTLEMEN, HANDS OFF! We are free men; we possess equal rights with other men, and if you send your SEALED ORDERS here, we may break the seal and it shall be the opening of the first seal!

Another remark of this great patriot that will ring down the corridors of time, and which should give courage to every true Latter-day Saint:

I WAS NOT BORN A SLAVE! I cannot, will not be a slave; I would not be slave to God; I'd be His servant, friend, His son. I'd go at His behest; but would not be His slave. I'd rather be extinct than be a slave. His friend I feel I am, and He is mine:—A Slave! The manacles would pierce my very bones—the clanking chains would grate upon my soul—a poor, lost, servile, crawling wretch to lick the dust and fawn and smile upon the thing who gave me the lash! Myself—perchance my wives, my children to dig the mud, to mold and tell the tale of brick and furnish our own straw! * * * But stop! I'm God's free man: I will not, cannot be a slave! Living, I'll be free here, or free in

> life above—free with the Gods, for they are free: and if I'm in the way on earth, I'll ask my God to take me to my friends above!—Ib. p. 424.

In conclusion, and for the sake of the record, it is well to present the attitude of Harlan Fiske Stone, the recently appointed Chief Justice of the Supreme Court of the United States, upon the question of freedom of conscience. Speaking of "conscientious objectors" as related to the World War, Justice Stone wrote Secretary Baker:

> However rigorous the State may be in repressing the commission of facts injurious to the community, it may well stay its hand before it compels the commission of acts which VIOLATE THE CONSCIENCE. * * * All our history gives confirmation of the view that LIBERTY OF CONSCIENCE has a social and moral value which makes it worthy of preservation.—The Reader's Digest, Aug., 1941, p. 23.

Reviewing a case involving the prosecution of certain school children for their refusal (on religious grounds) to salute the flag, Justice Stone dissented from the majority opinion with the following stirring words:

> Expressions of loyalty when voluntarily given, may promote national unity. It is quite another thing to say that compulsory expressions of it in violation of religious convictions are so important to national unity as to leave a school board free to exact them in spite of the constitutional guarantee of freedom of religion. The Constitution expresses more than the conviction of the people that democratic processes must be preserved at all costs. It also expresses a FAITH AND A COMMAND that FREEDOM OF MIND AND OF SPIRIT MUST BE PRESERVED, a freedom which government MUST OBEY if it is to adhere to that justice and moderation WITHOUT WHICH NO FREE GOVERNMENT CAN PERSIST.—Ib. p. 27.

PREJUDICE

"We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may."

The true teacher allows all men to live as they interpret life's meaning. Only in the spirit of love, employing tender precepts and quiet examples, does he protest.

Prejudice robs us of life's sweetest perfumes. We see no flowers in the gardens of others. The mind becomes narrowed and cramped where slimy serpents cling and coil. Prejudice is a prison cell with walls both dense and cold. No ray of Christian sunlight penetrates the gloom. The mind is in total darkness when caged in the cell of prejudice. Thinkers, who think, will have none of the stuff which emanates from a darkened soul which has been destroyed by prejudicial poison. Prejudice causes a stagnant pool, instead of a babbling brook which sings its merry song and journeys on through hill and dale, cheering as it goes, making the meadows green and turning the wheels of industry.

When prejudice enters the mind the light of God goes out. It obliterates the essence of divinity and makes of man a walking thing in human shape. Prejudice causes men to become, as it were, posts rather than trees. Under its blighting influence villages and towns become museums and curiosity shops, rather than thriving cities with life, purity and animation. To be a man in the true sense, the mind, God's monitor, must be clear, the higher faculties must be in operation. Whatever issues from a source where reason is dethroned and hate rules the action, no matter how well chosen the words or how beautiful the diction, it is but as sounding brass and tinkling cymbals and leaves a trail of sorrow in its wake.

Every man who raves in anger at his fellows, either in speech or with pen, reflects the status of his own soul and not of the one who is the target of his hate. Nothing good ever comes from scattering poisonous weeds in the garden of life.

THE UNITED STATES
vs.
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Elder Taylor's Fourth Letter

"It is therefore proper to say that while the case at bar is called The People versus Brigham Young, its other and real title is Federal Authority versus Polygamic Theocracy." — Opinion of Chief Justice J. B. McKean.

Editor Deseret News. Dear Sir, — In my last I intimated that I would examine the Territorial question. Owing to the peculiar position that we have occupied and still do occupy, this is becoming a grave question for statesmen and political savants. The Northwest Territory; the Florida purchase; the acquisition of Texas; the conquest, purchase and annexation of California and Alaska and our extensive domain in the far northwest; our present relations with Mexico and other powers; together with the fast settling up of the country; the great increase in population; the vast influx of heterogeneous immigration, composed of European, Mongolian, and other races, and the continuous addition of new States and Territories, place us in a position different entirely from any other nation that ever existed.

Possessing, also, a republican form of government, and a written Constitution which binds us to "guarantee to every State in the Union a republican form of government, and to protect them against invasion and domestic violence," all of these render it very important that we look well to our political landmarks. And as a vast empire is with gigantic strides surging, growing, increasing, spreading and expanding, and as we are legislating on first principles and forming precedents for unborn millions that may tread in our footsteps, it is well for us to "ponder well the path of our feet," and be careful that we introduce no principles, advocate no system, establish no precedent or antecedent that is questionable, unequal, unjust or oppressive, or that will tend to dissolution or decay, and that we guard, jealously and safely, our political rights and immunities.

It has been the opinion of many statesmen, and is a favorite dogma of monarchists, that democracy or republicanism is only adapted for small communities. In the first they are of course correct; but in a republican representative government the statement is a fallacy.

It is further urged that peoples are not capable of self-government. I might here ask who, then, are? Are kings, emporers, autocrats, presidents, judges and others more competent? History does not so instruct us. Who are these magnates? Are they not people? Is their intelligence more profound? are their principles more correct? their lives more virtuous? their blood more pure than other peoples? Let history answer. We are told, however, that "eternal vigilance is the price of liberty;" and as we possess the best Constitution and the best government in the world, let us preserve it, and transmit it intact, pure and unadulterated to our children.

A Territorial government is a very peculiar organization; and although there are many good traits in it, and few that are bad, if not perverted, yet it is so strange and anomalous as to appear like a fungus or excrescence on our body politic, and as it is monarchial, and not republican form, it presents the anomalous position of monarchial rule in a republican government, as his honor our Chief Justice has it, an "Imperium in imperio." It is with very great delicacy that I would question the acts of our legislators and statesmen. I look upon them as leading, representative men of the greatest nation on the earth; yet, with-

al, they are but men, and in the heat of debate, under partizan influences, with a strict and honest regard to their Constitutional amenities, and with the best and purest intentions, policy, political necessities, conflicting interests and a desire to promote the public weal, they sometimes make grave mistakes. I think that the organization of Territories is one of these, which I now proceed to examine, and will state that as there is no Constitutional authority for such an organization, it is simply an unauthorized jurisdiction; **for the Constitution is as binding upon Congress as upon the people, and anything not authorized in that instrument is assumed.**

Congress has indeed the power to admit new States into the Union — Art. IV, sec. 3-4 — and to "guarantee to such States a republican form of government," but nowhere does it possess the Constitutional power to organize Territorial governments. It possesses legislative power in and over the District of Columbia, and over the forts, arsenals, dock yards, and magazines — sec. VIII — and has power to dispose of and make all needful rules and regulations respecting the "territory and other property of the United States," but not to legislate for the inhabitants of Territories, who are not property. No statesmen in the advocacy of the right of Congress to organize Territorial government would hide himself behind so flimsy and transparent a bulwark as the Territorial property clause; such an absurb idea could only be introduced by incompetent neophites, or political hucksters.

The Territorial question is a subject that has caused Congress considerable trouble, ever since their first organization. It is true that Kentucky, Tennessee, Ohio, Louisiana, Indiana, Mississippi, and other States were easily arranged and mostly passed as States into the Union without Territorial tutelage; but as party lines began to be more clearly defined, and the slavery question pushed itself into greater prominence before the nation, a jealousy sprang up between the North and the South in regard to the acquisition of new States, each party being desirous of maintaining their own specific status, and neither party being willing to admit a Southern or Northern State without a corresponding equivalent, so as to preserve a balance of power between the two contestants, irrespective, in many instances, of the rights of the people in the Territories.

Michigan is a striking instance of this fact. Constituted a Territory in 1805, she was kept out of the Union until 1837, waiting for a twin or duplicate from the South, until wearied by procrastination and tired of waiting on the slow progress of Southern increase, and goaded by Federal appointees, she burst her swaddling bands, fell back on her reserved rights, proclaimed her sovereignty, framed a State constitution, organized a State government, sent her Senators and representatives to Congress and demanded admission; and although the proceedings were somewhat informal, peccant and brusque, she was received into the Union.

It must be admitted, however, that as the United States form one great contracting party, they ought not and cannot be forced into the reception of States without their consent; yet on the other hand they have no authority to form Territorial governments, nor any other than State governments, and hence one wrong produced another, as there is no provision in the Constitution authorizing the organization of Territorial governments. As they had organized a government interfering with popular sovereignty, they ought either to have received them, or let the people govern themselves, until they were prepared to receive them— either let them alone or give them a republican form of government. Arkansas, being her twin Southern sister, was also admitted at the same time. Texas next entered the arena, but

being already a nation, needed no preliminary arrangements.

During Mr. Taylor's administration parties began to define their attitude, and the Territorial question threatening to be fierce, California, Deseret and New Mexico all being expected to apply for admission, the President wishing to remove the vexed question from Congress, sent two delegates, one to Utah the other to California. General Wilson, as the delegate to Utah, came here in 1849, with a request for us to unite with California and to form a State, that the Territorial question then agitating the nation might be removed from Congress. I was one of a committee who communicated with him on that subject, being interested on this question. He informed us that if we felt unwilling to form this union, he was requested by the President to appeal to our patriotism to aid him in avoiding apprehended difficulties. We acceeded to his request and agreed to form this union, on the condition that we were each, within two years, to form a separate State constitution and government.

The other delegate was sent by water to California for the same purpose. General Wilson left late in the fall, with a part of his family and an escort. He was detained for a length of time by a severe snow storm, which prevented his arrival in California at the time specified. The other delegate, not being able to wait for him, made other arrangements with the people of California, and his mission was thus frustrated. Had it not been for a snow storm, we should have been a free people; as it is, we have been living under the worst species of despotism—a satrapy—from that time to the present. **Does freedom depend upon such adventitious circumstances? Are the liberties of men depending upon such contingencies? Is this the popular republican government guaranteed by the Constitution of the United States?**

Mr. Douglas' compromise measures, that so agitated the country, were based really on the popular sovereignty of the people, mixed up with other matters, foreign indeed from the subject, but considered necessitated by former compacts and agreements entered into by the antagonistic parties North and South. This doctrine assumed the right of the people, in the Territories and everywhere, to manage their own municipal, social and domestic matters; that it was the people and not the land that made the Territory, and that being governed by this instinctive, inalienable right, it was for each individual Territory or people to say whether they would have slavery or anything else within the proscribed limits of the Constitution or not. Any deviation from this principle was not considered by the popular sovereignty party a question of right, but a question of compromise.

This measure of course destroyed the Missouri compromise. Nor was Mr. Douglas alone on this question. Senator Cass said, "There are two points I always have maintained with reference to this subject; first, that Congress, under the Constitution, has no right to establish governments for the Territories; secondly, that under no circumstances have they the right to pass any law to regulate the internal affairs of the people inhabiting them." American Statesman, page 935. And when questioned on the subject, said further, "I maintain that no power is given by the Constitution to establish Territorial governments; but that where an imperious necessity exists for such a measure, the legislature who yields to it must look to its constituents for its justification." Ibid, page 936.

Governor Walker, of Kansas, in a State paper declares that popular sovereignty is a power that cannot be delegated, but rests exclusively with the people. Mr. Calhoun is also very definite on this point, and says, "The clause of the Constitution which gives power to dispose of and make all needful rules and regulations respecting the territory and other property of the

United States, did not convey such a right, it conferred no governmental power whatever, no, not a particle." Such, then, is the opinion of some of our most prominent statesmen. We find the following from Mr. Butler, in speaking of the national domain, **"But we hold no arbitrary authority over it; we hold no arbitrary authority over anything, whether acquired lawfully or seized by usurpation. The Constitution regulates our stewardship; the Constitution devotes the domain to union, to justice, to defense, to welfare, and to liberty."**

From the above it is evident that the Constitution nowhere authorizes the formation of Territorial governments, that their power to organize and legislate for Territories does not exist in that instrument, and that this is also the opinion of some of our most prominent statesmen. It is very plain that the power granted to Congress to legislate for the District of Columbia, and to regulate matters in arsenals, dock yards and public grounds, does not convey this right, nor can the power given over the territory or other property of the United States be so construed as to refer to governmental or local legislation, or to the government of the people in the Territories.

Congress is the representative or trustee of the nation, and is limited and bound by that great instrument of trust—the Constitution. Should trustees in their fiduciary capacity violate their trust in an estate or property, they would be held responsible for such act to the courts at law, and their departure from or violation of their deed, articles or instrument of trust, would be adjudged a sufficient cause for their condemnation. A departure from an agreement in private life gives an immediate cause for action. Are the liberties of men and nations less important than dollars and cents? Associated with so great a nation, at present and prospective, as that of the United States, they assume very grave proportions and demand the most careful enquiry from the guardians of the public interest.

Expedients and compromises are always good when confined within proper limits and constitutional bounds, but when they exceed this a violation of faith and a breach of contract exists, and the most serious and pernicious consequences are the result. Owing to compromises of this nature, the enunciation of the "popular sovereignty doctrine," by Mr. Douglas, which in itself was correct, tore up and scattered unconstitutional compromises, disjointed the whole structure of political ethics, and disrupted and cut asunder former usages and bounds; but after bursting like a thunderbolt on the astounded parties, tended to clear, by its electric force, the political horizon. It is true it was only a partial measure, and only touched one of the many abuses, and was soon lost in the seething, bubbling caldron of political partisanship.

If Mr. Douglas, the then chairman of the committee on Territories, had candidly and efficiently pursued this subject to its legitimate conclusions, and embraced in his programme Territorial and other fundamental doctrinal abuses, he would have stood foremost as the champion of human rights, conferred an incalculable benefit on unborn generations, purged the body politic from these unnatural excrescences, and been immortalized by the nation. **Instead of which he became inflated with popularity, lost his equilibrium, bedizened with power and position, he talked flippantly, grandiloquently, menacingly, about cutting out loathsome ulcers, lost himself in the fogs of party, and died unhonored and unlamented.**

But to return. I propose now to show that the Territorial governments is in violation of the people's rights, subversive of liberty, and pernicious in their results. The American government is based on the will of the people; is democratic in principle and re-

publican in form. As has before been stated, the people formed the Constitution, they empower the President and legislators, and are represented by numbers and property.

A Territorial government is framed by Congress; its governor, secretary, marshal and judiciary are the appointees of the President and Senate, without the consent, and in many instances in direct opposition to the will of the people, and they are invested with powers subversive alike of liberty, equal rights and constitutional guarantees. A Territorial government is a relic of monarchy, and is simply a satrapy. In a republican State government, which Congress is authorized to establish, the people elect their own governors, state officers, judiciary, and control all their internal affairs. In the government of a Territory it is quite the reverse; neither the governor, secretary, marshal, attorney or judge is appointed by the people, and they have no more to do with their selection or appointment than the inhabitants of Timbuctoo.

They have, it is true, a local legislature, but in Utah and some other Territories this is simply a farce. The governor, with or without cause, can veto all they do, and thus the will or vote of one hundred thousand inhabitants, represented by a legislature, amounts to nothing, while one man, a stranger, having no sympathies with the people, can annul all that one hundred thousand have done. But should he not veto a bill, Congress can do so, which is certainly very much more safe than this one-man power, but is not republican nor democratic. Further, should it escape both of these tests, it is still liable to be disturbed by the judiciary, who, with some kind of authority, certainly not that of the people, reject our laws at pleasure, take a part of one and reject the other part, or take all or reject all at will. The people are entirely ignored in the whole operation, just as much as the serfs of Russia, or the slaves of the South previous to their freedom. Today they are both infinitely better off than we are, in personal rights. It is true we have an Organic Act, and a form of government which ought to be held sacred; but that makes no difference, they are simply bubbles, playthings for children, to be given and taken at pleasure, just as mamma says, like little boys who don't play marbles "for keeps." Our laws are ignored, our Territorial officers are ignored, our courts are ignored, and then our juries are worse than a farce. Out of one hundred thousand "Mormons" in this Territory, not one found his way on the jury of the Third Judicial District, neither grand nor traverse. That, however, may be accounted for on the assertion of his honor, the Chief Justice, who, it is evident, did not come here to administer justice according to law, but, as he very gravely informed us, to make war on a "system in the person of Brigham Young." Such is our Territorial government.

It only remains to ask, is this what we have bargained for? Is this the freedom that the declarers of independence and the framers of the Constitution contemplated? Is this a democratic government, republican in form? Is this the glorious boon we offer to Cuba, San Domingo, Canada and the world? But you have a delegate in Congress; true, but what is he? A figurehead, to be looked at; a dummy, to sit and listen and speak on certain particular occasions, but not to vote. In fact Territories have no rights; they obtain frequently a large amount of justice, but this is simply courtesy, concession, favor received, and arises more from the justice of individuals and the prevalence of democratic ideas, than from national justice or inherent inalienable rights.

His honor, Chief Justice McKean, in his naturalization programme, informed an applicant, a short time ago, that he was now admitted to all the rights of an American citizen — he could hold any office under the government except that of President of

the United States. **What are those inestimable rights which his honor favors his neophite with? The right to be tried by an imported court by a packed jury, his sworn enemies; the right to have his wife judicially declared a strumpet, and his children judicially bastardized; the right to the sympathy of the judge while passing sentence of three years hard labor in the penitentiary for living with his own wife; the right to have his religion assailed; the right to be driven from his home without redress; the right to vote for a legislature to make laws, which any political despot can annul at pleasure; the right to pay taxes without representation; the right to be maligned, slandered and abused; the right to have pimps, whorehouses, gambling saloons, debauchery, forced upon by judicial exertion; the right to live in a satrapy; the right to die and be buried.**

These are some of the "rights" of the citizens of this Territory, in this vaunted republic today. Certainly the citizens of Great Britain, France, Germany and Scandinavia ought to be glad to repudiate such infamous tyrannies as they came from, and shout hosannah for the glorious privileges that American citizenship gives. O, ye poor benighted foreigners, how you must long for naturalization, in order that you may share with us these inestimable privileges and blessings, and such as are guaranteed in the following—

"It is therefore proper to say that while the case at bar is called The People versus Brigham Young, its other and real title is Federal Authority versus Polygamic Theocracy."—Opinion of Chief Justice J. B. McKean.

Respectfully &c.,

John Taylor.

Millennial Star 33:769-774.
(To be continued)

HISTORY OF BRIGHAM YOUNG

(Continued from page 128)

29. — We met in the evening at brother Savary's to instruct the Elders. I said—"They should in the first place control themselves and bring their passions into subjection to the law of God, then preside over their wives and children in righteousness, which would qualify them to preside over Branches of the Church; but Elders would contend about presiding over churches who are not able to preside over themselves or the least child they have.

"Again, the first principle of our cause and work is to understand that there is a Prophet in the Church, and that he is the head of the Church on earth. Who called Joseph to be a Prophet? Was it the people or God? God, and not the people, called him. Had the people gathered together and appointed one of their number to be a Prophet, he would have been accountable to the people; but, inasmuch as he is called of God, he is accountable to God, and the angel that committed the Gospel to him, and not to any man on earth. The Twelve are accountable to the Prophet and his Council, and not to the Church, for the course they pursue, and we have learned to go and do as the Prophet tells us."

30. (Sunday)—Six of the Quorum of the Twelve met in the Temperance Hall, Pittsburgh, with the Saints. Brothers W. Woodruff and Geo. A. Smith preached in the forenoon, and brothers Page and O. Pratt in the afternoon. I followed brother H. C. Kimball in the evening, and bore testimony to the Work of the Lord.

I asked the following questions, and reasoned thus, — "Why do the people oppose the gifts and graces of the Gospel?

"If a man can get faith by the power of God, and the gift of the Holy Ghost, so as to lay hands upon his wife and children or friends, when they lie sick and languishing nigh unto death, and

command the fever or disease, or the power of the Destroyer, or even death itself, to cease its work and be still, and the person is relieved, I ask what harm is there in all this? Or if a man, by faith and humility before God, can get the testimony of Jesus Christ, and prophecy of things to come, or be able to speak in tongues or cast out devils, I ask what harm is there in all this? Does it do any harm? No, it does not.

"I know the New Testament is true, for I have proved it acocrding to the pattern given — namely, by believing in Christ and obeying the Gospel; and I know that the signs do follow the faithful believers; then I ask, do these things harm anyone? No, they do not.

"Again, the kingdom of God must be concentrated — the people must be together and gathered into one place. How would the King of France or England look undertaking to reign over a kingdom, when their subjects were scattered all over the world, except in France or England? So with the Saints, they must be gathered together, and this work has already commenced.

"Who is the author of this work and gathering? Joseph Smith, the Prophet, as an instrument in the hands of God, is the author of it. He is the greatest man on earth. No other man, at this age of the world, has power to assemble such a great people from all the nations of the earth, with all their varied dispositions, and so assimilate and cement them together that they become subject to rule and order. This the Prophet is doing. He has already gathered a great people who willingly subject themselves to his counsel, because they know it is righteous."

31. — I visited, with the brethren of the Twelve and others, Mr. Curling's Glass Works, the new basin or reservoir for holding the water to supply the city, and Miltenberger's Iron Works.

August 1. — We went to Alleghany City, and attended meeting in the evening. I preached and was followed by Elders Page and Kimball.

Mill. Star 26:247

(To be continued)

LAWYERS

Excerpts from remarks of President Brigham Young, at Tabernacle, Salt Lake City, February 24, 1856, on the subject of "Lawyers" and those who practice attending law courts rebuked —a curse pronounced upon all who love litigation and do not repent.

"Brother Hovey has referred to several incidents in his experience. I will refer to what I witnessed no longer ago than yesterday, in the court room. A lawyer arose to make his plea before the jury; he took up the laws of Utah, which are strict and pointed in reference to lawyers making pleas, binding them to fairly array the facts in the case, whether they are for or against their clients, and he was so serious, so religious, so pious, and so honest, that he appealed to high heaven to witness his honesty before the jury. When he had induced the jury to believe that he was honest, he stood there and misrepresented the merits of the case, for half an hour at a stretch, in regular lawyer style. * * *

"For a week or two past, that courthouse has been thronged with men, and it is darker than the bowels of hell. If you ask me how I know, I answer, I have been there and seen for myself; have understood how they felt and tried the spirits. And I saw who were there. It is a shame for men to be found loafing about in such places where there is contention, and quarrelling, and every strategem that can be used to deceive juries and witnesses; and lying before them with all the grace and sanctity of a Saint, pretending to be one. Such a place is darker to me than midnight darkness.

"There is not a jury which has occupied seats in that courthouse that comprehends the full scope of truth; they

are put there and then their minds are beclouded, dust is thrown into their eyes, and they do not fully know truth from error, light from darkness, what is of God from what is not of God.

"As I have already said, a lawyer commenced his plea yesterday, by appealing to high heaven to witness his honesty before the jury, and this he did to decoy their feelings, to throw them off their guard, and in all this he was true to his client in accordance with the approved mode of the Gentiles. * * *

"Do I say that lying is practiced in those places? Yes, often from beginning to end. Men will take a solemn oath that they will tell the truth, in the name of Israel's God, and nothing but the truth, and then if they have a prejudice against Mr. A or B, they will tell their story to suit themselves, and if possible to crush an innocent person. The juries are liable to be deceived, where there is so much darkness, and the whole posse will go to hell, and I will say it in the name of Jesus Christ.

"You men who follow after such a course of things I refer to, I would not give the ashes of a rye straw for the whole of you, jurymen, witnesses, and every other person who countenances such a place. It is a cage of unclean birds, a den and kitchen of the devil, prepared for hell, and I am going to warn you of it. Some of you wondered why I sent Thomas Bullock to take your names; I wanted to know the men who were coaxing hell into our midst, for I wish to send them to China, to the East Indies, or to where they cannot get back, at least for five years. * * *

"We will send off the poor curses on a mission, and then the devil may have them, and we do not care how soon they apostatize, after they get as far as California.

"You may think my remarks are severe upon the lawyers here, but the most of them take a course which is highly censurable, and you may see gray-headed men running after them and asking, 'Can you call me up as a witness, or put me on the jury?'—in order that they may get a dollar or two. Would I go there for money? No. There is not an honest man in this community would go there merely for money, or would plead law unless it was demanded at his hands by the principles of justice, to prevent the innocent from being wronged and abused. No principle would ever lead an honest man into a court room, only to preserve the innocent from being rode down and destroyed. * * *

"Men who love corruption, contention, and broils, and who seek to make them, I curse you in the name of the Lord Jesus Christ; I curse you and the fruits of your lands shall be smitten with mildew, your children will sicken and die, your cattle shall waste away, and I pray God to root you out from the society of the Saints. To observe such conduct as many lawyers are guilty of, stirring up strife among peaceable men, is an outrage upon the feelings of every honest, law-abiding man. To sit among them is like sitting in the depths of hell, for they are as corrupt as the bowels of hell, and their hearts are as black as the ace of spades. * * * I say, may God Almighty curse them from this time henceforth, and let all the Saints in this house say, Amen, (a unanimous Amen from 3000 persons resounded through the house) for they are a stink in the nostrils of God and angels and in the nostrils of every Latter-day Saint in this Territory. * * *

"To see lawyers, as I saw them yesterday, strive to make the jury believe them honest, and then throw dust in their eyes, who will reward you for this? The devil, when he gets you in deep suffering and trouble, for there he will leave you, and say that he has no more use for you. You would do better to labor for the Lord, and you would get better pay. * * *"—Journal of Discourses, Vol. 3:237 et seq.

TRUTH

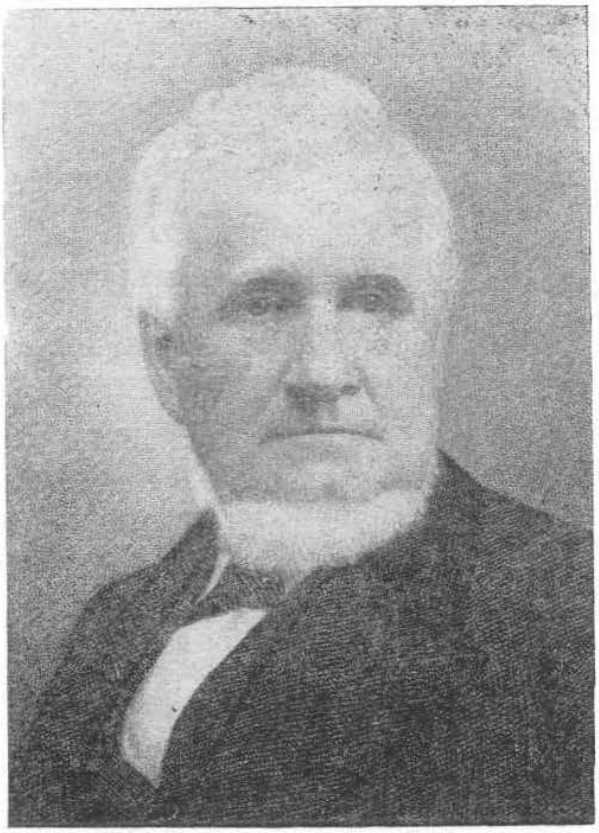
TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE AND AS THEY WERE, AND AS THEY ARE TO COME.

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JOHN TAYLOR

Champion of Liberty—Defender of the Faith—Double Martyr

Much has been said of the life and labors of President John Taylor. His character was of such a nature, that historians will ever attempt to grace the pages of history with his acts of greatness; while the humble and contrite of every nation will continue to be inspired when they view, with pride, the labors of his life.



Indeed we would not compliment ourselves in supposing that we could add any light to the glorious crown he now possesses by reiterating the often told heroic deeds of his life. Nevertheless, we take this privilege, and view it as a distinct honor, to review a few important events, which in our minds, helped to place this character among the great ones of this dispensation.

"John Taylor was born November 1, 1808, in Milnthorpe, a small town near the head of Morecome Bay, and not far from Windemere, 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."

"Queen of English Lakes", in the county of Westmoreland, England."—Life of J. Taylor, p. 23.

Later he moved to Canada where he continued his association with the Methodist Church, and preached under its direction. He was very successful in this work, ever seeking for new light and the coming of the "Kingdom of God."

At length through the efforts of Elder Parley P. Pratt he became acquainted with Mormonism and baptized. Relative to his conversion the following has been written:

> **After this, John Taylor began the investigation of Mormonism in earnest. He wrote down eight sermons which Apostle Pratt preached, and compared them with the scripture. He also investigated the evidences of the divine authenticity of the Book of Mormon and the Doctrine and Covenants. "I made a regular business of it for three weeks", he says, "and followed Brother Parley from place to place." The result of his thorough investigation was conviction; and on the 9th of May, 1836, himself and wife were baptized.—Ibid, p. 38.**

Following his baptism John Taylor rose rapidly in the Church, finally making a trip to Kirtland to visit the Prophet Joseph Smith. Every act and step in his life portrayed the greatness of his character. Indeed, it could be seen early that John Taylor was one of the "noble ones" reserved to help establish the Priesthood in the earth during the present dispensation. Upon his arrival in Kirtland he found the Church in apostasy. Even his friend Parley P. Pratt was floundering in darkness. Of his dealings with apostates the record states:

> **In March of the following year (1837), Elder Taylor visited Kirtland, and there met the Prophet Joseph Smith, who entertained him at his house and gave him many items of information pertaining to the work of the Lord in this dispensation. At that time there was a bitter spirit of apostasy rife in Kirtland. A number in the quorum of the Twelve were disaffected towards the Prophet, and the Church seemed on the point of disintegration. Among others, Parley P. Pratt was floundering in darkness, and coming to Elder Taylor told him of some things wherein he considered the Prophet Joseph in error. To his remarks Elder Taylor replied:**
>
> **"I am surprised to hear you speak so, Brother Parley. Before you left Canada you bore a strong testimony to Joseph Smith being a Prophet of God, and to the truth of the work he has inaugurated; and you said you knew these things by revelation, and the gift of the Holy Ghost. You gave to me a strict charge to the effect that though you or an angel from heaven was to declare anything else I was not to believe it. Now, Brother Parley, it is not man that I am following, but the Lord. The principles you taught me led me to Him, and I now have the same testimony that you then rejoiced in. If the work was true six months ago, it is true today; if Joseph Smith was then a prophet, he is now a prophet."**
>
> **A group of apostates, meeting in the Temple, he answered by asking: "From whence do we get our intelligence, and knowledge of the laws, ordinances and doctrines of the kingdom of God? Who understood even the first principles of the doctrine of Christ? Who in the Christian world taught them? If we, with our learning and intelligence, could not find out the first principles, which was the case with myself and millions of others, how can we find out the mysteries of the kingdom? It was Joseph Smith, under the Almighty, who developed the first principles, and to him we must look for further instructions. If the spirit which he manifests does not bring blessings, I am very much afraid that the one manifested by those who have**

(Continued on Editorial page)

EPISTLE OF THE FIRST PRESIDENCY

The following Epistle was the first to be written by President Taylor from the underground. We reproduce it that it might be preserved in the literature of the Saints. This writing also exhibits the greatness of the character of this great Latter-day Patriot. As was said of him by his associates: **"He never knew the feeling of fear connected with the work of God—his knees never trembled—his hands never shook."**—Editors.

President's Office, Salt Lake City,

April 4, 1885.

To the Officers and Members of the Church of Jesus Christ of Latter-day Saints in Conference Assembled:

Beloved Brethren and Sisters: It is eminently proper, under the circumstances, not being able to be with you in person at our Annual Conference, that we should address you a few lines and express to you our faith, feelings and hopes concerning the great work of our God in which we are all mutually interested. Never at any time in our lives have we had more joy and satisfaction in the Gospel, and in the labors thereof, than we have at the present time. Profoundly grateful to our God for His kindness to us in permitting us to have a name and place among His people, and to be the bearers of His everlasting Priesthood, we are determined with His help to press forward with increased diligence and zeal in doing our part towards the carrying on of His purposes and work. We see His hand marvelously manifested in behalf of His people. We know that His power is with us, that His angels have charge concerning us, and that no affliction can fall upon any one, however humble, without it being fully known to Him. This knowledge that God is near to us, and hears and answers our prayers, is an unceasing cause of thankfulness and praise. **For a wise purpose in His providence He permits the wicked, in the exercise of their agency, from time to time to afflict His followers.**

Since the days of our father Adam this has always been the case, and it will continue to be, so long as Satan has any power over the hearts of the children of men. We are all children of the same Great Parent, and each one has the opportunity and privilege granted to him or her to exercise his or her agency. We have chosen to serve the God of Israel. We have submitted to His laws, have obeyed His Gospel, and have chosen the path which He assures us will bring us into His presence.

Others of His children prefer a different course. They yield to a different influence, and, under its power, they seek to destroy the work of God and all who are connected with it. This they can do in the exercise of the agency which the Father has given unto them. Not only in times past, but in our own day, the wicked have persecuted, tormented and murdered the Saints of God. But, while in so doing, they bring upon themselves everlasting condemnation, their acts are overruled for the glory and exaltation of His faithful people, and the accomplishment of His purposes in the redemption of the earth.

For a few months past we have seen in these valleys an exhibition of his deadly hostility against the Latter-day Saints. We need not enumerate to you all these acts of oppression and wrong. You are familiar with them. But the best men in the community, men of pure lives, men who have set an example to the people ever since they came to these mountains, and in all their days, who have led in works of righteousness, who have been citizens of the highest type of character, have been selected as victims of a vile persecution, and been assailed and denounced as criminals of the lowest grade.

Juries have been selected for the express purpose of convicting men who are prominent in the Church; and their partisan bias has become so thoroughly known in the community, that the com-

mon expression is, that an accusation in the courts, as now constituted, is equivalent to a conviction. The rule of jurisprudence which has come down for ages past has been, that the accused shall be deemed innocent until proved guilty. **In our courts, we are sorry to say, this has been reversed.** The burden of proof has rested upon the accused in almost every instance—the judge, the jury, equally with the prosecution, appearing to view him as guilty, and that it was his duty to furnish all the proof necessary to exculpate him from the accusation of guilt.

Among all the Engilsh-speaking people, and for ages past, the jury has been looked upon as the palladium of human liberty. It has been the richest fruit of our civilization. No greater guarantee of fairness could be imagined by our ancestors than that a man accused of crime should have his case submitted to the judgment of his peers—his neighbors living in the vicinage—and presumably acquainted with his life, and with the motives which may have prompted him to commit the crime of which he was accused. The wisdom of man has failed to devise fairer or more just means than this of deciding upon their fellowman's guilt or innocence when accused. But in this Judicial District, for a long period past, we do not know of a jury that has been thus constituted. **Jurors have been selected for their known enmity to the parties accused, or to the principle involved in the trial.**

The result has been that a Latter-day Saint would almost be as safe in seeking for justice in the infernal regions, or at the hands of Algerine pirates, as in courts of this character. Indictments have been found against different parties upon the flimsiest evidence, and in some instances upon evidence which would have no weight with any fair-minded jury. **The result has been that a reign of judicial terror has prevailed and still prevails in these valleys. Seeing no prospect of fair trial, men have deemed it better to avoid arrest for a season, or until there was a prospect of receiving impartial treatment by the courts and juries.**

Prosecution has degenerated into persecution.

A law which is in and of itself, as we believe, unconstitutional, and aimed at the practice of religion, and so viewed by a number of our leading statesmen in Congress, is taken advantage of and carried to lengths probably never dreamed of by many of the men who voted for it. We have sometimes thought that it was impossible for men to indulge in such vindictive feelings as have been manifested here; but in searching for a cause we have been forced to the conclusion that these violent prosecutions were only intended to provoke the people to commit some overt act whereby the incoming administration might be embarrassed.

Permit us to refer to our own cases. President John Taylor, at the beginning of this year, hearing of the persecution to which our brethren were subjected in Arizona, determined to visit that region, in company with a number of the Elders. His object in going there was to visit with and, as far as possible, comfort the Saints. Five of our co-religionists had undergone a form of trial, a travesty of justice, and three of them had been sent, under a sentence of imprisonment of three and a half years and $500 fine each, to what may be rightly termed the American Siberia, upwards of 2,000 miles distant from their own homes—the House of Correction at Detroit. The other two had been sentenced to six months' imprisonment and $500 fine in the Territorial Penitentiary at Yuma.

Every member of our Church was shocked at these outrageous proceedings. For, while all were prepared to endure the legal consequences of the violation of the Edmunds law, they were not prepared for such gross and tyrannical perversions of the law as were involved in these sentences. **No man who could by any possibility be accused, any longer dared to submit his case to such treatment.**

Many of them, therefore, left their homes, to seek in a foreign land that freedom from persecution which was denied them in their own. It was under these circumstances that President Taylor, and the company of Elders referred to, visited Arizona.

Upon his return, and while at San Francisco, he received telegrams informing him that it was unsafe for him to come back to Salt Lake City. Disregarding these, however, he did return, and publicly attended to his business for some time; in the meanwhile delivering a discourse to the Saints in the Tabernacle. Seeing, however, how determined certain Federal officials here were to embarrass, arrest and place under bonds every prominent man, and being informed of threats made against his own liberty, he deemed it wise, under the circumstances, to withdraw for awhile to attend to his business in a more private manner than he had been in the habit of doing in his public office.

This he has continued to do up to the present writing, receiving and answering letters, giving counsel and instruction, and devoting himself assiduously to all the duties of his calling, except in delivering public addresses from the stand. Neither he, President George Q. Cannon nor President Joseph F. Smith, have had any official notification or reliable information from any officer of the court that process of any kind had been issued against them; at the same time their residences, especially that of Brother Joseph F. Smith, have been invaded and searched, and the Marshal, his deputies and their spotters and spies have displayed a zeal to ascertain the whereabouts of the First Presidency, that has led to the conclusion that they wished to get them into their power and place them under arrest. And not only this anxiety was manifested in their cases but President Woodruff and several of the Twelve Apostles, besides numbers of other leading men, have been threatened and sought for with assiduity.

In England, upon one occasion, the eloquent Lord Chatham said, in speaking of the rights of the subject, that a man's house was his castle; that though it might be so poor that the rains of heaven could penetrate it, and the winds beat through its crevices, yet the King of England himself could not cross its threshold without its owner's permission.

A recent illustration of the zeal of these officials and their creatures has come to light in the case of President George Q. Cannon, who has just returned from the East. The railroads and highways have been swarming with Deputy Marshals and their myrmidons to intercept and arrest him. **We have yet to learn that it has become necessary for honorable gentlemen in America to report themselves to courts, Marshals, or any civil officer, when they leave home on business, or to ask for passports or to have them vised.**

The question has been asked us, how long we intend to pursue this course. In answer we say, that at no time during our existence have we ever shrunk from the investigation of our conduct, our utterances or of our lives by any fair tribunal. **We have lived under the gaze of the public, and where every act and expression could be scrutinized. We are as ready today, as ever, to submit our cases to a properly organized court and jury of our peers, to decide upon.** So confident are we of our innocence of alleged wrongdoing, that we entertain no fears of the result of such a trial. We are willing to meet the issue at any moment. **We are fully conscious of our innocence of all violation of the laws of God or of Constitutional laws enacted by man.**

But if there are laws made to entrap us, because of our belief in and practice of the revelations which God has given to His Church, which a court and jury shall decide we have violated, we desire at least that it shall be upon what all the world call good evidence and substantial proof, and not upon religious

prejudice, and through a determination to convict and punish, evidence or no evidence. **We ought, at least, to have the same rights that burglars, thieves and murderers are accorded under the law.** In that case, should conviction follow, we should submit to it as martyrs have submitted in every age when God has had a people upon the earth, as persecution inflicted upon us for our adherence to His laws.

Our faith and practice for which we are sought to be condemned and punished, is the faith and practice of the best and holiest of God's children. If we are sinners in this respect, then Abraham, who is distinguished by the Lord himself as the friend of God, was a sinner. If we are sinners, then Jacob and Moses and Elkanah, Solomon and David, and a host of others too numerous to mention, were also sinners. Even Jesus himself, the Being whom we adore as our Redeemer and the Author of our salvation, called the Eternal Father whom He worshipped, and whom we are commanded to worship, the God of Abraham, Isaac and Jacob, showing that the God of heaven himself attached no condemnation to these men for their practice of patriarchal marriage, but in many instances commanded it, provided laws for its arrangement, and called those who practiced it His friends and men after His own heart. And, what is still more worthy of remark, that in choosing a lineage from which His beloved Son Jesus should descend, He chose a lineage distinguished in the earth among all nations as polygamic. The most renowned ancestors of the Savior of the world, and to whom He most frequently alluded, were polygamists. Can, therefore, our belief in and practice of this system of marriage be as wrong as our opponents would have it appear? When this noble array of God's favorite children are remembered, and when, in addition, we call to mind the fact that the Bible itself, which has given to the Christian world all the knowledge it has of God and godliness, has principally, under God, polygamists as its authors.

It is averred by some of our enemies that this is not religion. This is not the view, however, of the members of the Utah Commission, for they have said:

"This article of faith is as much an essential and substantial part of their creed as their belief in baptism, repentance for the forgiveness of sins, and the like." And again: "All orthodox Mormons believe polygamy to be right, and that it is an essential part of their creed."

It has also been alleged in Congress, by those who take pleasure in denouncing our system of marriage, that the English government in India has put down the Suttee, and that, therefore, the United States ought to put down plural marriage. If those venerable Solons had made themselves a little more acquainted with the action of the Imperial Government of Great Britain, they would have found that, while that government put down widow burning, it protects by law, in all their rights, privileges and franchises, 180,000,000 of polygamists, and places them on an equal footing with others.

The Lord has revealed to us by His special revelations, as clearly and positively as He ever did to any of the ancient Prophets, certain principles associated with the eternity of the marriage covenant, has given definite commands pertaining thereto, and made them obligatory upon us to carry out. He has made manifest to us those great and eternal principles which bind woman to man and man to woman, children to parents and parents to children, and has called upon us in the most emphatic and pointed manner to obey them.

These glorious principles involve our dearest interests and associations in time and throughout the eternities that are to come. We are told that this is His everlasting covenant, and that it has existed from eternity; and, furthermore,

that all covenants that relate only to time shall be dissolved at death and be no longer binding upon the human family. He has, moreover, told us that if we do not obey those principles we shall be damned. Believing these principles to be of God and from God, we have entered into eternal covenants with our wives under the most solemn promises and in the most sacred manner.

Among the rights guaranteed to us in the Constitution of the United States is not only that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof", but that no State shall enact any "law impairing the obligation of contracts." **Ours are contracts of a most sacred character, and of such vital importance for time and eternity, that all worldly obligations and contracts sink into insignificance in comparison with them.**

Among many of the professors of modern Christianity this is looked upon as an error, and without inspiration or revelation on this subject, all the idea that is ever presented associated with the marital relations, is that they enter into these contracts "until death do them part." The beauties, the glories and perpetuity of those domestic ties, those endearing associations which cluster around the family organization, perish whenever the grim messenger Death approaches. **It is now made a crime by uninspired men to possess those hopes and practice those principles which the most virtuous, upright, holy and eminent men of God have esteemed as treasures beyond price.**

Under an infatuated, mistaken and suicidal policy they seek to blast those hopes which are a solace to the life of the believer in the revelations of God, and to sever those connubial ties which bud in time and will blossom and bear fruit in the Celestial Kingdom of our God in the eternities to come.

The Christianity of today cannot offer us anything of an eternal character to compensate us for the abandonment of the truth which is demanded of us. The fact is, mankind, in their endeavor to correct God's system of marriage, have adopted a system which is entirely inadequate to save man from the dreadful evils by which he is surrounded. While there are thousands and millions of honorable, upright men in the world, who have devoted their entire lives to the promotion of morality and virtue, and the extirpation of every sinful practice, the evils against which they battled have steadily increased around them. **The system which they taught was not God's system; it did not, therefore, meet man's wants.**

Those channels which God has provided for the lawful exercise of the appetites with which He has endowed man, under the system now in vogue, have been damned up, and the history of Christendom informs us with what terrible results—the degradation and prostitution of woman, and the spread of the most terrible scourge known to humanity, the social evil, with its attendant train of loathsome horrors. **With our knowledge of God's laws we never can adopt such a system and call it civilization.**

And we again take this opportunity of warning the Latter-day Saints against those murderous and damning practices of foeticide and infanticide, to introduce which in our midst attempts have been made. These practices are also the horrible fruits of a man-made system of marriage, and so terrible have they become, that many of the leading thinkers of the East have told their people, and brought statistics to prove, that unless these crimes are stopped, it will only be a short time until the primitive Puritanic stock will become extinct and foreigners take their place, their lands, their houses and their homes. These fiendish practices are becoming so common that one of the most reliable historians positively asserts that "millions do them, because they think they cannot afford to raise children."

As the male members of our Church who practice plural marriage are estimated as not exceeding but little, if any, two per cent of the entire membership of the Church, we consider it an act of great iinjustice to the ninety-eight per cent to be abused and outraged, and have all their business relations disturbed, values of every kind unsettled, neighborhoods agitated and alarmed, and the property of the people generally jeopardized, because of this "raid" upon these alleged breakers of the law.

The statement of how small a portion of the males is engaged in this practice, exhibits in the clearest light how destitute of foundation are the charges made against us respecting this institution threatening the monogamic form of marriage, claimed to be the feature of the present civilization.

Need we ask you, Latter-day Saints here assembled: Do the lives and conduct of our present would-be reformers afford you examples that you would choose to adopt, or have your children follow? Again, need we ask you: Who have been the introducers of drinking saloons, gambling dens and brothels into our towns and cities? or who have been their patrons and the aiders and promoters of every form of licentiousness which, when we came to these mountains, we hoped to have lebt forever behind us? We call upon you to guard and protect yourselves and families against their corrupt and insidious influences. **Their ways are the ways of death, and their paths lead down to destruction.** We exhort you, therefore, to preserve your bodies and spirits pure, to protect the virtue and honor of your wives and daughters, to live your religion, to deal honestly and honorably with all men, to maintain inviolate those glorious principles which have been revealed unto you. **And, furthermore, do not permit any of these abuses with which we have to cope, to tempt you to retaliate in kind, or to violate any Constitutional law of the land.**

You will remember that Joseph Smith has said that that sacred instrument was given by inspiration of God, and it becomes our bounden duty to sustain it in all its provisions. And while men may in their blind zeal seek to oppress us and bring us into bondage, we must not be provoked to do as they do; but to maintain the rights, immunities, and seek for the happiness and well-being, as well as to maintain the freedom of all men of every name, color and creed.

In conclusion, we solemnly testify to the Latter-day Saints and to the world, as we have done so often in the past, that God has established His Zion, and His work will roll forth, and that all those who fight against it will perish. You have seen this fulfilled to the letter in the past.

We pray God, the Eternal Father, to bless you in your families, in your fields, and flocks and herds, and in your business and in all your righteous undertakings, and to preserve you from the hands of all your enemies, and to eventually save and exalt you in His Celestial Kingdom, in the name of Jesus Christ, our Savior and Redeemer. Amen.

Your Brethren,

JOHN TAYLOR
GEORGE Q. CANNON

First Presidency of the Church of Jesus Christ of Latter-day Saints.

—Millennial Star, Vol. 47:290-96.

A true man never frets about his place in the world, but just slides into it by the gravitation of his nature and swings there as easily as a star.—Chaplin.

* * * *

Only a clean conscience can iron the wrinkles out of the heart.

* * * *

Resolve not to be poor, whatever you have spend less.

* * * *

Happiness will crown our toil if we take the hard places and leave the easy chairs for our weaker brothers.—Dorothy C. Retsloff.

* * * *

Perhaps one of the reasons I have been a target for so ltitle abuse is because I have tried to refrain from abusing other people.—C. Coolidge.

THE UNITED STATES
vs.
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Elder Taylor's Fifth Letter

"It is therefore proper to say that while the case at bar is called The People versus Brigham Young, its other and real title is Federal Authority versus Polygamic Theocracy." — Opinion of Chief Justice J. B. McKean.

Editor Deseret News. Dear Sir,—In my last, not being able to do justice to a subject of such great importance as the Territorial Question, in the limited space allotted for a newspaper article, I proposed to present further evidence and argument in relation to this matter. I previously gave the opinions of Mr. Calhoun, Gen. Cass, Governor Walker and Senator Douglas, and extracts from the Constitution of the United States. President Buchanan on this subject says, this legislation is founded on principles as ancient free government itself, and in accordance with them has simply declared that, the people of a Territory like those of a State shall decide for themselves. The Constitution of the United States commences with, "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

Governor Walker says, "Is democracy a name and a shadow, or a substance? It means the power of the people. Or has it lost its true signification? Or are we moving from it with viewless, but rapid strides towards despotic power; to make and unmake the rules of political faith under pains and penalties abhorrent to the souls of freemen? Is this the eighty-second year of our independence? Or is it the first year of American monarchy that is now dawning upon us?" which Governor Wise of Virginia endorsed.

In the Senate, March 12, 1856, Mr. Douglas, in discussing this question, asks, "whence Congress derives authority to organize temporary governments for the Territories? A State is a sovereign power, limited only by the Constitution of the United States. There is no authority for putting a restriction upon the sovereignty of a new State which the Constitution has not placed upon the original States.

The power to organize temporary governments is not granted in the "power to dispose of and make all needful rules and regulations respecting the territory and other property belonging to the United States." This clause confers power only to provide for surveying the public lands, and exposing them to public and private sale, issuing patents, confirming titles, etc.; in short, for making rules and regulations for protecting and disposing of the public domain and other public property of the United States, which power extends to the lands and other property of the United States as well as in the Territories."

Nor do Mr. Douglas' views end here. In the 33rd Congress, on the 15th of February, in the Senate, the question was taken on a substitute bill, in which, among other things, it "declared the people free to regulate their domestic institutions in their own way, subject only to the Constitution of the United States." The substitute was adopted, 35 to 10. Thus the various parties, with their several conflicting political creeds, all agreed on this one fact, and with a preponderating portion of 35 to 10 in that august assembly, **that sovereignty was vested in the people; that their voice must be heard and their action had; that they were declared free to regulate their domestic institutions in their own way,**

and that their power was only limited by the Constitution.

Having investigated the principle of popular rights, and the inherent, inalienable rights of man to have a voice in his own government, we find it as old as assemblies, communities and organizations of man; a principle acknowledged by various governments, a fundamental principle of the government of the United States; that it was interwoven into our Constitution, sustained by presidents, governors, generals and statesmen, and endorsed by the Senate of the United States; that it lies at the foundation of all democratic and republican institutions; **that senators, nor statesmen, nor generals, nor congress, nor presidents, nor judiciary have a right to interfere with this inherent, inalienable, God-given right; that it is as orthodox as democracy or republicanism, and as American as the Constitution of the United States.**

If the above be true, then, and who can doubt it? what becomes of this intolerant, unauthorized interference with the people in the Territories? for we are only one among many. What of the ignoring of the people? What of the judicial clap-trap now in our midst?

But to proceed, let us examine some of the arguments in opposition to this. I need not refer to the antiquated opinions of kings and monarchists, "that the people are not competent to govern themselves", but would simply ask, who are? **Are kings, rulers, presidents and legislators people? or have they acquired some special divine right by bloodshed, robbery and plunder?**

Mr. Collamer, of Vermont, in a minority report on Mr. Douglas' measures, says, "This has been done for sixty years under the power to dispose of and make all needful rules and regulations respecting the Territorial and other property of the United States", which power, as above demonstrated, is no power, but a usurpation of the people's rights. But it has been done for sixty years. **Does age sanctify a wrong?** Why did we object to British rule? It was more than sixty years old. Would Mr. Collamer cling to British institutions because of their venerable age? or have us go back to European, Asiatic, Eyptian or Mongolian rule because of their antiquity? **AN INHERENT RIGHT CAN NEVER BE MADE WRONG.**

Mr. Chase, of Ohio, Senator Houston of Texas, and others contend against the rights of the people, because by the passage of an act of popular sovereignty the Missouri compromise would be broken. **All I have to say of this is, that if unconstitutional compromises are made, wherein the liberties of the people are bartered away, the sooner they are broken the better, and that great instrument of trust be preserved inviolate.** But I would ask here, what have geographical lines to do with the people's rights? Can constitutional guarantees, freedom, and the rights of man be defined by any particular survey? Upon what principle does one man obtain the rights of citizenship and freedom on one side of a geographical line, and another man one mile or one thousand on the other be deprived of it, all living under the same government and guaranteed the same constitutional rights?

If there would be any difference it ought to be in favor of the pioneer—the man who has the courage and energy to penetrate the desert, make roads, build bridges, erect mills, open mines, develop the resources of the country and expose himself to and triumph over obstacles that frighten the more timid; but these are the men who, through false legislation, are tabooed; these are evils that demand the serious attention of our statesmen.

Mr. Douglas, in speaking of this subject, says, "I do not like, I never did like, the system of legislation on our part, by which a geographical line, in violation of the laws of nature and climate

and soil and of the laws of God, should be run to establish institutions for a people contrary to their wishes." An eminent political scientist has truly said, "If government is necessary for the government of the whole, every individual member ought to participate in the selection of its measures, as government is a contrivance for the security and protection of individuals, each individual should have a voice in providing for his own welfare and security. Or can he possess the uncontrolled exercise of private judgment?"

But, again, it has been stated that if Congress protects the people, they ought to have a right to govern them. What is meant by this? The objector can better tell than I can. Does Congress make the people, or do the people make Congress? I have always understood, as stated in the Constitution, that the Union was established "to insure domestic tranquility and provide for the common defence". What does that mean? The Eastern, or Western. or Southern States, or the whole people, as stated, "for the common defence?" Why, Southerners used to protect their slaves.

"But Congress pays your Territorial expenses, and therefore has a right to govern you." Now this is extraordinary. I have always been of the opinion that the people paid those expenses. Who pay the expenses, equipment, pay and salaries of the army and navy of the United States? The people. Who pay the salaries and per diem of Congress? The people. Who pay the salaries and expenses of the judiciary and the President? The people. And this people are helping to pay today the expenses of these courts and the salaries of these officials who are sent here without our consent, and who attempt to oppress, rule over and destroy us. We might apply the same answer to the aforementioned protection. Why are we taxed today for paying the expenses of the war? Does protection mean somebody else besides us? And must we pay to protect them and leave ourselves out? Slaveholders protect and provide for their slaves. It has yet to be demonstrated that this is an argument for serfdom.

But government does not protect us here. **It is true it has had an army, not to protect, but watch us.** To treat us as enemies, to hold us in terrorem. And in years past, in our Indian difficulties, the army has been watching us in Camps Floyd and Douglas, while we, the people, have been fighting Indians in the south and other places. We have expended upwards of one million dollars in this warfare, which up to the present is unacknowledged and unrequited. **Thus we have really done our own fighting and paid government for watching us. This is such protection as wolves give to lambs, and is one of the evils that arises out of a departure from constitutional obligations.**

Having commenced with us, the question very naturally arises, where will it end? Our present anomalous position may form a specious pretext for religious fanatics, political incendiaries and thieves to make their raids upon us. **But calm, reflecting men can perceive that they are sowing dragons' teeth, the fruit of which will be living monsters and standing armies, to overawe and trample under foot every good citizen; to tear in pieces the beautiful fabric we have raised: to dethrone justice, uproot liberty, trample on the people and the rights of man; to introduce anarchy, confusion and bloodshed; to chant the funeral requiem of liberty, and to send a wail of misery through the land. For if these principles of injustice and inhumanity can be practiced with impunity upon us, as tyranny is always aggressive, it will not be long before the same rule, or misrule, will be applied to others; the sword once unsheathed will clamor for more victims; encroachment will tread on the heels of encroachment; each aggression enforced by the sanguinary power we have been making,**

the nation will be bound in chains of its own forging, until liberty, feeble, bleeding and strangled, by its professed supporters, lies a helpless, prostrate, mangled corse, the taunt of tyrants and reproach of kings.

Having disposed of the above question, I now proceed to make further inquiries in regard to our own position. When we settled in these valleys it was Mexican territory, and only came into the possession of the United States by conquest and the treaty of Guadalupe Hidalgo. Mr. Seward, in the Senate, on the 11th of March, 1850, in contending for the admission of California as a State, in answer to objectors, says, "California comes unceremoniously, without a preliminary consent of Congress, and therefore by usurpation. This allegation I think is not quite true; at least not quite true in spirit; California is here, not of her own pure volition." We tore California and New Mexico (and he might have added Utah) "violently from their places in the confederation of Mexican States, and stipulated by the treaty of Guadalupe Hidalgo, that the Territories thus acquired should be admitted as States into the American Union, as soon as possible." California applied as above specified and was admitted, Deseret applied, under the same stipulations, the same treaty obligations, and was denied. We asked for bread and they gave us a stone, an unauthorized, unconstitutional government, a relic of monarchy, a fungus on the body politic, an apple of discord, a Territorial government which has been the prolific source of all difficulties in this country from that day until the present; for even in this our liberties are proscribed more than many others similarly situated. For instance, in the Territory of Oregon, the Governor possessed no veto power, it was prohibited. In Kansas and Nebraska as Territories, the veto power of their governors could be controlled by a two-thirds vote. In Utah the veto power is absolute, and the whole community are thus disfranchised, **Liberty with them is like the apples of Sodom, pleasant to look at and talk about, but crumble into a noisome vapor at the touch. "But you accepted it." How could we help ourselves. Mexico had to submit to the terms of her big brother.**

The French provinces of Alsace and Lorraine had to submit to the terms of their Prussian conquerors, and we, having by the United States' conquest fallen into their hands, and having asked for a republican form of government and been denied, had either to accept the Territorial excrescence, or be considered enemies of the United States. Such is the position that the departure from constitutional guarantees placed us in. California's claims were admitted, ours ignored; Kansas, Nebraska and Oregon preserved some rights, we have none.

The objector to democracy will say, "Did I not tell you that a democratic or republican form of government was not adapted to a large people, and do not your statements furnish a proof of this?" No. These are abuses, encroachments upon the rights of the people, and want correcting. Congress, in giving Territorial forms of government, assumes monarchial powers. A Territory is not a republican form of government, but monarchial, and therefore is a departure from republicanism. **No system ought to be blamed for its perversion; let true republicanism be carried out in good faith, and it is adapted to a nation, an empire, or the world.**

Were I an apologist for Congress I would say, that owing to the heated controversies and fierce disputes that have been engendered in the discussion of slavery, and other national questions, in trying to compromise, fundamental principles have sometimes been sacrificed. Such was the nature of the Missouri compromise, which was disrupted and broken down when the constitutional rule was applied. Such also are Territorial governments, which crumble under the touchstone of truth, and will not bear the test of republican ethics or democratic criticism.

It is generally supposed that no wrong was intended, and that although Territories have not a republican form of government, and are deprived of many rights enjoyed by the States, that as they soon emerge into States, the difficulty is only short lived, and that as the United States officers are all republicans, they would not be likely to do much wrong. This is all very well in theory; the practice is very different. **To begin with, there is really no excuse for Congress violating the Constitution. If that instrument is binding upon the people, it is also on Congress.** In regard to government appointees, the reverse is the fact to the views above given; government appointees are not like Caesar's wife, "above suspicion".

Were we governed by good, honorable men, although in violation of republican principles, it would not make much difference; when we are not, it gives them power to oppress us, and subjects us to the same difficulties that the declarers of Independence complained of. Again, is time no object? is the life-time of men of no importance? We have thousands of men in our Territory today who were from seventeen to twenty when they came here, who are now upwards of forty years of age, who have never known anything about a republican form of government, only by hearing or reading of it, what recompense is offered them for the surrender of their liberties for a lifetime to strangers?

That our officers are not above reproach is evident from the position of the present importation. Not one person in this Territory had a voice in their coming here, and not one in a thousand would vote for their continuance. This is not republican or democratic. None of the boasted vox populi about this. **We would not wish to be governed by Chinese, Arabs, Hottentots or Indians; we object just as much to reckless, disqualified or corrupt appointees of government.**

Having said so much on this subject, let me now address a few words to the Saints.

You made the roads, killed the snakes, built the bridges, redeemed their sterile desert country and made it "blossom as the rose". And where the poor Digger Indians shivered and the wolf prowled, now exist productive farms, pleasant orchards, beautiful gardens, and you exhibit an example of thrift, industry, virtue, honesty and integrity that others would do well to imitate. Your factories, your railroads, your cities and villages, erected and redeemed by your industry from a howling wilderness, are now oases on the desert; while your social enjoyments, your theaters, your ball rooms, your social parties, your excellent music, your jubilant songs, and your shouts of hosannah make it an Eden to the pure and virtuous.

But these very beauties and excellencies are your danger. Corrupt men look upon your possessions with greedy eyes, and, like vultures, are ready to pounce upon their prey. They want your houses and lands, your orchards, gardens and farms, your mills, factories and mines; and these parties profess to be shocked at your lasciviousness and would rob you by the grace of God.

The lamb is drinking below, the wolf is fouling the water above. The big boy is strutting about with a chip on his shoulder daring you to knock it off. Some pretext is needed. Don't give it to them. They want a pretext to plunder you; their programme is to pillage, rob, ravage, lay waste and destroy. They want your farms, and although very virtuous, would like to ravish your wives and daughters. Don't give them an opportunity. Let the same wisdom that has governed your acts hitherto still be continued. They want a cause of quarrel that they may rob and pillage according to law. Don't give it to them. They would like to provoke riot, bloodshed, sedition and revolt, that they may have a pretext to destroy you. Don't work into their hands.

Let them pack juries fresh from houses of ill fame to try you on virtue. Never mind; it is their virtue that suffers, not yours. Let them try you for living with

and protecting your wives and providing for your children; fidelity and virtue are not crimes in the eyes of the Almighty, only in theirs. Rotten and corrupt themselves, this clique would like to reduce you to their level. Their aim is to strangle virtue, purity and sobriety, introduce gambling hells, drunkenness and dens of prostitution, infamy and vice. No matter, still be quiet.

"But they are accusing some of our best and most honorable men of murder!" What of that? Who have they suborned as their accusers? They themselves call them by the mild name of assassins, these are their fellow pirates, with whom they hob-nob and associate. Be quiet! "But other aggressions are contemplated; they are bent on provoking a quarrel and msichief." No matter, it takes two to make a quarrel, don't you be one of them. "They offer themselves to be kicked." Don't do it, have some respect for your boots. "But they insult us on every hand." What! they insult you! Nature has provided for many animals and insects a certain species of aggression and defense. Some snakes crush their victims in their folds; others carry poison in their teeth; the wasp and scorpion sting you; the ant poisons with its bite; the vampire sucks your blood, while the pole-cat protects itself by its insufferable odor.

"Their power to hurt each little creature feels,
Bulls use their horns and asses use their heels."

Now, who would consider himself insulted by the hissing of a snake, the attack of a wasp, or the odor of a skunk? You would simply avoid them; it is not in their power to insult you. The mules in the stable below may bray in response to the clamor above; let them manage the exhibition in the menagerie in their own way in that delectable stable; still let them alone. But don't let us be dull and dumpish and careless; watch every point, note every action, keep a record of every event, exhibit every falsehood, expose every wrong, watch and avoid them as you would the leprosy; be vigilant in everything and everywhere; watch their morality and their manipulation of mines; follow them to their secret dens; keep a true record of all their acts, and the time is approaching when their stench will sicken the nation; they and their paramours may be protected for a while, but the covering will fall, their pretentious purity be exposed and their acts be bruited through the land. Keep quiet and don't be caught napping; "fear God and keep your powder dry"; but keep quiet.

Don't allow them to insult you; they can't do it. If they take you to the stable, close your nostrils on the stench. If they can stand it always, you can for a short time. If your ears are offended at their ribald exordiums, put cotton in them. If they send you to prison unjustly, rejoice. Let them have their full swing, and they will hang themselves. Keep quiet, but let every man in Israel make a common cause and provide for and pay the expenses of and sustain his brothers. It is the cause of right and justice, against wrong and oppression; it is our cause, the cause of liberty, the cause of humanity the cause of God.

They found a people contented, virtuous, comfortable, prosperous and happy, and have introduced suspicion, strife, corruption and distrust, and have unsettled all our commercial prosperity. They have started a game on the political chess-board, are a miserable coterie of carpet-baggers, and have nothing at stake. You stake your property, your homes, your houses, your lands, your flocks and herds, your virtue, your honor, your wives and children, freedom, the inalienable rights of man, and the Kingdom of God. The stakes are unequal. Keep quiet. **Our Heavenly Father has committed to our trust everlasting, eternal truths; maintain them inviolate. Let the living fire burn in your bosom and guard vigilantly the sacred truths that the great Eloheim has committed to your trust. Utter not their shibboleth, nor bow to their rotten, contemptible shrine.**

Be men among men; but don't play into their hands. Let them alone! "But they may put more of our friends in prison." Let them do it. There are scores of thousands of men and women in these valleys, who, when they have a mind to, are ready to acknowledge that they are as lascivious as the man who was imprisoned for living with his wife, without any judicial farce being enacted on them. It will take a big prison to hold them all, we shall have lots of company; keep quiet!

"But they may place us under military rule." All the better, the military are much more honorable than the judiciary. The donkey told its master it could not carry two pair of panniers. There is no law which they can place us under that we cannot obey. We must live above all law, and nothing can harm us, "If we be followers of that which is good", so keep quiet! "But it interferes with our material prosperity, with our trade and commerce, our mines and industries." No matter, if others can stand it, we can; keep quiet!

There is something heroic in being able calmly to view with firm nerves and unblanched cheek, the acts of your petty tormentors. In former ages a body of philosophical stoics prided themselves very much on their stoicism. Even our Indians boast of this quality, and when a captive brave is tied to a tree, and they are plucking off his nails, breaking his bones, and tearing off his flesh by piecemeal, he laughs at his tormentors, and tells them they don't know how to do it. But you stand in another position. Filled with the light of eternal truth, rejoicing in the possession of the favor of God, "having the promise of the life that now is, and of that which is to come", standing on a more exalted platform, you can smile with complacency on their feeble attacks, and

"Like Moses' bush ascend the higher,
And flourish unconsumed in fire."

But independent of this, it is our very best policy to be quiet. The court can proceed, yet the sun will rise and set, the earth will roll on its axis, potatoes and corn will grow irrespective of the decrees of courts. Hitherto you have been subject to the misrepresentations and manufactured lies from the small fry of this coterie, little whelps who lick the hands of their master, and vomit their lies by wholesale, to pervert public opinion; but they are found out. They have run their erratic race. You have no fear from them. Your cause is before the public. The eyes of the great American nation are now upon you, and men of honor, probity and position represent your acts. And to their honor be it spoken, the intelligent press, irrespective of party, denounce your prosecutors. This clique are not representatives of American sentiment. The majority of strangers in our midst repudiate them; and there are hundreds of thousands of honest, high-minded, honorable men throughout the land, who dispise as much as you do these infamous acts.

We live in the most liberal and enlightened nation in the world; if there are evils, they can be corrected; but the undercurrent, the vital, strong, living sentiment of America is fair play, justice for all, equal rights, liberty, equality and brotherhood; they are opposed to hypocrisy, fraud, injustice and piracy, and will sustain republicanism, democracy, equity and the inalienable rights of man. Men of standing and position are now noting your acts, and they will report them truly and correctly; therefore keep quiet, and do not play into your enemies' hands. **For they war not only against you, but against the liberal, enlightened sentiment of the nation, against the time-honored principles of republicanism and equal rights.** If others can stand these outrages, we can. **If the nation can afford to see the rights of one hundred thousand American citizens wantonly assailed, we can.** If they can afford to have republican institutions trodden under foot, we can. If they can afford a religious crusade, we can. If they can afford a direct attack upon liberty and the rights of man, we can.

Keep quiet! Let them have full swing, and if I am not mistaken in the American nation, there is enough of the spirit of '76, of the spirit of justice and equal rights, which, if once aroused, will speak in thundertones and reverberate through the land; and while ignominiously your prosecutors will hang higher than Haman, they will be buried in the shades of everlasting infamy, or if remembered, only to be execrated from generation to generation. All right, therefore, live your religion, maintain your integrity, be "still and see the salvation of God." You have nothing to fear from such ebulitions as the following—

"It is therefore proper to say that while the case at bar is called The People versus Brigham Young, its other and real title is Federal Authority versus Polygamic Theocracy."—Opinion of Chief Justice J. B. McKean.

Respectfully, etc.,

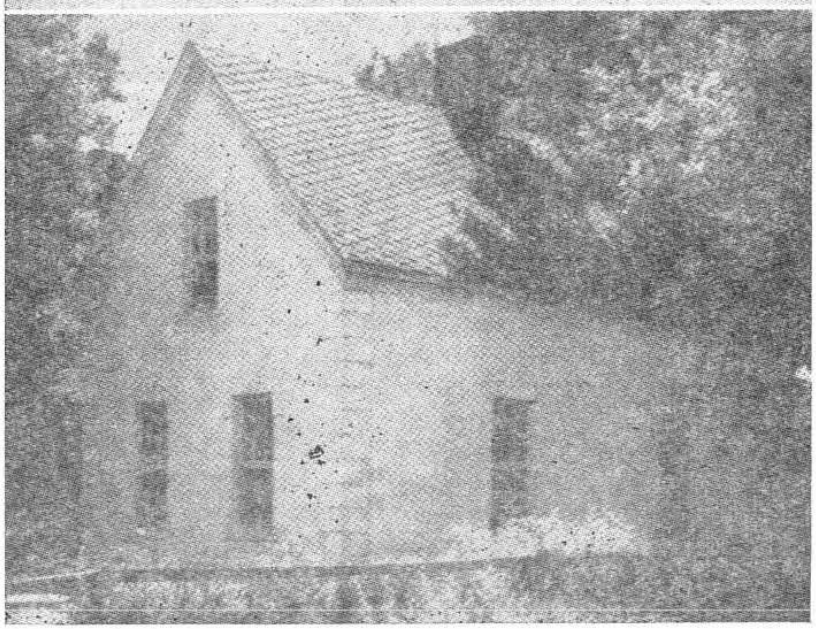
JOHN TAYLOR.

—Millennial Star, Vol. 33:785-89, 801-803.

(The end)

The pictures to the right are of the home of the late Thomas F. Rouche, located in West Kaysville, known to the figures on the underground as D O. Here President Taylor spent his last days in exile and finally died. In the lower picture, in the room at the back on the right is where President John Taylor died. The house is still the same as it was sixty-four years ago except it has been stuccoed and painted white.





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

FREEDOM

I WAS NOT BORN A SLAVE! I cannot, will not be a slave; I would not be a slave to God; I'd be His servant, friend, His son. I'd go at His behest; but would not be His slave. I'd rather be extinct than be a slave. His friend I feel I am, and He is mine:—A Slave! The manacles would pierce my very bones—the clanking chains would grate upon my soul—a poor, lost, servile, crawling wretch to lick the dust and fawn and smile upon the thing who gave the lash! Myself—perchance my wives, my children to dig the mud, to mold and tell the tale of brick and furnish our own straw; * * * But stop! I'm God's free man: I will not, cannot be a slave! Living, I'll be free here, or free in life above—free with the Gods, for they are free: and if I'm in the way on earth, I'll ask my God to take me to my friends above!—John Taylor, Life of J. Taylor, page 424.

JOHN TAYLOR

(Continued from page 166)

spoken, will not be very likely to secure them. The children of Israel, formerly, after seeing the power of God manifested in their midst, fell into rebellion and idolatry, and there is certainly very great danger of us doing the same thing." —Ibid, pp. 39-41.

John Taylor was possessed of a useful gift—the power of speech. How the power of speech, as a gift of God, worked in his behalf, before the people of a town, some of whom were prepared to tar and feather him, is told in the following:

> **Gentlemen, I now stand among men whose fathers fought for and obtained one of the greatest blessings ever conferred upon the human family—the right to think, to speak, to write; the right to say who shall govern them, and the right to worship God according to the dictates of their own consciences—all of them sacred, human rights, and now guaranteed by the American Constitution. I see around me the sons of those noble sires, who, rather than bow to the behests of a tyrant, pledged their lives, fortunes and sacred honors to burst those letters, enjoy freedom themselves, bequeath it to their posterity, or die in the attempt.**
>
> **They nobly fought and nobly conquered; and now the cap of liberty is elevated on the tops of your liberty poles throughout the land, and the flag of freedom waves from Wisconsin to Louisiana—from Maine to Mis-**

souri. Not only so, but your vessels—foremost in the world—sail over oceans, seas and bays; visiting every nation, and wherever those vessels go your flag flutters in the breeze, a hope is inspired among the down-trodden millions, that they, perchance, if they cannot find liberty in their own land, may find it with you. * * *

Gentlemen, with you liberty is more than a name; it is incorporated in your system; it is proclaimed by your senators; thundered by your cannon: lisped by your infants; taught to your school-boys; it echoes from mountain to mountain; reverberates through your valleys, and is whispered by every breeze. Is it any wonder, gentlemen, under these circumstances—having lately emerged from a monarchial government, that I should experience peculiar sensations in rising to address you?

But, by the by, I have been informed that you purpose to tar and feather me, for my religious opinions. Is this the boon you have inherited from your fathers? Is this the blessing they purchased with their dearest hearts' blood—this your liberty? If so, you now have a victim, and we will have an offering to the goddess liberty. (HERE HE TORE OPEN HIS VEST AND SAID: "GENTLEMEN, COME ON WITH YOUR TAR AND FEATHERS, YOUR VICTIM IS READY; AND YE SHADES OF THE VENERABLE PATRIOTS, GAZE UPON THE DEEDS OF YOUR DEGENERATE SONS! COME ON, GENTLEMEN; COME ON, I SAY, I AM READY!")

No one moved, no one spoke. He stood there drawn to his full height, calm but defiant—the master of the situation.

After a pause of some moments he continued his remarks and preached with great boldness and power for some three hours.—Ibid, pp. 53-55.

To further show this man's deep and sincere earnestness we quote a portion of his testimony upon receiving the Apostleship. Note his reference to the kernel of the question. This forthright honesty has always characterized his labors. Said he:

> **The work seemed great, the duties arduous and responsible. I felt my own weakness and littleness; but I felt determined, the Lord being my helper, to endeavor to magnify it. When I first entered upon Mormonism, I did it with my eyes open. I counted the cost. I looked upon it as a life-long labor, and I considered that I was not only enlisted for time, but for eternity also, and did not wish to shrink now, although I felt my incompetency.—Ibid, p. 48.**

One might suppose that such an individual would have little or no time to think about loved ones and friends. On the contrary, John Taylor was ever the kind and thoughtful husband as well as a loving father. Writing to his wife while away on a mission to England he exclaimed:

> **Thou hast passed through trials, Nora, but thou shalt rejoice! Thou has been driven from thy home for the truth's sake, but thou and thy children shall have a home in the Kingdom of God! Thou hast suffered the bereavement of thy husband—the tender association has been severed—that others may be made partakers of endless life; but thou and thy husband shall yet reign together in the celestial kingdom of God. A few more struggles and the battle will be fought, the victory will be ours, and with the redeemed out of every nation we will sing, "Glory, and honor, and power, and might, and majesty, and dominion be ascribed to Him that sitteth upon the throne, and to the Lamb, forever and forever?"—Ibid, p. 90.**

The introduction of Celestial and Plural Marriage became a great cross to the Church. Many rebelled and apostatized.

The leaders were looked to for guidance and their views on the subject. John Taylor was one of the foremost to speak his mind. To get the full import of his feelings we feel justified in printing the following:

It was shortly after the return of the Twelve from England that the Prophet made known to them the doctrine of celestial marriage—the marriage system that obtains in the celestial worlds where the Gods dwell,—marriage that is to endure for time and for eternity, the ceremony being performed by one holding that power which binds on earth and binds in heaven. Celestial marriage also includes a plurality of wives.

This system of marriage had been revealed to the Prophet a number of years before, but he had kept the matter in his own heart. The time had come, however, when the principles of this marriage system must be made known to others and the practice thereof entered into by the faithful in the Priesthood. Hitherto the Saints, in common with the so-called Christian world, had married until death did them part; but now, through the introduction of celestial marriage, the covenants between men and their wives were to be made for eternity as well as for time. In this marriage system the great truth is revealed that the association of husband and wife, with all its endearing associations is to continue forever; and that—to paraphrase the words of one who spake as if inspired on this theme—as long as there is room in infinite space, or matter in the exhaustless storehouse of nature, or as long as the bosoms of the Gods glow with affection, just so long will new worlds be created and filled with the ever increasing posterity of the righteous, and new kingdoms added to the dominions of the Fathers!

The plurality of wives included in this system of marriage is what gave rise to grave concern in the minds of the faithful men to whom it was revealed. The world never made a greater mistake than when it supposed that plural marriage was hailed with delight by the Elders who were commanded of the Lord to introduce its practice in this generation. They saw clearly that it would bring additional reproach upon them from the world: that it would run counter to the traditions and prejudices of society, as, indeed, it was contrary to their own traditions; that their motives would be misunderstood or misconstrued. All this they saw, and naturally shrank from the undertaking required of them by the revelation of God. How Elder Taylor looked upon this matter and how he received it is best told in his own words:

"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 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 of 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.'

"I had always entertained strict ideas of virtue, and I felt as a married man that this was to me outside of this principle, an appalling thing to do. The idea of going and asking a young lady to be married to me when I had already a wife! It was a thing calculated to stir up feelings from the innermost depths of the human soul. I had always entertained

the strictest regard of chastity. I had never in my life seen the time when I have known of a man deceiving a woman—and it is often done in the world, where, notwithstanding the crime, the man is received into society and the poor woman is looked upon as a pariah and an outcast—I have always looked upon such a thing as infamous, and upon such a man as a villain. * * * Hence, with the feelings I had entertained, nothing but a knowledge of God, and the revelations of God, and the truth of them, could have induced me to embrace such a principle as this.

"We (the Twelve) seemed to put off, as far as we could, what might be termed the evil day.

"Some time after these things were made known unto us, I was riding out of Nauvoo on horseback, and met Joseph Smith coming in, he, too, being on horseback. * * * I bowed to Joseph, and having done the same to me, he said: 'Stop'; and he looked at me very intently. 'Look here', said he, 'those things that have been spoken of must be fulfilled, and if they are not entered into right away the keys will be turned.'

"Well, what did I do? Did I feel to stand in the way of this great, eternal principle, and treat lightly the things of God? No. I replied: 'Brother Joseph, I will try and carry these things out.'"

So indeed, he did, for within two years, in Nauvoo, he married Elizabeth Haigham, Jane B. Ballantyne and Mary A. Oakley. Subsequently, in Utah, he married Harriet Whitaker, Sophia Whitaker and Margaret Young.

Ibid, pp. 98-101.

Later at Snowflake, Arizona, he removed all doubt as to the meaning of this holy law, as was taught at its introduction. Said he:

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 said the Lord required it of us.

The clouds of persecution grew darker and finally burst with all their fury upon the Prophet and Patriarch. True to his character, John Taylor was found in prison with Joseph and Hyrum. So tender were the scenes of that afternoon we feel impelled to again offer the account in full:

*** * * The departure of these brethren left only John Taylor and Willard Richards with the Prophet and his brother Hyrum.**

The afternoon drew its slow length along. The four friends carried on a desultory conversation, in which Elder Richards remarked: "Brother Joseph, if it is necessary that you die in this matter, and if they will take me in your stead, I will suffer for you."

Other thoughts were passing through the mind of Elder Taylor. He regarded the whole thing as an outrage on their liberties and rights; and the mob proceedings under the forms of law a legal farce. As he contemplated these acts of injustice he broke out with—"Brother Joseph, if you will permit it, and say the word, I will have you out of this prison in five hours, if the jail has to come down to do it." His idea was to go to Nauvoo, collect a sufficient force of the brethren to liberate his friends. Joseph refused to sanction such a course.

The four friends were sitting in a large, square room in the prison, usually occupied by men imprisoned for the lighter offenses. The afternoon was warm and the spirits of the brethren extremely dull and depressed—did the shadow of their impending fate begin to fall upon them? Elder Taylor sang the following song, which had recently been introduced into Nauvoo.

The tune is the one to which he sang it on that melancholy occasion:

A poor wayfaring man of grief hath
often crossed me on my way;
* * *

Shortly Hyrum asked him to sing the song again, to which he replied:

"Brother Hyrum, I do not feel like singing."

"Oh, never mind; commence singing and you will get the spirit of it."

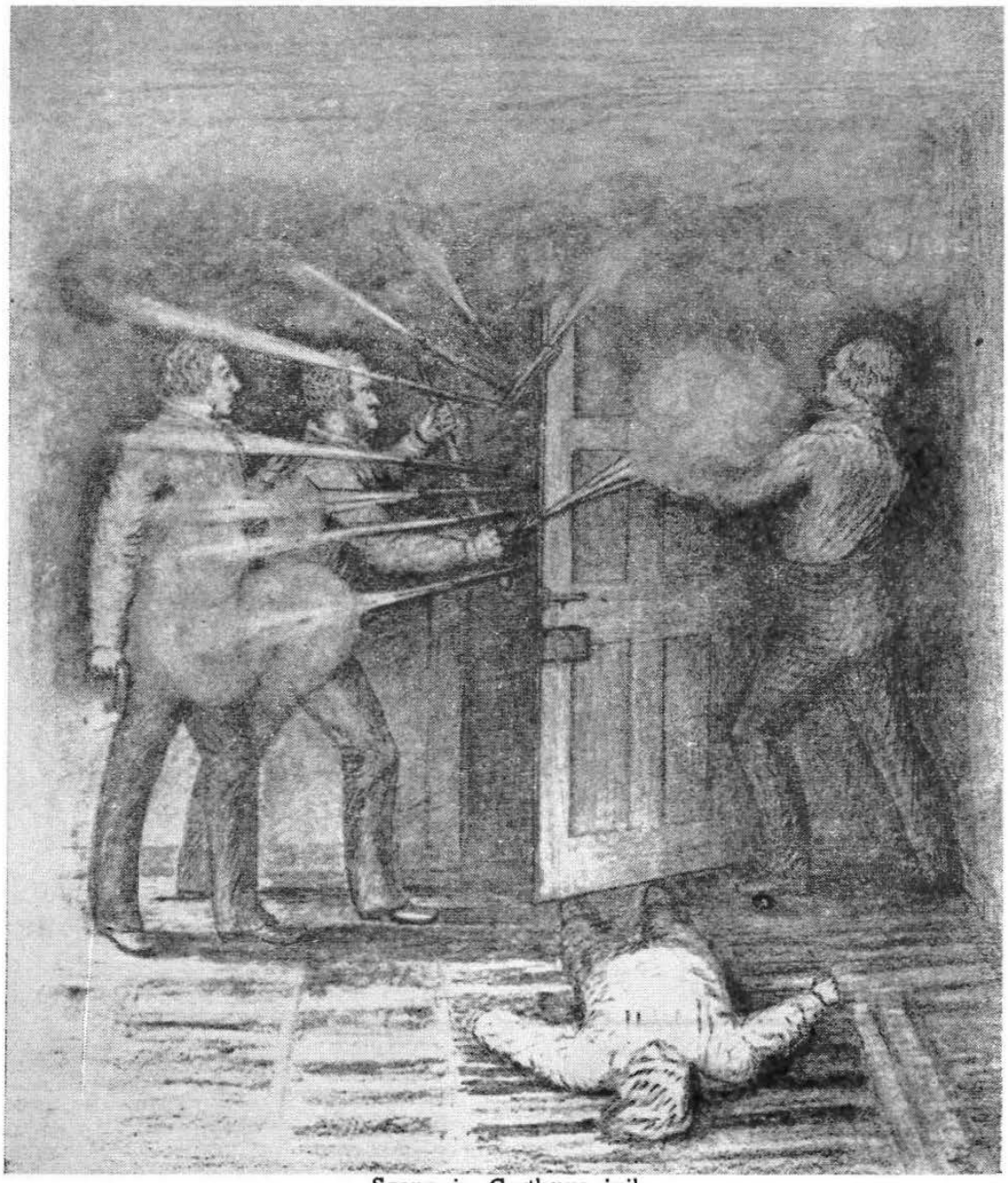
Soon after finishing the song the second time, as he was sitting at one of the front windows of the jail, he saw a number of men, with painted faces, rushing round the corner towards the stairs. The brethren must have seen this mob simultantously, for as Elder Taylor started for the door to secure it, he found Hyrum Smith and Doctor Richards leaning against it to prevent its being opened, as the lock and latch were of little use. The mob reaching the landing in front of the door, and thinking it was locked, fired a shot through the key hole. Hyrum and Doctor Richards sprang back, when instantly another ball crashed through the panel of the door and struck Hyrum in the face; at the same instant a ball from the window facing the public square where the main body of the Carthage Greys was stationed, entered his back, and he fell exclaiming, "I am a dead man!" With an expression of deep sympathy in his face, Joseph bent over the prostrate body of the murdered man and exclaimed, "Oh! my poor, dear brother Hyrum!" Then instantly rising to his feet he drew the pistol Cyrus Wheelock had left, and with a quick, firm step, and a determined expression in his face, he advanced to the door and snapped the pistol six successive times; only three of the loads, however were discharged.

While Joseph was firing the pistol Elder Taylor stood close behind him, and as soon as he discharged it and stepped back, Elder Taylor took his place next the door, and with a heavy walking stick—left there by Brother Markham—parried the guns as they were thrust through the doorway and discharged.

The firing from within made the mob pause, but it was only for an instant, and then the attack was more furious than ever. The scene was terrible; streams of fire as thick as a man's arm belched forth from the ever increasing number of guns in the doorway, yet calmn, energetic and determined, Elder Taylor beat down the muzzles of those murderous guns.

"That's right, Brother Taylor, parry them off as well as you can", said Joseph, as he stood behind him. Those were the last words he heard the Prophet speak on earth in the flesh.

Meantime the crowd on the landing grew more dense and were forced to the door by the pressure of those below crowding their way up the stairs. The guns of the assailants were pushed further and further into the room the firing was more rapid and accompanied with demoniac yells and horrid oaths and execrations. Certain that they would be overpowered in a moment if he remained longer at the door, and thinking that they might have some friends outside, Elder Taylor sprang for the open window directly in front of the prison door, and also exposed to the fire of the Carthage Greys from the public square. As he was in the act of leaping from the window, a ball fired from the door-way struck him about midway of his left thigh. He fell helpless on the window sill and would have dropped on the outside of the jail—when another shot from the outside, striking the watch in his vest pocket, threw him back into the room. As soon as he struck the floor his animation returned, and, in order to avoid the range of fire from the door way, he drew himself as rapidly as possible in his crippled condition under the bedstead that stood near the window.



Scene in Carthage jail

While on his way three other bullets struck him; one a little below the left knee—it was never extracted; another tore away the flesh to the size of a man's hand from his left hip and spattered the wall with blood and the mangled fragments; another entered the forepart of his left arm, a little above the wrist, and, passing down by the joint, lodged in the palm of his left hand.

As he laid there weltering in his blood, he heard the mob at the door shout: "He has leaped from the window!" There was a cessation of the firing, and a general rush down stairs. At the same instant Dr. Richards crossed the room and looked out of the window.

It would seem that the Prophet Joseph also attempted to leap from the window, but on reaching it he was instantly shot and fell to the ground by the side of an old well-curb. It was this that gave rise to the cry, "He has

leaped from the window!" which attracted the attention of Elder Taylor.

Brother Richards remained but a moment at the window; and then started for the inner prison, the door of which opened on the landing in front of the door to the room the brethren had occupied. As he passed him Elder Taylor said:

"Stop, doctor, and take me along."

Ascertaining that the iron door to the criminals' cell was open, he returned and dragged his wounded companion into it. Inside the cell he exclaimed: "Oh! Brother Taylor, is it possible that they have killed Brothers Joseph and Hyrum? It cannot surely be, and yet I saw them shoot them! Oh Lord, my God, spare Thy servants!" he exclaimed several times, raising his hands to heaven with each exclamation. "Brother Taylor, this is a terrible event", he went on; and then dragged him still further into the cell.

Taking up an old filthy mattress he threw it over the wounded man saying: "I am sorry I cannot do better for you; but that may hide you, and you may yet live to tell the tale, but I expect they will kill me in a few moments."

The doctor then went out to learn for certain the fate which had befallen the Prophet. While he was gone Elder Taylor suffered the most excruciating pain. Dr. Richards returned in a few minutes and confirmed his worst fears —the Prophet was dead!

"I felt", says Elder Taylor, "a dull, lonely, sickening sensation at the news."

"When I reflected that our noble chieftain, the Prophet of the living God, had fallen, and that I had seen his brother in the cold embrace of death, it seemed as though there was a void or vacuum in the great field of human existence to me, and a dark, gloomy chasm in the kingdom, and that we were left alone. Oh, how lonely was that feeling! How cold, barren and desolate! In the midst of difficulties he was always the first in motion; in critical positions his counsel was always sought. As our Prophet he approached our God, and obtained for us His will; but now our Prophet, our counselor, our general, our leader was gone, and amid the fiery ordeal that we then had to pass through, we were left alone without his aid, and as our future guide for things spiritual or temporal, and for all things pertaining to this world or the next, he had spoken for the last time on earth!"

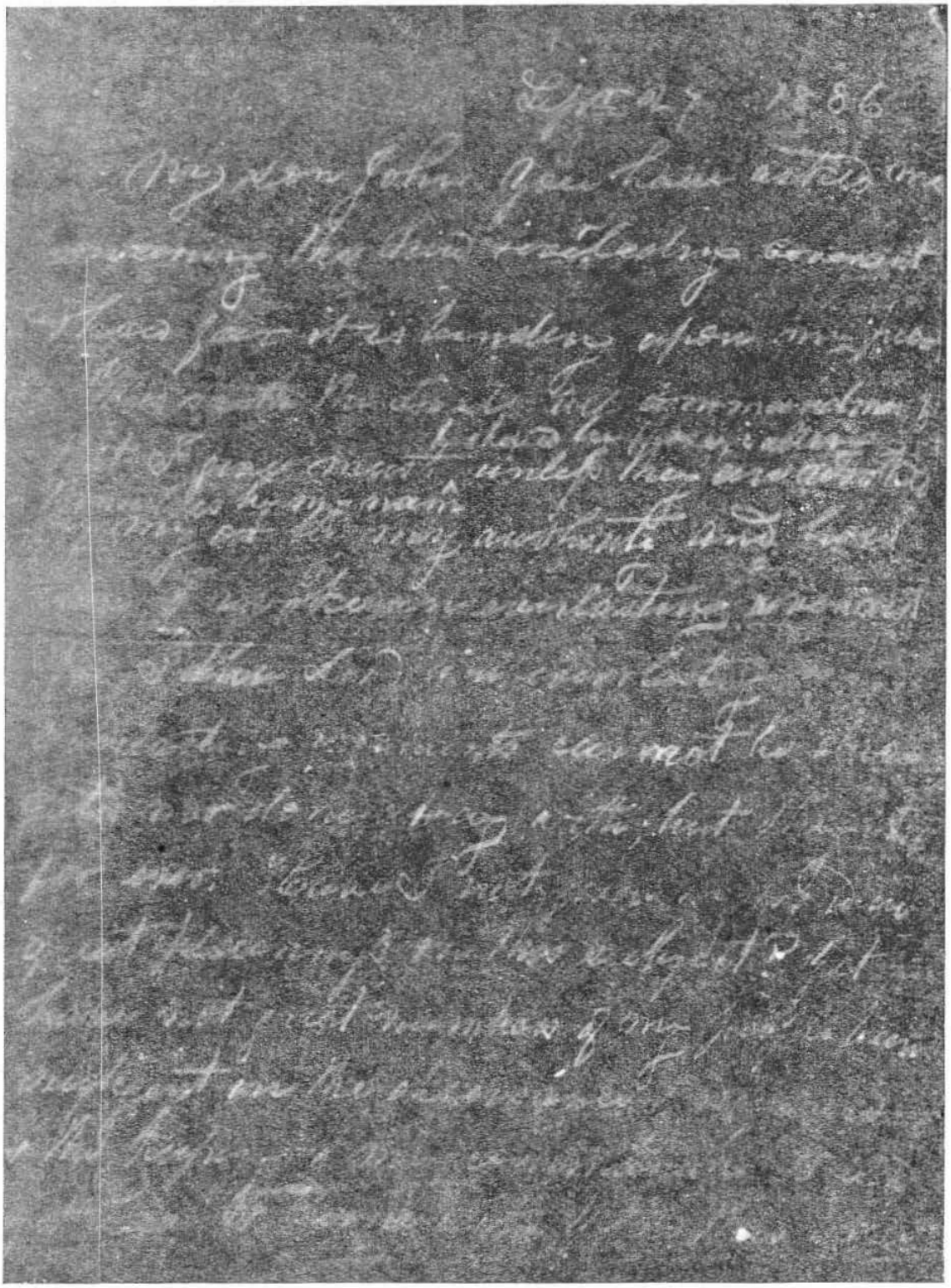
"These reflections and a thousand others flashed upon my mind. I thought, Why must the good perish, and the virtuous be destroyed? Why must God's nobility, the salt of the earth, the most exalted of the human family, and the most perfect types of all excellence, fall victims to the cruel, fiendish hate of incarnate devils?"

Ah, why?

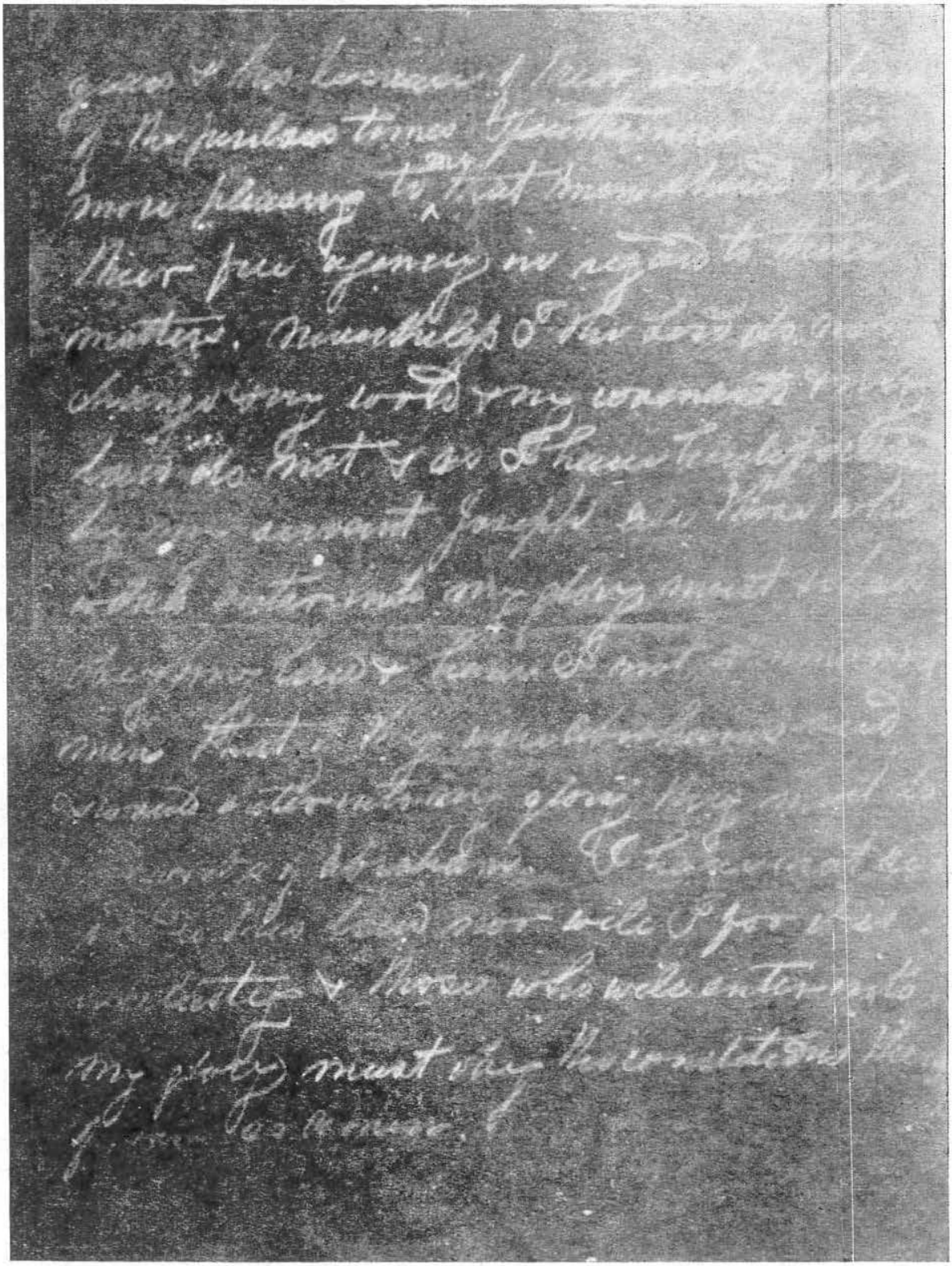
—Ibid, pp. 134-141.

The scenes of battle now change to the Rocky Mountains where the Saints were driven after the martyrdom. Here the leaders continued their battle cry of freedom. Here they began in earnest to live the fulness of the gospel, including polygamy. John Taylor was without a peer when this principle needed defending. His attitude is well portrayed in his many sermons and writings, some of which appear in this issue of Truth. With the death of President Brigham Young, John Taylor became President of the Church. Facing his administration was a "fight to the death" crusade against plural marriage.

Here again, the Saints found John Taylor in the thick of the fight. Though aging, and crippled from the four balls in his body received at Carthage, he was ever alert and ready to lead the people on to victory. Defaming always the spirit of cowardice and compromise, he was an inspiration to the Saints. Under his leadership the Lord made it positive that



Revelation of 1886, in President Taylor's own handwriting



men must live the Patriarchal Order in order for them to preside in the Wards and Stakes of Zion. (See Revelation of October, 1882, printed in "The Gospel Kingdom", and European issues of the Doctrine and Covenants). President Taylor took a course to set the Church in order relative to the provisions of this revelation, and the leading men were asked to embrace this principle or step out of their places.

Persecution continued, however, until some of the most faithful appealed for a compromise. President Taylor was driven on the underground, from where he carried on the affairs of the Church. Finally in September of 1886 the pressure became so great, President Taylor appealed to the Lord to further enlighten him regarding plural marriage. The story of this appeal and the visit of the Lord, Jesus Christ and the Prophet Joseph Smith to him has often been told, and we feel not to repeat it at this time.. The entire story can be obtained from Truth, Volume 16, page 157.

The result of this visitation was the confirmation of his life and labors, as well as the ways and means to continue the Patriarchal Order of Marriage until the coming of Christ in the flesh. During this visit on the night of September 26-27, 1886, President Taylor received the Revelation (a photostatic copy of which we herein reproduce). In this Revelation the Lord made clear His feelings regarding plural marriage. A small excerpt from it will suffice: **"I have not revoked this law (the law of plural marriage), nor will I, for it is everlasting, and those who will enter into my glory must obey the conditions thereof: even so, Amen."**

Ten months later, and after he had faithfully followed the directions of the Lord in making possible the continuance of the law of plural marriage, President John Taylor was called home. He died July 25, 1887, at the age of 78.

Little more can be said of this great patriot than the honor accorded him by the mourning faithful after his death. His Counselors published the following to his memory:

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, 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 appropriate 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 exceed-

ingly 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 taken part.

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, pp. 524-525.

Thirty-five years later (though not in agreement with the revelation of 1886, and the acts of President Taylor upon the occasion of receiving it) another Counsel 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 doctrine taught by the Redeemer are accepted and applied.

"The marital relations of the members of the Church were made the pretext for assault. Plural marriage, under certain restrictions, had been accepted as a proper relation of the sexes. Laws were enacted by the Congress prohibiting such marriages, and providing punishment for those who persisted in the practice. Prosecutions for violations of the law were frequent, the property of the Church was escheated to the government, resulting in great suffering and financial loss.

The laws prohibiting plural marriage were regarded as unconstitutional and unjust by the Church, and their execution bitterly opposed. Suits were carried to the Supreme Court, which upheld the law, and more vigorous steps were taken to enforce it. While this storm raged, John Taylor stood immovable in his conviction that the anti-polygamy law was unjust, and died without making any concession. That was the outstanding feature of his administration.—A. W. Ivins, April, 1922—C. R., pp. 37-38.

So passed from his earthly ministry, having been faithful and true in all things, **JOHN TAYLOR—CHAMPION OF LIBERTY—DEFENDER OF THE FAITH—DOUBLE MARTYR.**

IS PRESENT TEMPLE MARRIAGE GOD'S OWN PLAN?

September 6, 1952.

To the Editor of Truth.

Dear Sir:

In the Deseret New Church Section of August 27, 1952, appeared the following in the column "Gems of Thought":

"Temple Marriage Is God's Own Plan"

"Except a man and his wife enter into an everlasting covenant and be married

for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. . . .

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

—Joseph Smith."

"When a man and woman have received their endowments and sealings, and then had children born to them afterwards, those children are legal heirs to the Kingdom and to all its blessings and promises, and they are the only ones that are on this earth.

"There is not a young man in our community who would not be willing to travel from here to England to be married right, if he understood things as they are; there is not a young woman in our community, who loves the gospel and wishes its blessings, that would be married in any other way; they would live unmarried until they could be married as they should be, if they lived until they were old as Sarah before she had Isaac born to her.

"Many of our brethren have married off their children without taking this into consideration, and thinking it a matter of little importance. I wish we all understood this in the light in which heaven understands it. . . .

"Be careful, O ye mothers in Israel, and do not teach your daughters in future, as many of them have been taught, to marry out of Israel. Woe to you who do it; you will lose your crowns as sure as God lives.—Brigham Young.

* * *

"The Lord has revealed unto us the ancient law, which was revealed to Adam through the gospel, and which is called the law of celestial marriage. This, as before stated, applies only to certain conditions of men, and can only be enjoyed by parties who have obeyed the everlasting gospel.

"It is one of the eternal principles associated therewith, uniting mortal and immortal beings by eternal covenants that will live and endure forever."—John Taylor.

"The House of the Lord is a house of order and not a house of confusion; and that means that the man is not without the woman in the Lord, neither is the woman without the man in the Lord; and that no man be saved and exalted in the kingdom of God without the woman, and no woman can reach the perfection and exaltation in the kingdom of God alone. . . .

"There is no union for time and eternity that can be perfected outside of the law of God and the order of his house. Men will desire it, they may go through the form of it in this life, but it will be of no effect except it be done and sanctioned by divine authority, in the name of the Father and of the Son of the Holy Ghost."
—President Joseph F. Smith.

* * *

Temple Marriage seems to denote a marriage performed in the Temple. That, to my mind, does not necessarily mean, that in substance such a marriage differs from any other marriage performed anywhere else.

The quotations given in the Deseret News, of the words of the Prophets, say nothing of a Temple Marriage, but confirm only the existence of the eternity of the marriage covenant or sealings or CELESTIAL MARRIAGE. It says nothing of the place where they should be performed. Here I should like to quote what has been said by the same authorities as quoted in the "News", concerning the place for the performance of this ordinance.

John Taylor:

We are told "The secret of the Lord is with them that fear Him; and He will show them His covenant." Now, if the Lord shall commit a secret to me I don't think I should tell it to anyone; I don't think I would, not unless He told me to. Then, I do not want to know your secrets. I was asked if certain ordinances could be performed in different places. I told them, yes, under certain circumstances. "Where", I was asked—"Anywhere besides in temples?" Yes. "Anywhere besides the Endowment House?" Yes. "Where, in some other house?" In another house or out of doors, as the circumstances might be. Why did I say that? Is not a temple the proper place? Yes; but it is said in our revelations pertaining to these matters:

"Verily, verily, I say unto you, That when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it behoves me to require that work no more at the hands of those sons of men, but to accept their offerings."

Thus under such circumstances we perceive that our operations elsewhere will be all correct; it makes no difference. It is the authority of the Priesthood, not the Place, that validates and sanctifies the ordinance. I was asked if people could be sealed outside. Yes, I could have told them I was sealed outside, and lots of others.

I want to show you a principle here, you Latter-day Saints. When Jesus was asked if he thought it was proper for his disciples to pluck ears of corn on the Sabbath day, he told them, "The Sabbath was made for man, and not man for the Sabbath." What else? I will say that man was not made for temples, but temples were made for man, under the direction of the Priesthood, and without the Priesthood Temples would amount to nothing.—J. of D., 25:355-6.

Testimony of President Taylor at the Trial of Rudger Clawson:

Question—"You are the President of the Church of Jesus Christ of Latter-day Saints?"

Answer—"Yes, sir."

"Is there a sacrament of marriage, or a ceremony, as taught by the Church?"

"Yes, sir."

"The law of the Church is opposed to and forbids intercourse between the sexes—that is, outside of the marriage relation?"

"Yes, sir."

"There is a doctrine of the Church, is there not, Mr. Taylor, of plural marriage?"

"Certainly."

"Is there any place called an Endowment House, a Temple, or known by any other name, which is set apart for the celebration of plural marriages?"

"Not specifically. **The rite of plural marriage can be performed in other places."**

—History of Utah, Whitney, 3:303.

Brigham Young says:

There are many of the ordinances of the house of God that must be performed in a Temple that is erected expressly for the purpose. There are other ordinances that we can administer without a Temple. * * * We also have the privilege of sealing women to men without a Temple. This we can do in the Endowment House; but when we come to other sealing ordinances, ordinances pertaining to the Holy Priesthood, to connect the chain of the Priesthood from father Adam until now, by sealing children to their parents, being sealed for our forefathers, etc., they cannot be done without a

Temple. But we can seal women to men, but not men to men, without a Temple. When the ordinances are carried out in the Temple that will be erected, men will be sealed to their fathers, and those who have slept clear up to Father Adam. * * * This ordinance will not be performed anywhere but in a Temple; neither will children be sealed to their living parents in any other place than a Temple. * * * J. of D., 16:186.

From the Deseret News, April 1, 1885:

While we are commanded to build temples yet, under certain emergencies a pile of stones, speedily erected, as Jacob and others of old did, would answer for an altar and be acceptable to God, for it is the authority and not the place that possesses the virtue. The Temple is as naught without the Priesthood, and that same Priesthood can sanctify a crude altar as well as a gorgeous Temple; while we are commanded to observe the law pertaining to celestial marriage in our own person, and that, too, at the risk of our exaltation.

* * *

Having bothered you with so lengthy a discussion, I would nevertheless like to ask you if my views are correct, and if not, to explain to me, and possibly others, what Temple Marriages are. I like to express my gratitude for your kindness and patience with me in presenting this subject to you.

I remain,

Sincerely yours,

We might well say that our valued correspondent has pretty well answered the question. We, too, are in a quandary as to what present "Temple Marriage" is.

We fully understand that Celestial Marriage is marriage for time and eternity, and that this covenant includes as obligatory the plurality of wives. It has never occurred to us that Temples had anything to do with it one way or the other; **except that it affords a nice setting for the ceremony.**

The first revelation given on marriage in this dispensation is now known as section 132 of the Doctrine and Covenants. Here the Lord extends a "new and everlasting covenant" to all those who will receive it. He therein specifies that marriages must be sealed by the Holy Spirit of Promise through one of His authorized servants. Unless such is the case men and women with their children end all relationships with death. Included and on an equal footing with the eternity of the marriage covenant, is the plurality of wives. No mention of the place of sealing was made at that time.

The question might arise, "but what of the manifesto?" Well, what of it? Have you ever read it? Consider the closing 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."**

(Signed) WILFORD WOODRUFF.

No place in the manifesto does the language nullify the revelation of the Lord on the subject. Nowhere does President Woodruff say that the Lord has discontinued the law. He merely gives his advice to stop breaking the law of the land. Of course, being the Prophet of God, his words bore weight and the faint-hearted submitted. No doubt if the faint-hearted (the 98 per cent) had not agreed it would have warmed President Woodruff's heart, and the 1890 manifesto would have been scrapped and Israel would now be free.

However, dreaming will get us nowhere—back to the issue. Nowhere did President Woodruff change the meaning of the law when he said:

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.

Nor can we read into the 1890 manifesto the changing of the purpose of the law. On this point President Woodruff said:

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, 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.

Nor can we find in the language of the manifesto any protest concerning the need for obeying the law. On this point President Woodruff was very clear. Said he:

The law of the patriarchal order of marriage belongs to this dispensation, and after it was revealed to the Prophet Joseph, he was commanded to receive it. If he and the people had rejected it, the Church and Kingdom of God would have advanced no further and God would have taken it from them and given it to another people. * * *—Life of W. W., p. 546.

I desire to testify as an individual and as a Latter-day Saint that I know that God has revealed this law unto this people. I know that if we had not obeyed that law we should have been damned; the judgments of God would have rested upon us; the Kingdom of God would have stopped right where we were when God revealed that law unto us.—J. of D., 24:244.

The reason why the Church and Kingdom of God could not progress if we did not receive the patriarchal law of marriage is that it belonged to this dispensation as well as the baptism for the dead and any law or ordinance that belongs to this dispensation must be received by the members of the Church, or it cannot progress. The leading men of Israel who are presiding over stakes will have to obey the law of Abraham, or they will have to stop.—Copied from Journal of Wilford Woodruff: see Supplement to New and Everlasting Covenant of Marriage, p. 55.

From the above testimony we must conclude that plural marriage is a **MUST** today as it was in 1830, or any other time that the fulness of the gospel has been upon the earth. That without it men and women cannot be exalted. That Celestial Marriage and Plural Marriage are synonymous terms can be doubted only by the ignorant and unlearned.

Therefore, without Celestial or Plural marriage there is no eternity of the marriage covenant. The Lord specifies that without this principle there can be no eternal sealings. The Temple, the altar, the sincerity of the people cannot sanctify or make eternal a marriage if it is not performed after the order of eternal lives.

But, says one, "it is the power of the Priesthood and not the place which sanctifies the union". This is true. The Keys of Elijah are conferred for the sealing purposes, and it can truthfully be said that **"where there is no eternity of the marriage covenant, there is no Priesthood", or "Where there is no Priesthood there is no eternity of the marriage covenant."** The eternity of the marriage covenant embraces the plurality of wives; it appears imperative to us that man must be endowed with the right and authority to perform plural marriages, or there can be no eternal marriages performed.

Here the question might be asked, What is Priesthood? The answer is, it consists of the laws of heaven and the power to administer them. It then follows, when

the Church put aside plural marriage and the united order, they put aside any reason for needing the higher Priesthood. Not having the Celestial Law they had no use for the power and authority to administer it. Therefore, the Lord took it from their midst as He did when He took Moses and the Priesthood out of the midst of Israel. (See Section 84, D. & C.)

Thus we are forced to agree that whether divinely sanctioned, or otherwise, the manifesto of 1890 turned the keys against the Church, and the program of the Church towards celestial perfection stopped. Or in President Woodruff's language: **"The Church and Kingdom of God would have advanced no further and God would have taken it from them and given it to another people."**

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

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

Confessing that this very condition existed during his presidency, President Heber J. Grant said in conference in 1921: **"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."—Conf. Report, page 202.**

Note how he emphasized the fact that no one had the **RIGHT** or the **AUTHORITY.**

From the above confession, together with the teachings of the former Church Presidents, it appears to us that the Church fell into the dilemma spoken of by Franklin D. Richards when they accepted the manifesto. Said he:

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

Then what is present-day "temple marriage?" We know it is not plural marriage, and thus it cannot be Celestial marriage! Only one thing remains—**MONOGAMY. Though it may be clothed in different robes, and stands in dignity before the altar; though it tries to find sanctity behind the walls of the Temple—it remains the same—plain and simply CHRISTIAN MONOGAMY. The system made prominent by the thieving Romans, and continued to the present time through the genius of Christianity. The system which mocks God and defiles the temple. The system that finds its end and destruction in death—MONOGAMY—praised by the licentious, but condemned by God!**

In the light of the above may we join with our correspondent and ask the leaders, **WHAT IS PRESENT DAY TEMPLE MARRIAGE?**

TRUTH

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

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JOSEPH SMITH

PROPHET STATESMAN GENERAL



Joseph Smith.

ON the 23rd day of December, 1805, in an obscure village in Vermont the greatest character of this dispensation was born and given the name of Joseph Smith, Jr. From that time until the present, historians, writers, men and devils have all made a tremendous effort to either exalt this character to the highest heavens or consign him to the lowest depths of hell. At any rate, we cannot disagree with the prophecy regarding him, **"that his name would be known for both good and evil among the children of men."**

Volumes have been written regarding his attempts to restore the ancient and Apostolic gospel to the earth; of his efforts to revolutionize the thinking of his day and restore to the government the righteousness and dignity there belonging; of his open rebellion against evil of every kind; his hard and arduous labors finally culminating in his cruel and murderous martyrdom.

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

"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."

It is not our purpose in this treatise to repeat all the oft-repeated eulogies—passed to us regarding Joseph Smith and his mission. Our realization is very keen that we have neither time, space nor sufficient talent to paint the picture as it should be painted, or to offer to this noble character the praise justly due him. In passing we think it timely to again consider a few of the comments made of him by outsiders who were fortunate enough to meet him during his lifetime. A reporter said of him:

> **Joseph Smith is undoubtedly one of the greatest characters of the age. * * * 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 induustry, that may change the destiny of the race.**

The oft-repeated tribute of Josiah Quincy still bears reflection:

> **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.**

Passing to our particular day one of the grandest and truest eulogies offered him was written by the incomparable B. H. Roberts, always the champion of the Prophet Joseph and his teachings. Said he:

> **Among those who may be accounted the benefactors of our race, we claim for the Prophet Joseph Smith, the second place. To Him who died that man might live, upon whom was laid the iniquity of us all; by whose stripes we are healed; who brought life and immortality to light through the Gospel; who by way of pre-eminence is called the Son of God, the only begotten of the Father—to Him must be assigned, forever, the first place among the benefactors of mankind.**
>
> **And next to him is the Prophet, who was chosen to stand at the head of the dispensation of the fulness of times.**
>
> **Born in obscurity, in the western wilds of the state of Vermont, and of humble parentage, without the advantages of worldly education; with no knowledge of ancient languages or history to begin with; untutored in the sciences, and unlearned in theology, Joseph Smith has done more for the salvation of the children of men than any reformer, theologian, or ecclesiastic who has lived since the days of the earthly ministry of the Son of God.**

In summing up the labors of the Prophet the same writer states, he himself said in speaking of his life:

> **"I have waded in tribulation neck deep, but every wave that has struck me has but wafted me nearer to Deity."**
>
> **Such were the circumstances under which he stood forth as a witness for God; brought forth new volumes of scripture; restored to earth the gospel of the Son of God, with authority to administer the ordinances thereof; organized the Church; set in order the quorums of the Priesthood, and defined their duties and powers; sent the Gospel into every state of the Union, into Canada, and England; laid the foundation for the gathering of Israel; opened the door for the salvation of the dead; commenced the work of building up Zion; founded Kirtland, Far West, and Nauvoo, with its magnificient temple—a work accomplished under circumstances which give him fame and name that cannot be slain, but which will grow brighter as time on silent wheels rolls by.**

(Continued on Editorial page)

VIEWS OF THE POWERS AND POLICY OF THE GOVERNMENT OF THE UNITED STATES

Joseph Smith

In this hour of political upheaval and chicanery—all true sons of liberty and freedom would do well to take stock of existing conditions, and begin to lay a firm foundation to recover the Constitution and the former peace and dignity of this great American nation. There is little doubt that as a Christian nation we have left God; we are counseling among ourselves without benefit of relief. The very condition existing today—**a nation buried in war and debt; a people robbed of their constitutional rights—particularly the right of worship—politicians running to and fro, lying, cheating, backbiting, conspiring against the common good; that they might be partakers of the spoils when the victors sit in the chairs of state**—was predicted by Joseph Smith the Prophet, unless the nation repented and turned unto God.

His "Views of the Powers and Policy of the Government of the United States" is a document well worth preserving—of reading and re-reading that we might fully understand that freedom does not exist without God; that if this nation "is under God" it must guarantee to all its citizens the freedom guaranteed in the Constitution.

The Prophet prefaced his "Views" as follows: "Wednesday, 7 (February, 1844). An exceedingly cold day. In the evening I met with my brother Hyrum and the Twelve Apostles in my office at their request, to devise means to promote the interests of the General Government. I completed and signed my "Views of the Powers and Policy of the Government of the United States", which I here insert."

—Editors.

Born in a land of liberty, and breathing an air uncorrupted with the sirocco of barbarous climes, I ever feel a double anxiety for the happiness of all men, both in time and in eternity.

My cogitations, like Daniel's, have for a long time troubled me, when I viewed the condition of men throughout the world, and more especially in this boasted realm, where the Declaration of Independence "holds these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness"; but at the same time some two or three millions of people are held as slaves for life, because the spirit in them is covered with a darker skin than ours; and hundreds of our own kindred for an infraction, or supposed infraction, of some over-wise statute, have to be incarcerated in dungeon gloom, or penitentiaries, while the duellist, the debauchee, and the defaulter for millions, and other criminals, take the uppermost rooms at feasts, or, like the bird of passage, find a more congenial clime by flight.

The wisdom which ought to characterize the freest, wisest, and most noble nation of the nineteenth century, should, like the sun in his meridian splendor, warm every object beneath its rays; and the main efforts of her officers, who are nothing more nor less than the servants of the people, ought to be directed to ameliorate the condition of all, black or white, bond or free; for the best of books says, "God hath made of one blood all nations of men for to dwell on all the face of the earth."

Our common country presents to all men the same advantages, the facilities, the same prospects, the same honors, and the same rewards; and without hypocrisy, the Constitution, when it says, "We, the people of the United States, in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do



Of interest to our readers is this likeness of the Prophet

ordain and establish this Constitution for the United States of America", meant just what it said without reference to color or condition, ad infinitum.

The aspirations and expectations of a virtuous people, environed with so wise, so liberal, so deep, so broad, and so high a charter of equal rights as appears in said Constitution, ought to be treated by those to whom the administration of the law is entrusted with as much sanctity as the prayers of the Saints are treated in heaven, that love, confidence, and union, like the sun, moon, and stars, should bear witness,

"For ever singing as they shine,
The hand that made us is divine!"

Unity is power; and when I reflect on the importance of it to the stability of all governments, I am astonished at the silly moves of persons and parties to foment discord in order to ride into power on the current of popular excitement, nor am I less surprised at the stretches of power or restrictions of right which too often appear as acts of legislators to pave the way to some favorite political scheme as destitute of intrinsic merit as a wolf's heart is of the milk of human kindness. A Frenchman would say, "Presque tout aimer richesses et pouvoir." (Almost all men like wealth and power).

I must dwell on this subject longer than others; for nearly one hundred years ago that golden patriot, Benjamin Franklin, drew up a plan of union for the then colonies of Great Britain, that now are such an independent nation, which among many wise provisions for obedient children under their father's more rugged hand, had this: "They have power er to make laws, and lay and levy such general duties, imports, or taxes as to them shall appear most equal and just, (considering the ability and other circumstances of the inhabitants in the several colonies), and such as may be collected with the least inconvenience to the people, rather discouraging luxury than loading industry with unnecessary burthens." Great Britain surely lacked the laudable humanity and fostering clemency to grant such a just plan of union; but the sentiment remains, like the land that honored its birth, as a pattern for wise men to study the convenience of the people more than the comfort of the cabinet.

And one of the most noble fathers of our freedom and country's glory, great in war, great in peace, great in the estimation of the world, and great in the hearts of his countrymen (the illustrious Washington), said in his first inaugural address to Congress—"I behold the surest pledges that as, on one side, no local prejudices or attachments, no separate views or party animosities will misdirect the comprehensive and equal eye which ought to watch over this great assemblage of communities and interests, so, on another, that the foundations of our national policy will be laid in the pure and immutable principles of private morality, and the pre-eminence of free government be exemplified by all the attributes which

can win the affections of its citizens and command the respect of the world."

Verily, here shine the virtue and wisdom of a statesman in such lucid rays, that had every succeeding Congress followed the rich instruction in all their deliberations and enactments, for the benefit and convenience of the whole community and the communities of which it is composed, no sound of a rebellion in South Carolina, no rupture in Rhode Island, no mob in Missouri expelling her citizens by Executive authority, corruption in the ballot-boxes, a border warfare between Ohio and Michigan, hard times and distress, outbreak upon outbreak in the principal cities, murder, robbery, and defalcation, scarcity of money, and a thousand other difficulties, would have torn asunder the bonds of the Union, destroyed the confidence of man with man, and left the great body of the people to mourn over misfortunes in poverty brought on by corrupt legislation in an hour of proud vanity for self-aggrandizement.

The great Washington, soon after the foregoing faithful admonition for the common welfare of his nation, further advised Congress that "among the many interesting objects which will engage your attention, that of providing for the common defense will merit particular regard. To be prepared for war is one of the most effectual means of preserving peace." As the Italian would say—"Buono aviso".

The elder Adams, in his inaugural address, gives national pride such a grand turn of justification, that every honest citizen must look back upon the infancy of the United States with an approving smile, and rejoice that patriotism in their rulers, virtue in the people, and prosperity in the Union once crowded the expectations of hope, unveiled the sophistry of the hypocrite, and silenced the folly of foes. Mr. Adams said, **"If national pride is ever justifiable or excusable, it is when it springs not from power or riches, grandeur or glory, but from conviction of national innocence, information, and benevolence."**

There is no doubt such was actually the case with our young realm at the close of the last century. Peace, prosperity, and union filled the country with religious toleration, temporal enjoyment, and virtuous enterprise; and grandly, too, when the deadly winter of the "Stamp Act", the "Tea Act", and other close communion acts of Royalty had choked the growth of freedom of speech, liberty of the press, and liberty of conscience—did light, liberty, and loyalty flourish like the cedars of God.

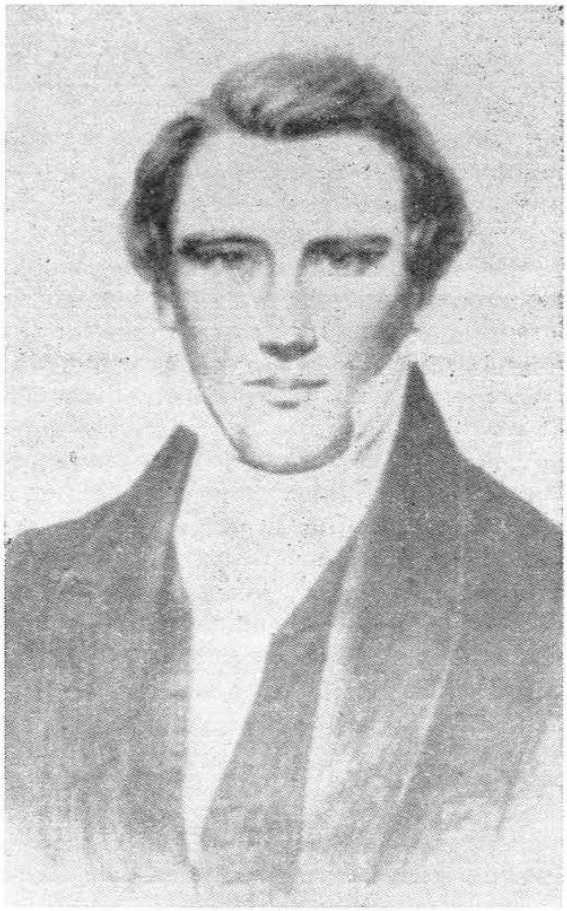
The respected and venerable Thomas Jefferson, in his inaugural address, made more than forty years ago, shows what a beautiful prospect an innocent, virtuous nation presents to the sage's eye, where there is space for enterprise, hands for industry, heads for heroes, and hearts for moral greatness. He said, "A rising nation spread over a wide and fruitful land, traversing all the seas with the rich productions of their industry, engaged in commerce with nations who feel power and forget right, advancing rapidly to destinies beyond the reach of mortal eye,—when I contemplate these transcendant objects, and see the honor, the happiness, and the hopes of this beloved country committed to the issue and the auspices of this day, I shrink from the contemplation, and humble myself before the magnitude of the undertaking."

Such a prospect was truly soul-stirring to a good man. But "since the fathers have fallen asleep", wicked and designing men have unrobed the Government of its glory; and the people, if not in dust and ashes, or in sackcloth, have to lament in poverty her departed greatness, while demagogues build fires in the north and south, east and west, to keep up their spirits till it is better times. But year after year has left the people to hope, till the very name of Congress or State Legislature is as horrible to the sensitive friend of his country as the house of "Bluebeard" is to children, or "Crockford's" Hell of London to meek men.

When the people are secure and their rights properly respected, then the four

main pillars of prosperity—viz., agricultures, manufactures, navigation and commerce, need the fostering care of Government and in so goodly a country as ours, where the soil, the climate, the rivers, the lakes, and the sea coast, the productions, the timber, the minerals, and the inhabitants are so diversified, that a pleasing variety accommodates all tastes, trades, and calculations, it certainly is the highest point of supervision to protect the whole northern and southern, eastern and western, center and circumference of the realm, by a judicious tariff. It is an old saying and a true one, **"If you wish to be respected, respect yourselves."**

I will adopt in part the language of Mr. Madison's inaugural address,—"To cherish peace and friendly intercourse with all nations, having correspondent dispositions; to maintain sincere neutrality towards belligerent nations; to prefer in all cases amicable discussion and reasonable accommodations of differences to a decision of them by an appeal to arms; to exclude foreign intrigues and foreign partialities, so degrading to all countries, and so baneful to free ones; to foster a spirit of independence too just to invade the rights of others, too proud to surrender our own, too liberal to indulge unworthy prejudices ourselves, and too elevated not to look down upon them in others; to hold the union of the States as the basis of their peace and happiness; to support the Constitution, which is the cement of the Union, **as well in its limitations as in its authorities;** to respect the rights and authorities reserved to the States and to the people as equally incorporated with and essential to the success of the general system; **to avoid the slightest interference with the rights of conscience or the functions of religion, so wisely exempted from civil jurisdiction; to preserve in their full energy the other salutary provisions in behalf of private and personal rights, and of the freedom of the press,**—so far as intention aids in the fulfillment of duty, are consummations too big with benefits not to captivate the energies of all honest men to achieve them, when they can be brought



JOSEPH SMITH
(From an early painting, about 1842)

to pass by reciprocation, friendly alliances, wise legislation, and honorable treaties."

The government has once flourished under the guidance of trusty servants; and the Hon. Mr. Monroe, in his day, while speaking of the Constitution, says, "Our commerce has been wisely regulated with foreign nations and between the States. New States have been admitted into our Union. Our Territory has been enlarged by fair and honorable treaty, and with great advantage to the original States; the States respectively protected by the national Government, under a mild paternal system against foreign dangers, and enjoying within their separate spheres, by a wise partition of power, a just proportion of the sovereignty, have improved their police, extended their settlements, and attained a strength and maturity which are the best proofs of wholesome laws well administered. And

if we look to the condition of individuals, what a proud spectacle does it exhibit! On whom has oppression fallen in any quarter of our Union? Who has been deprived of any right of person or property?—who restrained from offering his vows in the mode which he prefers to the Divine Author of his being? It is well known that all these blessings have been enjoyed in their fullest extent; and I add, with peculiar satisfaction, that there has been no example of a capital punishment being inflicted on any one for the crime of high treason." What a delightful picture of power, policy, and prosperity! Truly the wise man's proverb is just—Righteousness exalteth a nation, but sin is a reproach to any people.

But this is not all. The same honorable statesman, after having had about forty years' experience in the Government, under the full tide of successful experiment, gives the following commendatory assurance of the efficiency of the Magna Charta to answer its great end and aim—to protect the people in their rights. **"Such, then, is the happy Government under which we live; a Government adequate to every purpose for which the social compact is formed;** a Government elective in all its branches, under which every citizen may by his merit obtain the highest trust recognized by the Consittution, which contains within it no cause of discord, none to put at variance one portion of the community with another; a Government which protects every citizen in the full enjoyment of his rights, and is able to protect the nation against injustice from foreign powers."

Again, the younger Adams, in the silver age of our country's advancement to fame, in his inaugural address (1825), thus candidly declares the majesty of the youthful republic in its increasing greatness:—"The year of jubilee, since the first formation of our union, has just elapsed: that of the Declaration of Independence is at hand. The consummation of both was effected by this Constitution. Since that period, a population of four millions has multiplied to twelve. A Territory, bounded by the Mississippi, has been extended from sea to sea. New States have been admitted to the Union, in numbers nearly equal to those of the first confederation. Treaties of peace, amity, and commerce have been concluded with the principal dominions of the earth. The people of other nations, the inhabitants of regions acquired, not by conquest, but by compact, have been united with us in the participation of our rights and duties, of our burdens and blessings. The forest has fallen by the ax of our woodsman. The soil has been made to teem by the tillage of our farmers. Our commerce has whitened every ocean. The domination of man over physical nature has been extended by the invention of our artists. Liberty and law have marched hand in hand. All the purposes of human association have been accomplished as effectively as under any other Government on the globe, and at a cost little exceeding, in a whole generation, the expenditures of other nations in a single year."

In continuation of such noble sentiments, General Jackson upon his ascension to the great chair of the chief magistracy, said: **"As long as our Government is administered for the good of the people, and is regulated by their will, as long as it secures to us the rights of person and property, liberty of conscience, and of the press, it will be worth defending; and so long as it is worth defending, a patriotic militia will cover it with an impenetrable aegis."**

General Jackson's administration may be denominated the acme of American glory, liberty, and prosperity; for the national debt, which in 1815, on account of the late war, was $125,000,000, and being lessened gradually, was paid up in his golden day, and preparations were made to distribute the surplus revenue among the several States; and that august patriot, to use his own words in his farewell address, retired, leaving "a great people prosperous and happy, in the full enjoyment of liberty and peace, honored and respected by every nation of the world."

At the age, then, of sixty years, our blooming Republic began to decline under the withering touch of Martin Van Buren! Disappointed ambition, thirst for power, pride, corruption, party spirit, faction, patronage, perquisites, fame, tangling alliances, priestcraft, and spiritual wickedness in high places, struck hands and revelled in midnight splendor.

Trouble, vexation, perplexity, and contention, mingled with hope, fear, and murmuring, rumbled through the Union and agitated the whole nation, as would an earthquake at the center of the earth, the world heaving the sea beyond its bounds and shaking the everlasting hills; so, in hopes of better times, while jealousy, hypocritical pretensions, and pompous ambition were luxuriating on the ill-gotten spoils of the people, they rose in their majesty like a tornado, and swept through the land, till General Harrison appeared as a star among the storm-clouds for better weather.

The calm came, and the language of that venerable patriot in his inaugural address, while descanting upon the merits of the Constitution and its framers, thus expressed himself:—"There were in it features which appeared not to be in harmony with their ideas of a simple representative Democracy or Republic. And knowing the tendency of power to increase itself, particularly when executed by a single individual, predictions were made that, at no very remote period, the Government would terminate in virtual monarchy.

"It would not become me to say that the fears of these patriots have been already realized. But as I sincerely believe that the tendency of measures and of men's opinions for some years past has been in that direction, it is, I conceive, strictly proper that I should take this occasion to repeat the assurances I have heretofore given of my determination to arrest the progress of that tendency, if it really exists, and restore the Government to its pristine health and vigor."

This good man died before he had the the opportunity of applying one balm to ease the pain of our groaning country, and I am willing the nation should be the judge, whether General Harrison, in his exalted station, upon the eve of his entrance into the world of spirits, told the truth, or not, with acting President Tyler's three years of perplexity, and pseudo-Whig-Democrat reign to heal the breaches or show the wounds, secundum artem.

Subsequent events, all things considered, Van Buren's downfall, Harrison's exit, and Tyler's self-sufficient turn to the whole, go to show— * * * **certainly there is a God in heaven to reveal secrets.**

No honest man can doubt for a moment but the glory of American liberty is on the wane, and that calamity and confusion will sooner or later destroy the peace of the people. Speculators will urge a national bank as a savior of credit and comfort. A hireling pseudo-priesthood will plausibly push abolition doctrines and doings and "human rights" into Congress, and into every other place where conquest smells of fame, or opposition swells to popularity. Democracy, Whiggery, cliquery will attract their elements and foment divisions among the people, to accomplish fancied schemes and accumulate power, while poverty, driven to despair, like hunger forcing its way through a wall, will break through the statutes of men to save life, and mend the breach in prison glooms.

A still higher grade of what the "nobility of nations" call "great men" will dally with all rights, in order to smuggle a fortune at "one fell swoop", mortgage Texas, possess Oregon, and claim all the unsettled regions of the world for hunting and trapping; and should an humble, honest man, red, black, or white, exhibit a better title, these gentry have only to clothe the judge with richer ermine, and spangle the lawyer's finger with finer rings, to have the judgment of his peers and the honor of his lords as a pattern of

honesty, virtue, and humanity, while the motto hangs on his nation's escutcheon —"Every man has his price!"

Now, O people! people! turn unto the Lord and live, and reform this nation. Frustrate the designs of wicked men. Reduce Congress at least two-thirds. Two Senators from a State and two members to a million of population will do more business than the army that now occupy the halls of the national Legislature. Pay them two dollars and their board per diem (except Sundays.) That is more than the farmer gets, and he lives honestly. **Curtail the officers of Government in pay, number, and power; for the Philistine lords have shorn our nation of its goodly locks in the lap of Delilah.**

Petition your State Legislatures to pardon every convict in their several penitentiaries, blessing them as they go, and saying to them, in the name of the Lord, Go thy way, and sin no more.

Advise your legislators, when they make laws for larceny, burglary, or any felony, to make the penalty applicable to work upon roads, public works, or any place where the culprit can be taught more wisdom and more virtue, and become more enlightened. **Rigor and seclusions will never do as much to reform the propensities of men as reason and friendship. Murder only can claim confinement or death.** Let the penitentiaries be turned into seminaries of learning, where intelligence, like the angels of heaven, would banish such fragments of barbarism. Imprisonment for debt is a meaner practice than the savage tolerates, with all his ferocity. "Amor vincit omnia".

Petition, also, ye goodly inhabitants of the slave States, your legislators to abolish slavery by the year 1850, or now, and save the abolitionist from reproach and ruin, infamy and shame.

Pray Congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands, and from the deduction of pay from the members of Congress.

Break off the shackles from the poor black man, and hire him to labor like other human beings; for "an hour of virtuous liberty on earth is worth a whole eternity of bondage". Abolish the practice in the army and navy of trying men by court-martial for desertion. If a soldier or marine runs away, send him his wages, with this instruction, that his country will never trust him again; he has forfeited his honor.

Make honor the standard with all men. Be sure that good is rendered for evil in all cases; and the whole nation, like a kingdom of kings and priests, will rise up in righteousness, and be respected as wise and worthy on earth, and as just and holy for heaven, by Jehovah, the Author of perfection.

More economy in the national and state governments would make less taxes among the people; more equality through the cities, towns, and country, would make less distinction among the people; and more honesty and familiarity in societies would make less hypocrisy and



One of the earliest portraits of the Prophet. He is shown in the uniform of Lieutenant-General of the Nauvoo Legion

flattery in all branches of the community; and open, frank, candid decorum to all men, in this boasted land of liberty, would beget esteem, confidence, union, and love; and the neighbor from any state or from any country, of whatever color, clime or tongue, could rejoice when he put his foot on the sacred soil of freedom, and exclaim, "The very name of "American" is fraught with "friendship!" Oh, then, create confidence, restore freedom, break down slavery, banish imprisonment for debt, and be in love, fellowship and peace with all the world! Remember that honesty is not subject to law. The law was made for transgressors. Wherefore a * * * good name is better than riches.

For the accommodation of the people in every state and territory, let Congress show their wisdom by granting a national bank, with branches in each State and Territory, where the capital stock shall be held by the nation for the Central bank, and by the states and territories for the branches; and whose officers and directors shall be elected yearly by the people, with wages at the rate of two dollars per day for services; which several banks shall never issue any more bills than the amount of capital stock in her vaults and the interest.

The net gain of the Central bank shall be applied to the national revenue, and that of the branches to the states and territories' revenues. And the bills shall be par throughout the nation, which will mercifully cure that fatal disorder known in cities as brokerage, and leave the people's money in their own pockets.

Give every man his constitutional freedom and the president full power to send an army to suppress mobs, and the States authority to repeal and impugn that relic of folly which makes it necessary for the governor of a state to make the demand of the President for troops, in case of invasion or rebellion.

The governor himself may be a mobber; and instead of being punished, as he should be, for murder or treason, he may destroy the very lives, rights, and property he should protect. Like the good Samaritan, send every lawyer as soon as he repents and obeys the ordinances of heaven, to preach the Gospel to the destitute, without purse or scrip, pouring in the oil and the wine. A learned Priesthood is certainly more honorable than "an hireling clergy."

As to the contiguous territories to the United States, wisdom would direct no tangling alliance. Oregon belongs to this government honorably; and when we have the red man's consent, let the Union spread from the east to the west sea; and if Texas petitions Congress to be adopted among the sons of liberty, give her the right hand of fellowship, and refuse not the same friendly grip to Canada and Mexico. And when the right arm of freeman is stretched out in the character of a navy for the protection of rights, commerce, and honor, let the iron eyes of power watch from Maine to Mexico, and from California to Columbia. Thus may union be strengthened, and foreign speculation prevented from opposing broadside to broadside.

Seventy years have done much for this goodly land. They have burst the chains of oppression and monarchy, multiplied its inhabitants from two to twenty millions, with a proportionate share of knowledge keen enough to circumnavigate the globe, draw the lightning from the clouds, and cope with all the crowned heads of the world.

Then why—oh, why will a once flourishing people not arise, phoenix-like over the cinders of Martin Van Buren's power, and over the sinking fragments and smoking ruins of other catamount politicians, and over the windfalls of Benton, Calhoun, Clay, Wright, and a caravan of other equally unfortunate law doctors, and cheerfully help to spread a plaster and bind up the burnt, bleeding wound, of a sore but blessed country?

The Southern people are hospitable and noble. They will help to rid so free a country of every vestige of slavery,

whenever they are assured of an equivalent for their property. The country will be full of money and confidence when a National Bank of twenty millions, and State Bank in every state, with a million or more, gives a tone to monetary matters, and make a circulating medium as valuable in the purses of a whole community as in the coffers of a speculating banker or broker.

The people may have faults, but they should never be trifled with. I think Mr. Pitt's quotation in the British Parliament of Mr. Prior's couplet for the husband and wife, to apply to the course which the King and ministry of England should pursue to the then colonies of the now United States, might be a genuine rule of action for some of the breath-made men in high places to use towards the posterity of this noble, daring people:—

"Be to her faults a little blind;
Be to her virtues very kind."

We have had Democratic Presidents, Whig Presidents, a pseudo-Democratic-Whig President, **and now it is time to have a President of the United States; and let the people of the whole Union, like the inflexible Romans, whenever they find a promise made by a candidate that is not practiced as an officer, hurl the miserable sycophant from his exaltation, as God did Nebuchadnezzar, to crop the grass of the field with a beast's heart among the cattle.**

Mr. Van Buren said, in his inaugural address, that he went in the Presidential chair the inflexible and uncompromising opponent of every attempt, on the part of Congress to abolish slavery in the District of Columbia against the wishes of the slave-holding States, and also with a determination equally decided to resist the slightest interference with it in the States where it exists.

Poor little Matty made this rhapsidical sweep with the fact before his eyes, that the State of New York, his native State, had abolished slavery without a struggle or a groan. Great God, how independent! From henceforth slavery is tolerated where it exists, constitution or no constitution, people or no people, right or wrong: Vox Matti! Vox Diaboli! And peradventure, his great "sub-treasury" scheme was a piece of the same mind. But the man and his measures have such a striking resemblance to the anecdote of the Welshman and his cart-tongue, that when the Constitution was so long that it allowed slavery at the capitol of a free people, it could not be cut off; but when it was so short that it needed a sub-treasury to save the funds of the nation, it could be spliced! **Oh, granny, granny, what a long tail our puss has got. * * * But his mighty whisk through the great national fire, for the presidential chestnuts, burnt the locks of his glory with the blaze of his folly!**

In the United States the people are the government, and their united voice is the only sovereign that should rule, the only power that should be obeyed, and the only gentlemen that should be honored at home and abroad, on the land and on the sea. Wherefore, were I the president of the United States, by the voice of a virtuous people, I would honor the old paths of the venerated fathers of freedom; I would walk in the tracks of the illustrious patriots who carried the ark of the Government upon their shoulders with an eye single to the glory of the people, and when that people petitioned to abolish slavery in the slave states, I would use all honorable means to have their prayers granted, and, give liberty to the captive by paying the Southern gentlemen a reasonable equivalent for his property, that the whole nation might be free indeed!

When the people petitioned for a National Bank, I would use my best endeavors to have their prayers answered, and establish one on national principles to save taxes, and make them the controllers of its ways and means. And when the people petitioned to possess the territory of Oregon, or any other contiguous territory, I would lend the influence of a Chief Magistrate to grant so reasonable

a request, that they might extend the mighty efforts and enterprise of a free people from the east to the west sea, and make the wilderness blossom as the rose. And when a neighboring realm petitioned to join the union of liberty's sons, my voice would be, Come—yea, come, Texas; come Mexico, come Canada; and come, all the world: let us be brethren, let us be one great family, and let there be a universal peace. Abolish the cruel customs of prisons (except certain cases), penitentiaries, court-martials for desertion; and let reason and friendship reign over the ruins of ignorance and barbarity; yea, I would, as the universal friend of man, open the prisons, open the eyes, open the ears, and open the hearts of all people, to behold and enjoy freedom—unadulterated freedom; and God who once cleansed the violence of the earth with a flood, whose Son laid down His life for the salvation of all His Father gave him out of the world, and who has promised that He will come and purify the world again with fire in the last days, should be supplicated by me for the good of all people. **With the highest esteem, I am a friend of virtue and of the people.**

JOSEPH SMITH

Nauvoo, Illinois, February 7, 1844.

—History of the Church, Vol. 6, pp. 187-209.

Debts and duties would be nearly synonymous words were it not that custom has associated the word "debt" so closely with money as almost to confine its use to that alone. Every duty is, however, really a debt—that is, something which we owe and ought to pay. It may be money or it may be service, it may be justice or mercy, command or obedience, protection or friendship, reverance or love; whatever it be that comes to us as an obligation to be met, a duty to be performed, is also a debt that is owed, which a healthful conscience will not desire to repudiate.

Barriers make us rise.

THE BIBLE

The word "Bible" is derived from biblia, the plural form of the Greek noun biblion, and signifies "little books", referring to the fact that the Bible contains sixty-six separate books. The name comes originally from the Phoenician city Byblos, from whence papyrus, the ancient writing material, was obtained.

We have a Bible because God loved us enough to provide the way to salvation. From the Bible we learn of God's love for the children of men. We learn that heaven has paid the price for our redemption, and that "whosoever will" may come. (Revelation 22:17; John 3:16.) The Bible as we have it is "complete" enough to show us the way to God. In fact, many peoples of the world do not have the entire Scriptures, as we know them, in their languages. In many of these languages only small portions have so far been translated. Nevertheless, the power of the gospel is evident even in these portions.

Undoubtedly, God could have allowed much more to be included in the Scriptures if in His divine wisdom He had desired, for He is infinite. Man will never be able to have a full revelation of God, but in the Bible we have enough to challenge the most brilliant of human minds, yet presented in simple form which the humblest can understand.

As A. R. Fausset says in the Cyclopedia: "The books composing it are not isolated, but form together an organic unity, one whole made up of mutually related parts, progressively advancing to the one grand end, the restoration of the fallen creature through the love and righteousness of our God."

Every time a person speaks he reveals himself to the knowing. There is no index to character so sure as the voice.

It is still possible to get some valuable things for nothing, but experience is not one of them.

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

ON APOSTASY

O YE TWELVE! and all Saints! profit by this important Key —that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it, that you do not betray heaven; that you do not betray Jesus Christ; that you do not betray the brethren; that you do not betray the revelations of God, whether in Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be given and revealed unto man in this world or that which is to come. Yea, in all your kicking and flounderings, see to it that you do not this thing, lest innocent blood be found upon your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to the brethren.

—Joseph Smith.



JOSEPH SMITH
(From an early newspaper illustration)

JOSEPH SMITH

(Continued from page 198)

There is another portion of the Prophet's mission and labors which is not often brought to light. We refer to his role as a **STATESMAN** and **GENERAL.** It was his greatest desire to correct the errors in the national government and to establish the Kingdom of God. It was in attempting to do these very things which finally caused his martyrdom. So extensive became his influence and so revolutionary were his plans that the of-

ficialdom of the nation finally conspired to take his life in order to save their unrighteous dominion of rule.

Let it be here stated that Joseph Smith was first and forever a faithful advocate of the Constitution of the United States. Though arrested falsely some 48 times, he never found occasion to belittle the glorious standard of government found in the Constitution. Said he of the same:

Hence we say, that the Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of its liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun.

We, brethren, are deprived of the protection of its glorious principles, by the cruelty of the cruel, by those who only look for the time being, for pasturage like the beasts of the field, only to fill themselves; and forget that the "Mormons" as well as the Presbyterians, and those of every other class and description, have equal rights to partake of the fruits of the great tree of our national liberty. But notwithstanding we see what we see, and feel what we feel, and know what we know, yet the fruit is no less precious and delicious to our taste; we cannot be weaned from the milk, neither can we be driven from the breast; neither will we deny our religion because of the hand of oppression; but we will hold on until death.

We say that God is true; that the Constitution of the United States is true; that the Bible is true; that the Book of Mormon is true; that the Book of Covenants is true; that Christ is true; that the ministering angels sent from God are true, and that we know that we have an house not made with hands eternal in the heavens, whose builder and maker is God; a consolation which our oppressors cannot feel, when fortune, or fate, shall lay its iron hand on them as it has on us. Now, we ask, what is man? Remember, brethren, that time and chance happen to all men."—History of Church, 3-303-305.

Before his death he began the establishment of the Kingdom of God, and began to set up the machinery for its operation. He possessed an inborn desire to safeguard the liberties of all mankind. He finally was pursuaded to offer himself to become president of the United States, which offer was rejected by the nation and his reward martyrdom.

In regard to his candidacy the Prophet said:

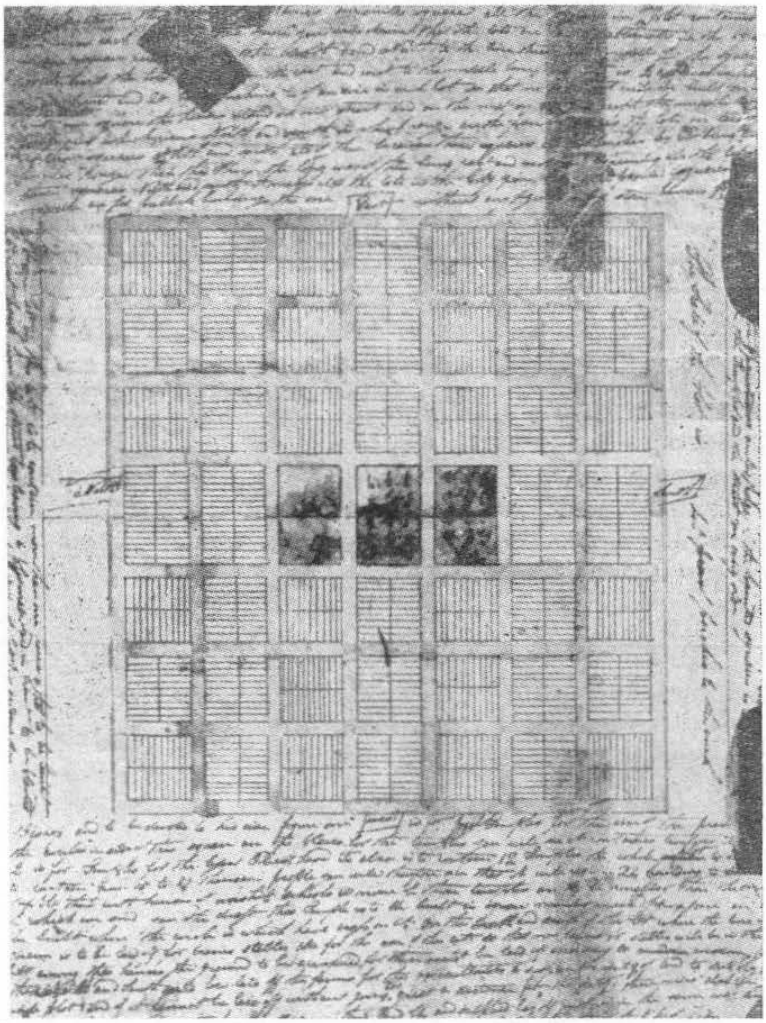
I would not have suffered my name to have been used by my friends on anywise as President of the United States, or candidate for that office, if I and my friends could have had the privilege of enjoying our religious and civil rights as American citizens, even these rights which the Constitution guarantees unto all her citizens alike. But this we as a people have been denied from the beginning. Persecution has rolled upon our heads from time to time, from portions of the United States, like peals of thunder, because of our religion; and no portion of the government as yet has stepped forward for our relief. And under view of these things, I feel it to be my right and privilege to obtain what influence and power I can, lawfully, in the United States, for the protection of injured innocence; and if I lose my life in a good cause, I am willing to be sacrificed on the altar of virtue, righteousness and truth, in maintaining the laws and constitution of the United States, if need be, for the general good of mankind.—Life of J. S.—Cannon, p. 440.

His genius as a Statesman is readily seen in his attempts to organize the peo-

ple into commonwealths. The revolutionary provisions of city charters. The zeal with which he went forward in an effort to provide adequate temporal as well as spiritual government for his people. The Plat of the City of Zion, made up in 1833, fully demonstrates the perfect plan for the social relations of education, recreation, industry and agriculture.

His views on governments in general (printed in full elsewhere in this issue) fully displays his capableness in occupying the highest office this government provides. We consider these views classic in their nature and commend them to our readers, with the admonition that they study them and become acquainted with the full scope of their provisions.

PLAT OF THE CITY OF ZION



A complete explanation of this plat can be found in History of the Church, Volume 1, Pages 357-359

We find in the organization of Zion's Camp the organizing genius of the Prophet. Primary in statecraft is the problem of organizing human beings into functional relationships. Although Brigham Youung is generally extolled as the organization geniuus of Mormonism, yet we find the scheme here laid forth by the Prophet was essentially the plan used in later Mormon migrations throughout the West and the Rocky Mountains. Said the Prophet:

> **Through the remainder of this day I continued to organize the company, appoint such other officers as were required, and gave such instructions as were necessary for the discipline, order, comfort and safety of all concerned. I also divided the whole band into companies of twelve, leaving each company to elect its own captain, who assigned each man in his respective company his post and duty generally in the following order: Two cooks, two firemen, two tent men, two watermen, one runner, two wagoners and horsemen, and one commissary. We purchased flour and meal, baked our own bread, and cooked our own food, generally, which was good, though sometimes scanty; and sometimes we had johnny-cake, or corn-dodger, instead of flour bread. Every night before retiring to rest, at the sound of the trumpet, we bowed before the Lord in the several tents, and presented our thank-offerings with prayer and supplication; and at the sound of the morning trum-**

pet, about four o'clock, every man was again on his knees before the Lord, imploring his blessings for the day.—History of Church, 2:64-45.

As to the political problems of his day, most eminent among them being slavery and abolition, as referred to before, his views on government fully cover his genius for solving the problems of the hour.

As in all city, state and national communities politics become an important consideration. This being the case it fell to the lot of the Prophet to form a political motto for the Church. This he did in these words:

The Constitution of our country formed by the Fathers of liberty. Peace and good order in society. Love to God, and goodwill to man. All good and wholesome laws, virtue and truth above all things, and aristarchy (1) live forever! But woe to tyrants, mobs, aristocracy, anarchy, and toryism, and all those who invent or seek out unrighteousness and vexatious lawsuits, under the pretext and color of law, or office, either religious or political. Exalt the standard of Democracy! Down with that of priestcraft, and let all the people say Amen! that the blood of our fathers may not cry from the ground against us. Sacred is the memory of that blood which bought for us our liberty. — History of Church, 3:9.

As to political patronage and chicanery, the Prophet made his position clear in answer to the request of James Arlington Bennett in seeking to be the Prophet's "right hand man". The last portion of his answer reads:

Shall I, who have witnessed the visions of eternity, and beheld the glorious mansions of bliss, and the regions and the misery of the damned,—shall I turn to be a Judas? Shall I, who have heard the voice of God, and communed with angels, and spake as moved by the Holy Ghost for the renewal of the everlasting covenant, and for the gathering of Israel in the last days,—shall I worm myself into a political hypocrite? Shall I, who hold the keys of the last kingdom, in which is the dispensation of the fulness of all things spoken by the mouths of all the Holy prophets since the world began, under the sealing power of the Melchizedek Priesthood—shall I stoop from the sublime authority of Almighty God, to be handled as a monkey's catspaw, and pettify myself into a clown to act the farce of political demagoguery? No—verily no! ..The whole world shall bear me witness that I, like the towering rock in the midst of the ocean, which has withstood the mighty surges of the warring waves for centuries, am impregnable, and am a faithful friend to virtue, and a fearless foe to vice,—no odds whether the former was sold as a pearl in Asia or hid as a gem in America, and the latter dazzles in palaces or glimmers among the tombs.

I combat the errors of ages; I meet the violence of mobs; I cope with illegal proceedings from executive authority; I cut the gordian knot of powers, and I solve mathematical problems of universities, with TRUTH—DIAMOND TRUTH: AND GOD IS MY RIGHT HAND MAN.—History of Church, 6:78.

Let it be noted that Joseph made this statement not in the blasphemous sense attributed to him by many anti-Mormon writers, namely, that God was subordinate to him—his right hand man; but in the sense of the passage near the close of his address to "The Green Mountain Boys"—**"And Jesus Christ, the Son of God, is my Great Counselor"—reverently said.—Ib. 78.**

Note 1: Aristarchy recognizes the leadership of a few who are competent and who rise to leadership by earning it. Joseph favored the democratic form but realized that mass-rule is incorrect. Rule should be by an ever-changing aristarchy of good men controlled by the masses.



Joseph Smith and his black horse named Joe Duncan

No man realized more fully the rights guaranteed by the Constitution than did Joseph. This knowledge was made clear in his "petitions for redress", which failed to bring any state or federal response. Even his trip to Washington bore little if any fruit, except that it proved to him that all future charters granted the Saints must be of such a character as would guarantee the peace and general welfare of the people. His experience with state and federal officers and agencies had taught him much, and helped prepare him in the successful passage of the **Nauvoo Charter** in Illinois. Said he: **"The City Charter of Nauvoo is of my own plan and device. I concocted it for the salvation of the Church, and on principles so broad that every honest man might dwell secure under its protective influence without distinction of sect or party".**

The Nauvoo Charter is said to have been the most liberal charter ever granted a city. The legislative power given to the city council; the judicial powers given to the Municipal Court; the right to organize a University and the authorizing of the Nauvoo Legion, pretty well made the city of Nauvoo independent insofar as they stayed within the bounds of the Constitution in all their activities.

The Prophet had learned by sad experience that appeals to reason cannot be maintained in a practical world unless supported and protected by sure measures. Thus, by virtue of this charter the Mormons were now to be protected by their own armed forces, Joseph Smith being the head. Ere long the city by right organized the Legion and the Prophet became Lt.-General Joseph Smith.

Now the Saints felt that at long last the perfect government of heaven could be administered for their good. The keys of the gathering had been restored culminating in a great migration from the shores of Europe as well as from neighboring States of the Union. Nauvoo became the "City Beautiful", "the pride of Illinois", in time became the largest city in the State.

Here, under the divine direction of the **Prophet,** the **Statesman** and the **General—**



JOSEPH SMITH
(From an oil painting in the Nauvoo Home)

Joseph Smith, peace and prosperity came to the Saints. The ancient and favored orders of heaven were again restored and taught and practiced openly.

Not for long, though, did the prince of darkness slumber; for shortly after these broad gifts were bestowed upon a worthy people, their neighbors, including politicians and ministers became jealous. One dispute arose after another until four years after the Nauvoo Charter was granted, Joseph Smith was murdered.

During those four years the Prophet displayed his genius in many ways. He headed the Legion which made a solemn covenant to safeguard the rights of the people. He called upon the nation and her true patriots to come to the aid of a persecuted people. He unsheathed the sword of freedom and placed the faithful under covenant that it should not again be sheathed until the liberties of all men were guaranteed. He commenced the political and ecclesiastical branches of the Kingdom of God, giving to the faithful brethren the authority to carry on these branches if he were killed. He instituted the economic law of heaven (the united order) and last but not least he restored the favored marriage law of heaven, Patriarchal, or Plural Marriage with the accompanying right to seal for eternity. (We might note here that in the leaders' present crusade to change the meaning of Celestial marriage by stating that plural marriage was only an incident and never a part of the Celestial Law, they overlook the fact that the Prophet never performed any eternal sealings until after he had introduced the doctrine of Plural Marriage. With the introduction and restoration of that doctrine, came the authority to seal women to men for eternity. Thus as has been before stated, that without the Celestial law the Church has no need for the authority to seal for eternity).

With all these grand laws placed at the disposal of the faithful, with immigration being at an all time high, with the city growing by leaps and bounds threatening to carry the vote of any candidate they desired, and with the Prophet Joseph rising up as a future candidate for the presidency, there is little wonder that the outsiders, including the officials of the State and Nation conspired to take his life and drive the Saints into the western wilderness in the hope that the natural elements together with the wild beasts and Indians would finish the job.

Friends and apologists are now making a tremendous effort to place the blame for the martyrdom on an unguided and undirected group of miscreants. This however, is not true. The Kingdom of God was proving a threat to the forces of evil. The record fully attests that fear was developing in the breasts of politicians and governors. The record states:

> **Dr. Southwick was in the meeting, seeing what was going on. He afterwards told Stephen Markham that the purport of the meeting was to take into consideration the best way to stop Joseph Smith's career, as his views on government were widely circulated and took like wildfire. They said if he did not get into the Presidential chair this election, he would be sure the next time; and if Illinois and Missouri would join together and kill him, they would not be brought to justice for it. There were delegates in said meeting from every State in the Union except three. Governor Ford and Captain Smith were also in the meeting.—D. H. C., 6:605-6.**

Another testimony follows:

> **When Governor Ford, in his history of Illinois, says that he was not posted in regard to the crimes enacted by the mob in Nauvoo at that time, he tells a wicked lie, for I visited him twice myself, and told him all about it; and I also know that he was duly informed by others.—Major Bidamon, Infancy of the Ch., page 51.**

Let us add Brigham Young's testimony to this list:

Were they aware of it at the seat of government? * * * It was planned by some of the leading men of the nation. I have said here once before, to the astonishment of many of our own countrymen, that there was a delegate from each state in the nation when Joseph was killed. These delegates held their council. What were they afraid of? You and me? No. They were afraid of those eternal principles God has revealed from the heavens; they trembled and quailed at the sound of them. Joseph would have saved the nation from ruin.—J. D., 8-321.

Thus the nation put to death **JOSEPH SMITH — PROPHET—STATESMAN —GENERAL.**

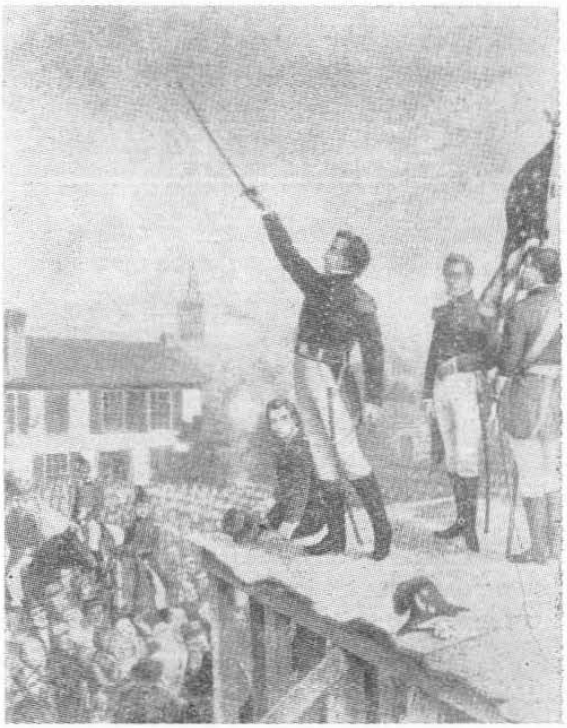
Among his last words were: **"I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and toward all men. If they take my life I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall be said of me 'he was murdered in cold blood'!"**

In closing we include portions of his last public address. Who can read them and his history without feeling that he was grander than mortal. A witness sent to the earth in the dispensation of the fulness of times—a benefactor of the human race standing next only to Father Adam and His Son Jesus Christ!

"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.

I call all men, from Maine to the Rocky Mountains, and from Mexico to British America, whose hearts thrill with horror to behold the rights of freemen trampled under foot, to come to the deliverance of this people, from the cruel hand of oppression, cruelty, anarchy and misrule to which they have long been made subject. Come, all ye lovers of liberty, break the oppressors' rod, loose the iron grasp of mobocracy, and bring to condign punishment all those who trample under foot the glorious principles of our constitution and the people's rights.



Joseph Smith addressing the Nauvoo Legion

(Drawing his sword and presenting it to heaven). I call God and angels to witness that I have unsheathed my sword with a firm and unalterable determination that this people shall have their legal rights, and be protected from mob violence, or my blood shall be spilt upon the ground like water,

and my body consigned to the silent tomb. While I live, I will never tamely submit to the dominion of cursed mobocracy. I would welcome death rather than submit to this oppression; and it would be sweet, oh, sweet to rest in the grave, rather than submit to this oppression, confusion and alarm upon alarm, any longer. * * *

Peace shall be taken from the land which permits these crimes against the saints to go unavenged.

I call upon all friends of truth and liberty to come to our assistance; and may the thunders of the Almighty, and the forked lightning of heaven, and pestilence, and war, and bloodshed come down on those ungodly men who seek to destroy my life and the lives of this innocent people.

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 mob will sink to 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.

AND ALL THE PEOPLE CRIED, AMEN!

TEACHINGS OF THE PROPHET JOSEPH SMITH

The man who willeth to do well, we should extol his virtues and speak not of his faults behind his back. A man who wilfully turneth away from his friend without a cause, is not easily forgiven. The kindness of a man should never be forgotten. That person who never forsaketh his trust, should ever have the highest place of regard in our hearts, and our love should never fail, but increase more and more, and this is my disposition and these my sentiments.

As we previously remarked, we do not attempt to place the law of man on a parellel with the law of heaven; but we will bring forward another item, to further urge the propriety of yielding obedience to the law of heaven, after the fact is admitted, that the laws of man are binding upon man.

It is a duty which every Saint ought to render to his brethren freely—to always love them, and ever succor them. To be justified before God we must love one another; we must overcome evil; we must visit the fatherless and the widow in their affliction, and we must keep ourselves unspotted from the world, for such virtues flow from the great fountain of pure religion, strengthening our faith by adding every good quality that adorns the children of the blessed Jesus, we can pray in the season of prayer; we can love our neighbor as ourselves, and be faithful in tribulation, knowing that the reward of such is greater in the kingdom of heaven. What a consolation! What a joy! Let me live the life of the righteous, and let my reward be like his!

Brethren, bear and forbear one with another, for so the Lord does with us. Pray for your enemies in the Church and curse not your foes without: for vengeance is mine, saith the Lord, and I will repay.

I love that man better who swears a stream as long as my arm yet deals justice to his neighbors and mercifully deals

his substance to the poor, than the long, smooth-faced hypocrite.

The Lord once told me that what I asked for I should have. I have been afraid to ask God to kill my enemies, lest some of them should, peradventure, repent.

It is a love of liberty which inspires my soul—civil and religious liberty to the whole human race. Love of liberty was diffused into my soul by my grandfathers while they dandled me on their knees; and shall I want friends? No.

My enemies say that I have been a true prophet. Why, I had rather be a fallen true prophet than a false prophet. When a man goes about prophesying, and commands men to obey his teachings, he must either be a true or false prophet. False prophets always arise to oppose the true prophets and they will prophesy so very near truth that they will deceive almost the very chosen ones.

When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance; they make open war, like the devil, and awful is the consequence.

I testify again, as the Lord lives, God never will acknowledge any traitors or apostates. Any man who will betray the Catholics will betray you; and if he will will betray me, he will betray you. All men are liars who say they are of the true Church without the revelations of Jesus Christ and the Priesthood of Melchizedek, which is after the order of the Son of God.

I saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies. I saw blood, desolation, fires. The Son of Man has said that the mother shall be against the daughter, and the daughter against the mother. These things are at our doors. They will follow the Saints of God from city to city. Satan will rage and the spirit of the devil is now enraged. I know not how soon these things will take place; but with a view of them, shall I cry peace? No. * * *

We have all been children, and are too much so at the present time; but we hope in the Lord that we may grow in grace and be prepared for all things which the bosom of futurity may disclose unto us. Time is rapidly rolling on, and the prophecies must be fulfilled. The days of tribulation are fast approaching, and the time to test the fidelity of the Saints has come. Rumor with her ten thousand tongues is diffusing her uncertain sounds in almost every ear; but in these times of sore trial, let the Saints be patient and see the salvation of God. Those who cannot endure persecution, and stand in the day of affliction, cannot stand in the day when the Son of God shall burst the veil, and appear in all the glory of His Father, with all the holy angels.

If you wish to go where God is, you must be like God, or possess the principles which God possesses, for if we are not drawing towards God in principle, we are going from Him and drawing towards the devil.

We have no claim in our eternal compact, in relation to eternal things, unless our actions and contracts and all things tend to this end. But after all this, you have got to make your calling and election sure. * * *

First key: Knowledge is the power of salvation. Second key: Make your calling and election sure. Third key: It is one thing to be on the mount and hear

the excellent voice, etc., etc., and another to hear the voice declare to you, you have a part and lot in that kingdom.

And I could pray in my heart that all my brethren were like unto my beloved brother Hyrum, who possesses the mildness of a lamb, and the integrity of a Job, and in short, the meekness and humility of Christ; and I love him with that love that is stronger than death, for I never had occasion to rebuke him, nor he me, which he declared when he left me today.

RECOLLECTIONS OF THE PROPHET JOSEPH SMITH

"Forty-seven years have rolled by since the Prophet Joseph Smith, with his brother Hyrum, was murdered in Carthage jail. Since that time the majority of those who knew him in life have passed away, and now there are but few living of the men and women who were connected with the Church during the Prophet's life-time. Year by year those remaining of these favored ones are decreasing in number, and ere long they will all have departed to meet him in another sphere. Year by year, too, is the interest increasing in matters concerning the career of this, the most remarkable man of modern times.

"* * * The narrations of incidents in his noble life will certainly be instructive and interesting; and we believe they will, with the testimonies of him, have a great tendency to strengthen the faith of the young in the Prophet Joseph's divine mission, and hence in the gospel which he revealed, established and died for. The fact that men and women who knew him in life still testify as firmly as ever, after the lapse of nearly half a century, that he was a true Prophet, is a strong evidence that they were not deluded when they embraced the gospel which he taught. If it was merely through the excitement of the moment they became converted to his doctrine, or were won by the warmth of magnetic or other attractive power he may have personally possessed, they have since had sufficient time for sober, earnest reflection, and for any such attractions to have lost their power and been forgotten. Nothing but the ever-abiding testimony of the Holy Spirit would enable them to retain an unchanged assurance concerning his divine mission."

With this introduction to these recollections by President George Q. Cannon, let us add that because of our even further removal from the personal life and labors of the Prophet, these recollections become even more valuable. It would be well for our readers to inform their children of these incidents that the memory of the Prophet and his greatness might ever be retained.

—Editors.

Following are a few incidents in the life of Joseph Smith, with the testimonies of those who furnished them concerning his character. * * *

Elder Philo Dibble

who was born at Peru, Pittsfield, Mass., and who now resides at Springville, Utah County, Utah, is one of the oldest living members of the Church. He embraced the gospel on the 16th of October, 1830, in Kirtland, Ohio. This was several months before the Prophet came to Kirtland. The first time he met the latter was after his arrival there. He testifies, however, that he knew he was a prophet before he saw him. He also relates the following incidents:

"There was a branch of the Church raised up in Kirtland before the Prophet came there, and at the time he arrived a variety of false spirits were manifested, such as caused jumping, shouting, falling down, etc. Joseph said, as soon as he came, **'God has sent me here, and the devil must leave here, or I will.'** Those delusive spirits were not seen nor heard any more at that time.

"On one occasion Joseph was preaching in Kirtland some time in the fall of 1833. Quite a number of persons who did not belong to the Church, and one man, more bitter and skeptical than others, made note with pencil and paper of a prophecy uttered on that occasion, wherein Joseph said that 'Forty days shall not pass, and the stars shall fall from heaven.'

"Such an event would certainly be very unusual and improbable to the natural man, and the skeptic wrote the words as sure evidence to prove Joseph to be a false Prophet.

"On the thirty-ninth day after the utterance of that prophecy a man and brother in the Church, by the name of Joseph Hancock, who is yet living, in Payson, Utah, and another brother were out hunting game and got lost. They wandered about until night, when they found themselves at the house of this unbeliever, who exultantly produced this note of Joseph Smith's porphecy, and asked Brother Hancock what he thought of his Prophet now, that thirty-nine days had passed and the Prophecy was not fulfilled.

"Brother Hancock was unmoved and quietly remarked, 'There is one night left of the time, and if Joseph said so, the stars will certainly fall tonight. This prophecy will all be fulfilled.'

"The matter weighed upon the mind of Brother Hancock, who watched that night, and it proved to be the historical one, known in all the world as 'the night of the falling stars'.

"He stayed that night at the house of the skeptical unbeliever, as it was too far from home to return by night, and in the midst of the falling of the stars he went to the door of his host and called him out to witness what he thought impossible and the most improbable thing that could happen, especially as that was the last night in which Joseph Smith could be saved from the condemnation of 'a false prophet'.

"The whole heavens were lit up with the falling meteors, and the countenance of the new spectator was plainly seen and closely watched by Brother Hancock, who said that he turned pale as death, and spoke not a word.

"After that even the unbeliever sought the company of any Latter-day Saint. He even enticed Mormon children to keep him company at his home. Not long afterwards, too, he sent for Joseph and Hyrum to come to his house, which they did, but with no noticeable results, for I believe he never received the gospel."

President Jesse N. Smith

of Snowflake, Apache Co., Arizona, was born in Stockholm, St. Lawrence Co., New York, December 2, 1834, and was baptized into the Church between his eighth and ninth years, August 13, 1843. His parents had previously embraced the gospel and had joined the Saints in their first gathering place—Kirtland—in May, 1836. He first saw the Prophet in Kirtland, though he was then but a child. Afterwards he met him at Nauvoo. Of his estimate of the Prophet's character he says he was **"Incomparably the most God-like man I ever saw".** And this is his testimony of him:

"I know that by nature he was incapable of lying and deceitfulness, possessing the greatest kindness and nobility of character. I felt when in his presence that he could read me through and through. I know he was all that he claimed to be."

"In 1843, for a short time, I attended a school kept by a Miss Mitchell in Hyrum Smith's brick office. Passing the Prophet's house one morning, he called me to him and asked what book I read in at my school. I replied, 'The Book of Mormon'. He seemed pleased, and taking me into the house he gave me a copy of the Book of Mormon to read in at school, a gift greatly prized by me."

Sister Louisa Y. Littlefield

was born in the town of Hector, Tompkins County, New York, May 1st, 1822, and was baptized into the Church at Kirtland, Ohio, in 1834. Here she first met the Prophet, of which she says, "I felt an assurance when I first beheld Joseph Smith that he was a prophet of God." Her testimony of him is:

"I can and do herein bear testimony that I knew, in 1834, when a mere child, and that now, in 1891, I still know that Joseph Smith was a Prophet of God, called and chosen to stand at the head, under Christ, of the dispensation of the fulness of times."

Of her recollections of his disposition she gives the following:

"I will speak of a prominent trait of his character which was perhaps more marked in his early career than was the case after public cares and responsibilities multiplied upon him from so many sources. I mean his natural fondness for children. In Kirtland, when wagon loads of grown people and children came in from the country to meeting, Joseph would make his way to as many of the wagons as he well could and cordially shake the hand of each person. Every child and young babe in the company were especially noticed by him and tenderly taken by the hand, with his kind words and blessings. **He loved innocence and purity, and he seemed to find it in the greatest perfection with the prattling child."**

Elder James Worthington Phippen

whose home is in Salt Lake City, was born October 12th, 1819, in Springfield, Clark County, Ohio. He was baptized into the Church on the 3rd of February, 1839, in Fredonia, Chautauqua County, New York. Moving to Commerce (afterwards Nauvoo), Hancock County, Illinois, with his parents he first met Joseph Smith in company with Brigham Young on the banks of the Mississippi River. Concerning the Prophet's appearance and character he says:

"I was favorably impressed with his noble mien, his stately form and his pleasant, smiling facce and cheerful conversation."

The testimony he gives of him is:

"Before I ever saw Joseph Smith I was satisfied that he was a man inspired of God, and when I beheld him if anything further could have increased my knowledge of him being a Prophet of the Lord, I was confirmed. During my acquaintance with him from 1839 until 1844, his teachings and examples were strong proof to me of his divine calling, without the inspiration of the Lord. I was an attentive listener and observer of his teachings, sayings, and example of the Prophet Joseph Smith from the first time I saw him till the month of May, 1844, at which time I left for the state of New York on a mission. And being quite familiar with the history of his life as written, I remember many sayings recorded that I heard him utter. In common with those who were acquainted with his public life and doings in the midst of the Saints in Nauvoo, I had great joy and satisfaction in listening to his teachings."—The Juvenile Instructor, Vol. 27:22-4.

Elder Lyman O. Littlefield

who resides at Smithfield, Cache County, Utah, joined the Church in Clay County, Missouri, being baptized by Peter Whitmer, in 1834. He first saw the Prophet Joseph in Zion's Camp, in Missouri, that same year. Concerning his appearance he says:

"I was a mere boy, between thirteen and fourteen years old, when I first met the Prophet. His appearance as a man won my reverence for him; but his conversation and public teaching—all attended by a power truly Godlike—established me in the faith and knowledge of his prophetic mission which strengthend with the lapse of years until he sealed

his testimony with his blood in the jail at Carthage, in 1844."

This testimony also bears of the Prophet:

"The Spirit of the Lord had previously testified to me, in the State of Michigan, that Joseph Smith was a Prophet of God, and when I beheld him at Salt River, where Zion's Camp was resting near Brother Burget's house, the spirit of truth fuurnished me with an additional evidence of his divine mission. I bear my testimony that he was a Prophet of God."

* * *

Elder Thomas Cottam

whose home is in St. George, Washington County, Utah, first met the Prophet Joseph Smith, in April, 1842, in Nauvoo, having emigrated there from England, his native country, where he received the gospel February 3rd, 1840. Brother Cottam states that the Prophet's appearance when he first saw him was just what he had previously conceived it to be—that of a noble, fine-looking man.

"My testimony of him is that he was a true Prophet of God, raised up in this last dispensation of the fulness of times, and that his sayings and teachings are true and faithful, and that he sealed his testimony with his blood."

Of his recollections concerning this great man, he adds:

"There are some things that are, as it were, engraved on my memory. One is particularly so. In Nauvoo I lived near Brother Caspar's on the creek, about a mile and a half from the Temple. Accidentally going into the city on that fatal day, the 27th of June, I met Brothers Joseph and Hyrum with others of the brethren and a posse of men on their leaving Nauvoo for Carthage for the last time. His appearance and demeanor conveyed plainly to my mind that he realized he was going as a lamb to the slaughter. I should judge his feelings to be similar to that of the Savior when he uttered these memorable words: 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!'

"As I was on guard in and around Nauvoo I did not see the bodies of our honored dead after they were brought home, but I recollect the feeling that came upon me when I just heard of their death. 'Can it be possible! can it be possible!' I repeated in my mind; 'well, I shall have to go back to England.' But it was only temporary, for I soon realized that there would be a leader for the people. Even some of the disciples of Jesus thought momentarily that they would have to return again to their fishing."

Elder William E. Jones

of Gunlock, Washington County, Utah, was born in Buckley, North Wales, April 6th, 1817, and joined the Church in his native land, June 27th, 1841. He reached Nauvoo on the 11th of April, 1842, and for the first time saw Joseph Smith on the Sunday after his arrival. The following he gives as his testimony and recollection of the Prophet:

"It would be impossible for me to describe my impressions when I first saw him. I knew that he was a Prophet of God before I saw him, and I felt thankful to God that I was permitted to see and hear him. On the day I was baptized I received a testimony that Joseph Smith was a true Prophet, and that the Church I had entered was of divine origin.

"I was not intimately acquainted with the Prophet, but I have many times listened to his inspired words; and I never shall forget the words he spoke on the first Sunday after I came to Nauvoo. The Temple was built a few feet above the ground. While preaching he pointed towards it and said, 'The Lord has commanded us to build that Temple. We want to build it, but we have not the means. There are people in this city who have the means, but they will not let us have

them. What shall we do with such people? I say damn them!' and then he sat down. On the following day several persons came forward with their means, and this averted the curse which would doubtless otherwise have followed them."

Elder William Fawcett

now residing in St. George, Washington County, Utah, and whose native town is Malton, Yorkshire, England, where he was born December 13th, 1814, embraced the gospel on January 1st, 1840. He saw the Prophet Joseph for the first time on the 12th of April, 1843, at the steamboat landing in Nauvoo. Speaking of the Prophet's appearance and character, he says:

"His appearance was that of a fine, portly gentleman, six feet high, weighing about two hundred pounds. He was pleasant and kind. His character was unimpeachable among the Saints. They loved him and he loved them.

"My testimony of Joseph Smith is that he was a Prophet of the living God, and held the keys of the Holy Melchizedek Priesthood, and of the everlasting gospel to this generation; and that he saw God and His Son Jesus Christ, and talked with them, and also holy angels who ordained him to this Priesthood, and talked with and called him to establish God's Church upon the earth again in our day. I know these things are true by the testimony of the Spirit given unto me.

"My heart has been made glad by the sayings of the Prophet many times, in fact whenever I heard him. When Joseph was kidnaped in Dixon, his brother Hyrum called for volunteers, and I volunteered to go to rescue Joseph. I felt willing to lay down my life for him. I loved him, and have ever believed that that offering of mine was acceptable to the Lord. I recollect Joseph was preaching one day out doors to a large congregation. When he said, 'I understand that a man in the meeting has offered a thousand dollars for my head. I wonder if he will get it!' and then kept on preaching."

Sister Margarette McIntire Burgess

who now resides in St. George, Washington County, Utah, relates the following incidents concerning the Prophet:

"My father, William P. McIntire, lived in Nauvoo, on the corner of Main and Parley streets. He was a near neighbor to the Prophet, and a true and loving watch-guard for him in times of trouuble.

"The Prophet Joseph was often at my father's house. Some incidents which I recollect of him made deep impressions on my child-mind. One morning when he called at our house, I had a very sore throat. It was much swollen and gave me great pain. He took me up in his lap, and gently anointed my throat with consecrated oil and administered to me, and I was healed. I had no more pain nor soreness.

"Another time my older brother and I were going to school, near to the building which was known as Joseph's brick store. It had been raining the previous day, causing the ground to be very muddy, especially along that street. My brother Wallace and I both got fast in mud, and of course, child-like, we began to cry, for we thought we would have to stay there. But looking up, I beheld the loving friend of children, the Prophet Joseph, coming to us. He soon had us on higher and drier ground. Then he stooped down and cleaned the mud from our little, heavy-laden shoes, took his handkerchief from his pocket and wiped our tear-stained faces. He spoke kind and cheering words to us, and sent us on our way to school rejoicing. Was it any wonder that I loved that great, good and noble man of God? As I grew older I felt to honor and love him, for his mission to earth in restoring the gospel of our Lord and Savior Jesus Christ.

"I will relate another incident which occurred. Joseph's wife, Sister Emma, had lost a young babe. My mother having twin baby girls, the Prophet came to see if she would let him have one of them. Of course it was rather against her feelings, but she finally consented for him to take one of them, providing

he would bring it home each night. This he did punctually himself, and also came after it each morning. One evening he did not come with it at the usual time, and mother went down to the mansion to see what was the matter, and there sat the Prophet with the baby wrapped up in a little silk quilt. He was trotting it on his knee, and singing to it to get it quiet before starting out, as it had been fretting. The child soon became quiet when my mother took it, and the Prophet came up home with her. Next morning when he came after the baby, mother handed him Sarah, the other baby. They looked so much alike that strangers could not tell them apart; but as mother passed him the other baby he shook his head and said, 'This is not my little Mary'. Then she took Mary from the cradle and gave her to him, and he smilingly carried her home with him. The baby Mary had a very mild disposition, while Sarah was quite cross and fretful, and by this my mother could distinguish them one from the other, though generally people could not tell them apart. But our Prophet soon knew which was the borrowed baby. After his wife became better in health he did not take our baby any more, but often came in to caress her and play with her. Both children died in their infancy, before the Prophet was martyred.

"I cannot describe my feelings as I beheld his lifeless remains when my parents took me to look at him and his noble brother, Hyrum. But they may be more easily imagined than described."

—Ibid, pp. 64-67.

Elder Daniel Tyler

"At the time William Smith and others rebelled against the Prophet, as recorded in his history, when the walls of the Kirtland Temple were raised but a few feet above the ground, I attended a meeting 'on the flats', where 'Joseph' presided. Entering the school-house a little before the meeting opened, and gazing upon the man of God, I perceived sadness in his countenance and tears trickling down his cheeks. I naturally supposed the all-absorbing topic of the difficulty must be the cause. I was not mistaken. A few moments later a hymn was sung and he opened the meeting by prayer. Instead, however, of facing the audience, he turned his back and bowed upon his knees, facing the wall. This, I suppose, was done to hide his sorrow and tears.

"I had heard men and women pray—especially the former—from the most ignorant, both as to letters and intellect, to the most learned and eloquent, but never until then had I heard a man address his Maker as though He was present listening as a kind father would listen to the sorrows of a dutiful child. Joseph was at that time unlearned, but that prayer, which was to a considerable extent in behalf of those who accused him of having gone astray and fallen into sin, that the Lord would forgive them and open their eyes that they might see aright—that prayer, I say, to my humble mind, partook of the learning and eloquence of heaven. There was no ostentation, no raising of the voice as by enthusiasm, but a plain conversational tone, as a man would address a present friend. It appeared to me as though, in case the veil were taken away, I could see the Lord standing facing His humblest of all servants I had ever seen. Whether this was really the case I cannot say; but one thing I can say, it was the crowning, so to speak of all the prayers I ever heard. After the prayer another hymn was sung.

"When Joseph arose and addressed the congregation, he spoke of his many troubles, and said he often wondered why it was that he should have so much trouble in the house of his friends, and he wept as though his heart would break. Finally he said: **'The Lord once told me that if at any time I got into deep trouble and could see no way out of it, if I would prophesy in His name, he would fulfill my words', and added: 'I prophesy in the name of the Lord that those who have thought I was in transgression shall have a testimony this night that I am clear and stand approved**

before the Lord.' The next Sabbath his brother William and several others made humble confessions before the public. What their testimonies were, I never knew.

"In a discourse in Far West, Missouri, Joseph Smith said, 'Many of the elders of this Church will yet be martyred.' I do not recollect what preceded or came after, but those words I well remember, and when the massacre took place at Brother Haun's mill, I felt in hopes that that was the fulfillment of the prediction. Subsequently, when he and his brother Hyrum were martyred in Carthage jail, I hoped that that would be the entire amount of those who would seal their testimony with their blood; but alas, several have since had their blood shed for the testimony of Jesus; many more are living martyrs, and I again hope that the Lord will turn away the wrath of our enemies and not suffer this sore trial to be repeated. Whether or not, we must submit to His will and acknowledge His hand in all things as well in sore trials as in our happiest moments.

"At a conference in Nauvoo, Illinois, in the afternoon, while Sidney Rigdon was preaching one of his most powerful and eloquent sermons, the heavens began to gather blackness. He observed this and said to the Prophet, **'Is it going to rain?' He answered, 'Yes, and we had better dismiss the meeting, and let the people go home and not get wet.'** The conference was held under a large tree. The speaker replied, 'I wish you to know that I am not through, for I am as full of preach as my skin can hold', and sat down.

"President Smith said to the audience, 'You had better hurry home as soon as the meeting is dismissed, or you will get wet. We are going to have a heavy rain.' The services were dismissed without singing, I think, when all started for their homes. Those who lived nearby reached their residences, while those from the suburbs had either to run into neighboring houses or take the pelting wind and rain.

"The writer, with several others, who resided in the eastern part of the city, while running at the top of their speed, reached an empty cabin just as the rain began to pour, where we remained fully a half hour, until the clouds moved away. The next day being fair, Elder Rigdon finished his discourse.

"On another occasion, when the Nauvoo Legion was on parade, the heavens began to blacken as if to rain. The people began to get uneasy, and some were preparing to leave. Joseph arose in his saddle and shouted, 'Attention, Legion! Don't break the ranks—it is not going to rain. If it rains enough to wet through your shirt sleeves, the Lord never spoke by my mouth!'

"It had already began to sprinkle, but it ceased, the clouds passed away and drill continued as long as it was desirable. There are probably many living now who will remember these latter circumstances."

—Ibid, pp. 127-8.

TRIBUTE TO THE BIRTHDAY OF THE PROPHET JOSEPH

Written for, and read at a celebration of the day in the St. George Tabernacle

In genial fellowship we hail this day,
And our commemorative service pay—
Entwine fresh garlands for th' auspicious morn
Of the blest day when Joseph Smith was born.

Long centuries of time had come and gone,
With prophets of the living God unknown;
From heav'n's high court no voice nor sound was heard—
From realms of light no angel form appeared;
The people "heap'd up teachers" false and vain,
"With it itching ears", and thirst for worldly gain;
And Christendom, with all its boasted lore
And "hireling priests" ignored the gifts and power
Of Christ's pure Gospel, which salvation brought.

When in its fulness, his apostles taught.
To check the swelling tide of wickedness—
The noble and the pure in heart to bless,
And God's eternal purpose to fulfill,
Required a prophet to reveal His will.
The prophet came, and early in his youth,
Received the mighty keys of light and truth—
Of wisdom, knowledge, and to usher in
A Dispensation, and its work begin.

Harmoniously in him, at once combined
Goodness of heart and strength of mastermind,
Embodying childlike, sweet simplicity,
With superhuman, Godlike majesty,
He, with the keys of Elijah held,
Thick clouds of darkness from the grave dispelled—
Unlocked the prison doors, as Jesus did.
Which long had bound the spirits of the dead.

Thro' him the priesthood of the living God
Has been restored to earth—"the iron rod",
Which o'er all nations shall extend its sway
In righteousness, to crown the latter-day.

Bold as a lion, none but God he feared,
And yet as humble as a child appear'd,
When he approached his Maker to implore
Strength to endure the weight of wrongs he bore;
And when the intercession made with God
For aid to spread the Gospel light abroad,
To bless and save mankind from guilty strife,
Though men, in blindness, sought his precious life.

We celebrate our glorious era's morn,
The day the Prophet Joseph Smith was born;
A mighty destiny hangs on that birth,
That yet will revolutionize the earth—
Not only earth—the worlds beneath 'twill move;
It has already stirr'd the worlds above:
The heavens were opened, and at once came down
The Father God and his Beloved Son
To our great prophet, then a humble youth,
And lighted here the glorious lamp of Truth.
"The gates ajar"—now angels come and go
From heaven to earth, and spirits from below.

Where'er the Gospel Jesus taught has spread,
The nations tremble with foreboding dread—
All Christendom is filled with rage and fear,
While "broken reed" to "broken reed" draws near.
To war with God, the wicked now combine,
And hostile sects in mutual efforts join.

Here in St. George, Jehovah's Temple stands—
A monument of faith in God's commands—
Emblem of purity and holiness;
The worthy living and the dead, to bless.
It speaks in tones of more than mortal speech,
And more than human thought has has power to reach,
That God is with us. And it testifies
That Joseph Smith, the great and good and wise,
Is God's TRUE PROPHET, and his memory dear
The hosts above, and Saints on earth revere.

He changed the current of its ebbing tide,
And forced the ship of life to upward ride—
In plainness marked the "narrow way" to God,
And sealed his testimony with his blood.

—E. R. Snow Smith.

St. George, Dec. 23, 1880.

—Millennial Star, 43:134-5.

DREAMS—PROPHECIES—VISIONS
NEWMAN BULKLEY'S VISION

Related by Himself as Seen by Him in Springville, Utah, on the Night of January 8, 1886.

I retired to rest about 9 o'clock in the evening. In a short time I dozed off to sleep, and it seemed as if the Spirit of my dead wife was hovering near me. I suddenly awoke, and sleep departed from me and the vision of my mind was opened and I beheld the members of the Senate of the United States; while in session they were hurled from the hall by an unseen power. They rallied again, and the second time they were thrown from the hall. They rallied the third time and were thrown from the hall with such violence that a great number of them were killed. All those that remained alive had the name of Edmunds printed in their foreheads.

Next I saw a whirlwind commence in the center of the House of Representatives, which increased until it frightened all the members out of the house and they were scattered to various parts of the United States; and the inhabitants of the City of Washington became frightened and scattered until the city became almost desolate. Then I saw a great tumult commence all over the United States, which ended in a great deal of bloodshed; and a great many of the people that had heard the Elders preach and had believed what they had heard, but had not the courage to embrace it when they heard it, gathered up what little effects they could take with them and came to this people in the mountains.

Then I saw many thousands of women and children take refuge in the timber and hazel or any place where they could conceal themselves from the turmoil that was going on in the States, and when the hundreds of Seventies were called upon to go and hunt them up and bring them to this people in Utah.

Then the people of the United States patched up their difficulties, and elected a new Congress, which assembled again to do business.

The crusade still continued against the Latter-day Saints. Our enemies attributed all their troubles to the Saints, and the crusaders raised such a howl, and sent forth their petitions to Congress that the first business done by the Government was to order one hundred thousand of the best and most able-bodied men that could be obtained, to come against us. When this became known to the Saints, instructions were sent forth for all inhabitants of the territory to gather in the valleys as near as possible to the Temples.

And the people gathered into Salt Lake, Cache, Utah and Sanpete Counties and to St. George, until there was a family to nearly every acre of land, and all the country around was filled with people; and water broke forth, where before there had been no water, so that all the land could be cultivated.

I saw only that all the old men who had honored their Priesthood became spry and young again. I also saw that a greater number of those that had gone into polygamy for the principle thereof had to go to prison, while those that had embraced it for lust escaped as the officers appeared to care nothing about them.

I saw no preparation for any warlike demonstration in the midst of the Saints, but all appeared to have the spirit of peace and contentment. When the soldiers came near our borders of this people, the United States officers, and all the Gentiles were seized with fearfulness and left in haste by night and by day, until they all got outside of the borders of this people and united with the soldiers.

Then the army surrounded this people on every side and there was no possible way to escape. They then raised their standard and sent forth a proclamation to all who wish to save their lives to come to them for protection. About one-third of our men, and as many women as they could per-

suade to follow them, went over to the army and joined it.

Then I saw the preparation commence for the entire destruction of the Saints, which consisted in their gathering together all the combustible material they could obtain, making a complete wall around all this people, it looked to me to be some fifty feet high and some six to ten rods wide on the bottom. During the time of their gathering this combustible material our people were laboring in their Temples, endowing men with the fulness of the blessings of the Priesthood, setting them apart, and placing them along the borders of the Saints for their protection. And when the enemy had fired their combustibles these men endowed with the Holy Priesthood, walked along like sentinels on their posts; and waved their hands, and the flames and smoke and ashes that were intended for the destruction of the Saints turned upon our enemies, and when this combustible matter was consumed, and the fire and smoke had cleared away, lo and behold, the enemies of this people were not to be found.

During all this time our people were laboring in the Temples day and night endowing the Elders of Israel with the fulness of the blessings of the Holy Priesthood, until they had got the number of fifty thousand endowed. The Temple in Salt Lake during this time had been completed and in one of the rooms, situated in one of the towers Jesus and Joseph with their council were sitting.

Then preparations were made for the fifty thousand to go down to the Center Stake of Zion with Jesus and Joseph at their head, riding in their chariots of fire, which seemed to be somewhere about six to ten rods above the earth.

While all these scenes had been transpiring, the remnants of the land had gathered in from all quarters east of the Rocky mountains and some had come from South America, and when our brethren passed down to the Center Stake of Zion, the remnants went forth and redeemed the land of Zion. I saw the foundation of the Temple laid there which had the appearance of a bright luster. The chariots or pillar of fire went over the Temple Block and remained above it, shedding forth its light to those below.

When my attention was drawn back again to the mountains I saw that the young men and middle aged had been called away upon different missions, and the old men and women and children had to do the farm work; and all those who were laboring to build up the City of Zion in Jackson County, had to be sustained from these valleys, with the exception of the remnants of the House of Jacob. The buffalo and other game had returned upon the plains to sustain them until they could be taught the art of agriculture.

The earth in the valleys was sanctified and cleansed so that it brought forth in its strength and instead of its bringing forth from 15 to 40 bushels per acre, it brought forth from 100 to 200 bushels. The water broke forth in parched ground and all these valleys were filled with Saints of the most High who had gathered in from the nations of the earth, to be schooled in the temples that are now built and that will yet be built to prepare them to go to the Center Stake of Zion. I saw all this pass before the eyes of my understanding, and when it had once passed, it was repeated again, which occupied about the whole of the night. I turned over and tried to sleep, but sleep fled from me, and soon it was daylight. I was not asleep, but awake during the whole time and I arose filled with the glory of what I had seen resting upon me.

Wisdom consists not in knowing many things, nor even in knowing them thoroughly, but in choosing and following that which conduces the most surely to our lasting happiness and true glory.

JOSEPH SMITH'S PROPHETIC FORECAST OF WARS

"Speaking of Russia brings to mind a prophecy which is accredited to the Prophet Joseph Smith concerning this country. Elder Jesse W. Fox, Sr., received the narration from Father Taylor, the father of the late President John Taylor. The old gentleman said that at one time the Prophet Joseph was in his house conversing about the battle of Waterloo, in which Father Taylor had taken part. Suddenly the Prophet turned and said, 'Father Taylor, you will live to see, though I will not, greater battles than that of Waterloo. The United States will go to war with Mexico, and thus gain an increase of territory. The slave question will cause a division between the North and the South, and in these wars greater battles than Waterloo will occur. But', he continued, with emphasis, **'when the great bear (Russia) lays her paw on the lion (England) the winding up scene is not far distant.'**

"These words were uttered before there was any prospect of war with Mexico (the Prophet was martyred June 27, 1844), and such a thing as a division in the United States was never contemplated at that time, at least by the masses. Joseph had predicted the war of rebellion December 25, 1832.—D. & C., Sec. 87). Yet these fierce struggles came, and though Joseph himself was slain before these occurred, Father Taylor lived to witness some of the world's most remarkable battles.

"The struggle between the bear and the lion has not yet happened, but as surely as Joseph the Prophet ever predicted such an event so surely will it not fail of its fulfillment."

—The Juvenile Instructor, Vol 25:122; Truth, Vol. 4:54.

KIND WORDS

(Paraphrased, with apologies to the author)

Let us oft speak kinds words of each other
At home or where 'er we may be,
Search for virtue and truth in a brother,
Some good there you always can see.
Find fault and his courage may fail him,
While a kind word may lighten his load,
We know that his burden is heavy
And rocky and steep is the road.

Oh, the kind words we say
Live forever and aye,
In some sister's or brother's kind heart,
Let us oft speak kind words of each other,
Kind words are sweet tones from the heart.

From the abundance of the heart the mouth speaketh,
Why then should it ever be ill?
If the Kingdom of God we seeketh
Pure love our whole being should fill.
Let us hold each good name as a treasure,
Forgive and we shall be forgiven,
And become as our dear little children,
For of such is the Kingdom of Heaven.

—Aunt Susie, 1936.

"He who loses wealth loses much; he who loses a friend, loses more; but he that loses courage, loses all."

TRUTH

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

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Is Plural Marriage Immoral?

May we ask, Is marriage, in and of itself immoral? If marriage is consummated under divine direction and it functions for the purpose of "multiplying and replenishing", in accordance with the command of God, does it make any difference on the point of morality whether a man has one or two wives at the same time? The purpose of marriage may go on under either system.

Suppose a man receives a wife in marriage who is barren as was Sarah, and, under divine approval, he takes another in order to bring forth offspring, is the act immoral? Is it immoral for a man to have sexual association with more than one woman as his wives? Present day society has decreed that a man may enjoy sexual intimacy with more than one woman provided he does not live with them as his wives; and yet, while holding to this view, such protestants hope to make their final abode on the bosom of Abraham who is a polygamist. Society is fickle; in many of its practices it is corrupt.

Modern society, at least in practice, decrees monogamy and sterility as the ideal in family life, notwithstanding these systems have cursed the world with their deadly blight. Nothing can be immoral that produces moral results. A pure fountain does not bring forth impure water; a tree is known by its fruits. Marriage in and of itself is not immoral. What are the fruits of marriage? The natural and major fruit is children. Why raise children? Not only because it is the natural and healthful thing to do, but because God has commanded it. Children are the essentials of one's kingdom. Men are born to become kings and priests unto God, and women to become queens to their husbands. To be a king one must have subjects to rule over; his family is the beginning of his kingdom.

Parenthood is a natural urge. All normal men and women want children. The desire is as natural and proper as it is for the tree to bear its kind and the flowers their kind. It is due to sex life that we have the luscious fruits, the body-

"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."

building vegetables, the beautiful flowers. Then is sex life immoral? It is the perversion of sex life into illegitimate channels that renders it immoral. Neither is it immodest when properly indulged. It is the false conception of sex life—the abortive practices—that make it bestial and disgusting, bringing forth corrupt fruit such as the divorce evil, race suicide, devastating diseases and damning crimes. The annual crime bill placed at fifteen billions of dollars (by some economists as high as thirty billions), is rooted in sex perversion. Water, when kept within its natural channel, may bless the earth, but breaking from its proper course, it may become a besom of destruction. So it is with sex life; employed as God intended it should be, its fruits are beautiful and lasting, but out of its legitimate channel it may react in death.

Mormon polygamy surrounds the sexual function with the highest sanctity. It has been classed as one of the "Twin relics of barbarism", the other twin being slavery. But God's system of polygamy is the antithesis of slavery. The system promotes freedom. It gives every woman an opportunity to marry in accordance with her choice, and leaves her free to remain single if she chooses.

Except in rare cases—exceedingly rare—marriageable females are greatly in excess of males in number; this in spite of a claimed preponderance of male births over females. Infant death rate is said to be higher among males. As the male develops into manhood his occupational activities present greater hazards to life and limb. Then there are the decimating results of war, by which millions of women are left either widows or unmated maidens. Added to this is the condition of bachelorhood. These causes make for large surpluses of females. It is claimed that the world war destroyed ten million men, killed and wounded; those wounded being so maimed as to render them ineligible for marriage. This means approximately ten million young widows or umated maidens left, from one cause alone, without the opportunity of fulfilling their destined missions. Inherent in woman is the right to mate and to enjoy motherhood—the desire of a normal woman is motherhood. How frequently and freely they offer their lives on the altar of motherhood! Gail Hamilton, the illustrious author, wrote this tribute to her sex:

> **There is not one woman in a million who would not be married if she could have a chance. How do I know! Just as I know the stars are now shining in the sky, though it is high noon. I never saw a star at noonday; but I know it is the nature of stars to shine in the sky. Genius or fool, rich or poor, beauty or the beast, if marriage were what it should be, what God meant it to be, what even with the world's present possibilities it might be, it would be the Elysium, the sole, complete Elysium of woman, yes, and of man. Greatness, glory, usefulness await her otherwheres; but here alone all her powers, all her being, can find full play. No condition, no character even, can quite hide the gleam of sacred fire; but on the household hearth it joins the warmth of earth to the hues of heaven. Brilliant, dazzling, vivid, a beacon and a blessing her light may be; but only a happy home blends the prismatic rays into a soft, serene whiteness, that floods the world with divine illumination. Without wifely or motherly love, a part of her nature must remain enclosed, a spring shut up, a fountain sealed.—Race Suicide vs. Children, A. Milton Musser, p. 13.**

Quoting Mrs. Mortimer M. Menken, wife of a prominent attorney, at a women's club meeting in New York:

> **Polygamy is the most feasible of all the panaceas put forward for the cure of the divorce evil. I favor polygamy for those who want it. Polygamy would be a boon to the tens of thousands of spinsters in this country, who at present lead a life that is incomplete with-**

out the masculine companionship which they crave and to which they are entitled.—"Pathfinder", Washington, D. C., 2-18-1911.

Mating is a necessary element in the progress of the sexes. Short of this process there can be no fully developed man or woman. **"Neither is the man without the woman",** says Paul, **"neither the woman without the man, in the Lord."** (1 Cor. 11:11). **"So God created man in his own image, in the image of God created he him; male and female created he them."** (Gen. 2:27). A fully developed man or woman consists of the union of the two sexes. The sexes are expected to function in "multiplying and replenishing". There can be no reason or justice in making this a one-sided affair, by enforcing monogamy for men and celibacy for many women, thereby depriving a certain part of the female population of honorable marriage. The female has her natural rights that may not in justice be ignored. Women not only have the right under Mormon polygamy to make their choice of husbands known, but are also free to be released from the compact, if and when occasion justifies, without the complicated and expensive legal processes involving divorces. This fact insures to woman the greatest freedom in her marital relations. Separations among Mormon polygamists have always been extremely rare. During the early crusades in Utah against proponents of this system, many women suffered insult, assault, and even imprisonment at the hands of law-enforcing officers, rather than forsake their polygamous husbands, though they were entirely free to do so. To "multiply and replenish" being the basic purpose of marriage, and also the religious motive behind plural marriage, sexual excesses are rare and venereal disease practically unknown among Mormon polygamists. Since, when the highest conception of the principle of marriage is adhered to, a pregnant wife is undisturbed sexually by her mate during the entire period of gestation and even lactation, she enjoys normal health and her offspring must naturally be of higher quality, both mentally and physically. The example of Mary, mother of Jesus, remaining unmolested by man during her pregnancy is a perfect example of the Mormon conception of marriage.

In Mormon polygamy prostitution is reduced to a minimum, since every woman may enjoy legitimate wifehood. It is the nature of woman to be sexually pure; given a reasonable chance, she is pure. She wants children sired by the husband of her choice. Given this opportunity, which plural marriage provides, there is freedom from the sins, the sorrows, the disappointments and heartaches now infesting society.

"Is polygamy immoral?" The polygamy of present day society may be and frequently is grossly so, but Mormon polygamy is not; rather it contributes in no small degree to morality. **It is criminal** only as the present day civil laws have legislated it so. Legislation may pronounce baptism by immersion, or the partaking of the holy Eucharist criminal, but that would not make them criminal in fact. The polygamy of Abraham was neither criminal nor immoral. The Lord said:

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. * * *

God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation (or immoral)? Verily I say unto you, Nay; for I, the Lord COMMANDED IT. — D. & C., 132: 28, 34-35.

God gave David the wives of Saul in plural marriage. The act was not immoral, else God contributed to the crime. If it was not immoral for David to have a plurality of wives under divine sanc-

tion, it was not immoral for Joseph Smith, Brigham Young, and others in the present dispensation to enjoy the fruits of that principle. If marriage itself is not immoral then plural marriage cannot be, and especially so when entered into under divine direction. People, although living in the marriage relation, either in monogamy or polygamy, may be living immoral lives by prostituting the purpose of marriage; yet, in either system they can be living moral lives. Nero in monogamy, was grossly immoral, while Abraham, Jacob, Moses, Joseph Smith, Brigham Young, John Taylor, Heber C. Kimball, etc., living in polygamy, were exemplars of the highest conceptions of morality. Their lives were justified and sanctified by their marital relations. True, David's polygamy with Bathsheba before obtaining divine approval, was immoral, while his life with the same woman under divine approval was entirely moral, the offspring becoming a favorite with the Lord and a mighty king in Israel. It cannot be maintained that so-called tandem or successive polygamy is moral while real polygamy is immoral; such a thought would do violence to reason as well as to the revelations of the Lord. On this question of morality, we quote from the words of George Q. Cannon, in 1872, while he was a counselor in the Priesthood Council of Brigham Young:

> **No judge, no priest, no lawyer, no divine upon the face of the earth can prove marriage, of either one or more wives, to be immoral or unchristian. All the human laws that ever were made or that ever could be made against marriage cannot prove it immoral or unchristian. Rome and Greece were the nations whence sprang this notion of plural marriage being immoral and unchristian, two as immoral, unchristian and corrupt nations as ever existed on this planet, and upon whom the curse of God and the damning weight of their own corruptions have rested for ages.—TRUTH, 4:375.**

Man may well consider the lives and habits of the brute creations on this question of sexual morality. On this phase of the subject, the late Bishop Heber Bennion published the following very excellent thoughts:

> *** * * Is the intelligent observer to be blamed and denounced as indelicate and brutal if he makes observations unfavorable to the human race? Is he at fault if he notices the superiority of the brute sex relationship to that of the human? How can he help but notice there is no red light district in the brute domain? How can he avoid noticing there is no sexual relation except for propagation of their species—no unnecessary or illegitimate union of the sexes—no such a thing as female prostitution, no venereal diseases, no idea of some female being lawfully restrained and deprived of filling the measure of her creation on account of some males declining to fill the measure of their creation. No dog in the manger policy can prevail in their jurisprudence. There is no prostitution of these God-given powers there. The only impulse is offspring without limitation of number, no interference with the laws of nature, no feticide nor infanticide, no murder of the innocents. Is it coarse and brutal to note these distinctions? Are we too refined and delicate to profit by these lessons from the brutes? * * ***
>
> **True, the males, like humans, will kill each other at times, but they do not demasculate of defeminate the natural partners of those unmated and deny them the opportunity of filling the measure of their creation. Men will kill millions of men, and then decline to marry the widows and mateless maidens, or allow others to marry them, thus consigning them to a lonely life of widowhood or spinsterhood. And thus the "inhumanity of man to man causes countless thousands to mourn". And still people are shocked and disgusted with the very idea of being compared with animals—a shining light to humans in sexual purity.—Supplement to Gospel Problems, pp. 58-9.**

Bishop Bennion, in our judgment, is in his general tenor correct; and the human family could well learn valuable lessons from the brute creation.—Joseph W. Musser. (A reprint from Celestial or Plural Marriage, pages 110-113).

The Aftermath of Compromise

In this column we intend to outline the results to the Church of its adoption of the manifesto of 1890. The world and its institutions now smile upon the Latter-day Saint people. To the run of the mill member this appears to be a healthy sign. To the faithful saints the **good will of the world is always a bad omen—an omen of spiritual darkness and decay.**

Israel has always been lax in accepting the truth and all the commandments of God. This has been manifestly true of our generation. After the death of President Young the saints began to murmur and ask for some relief from persecution. Going to the Lord the leading brethren were kindly rebuked and told that the saints must press forward in the face of opposition or lose their reward.

In 1886 President John Taylor again appealed to the Lord to find out how far plural marriage was binding upon the saints. The answer, of course, was obvious, and culminated in a visitation of Jesus Christ and Joseph Smith to President Taylor—reaffirming the previous stand of the faithful saints that the principle could not be abrogated or done away with. Note the Lord's exact words: **"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."** John Taylor died without making any compromise.

Later the people appealed to President Wilford Woodruff. In 1889 the Lord was kind enough to again outline His position in the matter. The record states, in part: **"Thus saith the Lord to my servant Wilford, * * * Let not my servants who are called to the Presidency of my Church deny my word or my law, which concerns the salvation of the children of men. Let them pray for the holy spirit which shall be given them to guide them in their acts. Place not yourselves in jeopardy to your enemies by promise. Your enemies seek your destruction and the destruction of my people. If the saints will harken unto my voice, and the counsel of my servants, the wicked shall not prevail.**

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

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

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

—Rev. of 1889.

It is reported that shortly before the manifesto was signed President Woodruff was shown of the Lord in vision two courses.

Ist. Stand for the Law and let the gentiles and government confiscate both Church and individual property and leave the battle for the Lord to fight.

2nd. Issue the manifesto, hold on to the property, but open the way for whoredom and destruction among the people, the results of rejecting the perfect law of God. He was prevailed upon by rich and aspiring men to choose the latter course.

In the face of these final and solemn warnings and promises of blessings, the Church, following Wilford Woodruff's suggestion, adopted the manifesto, October 6, 1890.

It is agreed that many of the more faithful ignored it and plural marriage continued to be practiced. It is also agreed that the leaders thought they could carry it on unbeknown to the civil authorities, thus they proposed to "beat the devil at his own game".

What we desire to show is that the Church has not beat the devil at his own game and the awful trap the Lord warned us about has been sprung, placing the saints in spiritual and temporal bondage which will require the "One Mighty and Strong" to redeem. Thus after sixty-two years the awfulness of the act stares us in the face and daily we see the signs of complete apostasy which inevitably follows the giving up of a divine principle.

The first act of the Church following the issuance of the manifesto was to appeal to the Federal Government for Amnesty. We herein print their appeal which began the long road away from the fulness of the gospel on which the Church is now detoured. **O, Israel, weep —weep and let thy tears wash the scales of darkness from off thine eyes, that the everlasting light of truth might enlighten thy soul and cause thee to remember the promises to the Father, and reaffirmed in this day. Grasp without faultering the torch of TRUTH, and let the mouutains shout for joy, and cry to all of oppressed Israel to come out of bondage and return unto thy God!—Editors.**

AMNESTY

The following petition for amnesty has been presented to the President of the United States:

Salt Lake, Dec. 19, 1891.

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

"We formerly taught to our people that polygamy, or celestial marriage, as commanded by God through Joseph Smith, was right; that it was a necessity to man's highest exaltation in the life to come.

"That doctrine was publicly promulgated by our President, the late Brigham Young, forty years ago, and was steadily taught and impressed upon the Latter-day Saints up to a short time before September, 1890. Our people are devout and sincere, and they accepted the doctrine, and many personally embraced and practiced polygamy.

"When the Government sought to stamp the practice out, our people, almost without exception, remained firm, for they, while having no desire to oppose the Government in anything, still felt that their lives and their honor as men were pledged to a vindication of their faith; and that their duty towards those whose lives were a part of their own was a paramount one, to fulfill which they had no right to count anything, not even their own lives, as standing in the way. Following this conviction hundreds endured arrest, trial, fine and imprisonment, and the immeasurable suffering borne by the faithful people, no language can describe. That suffering, in abated form, still continues.

"More, the Government added disfranchisement to its other punishments for those who clung to their faith and fulfilled its covenants.

"According to our faith the head of our Church receives, from time to time,

revelations for the religious guidance of his people.

"In September, 1890, the present head of the Church, in anguish and prayer, cried to God to help for his flock, and received permission to advise the members of the Church of Jesus Christ of Latter-day Saints, that the law commanding polygamy was henceforth suspended.

"At the great semi-annual conference which was held a few days later, this was submitted to the people, numbering many thousands and representing every community of the people in Utah, and was by them in the most solemn manner accepted as the future rule of their lives.

"They have since been faithful to the covenant made that day.

"At the late October conference, after a year had passed by, the matter was once more submitted to the thousands of people gathered together, and they again in the most potential manner, ratified the solemn covenant.

"This being the true situation and believing that the object of the government was simply the vindication of its own authority and to compel obedience to its laws, and that it takes no pleasure in persecution, we respectfully pray that full amnesty may be extended to all who are under disabilities because of the operation of the so-called Edmunds and Edmunds-Tucker laws. Our people are scattered; homes are made desolate; many are still imprisoned; others are banished or in hiding. Our hearts bleed for those. In the past they followed our counsels, and while they are thus affiicted our souls are in sackcloth and ashes.

"We believe there are nowhere in the Union a more loyal people than the Latter-day Saints. They know no other country except this. They expect to live and die on this soil.

"When the men of the South, who were in rebellion against the government, in 1865, threw down their arms and asked for recognition along the old lines of citizenship, the Government hastened to grant their prayer.

"To be at peace with the Government and in harmony with their fellow citizens who are not of their faith, and to share in the confidence of the government and people, our people have voluntarily put aside something which all their lives they have believed to be a sacred principle.

"Have they not the right to ask for such clemency as comes when the claims of both law and justice have been fully liquidated?

"As shepherds of a patient and suffering people, we ask amnesty for them, and pledge our faith and honor for their future.

"And your petitioners will ever pray.
Wilford Woodruff,
George Q. Cannon,
Joseph F. Smith,
Lorenzo Snow,
Franklin D. Richards,
Moses Thatcher,
Francis M. Lyman,
H. J. Grant,
John Henry Smith
John W. Taylor,
M. W. Merrill,
Anthon H. Lund,
Abraham H. Cannon.

This petition is accompanied by the following endorsement by the Governor and Chief Justice of the Territory:

"Salt Lake City, Utah,
December 21, 1891.

"To the President:

"We have the honor to forward herewith a petition signed by the President and most influential members of the Mormon Church. We have no doubt of its sincerity, and no doubt that it is tendered in absolute good faith. The signers include some who were most determined in adhering to their religious faith, while polygamy, either mandatory or permissive, was one of its tenets, and they are

men who would not lightly pledge their faith and honor to the Government or subscribe to such a document without having fully resolved to make their words good in letter and spirit.

"We warmly recommend a favorable consideration of this petition, and if your Excellency shall find it consistent with your public duties grant the relief asked, we believe it would be graciously received by the Mormon people and tend to evince to them what has already been asserted, that the government is beneficent in its intentions, only asks obedience to its laws, and desires all law abiding citizens to enjoy all the benefits and privileges of citizenship. We think it will be better for the future if the Mormon people should now receive this mark of confidence.

"As to the form and scope of a reprieve or pardon, granted in the exercise of your constitutional prerogative, we make no suggestions. You and your law advisers will best know how to grant what you may think should be granted.

"We are, very respectfully,

"ARTHUR L. THOMAS,
"Governor of Utah.

"CHARLES S. ZANE,
"Chief Justice of Utah Territory."

—The Contributor, Vol. 13, pp. 196-7.

(To be continued)

ELDER EZRA TAFT BENSON

(Contributed)

"A distinct honor was accorded * * * the Church", so announced the Deseret News Church Section with the appointment of Elder Ezra Taft Benson of the Council of the Twelve to be Secretary of Agriculture.

The approval seems to be so general that no voice of dissention has been heard thus far. Yet this appointment ought to be evaluated in the light of principle. We do not doubt the qualifications of Elder Benson for the position. The question, however, is **whether he should have accepted the call.**

Elder Benson said: **"This appointment means that the world has come to recognize the Church for what it is . . . it is the fulfillment of a prophecy of Joseph Smith, who said the Church would one day assume leadership in Washington."**

We do not think that Elder Bension or any other man can stem the tide or change the course of this nation. The judgments will surely be poured out as foretold by the Prophets, unless the **whole** nation repents and turns unto God. What then is the greater work for one who claims the calling of a special witness of the Lord Jesus Christ. If this nation can only be saved through repentance, should not a man of such a calling spend all of his time in crying repentance to this and all other nations of the earth? ..**And how can he rebuke this nation or government for its sins if he plays a leading part in charting its course and making its policy!** Further, it does not seem very likely that he has been called into the government because this nation recognizes him as a servant of God, one who is capable of obtaining the mind and will of God. If he has been called for his worldly wisdom, surely someone else could have been found and he could have been left to fulfill his calling.

As to the fulfillment of the prophecy of Joseph Smith, **we wonder if the Prophet would be satisfied with such a meager fulfillment?**

Elder Benson has been given a leave of absence from his duties in the Church, but we wonder who can give a man a leave of absence from the work that God has appointed him to, except God himself.

We cannot help but feel that after all is said, the truth is that the Mormon people are still aspiring to the honors of the world. That they will do everything within their power to earn the praise and friendship of the world, forgetting

that it is written: **"Know ye not that the friendship of the world is enmity with God?"**

PROPHECY FULFILLED

While in the company the other evening of one of the brethren, who was one of Bishop Roundy's party when they explored the Little Colorado country in the northern part of Arizona, in 1873, and which country has since been partially settled by Latter-day Saints, he related two striking occurrences of the literal fulfillment of the promises made in the name of our Savior by that great Prophet and leader in Israel, President Brigham Young; and thinking, perhaps, they might be interesting to some of your many readers, as they were to me, I pen them down and place them at your disposal.

He said in substance: "When we were set apart by President Young for that mission he promised us, among other things, that if we would do as we were told we would not fail any night to have grass for our horses; and also that as we were going down into a game country, he would promise us, if we would not kill any more game than we needed for our use, we would always have meat when we needed it.

"In regard to the first-mentioned promise, one of the brethren who was in the party said that if President Young knew as much about the country we were going into as he did, he certainly would not make them any such promise, for he had been down into parts of it and found much country entirely destitute of grass. On our way down we found grass every night as had been promised. When we got into the San Francisco Mountains, west of where Flagstaff now is, we encountered considerable snow, but for several days found occasional bare spots, with plenty of grass for our animals. But one day there was more snow than usual, and it was with the utmost difficulty that we made any progress. The snow was about three feet deep, and we were obliged to make one horse wallow through a short distance to break the track, until he was nearly exhausted, and then step aside and let the next take a turn. We kept on all day this way, and about sundown one of the brethren spoke up and said, 'Bishop Roundy, what about President Young's promise now?'

"The Bishop inquired which promise, and he replied, 'The one that we would always find grass for our horses. Here we have traveled all day in this deep snow, and there is no prospect at all for any grass tonight. I guess he has missed it this time.'

"He was assured that we certainly would find some yet, and we traveled on. Just before dark we crossed over a small ridge, and on the other side we found a spot about one hundred yards wide by three hundred yards long without any snow, and covered with as pretty green grass as I ever saw. Indeed there was not a single night on the entire trip that we failed to get what grass our animals needed.

"While crossing the Mogollon Mountains, we came across a great many wild turkeys, and succeeded in securing two, and had meat at other times when we wanted it. But on the way back Brother G. and I left the rest of the company at Johnson, and started over the mountains to Panguitch; but being stopped by the very deep snow, we were compelled to retrace our steps and go around by way of Kanab. As this made us about four days longer than we expected, our store of provisions ran short. One day we had nothing but a few crumbs left. In the afternoon while making our way along through the snow I said to my companion, 'Well, what about that meat? Isn't it about time we were getting it; we need it now?'

"He enquired, 'What meat?' and I said, 'That which President Young promised us we would get when we needed it.' He told me we would get it all right, as President Young's word never fell to the ground unfulfilled.

"The subject rested there, but about half an hour afterwards I espied, about three or four hundred yards away, on the side hill, a large, white mountain hare, and asked Brother G. what that was. He replied, 'It's the meat President Young promised us.'

::We stopped, and the hare at once started towards us, coming exactly straight for us until within about ten feet, when it turned as though to pass ahead of us; but when it got to the trail it jumped down into it, and stood up on its hind legs, looking straight at us. I brought my pistol down onto it, securing it, and Brother G. exclaimed, 'There, I told you that was the meat that President Young promised us.'

"I knew it as soon as I caught sight of it as well as I know it now!"

In conclusion the brother said that Bishop Roundy was a man with as much faith in the gospel and the promises of the servants of God as any man he ever saw, and related some very interesting occurrences as examples of it.—Juvenile Instructor, Vol. 28:225-226.

A GLIMPSE OF THE SPIRIT WORLD

The following narrative of a glimpse of the spirit world was related to me a few days ago by Brother John J—, who lives in one of the principal cities in Sanpete County, and whose veracity is unquestionable. Thinking that his testimony of the existence of a life beyond the grave will be of interest to the Latter-day Saints, and perhaps to others, I place these lines at your disposal.

Brother John J— received the gospel in Sweden, in the year 1857. He lived at that time with his parents in the country, not far from Helsingborg (opposite Elsinore, in Denmark), and would generally go to meeting in that town on Sundays. On one of these occasions he contracted a severe cold, which finally turned into consumption and laid him very low, so much so that all hope of his recovery was given up. He had shrunken to a mere skeleton, his physical powers were exhausted, he could no longer take nourishment into his system, and even his voice was so low that he would mostly communicate his wishes by faint signs to his sorrowing parents, who watched over him both night and day. His lungs seemed to be entirely consumed by the dread disease, and to all appearances his last moments were at hand.

About ten o'clock that night his mother retired, worn out, and hopelessly taking a last look at her dying son. His father remained and engaged in reading. Brother John says: "The circulation of my blood ceased in my arms and legs, and I could only feel it slightly in my temples. About half-past ten I saw a man walk into the room through the door, but my father did not notice him. This person touched the top of my head with his fingers, and I felt a curious sensation, and the next moment I stood above my own body, that was lying motionless on the bed. As I looked around I saw the same mysterious person standing by my side. He was dressed like people dress nowadays, and I noticed that I—that my spirit—also was dressed in the same way, though I could not understand how this had happened, as I saw my body lying on the bed in my underclothes. This personage introduced himself to me as my guardian angel, and said that he was ready to take me to my place.

"We went some distance, and soon came to a great crowd of people, who seemed to be in an excited state of mind on account of something that was going to take place. My companion said: 'We will remain here, as there is going to be a meeting, and two Apostles are coming to preach to these people. These are mostly your progenitors, and are now in the lowest sphere in the spirit world.'

"Two men soon appeared. They were also dressed like common people, but they had white clothes underneath. My guardian angel told me that the elder of the two was Mathias, who was chosen to be an apostle instead of Judas Iscariot, and the other one was one of the apostles chosen by Joseph Smith, and has lately

been killed in the United States of America, but he could not tell his name. (This was consequently Parley P. Pratt, who about that time had been murdered near Kansas City.) Mathias was a venerable, old, white-haired gentleman, but the other was much younger.

"The three then went on the stand, and invited me also to come up. The people were still very excited and noisy, and acted much like a mob, but as soon as Mathias, who seemed to take the lead, commanded them to pay attention, they became very quiet, seemingly against their will. The apostles then preached on the subject of repentance, and their sermons apparently made various impressions upon the minds of the audience. This was especially noticeable when the meeting was over, and quite a disturbance occurred, some believing what they heard to be true, but others did not.

"Mathias, the aged apostle, then turned to me and said: 'You can have your choice, whether you will go back or remain here, but I think that you had better go back, as some of these folks may need your assistance in the temple.' To this proposition I replied that I was willing to go back, but my lungs were very bad. To this Mathias replied: 'That is nothing; it is easy to make you new lungs', and pointing to the guardian angel, he said, 'This one will look after that matter, and when you come back here again you will realize what trials mean.'

"The apostles then both withdrew, saluting me pleasantly, but not offering to shake hands with me, and my guardian angel led me back to my former bedroom, where I saw father still occupied in reading. I looked at the old clock on the wall, and saw the hands pointed to 4 a. m.

"The angel again touched the top of my head, and I experienced the same sensation as when I left my body, but without any pain. The angel next took hold of my hands, and I felt as if an electric current passed through my fingers, hands, arms, and finally reached my lungs, and I could feel for half an hour how my lungs grew and expanded.

"All pains left me, and I spoke to my father, who had thought me dead all the time I had been away in the spirit world."

Brother John was then 22 years of age, and is now 55. He had only been baptized about six months, and was not familiar with the doctrines pertaining to the redemption for the dead, neither had the news of the assassination of Parley P. Pratt reached him in the ordinary way. This is therefore the more remarkable, and a strong testimony of an intelligent existence beyond the grave.

—C. C. A. Christensen, Juvenile Instructor, Vol. 28:56 to 57.

GREAT IN LITTLE THINGS

The folks who are faithful in that which is least wear very radiant crowns. They are the people who are great in little tasks. They are scrupulous in the rutty roads of drudgery. They are the folks who, when they are trudging "through the Valley of Baca, make it a well." They win the triumphs amid small irritations. They are as loyal when they are wearing aprons in the kitchen as if they wore purple and fine linen in the visible presence of the King. They finish the obscurest bit of work as though it were to be displayed before an assembled heaven by Him who is Lord of light and glory. Great souls are these who are faithful in that which is least!

Our Lord lived for thirty years amid the little happenings of the little town of Nazareth. Little villages spell out their stories in small events. And He, the young Priest of glory, was in the carpenter's shop. He moved amid humdrum tasks, and petty cares, and village gossip, and trifling trade, and He was faithful in that which is least. He wore His crown on other than state occasions; it was never off His brow.

One way to success is to make hay of the grass growing under other folks' feet.

A CITATION

If we will live so that we may have the fellowship of the Holy Ghost, which is the minister of God, and whose presence is the presence of God. Without that blessed communion, we are blind and helpless; and if we do not live so as to enjoy it, we fail to rise to our privileges as saints.

It is indeed our right and privilege to have the companionship of the Holy spirit of the Lord, and we need it. Even children may have it if they will, and need not be left to walk alone on earth. Every woman should win and keep it for herself, and never try to walk by another's light. If she puts her whole trust in another, even if he be her husband and a good man, he will surely sometimes fail her. Let her learn to stand alone as far as human aid is concerned, depending only on God and the Holy Ghost.

Do not, brethren, put your trust in man though he be a Bishop, an Apostle, or a President; if you do they will fail you at some time or place; they will do wrong or seem to, and your support is gone; but if we lean on God, He never will fail us. When men and women depend on God alone and trust in Him alone, their faith will not be shaken if the highest in the Church should step aside. They could still see that He is just and true, that truth is lovely in his sight, and the pure in heart are dear to him.

Perhaps it is his own design that faults and weaknesses should appear in high places in order that his saints may learn to trust in Him and not in any man or men. Therefore, my brethren and sisters, seek after the Holy Spirit and the unfailing testimony of God and his work upon the earth. Rest not until you know for yourselves that God has set his hand to redeem Israel, and prepare a people for his coming.

If any present have it not, let me advise you to begin seeking for it this very night. Pray, fast, study, and open the doors of your hearts, that wisdom may enter; and you shall know when you have received the Holy Ghost by a great increase of faith, courage, strength, understanding, and all good gifts. This is indeed a precious gift, the source and fountain of all other gifts. Ask for it, therefore, until you receive it, because we should have it. * * *

I will give you a rule by which to judge if you have received the Holy Ghost. It gives strength, it gives hope, it gives wisdom, it gives joy, it gives love of God and man, and if you follow its guidance, it will lead you into the presence of God, because it is the Spirit of God and the power of God. All that His servants know of His will comes to them by that Spirit, because it is the spirit of revelation, and the only source whence such knowledge can come. It dwells in the hearts of men and does not mask a man outwardly, nor change his appearance so that he may be known in that way to possess it, and this we may know from the fact that even the Savior was with difficulty recognized as the Son of God, even by His own disciples.

—George Q. Cannon, Mill. Star, Vol. 53, pages 673-4-5.

In humble gratitude let us daily thank the giver of all for unity, peace, happiness and all other blessings that contribute to progression.

* * * *

What a glorious thing human life is—and how glorious is man's destiny.

"Are you planning to hang any mistletoe in your house during the holidays, Sarah?" asked the mistress.

Sarah sniffed in disgust. "I should say not! I got too much pride to advertise for ordinary courtesies a lady's done got the right to expect."

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

PLURAL MARRIAGE is "the highest law of God; the law that crucifies the flesh that it may sanctify the spirit".—Young Women's Journal, 2:283.

ANTI-MORMON LITERATURE

November 27, 1952.

Truth Magazine
Salt Lake City, Utah

Dear Brother:

I have been, as you know, a subscriber of "Truth" for several years and I have enjoyed the things that "Truth" has brought to its readers. Because I know what is published in "Truth" I want to bring a matter to your attention that has disturbed me.

Recently I was informed that at the Brigham Young University Library the Truth Magazzine is classified as **"Anti-Mormon Literature".** This surprised me and aroused my curiosity. I was aware of the fact that the University of Utah Library had a set of "Truth" also, and I made a check there. This is how the Index card reads there: (U. of U. L.)

Truth, devoted to questions political, social, economic and religious.
* * *

1. Mormons and Mormonism (ANTI-MORMON) Periodicals.

This at once aroused several questions in me.

1. **What constitutes ANTI-MORMONISM.**
2. **What is real Anti-Mormon Literature.**
3. **Is opposition to some of the interpretations of the principles of the gospel by the present Authorities of the Church ANTI-MORMONISM.**
4. **Could it be that sustaining the teachings of the early leaders of the Church is ANTI-MORMONISM?**

I could ask a few more questions, but it would all amount to this, is "TRUTH" —and I do not mean the Magazine alone —**ANTI-MORMON?** If the librarian's point of view is correct, might we not have to classify some of our scriptures as **ANTI-MORMON?**

I thought, while writing to you, that I would like to tell you of two incidents that I witnessed. At the Deseret Book Store a customer was looking over some books with the help of a clerk. He finally picked up the book, The Vision, compiled by N. B. Lundwall. After looking it over and asking some questions concerning it, he finally asked this all deciding question—**Is it approved by the First Presidency?**

Another man, I know he is a member of the Bishopric of his ward, was reading an article from an early volume of the Millennial Star. After he got through his comment was: **That is very good, but is it authoritative today?**

Incidents such as these, and I am sure that they are repeated over and over again, make me wonder what has happened to the Gift of the Holy Ghost that is bestowed upon every member of the Church. Brigham Young said: **"Let every man and woman know, by the whispering of the Spirit of God TO THEMSELVES."** The incidents I have related seem to show a lack of this very thing. What will be the end of it all?

May I say that I appreciate being able to correspond with you.

Very sincerely yours,

.....

Our correspondent has brought a very important subject to our attention. We have long been aware that the present Church leaders consider our efforts to sustain the teachings of the Prophet Joseph Smith and his immediatc successors as opposed to the Church and apostate in their nature. Thus they have labelled our writings as anti-mormon and in some cases endeavored to throttle the power of a free press. In our minds this has been a very inconsistent course, for, if our writings are anti-mormon, their contrast with the Truth would be so noticeable that a **"wayfaring man though a fool need not err therein".**

The Church policy of claiming illegitimate all interpretations of MORMONISM made by the leaders before the manifesto of 1890, assumes a very untenable position. The saints are beginning to notice with more and more interest the difference in present day interpretations of the teachings of MORMONISM and the former-day impressions of the same, and are beginning to ask, "Why".

In view of these contradictions our correspondent has come forward with his questions. They might be grouped under two headings: **1. What is anti-mormon literature? 2. What constitutes anti-mormonism, and is opposition to present-day Church interpretations of the principles of the gospel anti-mormonism? Also to the last question we might add, what is correct interpretive authority?**

For the sake of brevity we will confine this editorial to the first question and include our comments on the second in a later issue.

1. What is anti-mormon literature?

The prefix ANTI, according to Webster, means "opposite, against",, "a person opposed to a practice, law, policy, movement, or the like".

As to the word, MORMONISM, B. H. Roberts tells us: "MORMONISM is merely a New Dispensation of the Old Religion; of the old, the first, and the only gospel, the Everlasting Gospel of Jesus Christ, and all that goes with it and belongs to it."—Why Mormonism, page 7.

With the above explanation we can safely say that anti-mormon literature is all literature opposed to the revelations an interpretations of the gospel of Jesus Christ revealed through the Prophet Joseph Smith. **To this great fountain head (Joseph Smith) all Mormons must trace their legitimacy. To the revelations he received; to the foundation he laid; to the interpretations of the scriptures, both ancient and modern he gave; all true Latter-day Saints or Mormons must inevitably bow, or brand their faith as a lie, and their original Prophet as the imposter his enemies claim him to be.**

During the first sixty years after the organization of the Church, much anti-mormon literature was written. At that time the principles most often assailed were the Book of Mormon and Plural marriage. We could cite many examples of this type of literature but we feel the following examples will suffice:

Pertinent Examples of Anti-Mormon Literature

From the book, "Brigham Young", by M. R. Werner, we extract a story concerning the plates of the Book of Mormon. After quoting the story as told by Joseph Smith, this follows:

"This is the version of the incident which Joseph Smith gave in the history of it which he wrote for his church, but the neighbors said that he told them a different story, according to which he was knocked down twice when he first went to get the plates. When he inquired why he could not have them, he saw a man standing over the spot where they lay, who seemed to Joseph to be a Spaniard with a long beard extending to his breast; his throat was cut from ear to ear, and the blood was streaming down. This weird character told Joseph that he could not get the plates alone but must get them in company of his wife, whom he had not yet met. Joseph's father also told this story and added concerning the gold bible, 'I weighed it, and it weighed thirty pounds.' * * *

"There is another story of the origin of the golden plates. Peter Ingersoll, one of Joseph Smith's friends at Palmyra, testified after his friend had become famous: 'One day he came, and greeted me with a joyful countenance. Upon asking the cause of his unusual happiness, he replied in the following language: 'As I was passing, yesterday across the woods, after a heavy shower of rain, I found, in a hollow, some beautiful white sand, that had been washed up by the water. I took off my frock, and tied up several quarts of it, and then went home. On my entering the house, I found the family at the table eating dinner. They were all anxious to know the contents of my frock. At that moment, I happened to think of what I had heard about a history found in Canada, called the golden Bible; so I very gravely told them it was the golden Bible. To my surprise, they were credulous enough to believe what I said. Accordingly, I told them that I had received a commandment to let no one see it, for, says I, no man can see it with the naked eye and live. However, I offered to take out the book and show it to them, but they refeused to see it, and left the room.' 'Now', said Joe, 'I have got the damned fools fixed, and will carry out the fun'."

The Alleged "Revelation" of Polygamy

From "Reminiscences of Early Utah", by R. N. Baskin.

Chapter II, book of Jacob in the Book of Mormon, page 132, contains the following sections:

"Sec. 22. And now I make an end of speaking unto you concerning this pride. And were it not that I must speak unto you concerning a greater crime, my heart would rejoice in me because of you.

"Sec. 23. But the word of God burdens me because of your grosser crimes, for behold, thus sayeth the Lord, 'This people began to wax in iniquity, for they seek to excuse themselves in committing whoredom because of the things which were written concerning David and Solomon and his son.

"Sec. 24. 'Behold David and Solomon, who had many wives and concubines, which thing was abominable before me', sayeth the Lord.

"Sec. 25. Wherefore, thus sayeth the Lord: 'I have led this people unto the land of Jerusalem by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph.

"Sec. 26. 'Wherefore, I the Lord God will not suffer that this people shall do like unto them of old.'

"Sec. 27. Wherefore, my brethren, hear me, and hearken unto the word of the Lord, for there shall not any man among you have, save it be one wife, and concubines he shall have none."

Section 5, in Chapter III, page 134, is as follows:

"Behold the Lamanites, your brethren, whom ye hate because of their filthiness, and the cursings which have come upon their skins, are more righteous than you; for they have not forgotten the commandments of the Lord, which was given unto our fathers, that they should have, save it were one wife, and concubines they should have none."

It is a tenet of the Mormon church that the Book of Mormon is an inspired translation by Joseph Smith of certain hieroglyphics on golden plates which he, under guidance of an angel, dug from a hill and was enabled to decipher by the aid of a peepstone called the Urim and Thummim, given him by an angel. That book first appeared in 1830. Thirteen years thereafter Smith claimed to have received the alleged revelation of polygamy, and it began thus:

"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 touching these matters."

In view of the quotations which I have made from the Book of Mormon, this would have been the natural answer to Joseph's request, so far as it relates to David and Solomon:

"My dearly beloved servant, have you so soon forgotten that in the Book of Mormon which I have inspired you to translate, I stated in most positive and unambiguous terms that the acts of David and Solomon his son, in having many wives and concubines was abominable before me and rendered them less righteous than the filthy Lamanites, for they have not forgotten the commandments of the Lord which was given unto their fathers, that they should have, save it were one wife, and concubines they should have none."

But the answer to Joseph's inquiry given in the alleged revelation is as follows:

"David also received many wives and concubines, as also Solomon and Moses, my servants, as also many of my servants from the beginning of Creation until this time, and in nothing did they sin, save in those things which they received not from me. David's wives and concubines were given unto him by me by the hand of Nathan, my servant, and others of the prophets who had the keys of power, and in none of these things did he sin again against me, save in the case of Uriah and his wife."

This, in expressed terms, justifies both concubinage and polygamy as well, and explicitedly contradicts the statements on the same subject made in the Book of Mormon, and is sufficient alone to discredit the alleged revelation and to brand its author as having been a suprelative fraud. * * *

The claim of Joseph Smith that this tenet of the Mormon Church was revealed to him by God, conclusively shows him to have been an imposter and pervert. To ascribe the authorship of such an infamous document as that alleged revelation to God is a monstrous profanation of His sacred name. * * *

Whitney, in his history, Vol. 1, page 216, states:

"Prior to the recording of this revelation, the Prophet had taught the doctrine privately, and he and other prominent elders had practiced it. But this was also in secret, owing to the great prejudice it was foreseen it would invoke. It was not avowed even to the masses of the Saints until after their removal from Illinois."

It is evident from the above that previous to the revelation, Joseph had been cohabiting with numerous women on the sly, and that a point had been reached when further concealment from the generality of his adherents was difficult, and

knowing that his followers believed him to be a true prophet of God, he announced the revelation, intending by that ruse to justify his practices, reconcile his adherents and coerce his wife Emma to submit to his outrageous violations of her marital rights." * * *

It is readily seen from the above examples that all literature opposed to the principles of the gospel as revealed through and interpreted by Joseph Smith were considered anti-mormon and fell under the scathing review of our early and alert leaders.

One can easily recognize the stench of bitterness and apostasy in such writings. The leading brethren were constantly answering these false and bitter statements. The writings of Orson F. Whitney and B. H. Roberts will long be remembered in this regard.

We think perhaps the fairest way to determine what is now anti-mormon literature is to compare the writings in Truth (so accused as anti-mormon) with the teachings of Joseph Smith on some few leading doctrines, together with the present day "word of the Church" on the same subjects.

We begin with the most debated of all doctrines, PLURAL MARRIAGE. **What Joseph Smith said:**

> **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.**

WHAT THE TRUTH MAGAZINE HAS SAID

"We believe in the gospel of Jesus Christ as established by the Mormon Prophet Joseph Smith. Our faith comprehends the Articles of Faith as promulgated by the Prophet, the Ten Commandments (Exodus 20), along with all other teachings of our Lord Jesus Christ."

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

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

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

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

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

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

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

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

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

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

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

A system that produces this quality of timber must be good and worth a try-out."—TRUTH, Vol. 10:266.

THE CHURCH POSITION—By James E. Talmage

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.

From the Offiicial Church Statement, June 17, 1933:

Celestial marriage—that is, marriage for time and eternity—and polygamous 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 ADAM-GOD DOCTRINE

What Joseph Smith Said

The Prophet Joseph Smith taught the sisters in the Kirtland Temple that Adam is our Father and God. He is the God of the earth. * * * Adam is the great archangel of this creation. He is Michael. He is the Ancient of Days. He is the Father of our elder brother, Jesus Christ—the father of him who shall also come as Messiah to reign. He is the Father of the spirits as well as the tabernacles of the sons and daughters of man—ADAM! * * *—Women of Mormondom, pp. 178-198.

After the death of Joseph Smith the Prophet, Brigham Young elaborated on this doctrine in the following manner:

Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, "It is an immaterial substance!" What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the Garden of Eden, and who is our FATHER AND OUR GOD, and the only God with whom we have to do. Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man: the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the briar, and the obnoxious weeds did not appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects, and therefore their offspring were mortal.—Mill. Star, 15, page 769.

Sister Eliza R. Snow, one of the wives of the Prophet Joseph Smith, and who testified that she received these teachings from the lips of her Prophet-husband, had this to say of Brigham Young's teachings on the subject:

"When Brigham Young proclaimed to the nations that Adam was our Father and our God, and Eve, his partner, the Mother of a world—both in a mortal and celestial sense—he made the most important revelation ever oracled to the race since the days of Adam himself."—Women of Mormondom, page 210.

What TRUTH Magazine has said:

The Church and the Saints are well aware of the much disputed treatise called Michael our Father and our God, published by the Editor of TRUTH, together with all the articles written in defense of this doctrine in the columns of Truth the past eighteen years. It can-

not be gainsaid that these artcles have held precisely to the position held by Joseph Smith, Brigham Young and the early leaders. For the sake of brevity we recommend the perusal of these articles by our readers, and will forego quoting them in this treatise.

THE PRESENT CHURCH POSITION

First, by James E. Talmage

We claim scriptural authority for the assertion that Jesus Christ was and is God the Creator, the God who revealed Himself to Adam, Enoch, and all the antedeluvial patriarchs and prophets down to Noah; the God of Abraham, Isaac and Jacob; the God of Israel as a united people, and the God of Ephraim and Judah after the disruption of the Hebrew nation; the God who made himself known to the prophets from Moses to Malachi; the God of the Old Testament record, and the God of Nephites. We affirm that Jesus Christ was and is Jehovah, the Eternal One.—Jesus the Christ, Talmage, 32.

SECOND, by Joseph Fielding Smith

Dear Brother:

I have before me your letter of yesterday in which you say that the question of the Godhead has caused considerable discussion among some of the Elders because of certain things published in early days purporting to come from President Brigham Young and others.

First let me say, the discourse from which you quote (the discourse of Brigham Young now under discussion) purporting to have been delivered by President Brigham Young, is one which, for some reason, is widely circulated and everybody seems to know about it and have placed upon it their interpretation to the effect that Adam is our God, the only God with which we have to do, and that he is the Father of Jesus Christ; but they do not seem to know that President Brigham Young spoke PERHAPS A THOUSAND TIMES in which he declared that Jesus Christ is the Son of God the Father who created Adam, and that Adam is the Son of God. The remarkable thing is that this one thing, which perhaps OUGHT TO BE FORGOTTEN, is remembered, and all else, which should be remembered, is forgotten or never considered. I will say frankly that I believe President Brigham Young was not properly quoted in this discourse. He did not see it before it was published in England. I firmly believe this for the implication in this discourse is foreign to all that President Brigham Young taught. For proof of this see Brigham Brigham Young's discourses.

Now, it is a fact that Adam is our God; we are and will be subject to him; he will preside over all of his posterity and will be the immediate personage unto whom they will look for counsel and direction. Adam holds the keys of salvation for this earth, under the Holy One of Israel. The Holy One is, of course, Jesus Christ. See D. & C. 78:16. Adam, as Michael, will stand at the head of his posterity, just as each father will over his immediate family, but all under the direction of Jesus Christ. What Presidents Young and Kimball had in mind was this very thing.

I am enclosing an article—OFFICIAL—which will, I believe, explain all of this apparent mystery to you.

Sincerely your Brother,

(Sig.) JOSEPH FIELDING SMITH

THIRDLY, by Elder John A. Widtsoe

Said he:

Those who peddle the well-worn Adam-God myth, usually charge the Latter-day Saints with believing that (1) Our Father in heaven, the Supreme God to whom we pray, is Adam, the first man; and (2) Adam was the Father of Jesus Christ. A long series of absurd and false deductions are

made from these propositions. * * * The perspective of years brings out the remarkable fact, that, though the enemies of the Latter-day Saints have had access, in printed form, to the hundreds of discourses of Brigham Young, only half a dozen statements have been useful to the caluminators of the founder of Utah. Of these, the sermon of April 9, 1852, which has been quoted most frequently, presents no errors of fact or doctrine, if read understandingly and honestly.—Evidences & Reconciliations, Vol. 1, pages 287-290.

HOW SHOULD THE PRIESTHOOD BE CONFERRED?

What Joseph Smith Said

That ordaining men to the office of Seventy, the Prophet came to us many times, saying, Brethren, you are going to ordain seventies. DO NOT FORGET TO CONFER THE HIGH PRIESTHOOD UPON THEM. Ordain each of them to the High Priesthood, and to one of the Seventy Apostles. That was my language in the ordination of the Seventies, and that is the way I ordain them now.—D. Weekly News, 26:274.

WHAT TRUTH HAS SAID

1. Conferring of the Priesthood: In the latest edition of the "Missionary's Hand Book", on page 141, the following order of ordaining men to the highest priesthood is given:

Calling the candidate by name—By (or in) the authority of the Holy Priesthood and by the laying on of hands, I (or we) ordain you an Elder (or whatever the office may be) in the Church of Jesus Christ of Latter-day Saints, and confer upon you all the rights, powers and authority pertaining this office and calling in the Holy Melchisedek Priesthood, in the name of the Lord, Jesus Christ, Amen.

Here let it be noted that no Priesthood is conferred, only an office in the Church. Contrast this with earlier instructions. From the "Elders Manual" of 1914, on page 51, we read:

The offiating Elder should say: "In the name of Jesus Christ, and by the authority of the Melchisedek Priesthood vested in us, we lay our hands upon your head and confer upon you the Melchisedek Priesthood, and ordain you to the office of Elder in the Church of Jesus Christ of Latter-day Saints."

That this earlier form is correct is attested to by the late President Joseph F. Smith. he following explanation is recorded in Gospel Doctrine, page 168, 1st Ed.:

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

In the same light might we suggest that it is impossible for a man who holds only an appendage to confer the Priesthood!

President Young at a meeting held at Logan May 25, 1877, made it clear that the Priesthood must be properly conferred. Said he:

That ordaining men to the office of Seventy, the Prophet came to us many times, saying, Brethren, you are going to ordain seventies. DO NOT FORGET TO CONFER THE HIGH PRIESTHOOD UPON THEM. Ordain each of them to the High Priesthood, and to one of the Seventy Apos-

tles. That was my language in the ordination of the Seventies, and that is the way I ordain them now.—D. Weekly News, 26:274.

Nor were the early leaders ignorant as to the condition of the saints. President John Taylor was very particular that the Priesthood be properly conferred. Deploring the condition of the saints in forcing him on the underground, he said:

I would not be surprised if less than ten per cent of the saints who claim to hold the Melchisedek Priesthood will remain true and faithful to the gospel of Jesus Christ at the time of the seventh President of the Church; and that there would be thousands that think they held the Priesthood at that time, but have not had it properly conferred upon them.—Ballard-Jenson Corres., page 104.

President George Q. Cannon also voiced the same feelings. At a meeting in Draper he said:

The day will come when men's Priesthood and authority will be called into question, and you will find out that there will be hundreds who have no Priesthood, but who believe they have it, they holding only an office in the Church.—Ib. 29.

Why the Leaders should want to make this change when the Lord established the correct order through his servant John the Baptist, remains a mystery. Note his exact language:

"UPON YOU, MY FELLOW SERVANTS, IN THE NAME OF THE MESSIAH I CONFER THE PRIESTHOOD OF AARON, ETC."—D. & C., Sec. 13.

THE CHURCH POSITION:

In the latest Missionary hand-book the following is recorded on page 141—"Ordinations to Priesthood":

Calling the candidate by name—By (or in) the authority of the Holy Priesthood and by the laying on of hands, I (or we) ordain you an Elder (or whatever the office may be) in the Church of Jesus Christ of Latter-day Saints, and confer upon you all the rights, powers and authority pertaining to this office and calling in the Holy Melchisedek Priesthood, in the name of the Lord, Jesus Christ, Amen.

THE GATHERING:

What the Lord said through Joseph Smith:

After this vision closed, the heavens were opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.—D. & C., Sec. 110: 11.

Again:

And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts.

Wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place upon the face of this land.—D. & C., 29: 7-8.

THE POSITION TRUTH HAS TAKEN

In the columns of Truth the editors have held to the truth that all Israel must be gathered as indicated in the above revelation. They have sought to inspire the converts in the field with the spirit of gathering as taught by Joseph Smith and the early leaders. There is nothing in their teachings which would go contrary to the word of the Lord on the subject or the teachings of the Prophet. For a complete treatise on this subject see Truth, Vol. 18, page 101.

THE PRESENT CHURCH POSITION

Elder Widtsoe said:

The time of gathering is past. We now live in the time of scattering. We want to scatter our people over the

face of the earth that we might leaven the whole lump.

President David O. McKay made the Church position clear while in Finland. Said he:

> **Secondly we aim to keep our adherents here instead of encouraging them to immigrate to Utah and other places in the United States.**

The preceding contrasted evidence of some of the more disputed principles some of the more disputed principles of the restored gospel fully shows a vast difference in the present Church attitude and the teachings of Joseph Smith and the early leaders. This evidence also proves conclusively that the TRUTH magazine has ever and always been the firm and immovable champion in the face of prosecution and persecution the early teachings of the Church. In the magazine has remained loyal to the teachings of the gospel of Jesus Christ.

Because of the changed attitude of the Church in relation to many of the principles of Truth restored through Joseph Smith (particularly the 19 broken laws and changed ordinances outlined in TRUTH, Vol. 18, pages 81-87), it has been necessary for the columns of TRUTH to carry the original interpretations of the leaders regarding these salient principles that the saints might learn the truth.

At this point there might arise in the minds of the saints the question of divine authority and the rights of the present leaders to change the meaning and interpretation of the principles of the gospel . A treatise on this subject will require considerable space and we intend to treat it in our next issue under the heading before referred to, ie, (2) What constitutes anti-mormonism, and is opposition to present-day Church interpretations of the principles of the gospel anti-mormonism? What is correct interpretative authority? With this in mind we will close this writing with the **scholarly but not comprehended or understood theory of Elder Mark E. Peterson, wherein he said:**

> **The cultists use the name of Fundamentalists, which is regarded by the Church as a misnomer. They are 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. (OH, GRANNY, GRANNY, WHAT A LONG TAIL OUR PUSS HAS!!). Brackets ours.**

DIRECTION OF A WORLD

(A reprint from the Millennial Star)

Chapter I.

Stupendous task to move a world along!
All interests blend, and justly use the rod;
Not crush the weak, but guard them by the strong:
Too much for man!—The task belongs to God!

To direct a world properly and efficiently is, indeed, a stupendous task. The resources of nature have to be developed and turned to the best account. All ought to be participators in the rich creation, and in the bounties and goodness of a beneficent Providence to that extent that the Creator designed. The children of the earth should be joint inheritors of the earth. Just and economical apportionments must be made to meet the wants, satisfy the capacities, bring out the energies, nurse the genius, and reward the merits of the human family. The blessing and possessions of men ought to be regulated by their character and worth. The natural rights, labors, talents, and goodness of every person should constitute his claim to an inheritance; and without these, no claims ought to be held valid. Justice must sit as the arbitrator, dispenser and rewarder of all. The continuance of favors and possessions to a man and to his family after him should depend on their continuance in righteous-

ness and worthiness; and if they departed from this standard, their talents should be taken from them and given to those more righteous and faithful. Should worthless and ungodly children forfeit blessings and inheritances left by righteous ancestors, the rewards of the lives of the worthy dead should not be lost to them, but provisions must be made to restore all that is due either to themselves in the resurrection of the just, or perchance to more righteous offspring who might succeed their wicked descendants. Whatever might be the way to accomplish the task and work out its details, all ought to be regulated with fairness and to the advantage, reward, and increase of every deserving being.

Then, again, to direct a world properly and efficiently, every interest must be blended, and so toned that it will speak for the general good, and so worked as to increase the sum by addition. The relative value of every figure should be enhanced by its due order of progression, and not rendered valuable by making others valueless: the many must not be made to stand as ciphers to give the few a value which they do not of themselves possess or obtain by due progression. Individual power, talent, influence, and interest must be organized and made to operate for the universal advancement and general good, while all must be worked so as to preserve the individual good, develop personal capabilities, and advance its interests, and by no means allow it to be buried in a universal rubbish.

There must also be taken into account the ever-aspiring instincts of the soul and its increasing and insatiable desires. An object worthy of the soul's aspirations must be given, and its desires must be properly regulated and supplied with wholesome and nutritious food. The **infinite** capabilities of mind have to be grappled with, and a world exalted and redeemed. **This is what a proper and efficient direction of the world of mankind comprehends.**

It will no doubt be erroneously considered by many as being at once the refinement and wildness of speculation to make a statement of what has to be done for the efficient direction of a world. They will look upon it as a mere visionary work—as a task impossible to be accomplished. They will tell us to take things as we find them, make the best of that which comes, and not indulge in nonsensical dreams about a world moving in the right direction and efficiently governed.

Now, we do not for a moment expect human legislation to be competent to the task. We believe that speculation in the efficientcy of human legislation to direct a world would be wild and unprofitable indeed, and that to dream of all things moving harmoniously and mankind traveling in the right direction under its guidance would be the refinement of visionary illusion. Moreover, we believe in the policy of making the best of things and in the expediency of getting on with bad machinery as well as possible, in the absence of a more effective machinery—in turning human government to the best account in the absence of Divine and legitimate government. But the philosophy of the would-be social philosophers to whom our objectors belong is very inconsistent and defective. We should not hide from ourselves the errors of mankind, cover over the inefficiency of human legislation, trace the difficulties which it meets, and refuse to look in the direction which the world ought to take. To undertake a task without calculating the difficulties, to run a race blindly and with uncertain strength to perform the course, and not to see where inefficiency will lie or know how much it will take to ensure success, shows far less practical talent than would be shown if all this were taken into account. To invent a thousand ineffective schemes,—now to agitate here, and then to madly run in this direction, and then in that,—to never find the way, yet always be dreaming of having found it, is far more wild, absurdly speculative, and short-sighted than to realize the magnitude of the work, see the world traveling in the

wrong direction, and point out the one in which it should travel. To attempt the government of mankind with inefficient means, to fall down century after century, to blunder and fail, and blunder and fail again, and never to acknowledge the inefficiency and turn into the right way, reaches the climax of blundering. It is like the absurd endeavors to gain perpetual motion, to discover the elixir of life, and hunt out the philosopher's stone.

Would it not be more consistent, after vainly endeavoring to direct the world aright through the long space of several thousand years, and meeting with continual failures, for human legislators to give up the task, than to still persist in their impotent endeavors and push the world to its day of doom in an unprepared state? **Would it not show more humility in the Government of every nation to clothe themselves in sackcloth and ashes, acknowledge their inefficiency, and petition a higher Power to take the reins of government in its own hand? Would not mankind sooner get out of their difficulties and travel in the right path were they to offer the authority to the holy Priesthood, and say, Let God reign over us?** Or are the human family so infidel that they imagine that the Almighty is not equal to the task? Or have they departed from Him so far, or does He appear so far off, that He will not hear their petitions and come to the rescue? We believe the world is very faithless—that it is gone so far astray as to lose sight of its God, and that it blindly and madly rushes on to its own overthrow.

We have abundance of experience that the direction of a world properly and efficiently is a stupendous task. All history is full of the difficulties which human legislation has met with in its endeavors to accomplish the work, and is crossed with its failures and inefficiencies. **The fact is, the task does not belong to man or mere mortal power, but to God and to those who hold the eternal Priesthood, who are endowed with His authority, and who hold the keys of a Divine system.—Mill. Star, Vol. 20:164-5.**

Chapter II.

With daring hand and proud and impious mind
To guide a world—to hold and rule mankind,
Vain mortals undertake the task. They fail!
And sad experience tells the doleful tale.

That the direction of a world is a work which belongs to the Creator is most consistent. It is one of those truths which is so nearly self-evident as to render argument unnecessary and almost superfluous. The extent and magnitude of the work to be accomplished directly point to the Almighty as the only adequate power. The government of a world is at least a parallel task to its creation. Indeed, it is a work of much greater magnitude. To sustain and govern a world is a complicated and advanced task, whereas simple creation is the primitive stage of progressive existence, and shows the first efforts of Deity. The one may be illustrated by bringing forth of man; the other, in taking him through all the stages of life, from infancy to youth, from youth to maturity, from maturity to the full completion of the object of his creation. To sustain and govern a world demands larger capacities, greater experience and judgment, a mind more exalted, wisdom more Divine, power more strictly almighty, with administrative ability and creative skill at once more delicate, just, minute, and yet comprehensive, than are called forth in primitive creation. The generation and bringing forth of a world, is, if we may express it, the first effort of a God. It is that which constitutes Creator. It is Deity commencing practice. It is creation in its simple form. But in the proper and efficient government of a world Deity is seen in His most exalted character. It calls forth the sublimest efforts of a God and belongs to the highest order of Di-

vine administration. It is the task of a Being ripe with creations, full of experience, and perfect in practice. The latter comprehends all that the former embraces, and enters into a branch of administration that the other does not reach. It is at once creation in a complex form, and creation brought under a system of legislation. The creative power did not cease its operations when the earth and our first parents were brought into existence. It has been operating from that day to this, reproducing itself in higher forms, and traveling in more advanced circles. To this complex creation, which has succeeded the primitive one, and the progressive evolutions and growth of the world, which at its commencement was merely the germ, must be added creation sustained, led onward, kept in harmony, developed to the extent of its capabilities, and carried on to endless exaltation. All this is comprehended in the proper and efficient direction of a world. It is obvious, therefore, that a task more stupendous than creation itself, and indeed one which embodies creation in a higher form, none less than the Creator is equal to accomplish.

How mad, then—how impious—how vain is man to undertake the work which calls forth, the sublimest efforts of a God. But it will, perhaps, be urged that human legislators, in undertaking the government of the world, do not pretend to tread in the path of creation, and are not, therefore, chargeable with all that we would seem to throw on their shoulders. We do not intend to say that they do. But this is the point—government is even a higher work than creation, and, in the administration of Deity, comprehends all that precedes it. Man, therefore, in undertaking government, undertakes the more advanced work of a God —a greater task than that which called forth the first efforts of Deity. **O man, how inconsistent—how unequal to the task—how presumptuous, to undertake the crowning work of God! How certain must failure be the reward of thy impiius daring!**

Government is evidently a task Divine. Man has no right to engage in it, unless appointed, qualified, and instructed by the great rightful Lawgiver and Governor of the world. It is true that, in the absence of legitimate government, expediency may offer some justification for human legislation to interfere. Still, even in this case, man assumes a fearful amount of responsibility. He must bear the burden, and it is not lessened by the expediency. When man arrogates to himself to be the head of government—when he undertakes to give laws to the world—when he leads, instead of following—when he officiates in the place of his Maker, without Divine appointment and qualification, his conduct is madly daring, his mind impiously vain, and his capabilities immensely unequal to the task. Granting that, in the absence of the legitimate system, human governments are expedient, what makes the expedient necessary? for the law of expediency is at best a subject for suspicion. Jeremiah gives the clue in the following passage:—"Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord. For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." This has been the case, not only with Israel, but also with the Gentiles. When grace has been offered them—when God has sought to establish legitimate government amongst them, they have been stiffnecked and unbelieving. They have forsaken the fountain of living waters, and have hewn out for themselves broken cisterns. They have apostatized from the truth, refused to allow their Creator to govern them; and He has hidden his face from mankind in displeasure. **This is the ground upon which the expediency of human legislation is based—a sandy foundation indeed!**

That man would fail in the attempt to govern the world we might have concluded by a priori reasoning. But we are not dependent upon a system of induction for means to solve the problems of human

inefficiency. We have the experience of a world for our data, and the direction which it has taken as a sure basis for the conclusion.

The developments of society, the phases which it presents, and its workings during six thousand years take us directly into the very heart of the matter. Here we see magnitude of the work, the nature of the difficulties, how they have operated, and the elements which have made up failure.

We have now the results of six thousand years of human legislation before us summed up in the present existing state of society. We have the legislative skill of all ages concentrated in this. The experience, wisdom, and acts of kings, rulers, and lawgivers of the world, modern politicians have for their study; the rise and fall of empires are examples for them to go by; and nearly all systems of politics, philosophy, and religion are crowded together on the platform of the nineteenth century. Yet who are satisfied with the result? Where is the class of legislators that are deemed efficient—that can hold sufficient confidence to give the shadow of general satisfaction, or even to carry on a system of popular administration for any length of time in their several nations? Everywhere we hear the cry raised against the inefficiency of legislators; and where the voice and judgment of the people are of any authority, they fail to give satisfaction even during their short period of administration. **They come into office, flicker their glimmering light for a moment, become extinguished by the breath of parties, and expire amidst general disgust.** Their successors also flicker for a time, to meet the same fate. There is no doubt that a great deal of this is chargeable to popular caprice and party strife. But the experience of the world in adminstrative failures is too tangible, and the grounds for discontent too certain, for us to suppose that this general dissatisfaction is altogether delusion, and the result caprice. **Indeed, this uncertain, chaotic, and changeable state of affairs is of itself, from beginning to end, evidence of misgovernment and striking proof of human inefficiency.**

But by far the most painful and tangible evidence of human incompetency to govern a world is to be found in its condition. The feverish, fretful, and deranged state of the body politic is truly symptomatic of disease. The madness, failure, neglect, squandering, injustice, perfidy, tyranny, aggression, etc., which legislators, conquerors, and kings have so abundantly manifested, coupled with their occasional almost utter prostration of power, are unmistakable signs that the world has gone in a wrong direction, and, besides confirming the fact that man is unequal to the stupendous task of a world's government, prove that generally the wicked and unworthy have ruled mankind. But it is in the awful amount of misery, ignorance, misconduct, depravity, crime, and rottenness that has so thickly spotted the social body that best shows the degeneracy of mankind, and the downward direction which the world has taken. It is the frightful groupings of distress, famine, temptation, vice, murder, war, prisons, madhouses, workhouses, prostitution, and a legion of pitiful and loathsome objects crowded of police and law-officers to keep society on the stage of life, with an immense army in check, **that proclaim with more than a thousand tongues how badly the world has been directed.**

But what do the history of six thousand years, the experience of all nations, and the phases and conditions which society has shown, go to prove? **Does it not all establish the fact that, without Divine authority and power, and aid from on high, man is fearfully unequal to the government of a world? The task is indeed the work of God. Man has dared to undertake it; and how signally awful and complete is the failure!—Mill. Star, Vol. 20: 180-2.**

(To be continued)

LOOKING INTO THE FUTURE

If only there were someone who could read the future accurately, how the world would beat a path to his door! What a fortune he would make!

The speculator would be there to learn the course of the stock market; the gambler would rush to find out how the races would come out; businessmen in droves would want to discover whether prices of raw materials would rise or fall; military strategists would seek to know where the next threat to the nation's safety would appear; parents would inquire as to the fate of their children, and doctors of their patients; while everyone embarking upon some new enterprise would hasten to inquire about its outcome. Obviously there would be complications. Indeed, one has but to consider for a moment the possibilities of such knowledge to decide that it is

THERE ARE TWO SEAS

(Bruce Barton—McCall's Magazine, April, 1928)

There are two seas in Palestine. One is fresh, and fish are in it. Splashes of green adorn its banks. Trees spread their branches over it, and stretch out their thirsty roots to sip its healing waters.

Along its shores the children played when He was there. He loved it. He could look across its silver surface when He spoke his parables. And on a rolling plain not far away He fed five thousand people.

The river Jordan makes this sea with sparkling water from the hills. So it laughs in the sunshine. And men build their houses near it, and birds their nests; and every kind of life is happier because it is there.

The river Jordan flows on south into another sea.

Here is no splash of fish, no fluttering leaf, no song of birds, no children's laughter. Travelers choose another route, unless on urgent business. The air hangs heavy above its waters, and neither man nor beast nor fowl will drink.

What makes this mighty difference in these neighbor seas?

Not the river Jordan. It empties the same good water into both. Not the soil in which they lie; not the country around about.

This is the difference. The Sea of Galilee receives but does not keep the Jordan. For every drop that flows into it another drop flows out. The giving and receiving go on in equal measure. The other sea is shrewder, hoarding its income jealously. It will not be tempted into any generous impulse. Every drop it gets, it keeps. The Sea of Galilee gives and lives. This other sea gives nothing. It is named The Dead.

There are two kinds of people in the world.

Which kind do you belong to?

a merciful Providence that has cast a veil about the future and hid it from our eyes.

Considerable advances, it is true, have been made in forecasting changes in the weather, but the best-equipped weather bureau in the country rarely dares to predict rain or sunshine more than four days in advance. Likewise there has been much scientific investigation of trends of popular opinion, but how wrong pollsters can be was revealed on election night, 1948.

The fact that while some men try their best to read the future and talk with confidence about things to come, their prognostications mostly prove futile, like the gossamer guesses of the nightly news commentator which vanish amid the realities of the next day's events. True, a newspaper columnist, reasoning from cause to effect, sometimes makes a correct forecast, and duly boasts inordinately of his prowess—but never does he admit how many times his predictions have been proved false.

Are we to conclude therefore that nothing whatever may be known about the future? Certainly not. God, who knows the end from the beginning, has seen fit to reveal certain features of the course of history, and these facts He wants us to know in order that we may adjust our lives to His program.

No crystal ball is needed to acquire this information, nor any spirit medium. It is plainly set forth in the Bible for all to read. As the apostle Peter wrote long ago: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Daystar arise."—2 Peter 1:19.

The Bible is largely a book of prophecy. It contains a multitude of divinely inspired predictions concerning the affairs of men and nations from the beginning to the end of time. Most of these have been fulfilled, but some are still in process of fulfillment; and it is these that are of particular interest to mankind today. Indeed, the most solemn attention should be focused upon them, for they are as it were the voice of God to our day and generation. They are His revelation of the future to the world of 1953.

What are these prophecies? Where are they to be found? What do they portend?

Among them there is **the prophecy of the coming kingdom.** (Daniel 2:44). Here, following an amazing prediction of the rise and fall of empires, of the passing, in sequence, of Babylon, Medo-Persia, Greece, and Rome, and the break-up of the Roman Empire into the nations of modern Europe we have this dramatic forecast: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." This is still future; but it is "certain" and "sure". (Verse 45). And as it is the only part of this long historical revelation which has not yet come to pass, we must conclude that its fulfillment will not be long delayed.

There there is **the prophecy of the time of trouble.** (Daniel 12:1). This, too, comes at the end of a long line of predicted events, most of which have already occurred. Then we read: "At that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time." The world has seen trouble; plenty of it. But this awesome prediction indicates that more and worse is to come.

With this coincides **Christ's prophecy of "fearful sights and great signs".** (Luke 21:11). Truly these have been terrifying events in other ages, but as our Lord outlined the future to His disciples He made it plain that, near the end of the world, strife, turmoil, and terror would increase and multiply until the hearts of men would fail "them for fear, and for looking after those things which are coming on the earth: for the powers of heav-

en shall be shaken." (Verse 26). As He looked down the vista of the ages He saw no era of international brotherhood preceding His return, but rather scenes more frightening than mankind has ever experienced.

There is also **the prophecy of the conflict between capital and labor,** foreshadowed in James 5:1-8. To some extent this has been fulfilled already, but more is to follow. Still ahead of us is the climax of the age-long struggle between the "haves" and the "have-nots", now taking shape before our eyes.

There is in addition **the prophecy of the moral decay of society** (2 Timothy 3:1-5), which is to become "worse and worse" until the end. (Verse 13). Amply fulfilled in recent years, as the crime investigations so clearly testify, we must expect even more ugly developments of this sort as time draws to its close.

Lastly there is **the prophecy of the passing of liberty.** (Revelation 13:15-17). Indications of this sad and terrible trend have been increasing in recent years. One by one the lights of freedom have been extinguished by the growing menace of the police state. And here we read that, as a crowning calamity, a religious totalitarianism will eventually seize the very stronghold of liberty itself!

What a dismal prospect! some will exclaim. It is indeed. And its discouraging aspects would be well-nigh overwhelming were it not for the many prophecies of deliverance.

When we read of the "time of trouble, such as never was" we are assured that "at that time thy people shall be delivered." (Daniel 12:1).

When Christ warned of "fearful sights and great signs", He added, "when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:28).

When the final struggle between capital and labor reaches its zenith we are to know that "the coming of the Lord draweth nigh." (James 5:8).

When the embattled nations are vanquished at Armageddon by the King of kings and Lord of lords, then "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." (Daniel 7:27; Revelation 16:13-16).

Thus we stand upon the threshold of another New Year, peering eagerly into the future, we see not only darkness, but light; not only the cruel and ugly things which frighten men, but the great and blessed hope which brings them courage. As God draws back the veil of the future by the hands of His prophets we glimpse again the great drama of the ages, now moving into its final desperate phases before the final triumph of righteousness at the return of Jesus Christ in glory and power.

With this knowledge of God's plans and purposes there is no need to fear the future. Rather it should cause us to rejoice in the love, the wisdom, and the power of God, and to give ourselves anew and unreservedly to Him now and forever.

A NEW YEAR IDEAL

To live each day in the sense of the great love that is about us in a world filled with the presence of God; to find that love in common things of daily life; to work, rest and sing in the assurance that a Friend is near; to accept sorrow and bear pain in the confidence that One who loves us knows and cares; to look upon each new day and night as God's good gift; to think of Nature as his garment, and to find in the beauty of the world the unveiling of a Presence most lovely because most loving; to read God's love for us in the stars, in the faces of friends, in good books whose thoughts are his thoughts translated by men of vision, and oftenest in the books which tell the story of the Life among men—this will be to lift our faces to the light and cause our hearts to beat with gladness and high hope; this

will be to find strength under burdens and calm in the stress, and always a deep well of joy.—Stephen A. Norton.

And as another writes:

I will start anew this morning
With a higher, fairer creed;
I will cease to stand complaining
Of my ruthless neighbor's greed,
I will cease to sit repining
While my duty's call is clear;
I will waste no moment whining
And my heart shall know no fear.

I will look sometimes about me
For the things that merit praise,
I will search for hidden beauties
That eludes the gambler's gaze.
I will try to find contentment
In the path that I must tread;
I will cease to have resentment
When another moves ahead.

I will not be swayed by envy
When my rival's strength is shown,
I will not deny his merit, but
I'll try to prove my own;
I will try to see the beauty
Spread before me, rain or shine,
I will cease to preach your duty
And be more concerned with mine.

Another year has gone. God grant that we are all thanking Him for its glorious opportunities of doing our bit and giving our best to its eternal record.

GOVERNING CHILDREN

The following instructions on governing children were given by President Brigham Young in the Salt Lake Tabernacle. He said, if followed, these rules would raise the children of the saints up in righteousness so God could use them. He said they were given in answer to his seeking these revelations.

"Sow in the morn thy seed. At eve hold not thy hand."

1. Threaten seldom and be careful how you threaten. Never lie. Some parents tell lies. No wonder their children become liars.

2. Never scold your children nor tell them to do a thing (no, not the least trifle) unless you intend them to do it now.

3. Never give them anything for their crying. Some parents (very unwisely) endeavor to pacify their little ones by promising of sweetmeats or sometimes telling them of witches, ghosts, lions or about bears or the black man will catch them! Abominable!! Such impressions are often ruinous, lasting as eternity. Some children have actually been frightened to death.

4. Never allow your children to be wasteful. This evil will follow them to the grave. Bread, pie, cake, and other fragments of food partially eaten are often thrown away! Shameful! Thousands are now perishing for the crumbs that fall from your table. Christ said, when he fed the multitude, "Gather up the fragments that nothing be lost."

5. Never allow your children to cry for mere trifles. Some acquire this habit very young and will cry, fret, whine or sniffle continuously until their little faces actually become wrinkled from crying. Stop this thing. Stop it now. Stop it forever. Your own happiness and those around you demand it!

6. Govern the appetites of your children. Let their meals be regular, their diets plain and simple, always keeping in rein their age, circumstances, exercise. As self-denial is the first and most important thing, the very essence of well being. Lay your hand here firmly, let self-denial be first and last always.

7. Never permit your children to be tempters to others. We know one family of children perfect tormenters to all around them. Impudent! Most intolerable!

8. Do you punish sometimes for wilful disobedience, chastize corporally? Very well, this is correct.

9. Never let it be said or thought by a child, "I can do such and such; mama or papa isn't here."

10. Never let a child know his parents disagree on any matter of his behavior.

HARD TO UNDERSTAND

By Edgar A. Guest

Once a father to his children, when their schooling was complete,
From his bounty well provided them with all that they could eat,
And the orchards came to fruitage and the fields bore golden grain.
Thus secured he left them thinking they would never want again.

One there was a little shrewder than the others toiling there
And it wasn't long before he had acquired his brother's share.
Then two others joined against him, since they feared the wiser one.
Thus the family separated; thus was bickering begun.

Still the springtime rains descended; still the summer bronzed the grain,
Still the orchards came to fruitage, but alas, 'twas all in vain;
For so bitterly divided was the family by now
That the grain was left to wither with the apples on the bough.

When the father came to see them he was startled to behold
That several of his children had no shelter 'gainst the cold,
And he couldn't understand it, why to quarreling they'd fall,
When his family had provided what was plenty for them all.

A FATHER'S PRAYER

Dear God, my little boy of three
Has said his nightly prayer to thee;
Before his eyes were closed in sleep
He asked that Thou his soul would keep.
And I, still kneeling at his bed,
My hand upon his tousled head,
Do ask, with deep humility,
That Thou, dear Lord, remember me.
Make me, kind Lord, a worthy Dad,
That I may lead this little lad
In pathways ever fair and bright,
That I may keep his steps aright.
O God, his trust must never be
Destroyed or even marred by me.
So, for the simple things he prayed
With childish voice so unafraid,
I, trembling, ask the same from Thee.
Dear Lord, kind Lord, remember me.

—WGEjr.

"Talk is cheap"—probably because the supply has always exceeded the demand.

* * *

The worst thing about growing old is having to listen to a lot of advice from one's children.

* * *

Experience is what you get while looking for something else.

* * *

'Pears like man is the only animal that can be skinned more than once.

THE SEASON'S GREETINGS

Due to the numerous holiday greetings we have received, and the intimate expressions of confidence and good will from our friends throughout the country, we are unable to acknowledge them all individually.

We take this means and occasion to express our thanks and deep gratitude for such contributions of love and felicitations. We wish to all of our readers the compliments of the season with a liberal share of the goods of life to add to their comfort and happiness. May the coming year prove a better year for everyone who is seeking to serve the Lord; and may we commend your faithful efforts to Almighty God and pray Him to bless you always.

TRUTH PUBLISHING CO.

TRUTH

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

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Dialogue on Polygamy

By Elder R. Ballantyne ✪ Between A. and B.

The following effort by Elder Ballantyne to teach the principle of plural marriage to the people in far away India is interesting as well as instructive. Elder Ballantyne would never have imagined that the argument which he then brought against the other churches would today also be applicable to the Church of Jesus Christ of Latter-day Saints, the Church for which he was then spending his time on such a distant mission. But, alas, it is true; the MORMONISM that he preached is almost dead, and the Papists and Protestants have company in Mormondom.—EDITORS.

A. Good morning, Mr. B.; have you heard anything of these "Latter-day Saints", sometimes called Mormonites, against whom our Priests and all the people say so much?

B. I have heard of them, Mr. A.

A. Well, Mr. B., what do you think of them?

B. Why to tell you the truth, Mr. A., my first impression when I heard of this sect that is everywhere spoken against, was that there must be some truth in what they teach, especially as they evidence their sincerity by going to all nations without purse or scrip.

A. But why should you suppose their unpopularity to be an argument in favor of their teaching the Truth?

B. Our Savior says, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake; rejoice and be exceeding glad for so persecuted they the prophets which were before you." **Again, I have long been dissatisfied with the present order of Christianity because of the pomp and pageantry of the Priests, and the close and intimate connection that exists between them and the Kings and great men of the earth.** Even in our own (Madras) Presidency they exercise an almost unlimited control over the people, not because of their humble and godly example, or the soundness of their doctrines, but because of that somewhat unnatural influence and connection they have with our Civil and Military Rulers, so that if

"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."

a poor man should incur their displeasure they (certainly not in a Christian spirit) will use all their influence to exclude him from office and preferment.

A. What you say, Mr. B., is too true. They certainly in many instances manifest a very unkind and arbitrary spirit, but so far as their wealth, easy living, and influence with our rulers are concerned, I cannot see but this is all as it should be.

B. I have very serious doubts in regard to these points; I sometimes am led to examine the writings of the ancient Apostles, and, as I was reading the 4th ch. of 2nd Tim., the other day, I read of a time when the Churches would not endure **sound doctrine,** but after their own desires were to heap to themselves teachers, who should turn away their ears from the truth unto fables. Again, Peter in his second epistle, 2nd chapter, speaks of teachers that were to arise by whom the way of Truth should be evil spoken of, and who through covetousness were to make merchandise of the flock. I am really afraid, after reading these plain declarations, that we are not taught "the way of truth", and that the high salaries, and worldly influence they possess is a lamentable fulfillment of the words of the Apostles. Moreover, I was deeply affected when reading a prophecy in the 18th ch. of John's Revelations concerning "Babylon the Great", wherein it appeared to me a graphic description is given of the present condition of the Christian nations, of the luxury of the Priests, and of their unnatural influence and alliance with the Rulers and great men of the earth. I would have you, friend A., to carefully and prayerfully examine these prophecies, lest we may be connected with an order of Christianity upon which the wrath of the Lord is to be poured out. For the judgments spoken of in the 18th ch. of John's Revelation will surely make an utter end of some nations and people. Moreover, these "Latter-day Saints" tell us that this prophecy applies to modern Christendom, and that they are sent of God to call upon the poor and meek of the earth to "Come out of her" lest they be partakers of her sins and receive of her plagues.

A. I think we have wandered from the subjcet of our discourse. We were talking of these "Latter-day Saints" when you made the remark that you had an impression when you heard so much spoken against them that there must be some truth in their teachings, and your convictions were strengthened when you remembered the sayings of Jesus to his disciples. But friend B., remember that Jesus only said his disciples should be blessed when all manner of evil should be spoken against them falsely for his name's sake. Do they not teach that a man should have more than one wife; this certainly is against the Law of God, and I cannot for a moment entertain the idea that God would fellowship such characters or show them any token of his favor. **All Christian fathers regard this as a most criminal doctrine and practice.**

B. I believe these Latter-day Saints do not teach us any such doctrine. Their mission is not to inculcate such principles to us, but, on the contrary, they consider that a man should be able to govern himself, and live in chastity, before that he is really entitled to one wife. They do not, however, forbid marriage to any one agreeably to the laws of the country under which they live.

But, Mr. A., you remarked that a plurality of wives was certainly against the Law of God, and that you could not for a moment entertain the idea that God would bless or fellowship such characters. This I think is going a little too far. Was not Abraham the friend of God? Did not Jacob attain to so close a friendship with God that he wrestled with him, and would not let him go till he obtained a blessin? Was not David, whose Psalms we so devoutly cherish, and whose pious effusions are so congenial to the feelings of every true disciple of Jesus, a man after "God's own heart?" And yet these eminnent prophets, and many other valiant men of God, not even Moses excepted, were

polygamists, in other words, they all had more than one wife; and the Law of God, in the old Testament, in some cases, required a man to take more than one. Deut. 25-5 to 10; Ruth 3d and 4th chaps., Deut. 21-15, 16, 17.

A. The domestic order of these holy men and the Law of God relating thereto I never thought of before. Their conduct was certainly approbated of God, and their posterity were greatly blessed. Even our Lord Jesus Christ came into the world through their lineage. But these things were practiced under Law of Moses, only.

B. The Law of Moses we are told in Gal. 3-17, was not given till 430 years after Abraham's day; and we are told by Paul in Heb. 4-2, "that to them (the house of Israel before the giving of the Law) was the Gospel preached, as well as unto us, and in Gal. 3-19 we are told that the Law was afterwards added to the Gospel, because of transgression, Abraham lived under the Gospel and not under the Law of Moses, and through Jesus Christ the blessings of Abraham came on the Gentiles through faith, whereby they (the Gentiles) were numbered in the same Gospel covenant with Abraham, and as Paul again says, "so then they which be of faith are blessed with faithful Abraham", Gal. 3-9. Furthermore it is evident that Moses was a Christian for he "esteemed the reproach of Christ greater riches than the treasures of Egypt." Heb. 11-26. Polygamy, then, was practiced under the Gospel as well as under the Law.

A. Well, B., granting that Abraham and others lived under the gospel and that even the ordinances of Baptism was administered to those who came out of Egypt by Moses, as is clear from 1 Cor. 10-2, the new Testament strictly prohibits a plurality of wives. Jesus said to the Pharisees, Math. 19-4, 5, 6, "He that made them in the beginning made them male and female, and said, for this cause shall a man leave father and mother and shall cleave unto his wife, and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together let no man put asunder."

B. Jesus does not here determine whether a man shall have one or many wives; he simply condemns the unnatural practice of putting away their wives, by pointing out the tender and endearing union that is accomplished in the marriage covenant, and adds, Moses because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so.

A. But how can it be said that a second wife can be one flesh with a man that is previously married?

B. Abraham and Hagar were in the same sense "one flesh" as Abraham and Sarah. Jacob and Rachel were as much one flesh as Jacob and Leah. David and Eglah were as much, and in the same sense, one flesh, as David and Michal; and the same may be said of all the other wives which God gave unto David. (See 2 Sam. 12-8).

It is the relationship of the marriage covenant which constitutes them "one flesh" and not the annihilation of their individual identity. Jacob was under the same obligation to nourish and cherish Rachel, as one with him, as he was under to Leah, or his other wives.

A. Well, B., your reasoning seems very clear, but our modern divines teach us that plurality of wives is forbidden in the New Testament.

B. I have already proved to you that the gospel existed before the giving of the Law of Moses, and that under it Abraham and others had more than one wife; and will now give you some of the views and decisions of pious Christian fathers, and protestant reformers, on this subject, as you probably will have a greater veneration for their decisions than for any opinion which I might offer.

A. You do not mean, Mr. B., to prove by them that polygamy is sanctioned by the New Testament?

B. Not exactly, Mr. A., although this might, perhaps, not be so very difficult as you seem to think; but I will prove by them that a plurality of wives was neither "forbid, nor recalled by the gospel", and that some of them have actually "approved of it".

Among the distinguished Christian reformers and celebrated divines of the sixteenth century may be mentioned the names of Luther, Melancthon, Bucer and Melanther. These wonderful men distinguished themselves in their bold, persevering, and fearless opposition to the corrupt powers of Popery. Although not called and ordained of God with the authority of Apostles and Prophets to restore the church of God to the earth, yet they were reformers; and with a noble energy and perseverance exposed, in a degree, the superstitions and wickedness of the Roman church; they protested against her blasphemous doctrines and pretentions; they revolted from the jurisdiction and tyrannical power of the Romish Priesthood; they laid the foundation of more liberal principles, opened the way for the nations to burst the bonds of religious despotism; and planted the seeds of civil and religious liberty which have continued to grow and spread until the nations now bask under the extended branches. It was for these great and noble purposes that God moved on the hearts of these men to boldly protest against a power that had become tyrannical and formidable to an alarming degree; it was to restore, in some measure, that freedom and independence of mind so necessary to the improvement and happiness of man; it was to open a door for improvement in the arts and sciences, without being trammelled with the bigoted opposition of priestcraft. They advocated Christianity so far as they understood its principles, many institutions which had been abolished by the Romish Priesthood were, in a measure, restored, at least in form, among which may be mentioned polygamy."

A. Indeed, Mr. B., but notwithstanding my respect for you, I must, on a doctrine of such vast importance, have more evidence than your word alone.

B. I am prepared, Mr. A., to give it to you in a substantial form; but I must first inform you how these celebrated reformers came to investigate the subject.

Philip, Landgrave of Hesse, one of the principle lords and princes of Germany, wrote to the great reformer, Martin Luther, and to the principal heads of the Protestant Reformation, desiring the privilege of a second wife. Many arguments were urged by Philip, showing that the practice was in accordance with the Bible, and not prohibited under the Christian dispensation. Luther met in council with the principal divines to consult upon the propriety of granting the request of the Landgrave. After a thorough investigation of the subject they granted his request in a lengthy letter from which I will here give you an extract.

The letter commences as follows:

"To the most Serene Prince and Lord Philip, Landgrave of Hesse, Zenlembogon, of Diets of Ziegenhain and Nedda, our gracious Lord, we wish above all things the grace of God through Christ Jesus.

"Ist. We have been informed by Bucer, and in the instruction your Highness gave him, have read the trouble of mind and uneasiness of conscience your Highness is under at this present; and although it seemed to us very difficult so speedily to answer the doubts proposed; nevertheless we should not permit the said Bucer, who was urgent for his return to your Highness, to go away without an answer in writing.

"2nd. If your Highness is resolved to marry a second wife, we judge it ought to be done secretly, that is that none but the person you shall wed, and a few trusty persons, know the matter, and they, too, under the seal of confession. Hence no contradiction nor scandal of moment need be apprehended; for it is no extraordinary thing for Princes to keep Concubines; and though the vulgar

should be scandalized thereat, the more intelligent would doubt of the truth, and prudent persons would approve of this moderate kind of life, preferable to adultery and other brutal actions. **There is no need of being concerned for what men say provided all goes right with conscience.** So far do we approve of it, and in those circumstances only by us specified, **for the gospel hath neither recalled nor forbid what was permitted in the law of Moses with respect to marriage.**

"Your Highness hath, therefore, in this writing not only the approbation of us all, in case of necessity, concerning what you desire, but also the reflections we have made thereupon. We beseech you to weigh them as becometh a wise, virtuous, and Christian Prince. We also beg of God to direct for his glory and your Highness salvation. May God preserve your Highness. We are most ready to serve your Highness.

"Given at Wittenberg, the Wednesday after the fast of Saint Nicholas, 1539.

"Your Highness's most humble and most obedient subjects and servants,

Martin Luther
Philip Melancthon
Martin Bucer
Antony Corvin
Adam
John Levengue
Justus Wartfute
Dennis Melanther."

This letter was in Melancthon's own hand-writing, attested to by George Nuspicher, Notary Imperial, and has been taken from the first volume of a work entitled "History of the Variations of the Protestant Churches" by James Benign Bossuet.

The marriage contract of Philip with Margaret de Saal, his second wife, was attested to by Balthasar Rand, of Feeld, Notary Public Imperial.

A. If, Mr. B., these eminent reformers were satisfied that the gospel hath "neither recalled nor forbid what was permitted in the Law of Moses with respect to marriage", as indeed is very clear from the testimony you have given, why should they have counselled Philip to wed his wife secretly?

B. They were just emerging from the darkness of popish superstition, the majority of the people were entirely unacquainted with the Bible, the Roman Priests were forbidden marriage, and taught that chastity consisted in celibacy, or unmarried life, **consequently esteeming a marriage connection with one wife as being carnal and inconsistent with chastity, they had taught the people that in proportion as they deviated from the practices of their unmarried Priests and Nuns, in the same proportion were they alienated from virtue and righteousness.** Thus the minds of the people being generally prejudiced with false notions of virtue, a public celebration of Philip's second marriage would have given rise to much scandal and persecution from the vulgar.

A. But is celibacy not a more virtuous condition than a marriage connection with even one or more wives?

B. No. Abraham, Jacob, Moses, David, and a host of other prophets and men of God understanding the design of marriage, and observing a chaste connection with their wives, were much more virtuous than those who would defeat the purposes of God and desolate the earth for lack of posterity. Paul calls forbidding to marry a doctrine of Devils. See 1st Tim. 4-1, 2, 3. Again he says, "Marriage is honorable in all and the bed undefiled."

If the theory of Popish priests in regard to the perfection of chastity, should be carried out universally, in one generation the whole earth would become a desolate wilderness. The Devil would rejoice, and the designs of God in regard to the multiplication of the human family would be frustrated.

A. I perceive, Mr. B., that chastity does not consist in unmarried life, for then we would treat with contempt the great command of God in regard to multiplying and replenishing the earth. Neither does it appear from the Scriptures that a marriage relationship to one wife only is any more virtuous than such a relationship with two or more, provided always that the order is authorized of God, the object of marriage kept in view, and a chaste conduct habitually maintained. **Indeed, sir, it is to be feared that Christendom, with all their chaste professions, is sunk in sensuality, and lust, not because of their having only one wife, but because in their lustful connections with that wife they have degenerated below the chastity of the brute creation.**

But Mr. B., have you any further testimony from learned men concerning the Law of the New Testament in regard to marriage?

B. King Henry the Eighth, of England, who was contemporary with Luther in the reformation, lived with Ann Boleyn, while his first wife was yet alive, and it appears conclusive that the more intelligent and learned portion of the English people, and clergy, considered polygamy perfectly consistent with Christianity, or they never would have confirmed, by Parliamentary acts, the title of "Supreme Head of the Church" upon their polygamist king. **It is in vain for the Church of England to say that polygamy is not sanctioned by the gospel, so long as they acknowledge that the very founder of their Church was a polygamist.**

A. All this appears very singular indeed, and I have heard that the Presbyterian Dakotah Mission was involved in a difficulty in 1843 in consequence of a man, who before hearing the gospel had two wives, making application for admission into the Church. The Missionaries did not know what to do and referred the case to the Presbytery of Ripley.

B. I have the minutes of their Proceedings, in the case you refer to, in my possession, and will here give you an extract.

"Extract from the Minutes of the Presbytery of Ripley, met at Sardinia, April 13, 1843:

"Presbytery took up the reference from the Church of Lacquiparle, viz: A man before hearing the gospel, had taken two wives, by each of which he has children, nearly grown and smaller. They are both pleased to dwell with him. He, having heard the word of God, and believing that there is no salvation except in Jesus Christ, desires admission to the privileges of the Church. Shall we require him to put away one of his wives? And if so, where is Scripture authority for so doing?"

(Signed) T. S. Williamson,
S. R. Riggs."

"Reply of Presbytery:

"Dear Brethren—We have duly considered the question you referred to us. The following was moved and carried as the answer of a majority of one, vis.: We dare not say, require him to put her away. The majority were of opinion that there is not sufficient warrant for such a requisition. The minority alleged that Matthew 19-1, and Mark 10-2, 9, are sufficient warrant for requiring him to put her away. . . .

(Signed) Jesse H. Lockhardt,
Stated Clerk."

This decision of the Presbytery shows plainly that there is no law in the New Testament forbidding polygamy, and consequently their decision in this case, where a man having two wives desired admission into the Church, was **"we dare not say put her away."**

A. The sentiments of such eminent men as you have brought forward are surely worthy of consideration, especially

as all their preconceived notions and prejudices as well as the general opinion of Christendom, were in direct hostility to their views, and I am resolved to give the subject a careful investigation, more especially as my mind has been somewhat troubled to understand the meaning of that singular prophecy of Isaiah 4th Ch. which says, "and in that day seven women shall take hold of one man saying, we will eat our own bread, and wear our own apparel: only let us be called by thy name to take away our reproach."

Do you think, Mr. B., that the practice of Polygamy in the cases you have referred to, at the time of the reformation, was a fulfillment of this prophecy?

B. No, Mr. A., and I will give you my reasons. In the first place, Isaiah says that the Branch of the Lord, or Church, shall at that time be beautiful and glorious. Second, that the fruit of the earth shall be excellent and comely for them that are escaped of Israel. Third, that the cloud by day, and fire by night should rest upon all the habitations of Zion. Fourth, every one in Zion, at that time is to be called holy, and, Fifth, though the Protestant Reformers at the time of the reformation restored polygamy, yet in their day we have only an account of a man having two wives, whereas Isaiah says expressly SEVEN WOMEN shall take hold of one man. **And though it must be admitted that the Reformers restored polygamy, yet they cannot claim that they restored it in the full sense of Isaiah's prediction.**

A. But what, Mr. B., do you understand by the expression, "only let us be called by thy name to take away our reproach"; for this taking away of their reproach seems to be the object which the seven women mentioned by Isaiah are to have in view in taking upon them the name of one man.

B. Among Israelitish women barrenness was considered a great reproach, hence Elizabeth, wife of Zecharias and mother of John the Baptist, who had been barren, till she was "well stricken in years", praised the Lord when she had conceived, and said, "thus hath the Lord dealt with me in the days wherein He looked on me, to take away my reproach among men." Luke 1-25. See also Gen. 30-23; Judges 11-36, 37, 38.

A. It is then for the purpose of posterity that the Seven Women mentioned in Isaiah are to take hold of one man?

B. I cannot arrive at any other conclusion.

A. But must there not be a great revolution in Christendom before any woman of respectability will incur the contumely and reproach which such conduct would bring upon her from Papists and Protestants?

B. Certainly there must, but it does not appear that the fulfillment of this prophecy is to take place among any of the various sects at present existing, but in Zion, or among a people upon whom that name is to be named, and who are to be so distinguished for their virtue that the prophet says of them, "at that time the Branch of the Lord shall be beautiful and glorious."

A. Indeed! I heartily thank you. Mr. B., for the pleasure of this interview, and for the strange, but interesting and highly important views which you have presented. It behooves us all to awake from our slumbers, and examine the word of God for ourselves; caring but little for the opinions of our fellow-men only as they may lead us to a careful investigation. The ideas you have presented on the subject of chastity, virtue, polygamy, etc., are entirely new to me, but being supported by the word of God, and such eminent and pious men as Luther, Melancthon, Bucer, Corvin, Melanther, the Ripley Presbytery and Isaiah the prophet, they are at least entitled to my prayerful consideration.

B. * * * The counsel of Paul to Timothty in the last references, concerning Bishops and Deacons having one wife, would seem clearly to intimate that

there were others in the primitive church who were allowed more than one, as must necessarily have been the case if the law of Moses was still complied with. We need only wonder, when we consider the whole matter, that there is no direct command either in the Old or New Testaments prohibiting polygamy, though there is much in both to show that it was approbated by the God of Abraham, Isaac, and Jacob. A careful consideration of the passages of Scripture to which I have directed your attention, will, I trust, satisfy your mind on this point.

And now, Mr. A., farewell; may God bless you and lead you into a saving knowledge of the truth is my prayer for you, in the name of Jesus, Amen.

—The Latter-day Saints Millennial Star, and Monthly Visitor, Vol. 1, No. IV, Madras, Hindostan, July, 1854.

COMMUNISM DECRIED

In a recent issue of the Deseret News, the Presidency of the Church of Jesus Christ of Latter-day Saints strongly advise the Saints to refrain from sympathetic support or from affiliation in any sense with present day Communism. It is pointed out that Communism bears no resemblance, either in form or fact, to the "United Order" as revealed by the Lord through Joseph Smith the Prophet. It further stated:

Communism is based upon intolerance and force, the United Order upon love and freedom of conscience and action; Communism involves forceful despoliation and confiscation, the United Order voluntary consecration and sacrifice.

TRUTH holds no brief with any sort of "ism" that has for its aim the destruction of human liberty. Men who engage in movements which encourage religious intolerance, are actuated by the spirit of the evil one, whether they be churchmen or otherwise. The Gospel plan is based upon the "Free agency of man". Men are at liberty to worship God as they choose, or not to worship Him at all, so long as they do not infringe on the liberties or rights of others. This is true also as pertaining to our government. We are guaranteed certain inalienable rights under the Constitution of the United States, and any movement tending to proscribe or deny such rights is anti-Christ and should be resisted in all proper ways.

And so with the Constitution. Any attempt to destroy it, or to change its clear meaning and intent, except through the orderly channel provided by the Constitution itself for amending the document, should be vigorously opposed. The Church is right in its advocacy of preserving this great human rights document. It is the foundation of American institutions and our government, at least in theory, is the best government now on earth and of which we are familiar.

However, we must not lose sight of the fact that agencies other than Communism are gnawing at the vitals of our body politic today. Among these sinister forces is unrestrained and unregulated Capitalism—the direct antithesis of Communism. It is held by many, and with good reason, that Communism is a by-product of Capitalism, and is a force organized to resist the baneful effects of Capitalism. Communism, Fascism, Socialism, etc., as we view it, are the direct off-shoots of Capitalism and are organized to protect society therefrom. Capitalism is near kin to Imperialism, which is the direct opposite of Democracy, the principle of the American government.

Therefore, while the manifesto of the brethren singles out the one "ism"—Communism—as the threatening factor against human liberty, it will be difficult to convince a large number of the Saints that Communism is more destructive of free government than is the Capitalism as we know it today.

The Lord said, "It is not given that one man should possess that which is above another, wherefore (because of the destructive forces of Capitalism) the world lieth in sin." For, said the Savior further, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

So far as the Saints are concerned, there should be no PARTISAN Communists, Socialists, Republicans, Democrats, German, French, Danish or whatnots. A true Latter-day Saint is nonpartisan; he works solely for the building up of God's kingdom on earth. There can be no place in his religion for any sort of an "ism" that tends to divide or to subjugate. "If ye are not one ye are not mine", is a measuring stick the Saints should abide by. "Honest men, and wise men should be sought for, diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil." Selfish partisanship measures men only by their party standards, the men themselves and their principles being secondary.

The statement of the leaders touches another phase we deem it proper to mention. It says:

> **Furthermore, it is charged by universal report, which is not successfully contradicted or disproved, that Communism undertakes to control, if not indeed to prescribe, the religious life of the people living within its jurisdiction, and that it even reaches its hand into the sanctity of the family circle itself, disrupting the normal relationship of parent and child, all in a manner unknown and unsanctioned under the Constitutional guarantees under which we in America live.**

It is a fact much to be deplored that these same Church leaders, now sounding a warning of the danger of Communism toward religious liberty, are themselves guilty of the very thing their warning attemps to correct. It is an axiom in law that a man suing in a court of justice is expected to go before the tribunal with "clean hands". He may not seek a remedy or relief, that he is not willing his opponent shall enjoy under like circumstances.

For upwards of fifty years the leaders of the Church taught the sanctity and the absolute necessity of the practice of plural marriage. The principle was made a guage for fellowship in the Church. Those denying the principle were forbidden the sacramental solace; many were demoted from high positions in the Church. This was done in defiance of the law of the nation and the ruling of its Supreme Court. Many of the Saints, in consequence of this principle, suffered imprisonment and some of them death. The Church leaders counted the laws decree as pertaining to this principle of marriage persecution and justified all resistance thereto.

The time came, however, when a majority of the Saints decided to discontinue the practice of plural marriage, many of them repudiating the principle entirely. They did that which the Lord gave them the right to do: they exercised their "free agency". The Lord had told them, if they would live their religion He would fight their battles for them; but, exercising an inalienable right, they rejected the counsel of the Lord and gave up a theretofore much cherished religious practice. Now the leader of this same people, once an unyielding champion of the rights of the Saints to live this divine law, has turned, and today denies the right of mankind to believe and practice as he did, and has publicly announced his determination to assist in prosecuting those claiming religious liberty under the Constitution. Two of the victims of his wrath are now suffering in the state penitentiary in Arizona for doing in this day what he did in years back. Others are threatened with like persecution from this same source.

Now, to denounce Communism because of its anti-religious tendencies and

at the same time be guilty of like intolerant acts, is, to say the least, an act of bad faith; and we greatly fear a plea from such a source that the Latter-day Saints refrain from dabbling in Communism, will fall on deaf ears. Certainly if there are any among the Saints adopting or teaching communistic principles, they will not be persuaded from their course by counsel of those who boast of taking part in subjugating a group of people because of their belief in the revelations of the Lord and their determination to live in accordance therewith.

Our advice to all Latter-day Saints is to refrain from upholding any and all doctrines not in accord with the gospel of Jesus Christ. Let the Saints gird themselves with the girdle of righteousness and cease mingling with and doing business in the ways of Babylon. Let them seek first the kingdom of God and his righteousness, that all necessary things may be added unto them.

UNITED ORDER

From the expression of the leaders in newspaper and magazine articles, many of the Saints are prone to believe that the United Order cannot be established until further revelation is received from the Lord. While it is true, constant revelation is needed to keep the Church functioning properly, it is also true that the Lord has revealed much more concerning this great economic law than the Saints have been willing to accept. The leaders are at liberty to put themselves in shape, proceed with the consecration of their own possessions to the Lord to be used in the common cause and invite the Saints to do likewise. Such a move, PROMPTED BY THE SPIRIT OF THE LORD, would bring a peace and prosperity to the Saints never before enjoyed in this dispensation. True, we are looking forward for the Lord to send the "Mighty and Strong" one to set His house in order, and "to arrange by lot the inheritances of the Saints"; (D. & C. 85), but a proper preparation must precede such a glorious event. The Saints cannot hope to rid themselves of their jealous and selfish propensities in a day, much must be done to overcome their wickedness before many of them will be able to consecrate that which they possess, unto the cause. They should begin now—as some individual groups are attempting to do independent of Church sanction—to work for group interest, being willing and anxious to have "all things common" as did the Saints of old.

Brigham Young made it clear that waiting for further revelation was unnecessary. Said he:

> **When the Lord gave the revelation instructing us in our duty as to consecrating what we have, if the people then could have understood things precisely as they are, and had obeyed that revelation, it would have been neither more nor less than yielding up that which is not our own, to Him to whom it belongs. And so it is now.—J. of D., 2:303.**

> **I will say, first, that the Lord Almighty has not the least objection in the world to our entering into the Order of Enoch. I will stand between the people and all harm in this. He has not the least objection to any man, every man, all mankind on the face of the earth turning from evil, and loving and serving Him with all their hearts. With regard to all those orders that the Lord has revealed it depends on the will and doing of the people, and we are at liberty, * * * to go and build up a settlement, or we can join ourselves together in this city, do it legally—according to the laws of the land—enter into covenant with each other by a firm agreement that we will LIVE AS A FAMILY, that we will put our property in the hands of a committee of trustees, who will dictate the affairs of this society.—Ib. 16:8.**

At this same time Apostle Orson Pratt, commenting on the move of Brigham Young, uttered the following prophecy:

I will prophesy to this people on this subject. The Lord commanded me to prophesy when I was about nineteen years old. * * * I will prophesy concerning this Church and people. That all who will not come into that order of things (United Order) when God, by His servants, counsels them so to do, will cease growing in the knowledge of God, they will cease having the Spirit of the Lord to rest upon them, and they will gradually grow darker in their minds, until they lose the Spirit and Power of God, and their names will not be numbered with the names of the righteous. You may put that down and record it.—Orson Pratt, March 9, 1873.

Economic freedom can never come to this land of Joseph except through the law upon which such freedom is based. With all the efforts being made to overcome the depression, there can be no substantial progress made until the people accept God's law pertaining to economic equality; the present relief problems that are troubling the communities of Latter-day Saints, can only be solved in this way. Any other method will at best, bring but temporary benefits, resulting in conditions far more serious than they now are.

JOSEPH W. MUSSER

(Reprint from Truth, Vol. 2, p. 37.)

DIRECTION OF A WORLD

(Continued from page 255)

Chapter III.

War—all war!—the ceaseless war of Life!
The earth is but a monster battle-field!
Strife—all strife—a fratricidal strife!
The strong engages and the weak must yield.

War upon humanity well nigh fills up the whole history of the world. All nations have engaged in it. They have wasted their resources, spent their best strength, and exhausted their greatest powers of mind in a fratricidal strife. Ten times ten thousand Cains have dipped their hands in their brothers' blood, while mother Earth has been gorged with the sickening feast of her children's gore.

But the conflict of the sword is not the only nor the greatest war upon humanity. There is a strife in society more exciting and feverish, more subtle and victimizing, more extensive and continuous than the strife on the ensanguined battlefield. It is that universal, social, religious, political, and intellectual war which rages every day, in all nations, between all parties, and with every individual. There have been but a few exceptions in the history of the world. Mankind have generally engaged in it. Aye, they have been drawn into the fractricidal strife as into a vortex which whirled them down and bound their powers of resistance. They have been hurried on in the mad direction which society has taken, without power to turn the course or to withstand the current. **The only class that may be said not to have warred against humanity is that composed of the holy martyrs, Prophets, and self-devoted mortals, who, while they labored for the good of mankind, have been especially victims of the general strife.**

It is not the design of this chapter to tell how nearly every man is in some manner combatting his neighbor,—how master competes with master, man with man, and nation with nation,—how sect contendeth with sect, party with party, and member with member,—how society makes prostitutes and criminals, and how these outcasts revenge themselves on society. Nor is it our design to attempt to enumerate all the elements that

enter into this great fratricidal war. We shall leave that chiefly to the experience and imagination of our readers.

Life is indeed a battle! The instinct to conquest, increase, and extension is an irresistible tendency of our nature. It is one of the signs of man's immortality and of the infinite and insatiable capacities of mind. It is not a disposition which does not naturally belong to man—a disposition which is acquired after birth; but it is an inherent and the most powerful instinct of his being. It is not an appetite of artificial creation. It is more primitive than the animal craving for food; for the latter depends on the economy of man's physical constitution, whereas the former is an inherent uncreated instinct of his spiritual being. It is the native disposition of the mind, which life only develops. Shall we conclude, therefore, that the human race are depraved in their very nature—that they are immortal devils—that their inherent disposition is to prey upon one another? **Let us not so blaspheme the great creative Father. Let us not so libel humanity and its Divine Author. But let us rather believe that this disposition, noble in itself, has been perverted and viciously affected by the strong direction which the world has taken.**

We are now considering that class who seem to manifest in their organizations a low, brutal appetite for murder,—though, were it our design, we could give views of them, and bring in a pre-existing state and action. But we are speaking of the battle of life in a nation and social capacity—not of sneaking assassination, which all the civilized world condemns, but of that great universal strife in which all nations engage. This does not arise from a fiendish and cruel disposition in man. **Millions lament the existence of such a state of things, but are forced to combat in self-defense and from the stern necessity of circumstances.**

Foremost in this warfare on humanity are the leading and conquering spirits of our race. They have shown most intellectual and spiritual energy, manifested a will and power that existed but to subdue, and an ambition too big even for the limits of a world. The higher we ascend the scale of being, the greater is the manifestation of this instinctive aspiration to power, increase, extension, and conquest. It has not been the masses, impiously termed the "herd", that have created and kept the strife alive. It is true, they have been the fuel, but not so much the fire. **It is the men of great spiritual energy and natural endowments—the princes of intellect, warriors, statesmen, kings, priests, capitalists, and leaders of the people generally, who have engaged mankind in a fratricidal war and lighted the world with an awful conflagration.** But do we rail against this power and instinct, which in some have been manifested to an almost super-human degree? **No. It is their perverted development and illegitimate direction that the evil has consisted.**

The battle of life is also the battle of the Gods! But with them it is lawful progress, just increase, the subjugation of evil, conquests in creation, and triumphs in government. God, in rolling out the curtain of creation, and spangling immensity with worlds and systems, manifests the instinct and power of increase, extension, and conquest, in the sublimest degree. When Jesus conquered Death, he achieved a conquest more than human; and when the earth shall be redeemed, a victory greater than that gained by any earthly hero will encircle the brow of the mighty Conqueror. The battle of life among immortals is in a legitimate direction. They subdue creation, march onwards to progression, conquer evil, and increase and extend on righteous principles. **But man turns the battle of life upon his fellow man, and makes war upon humanity!**

How awful it is to contemplate the perverted direction of this instinct and power as manifested by the leading spirits of mankind. When Alexander conquered a world and wept that there was no other for him to conquer, he exhibited an almost supernatural energy mis-

directed. If we go to higher beings to see the perversion of this instinct and power, it is still more awful. **How necessary it is, therefore, that the immense, varied, and infinite energies, dispositions, and powers of spiritual and eternal beings should be properly directed! How fearful the consequences when they are perverted and misdirected.**

How necessary it is that God, whose benevolence, wisdom, experience, and legislative skill are alone adequate to the task, should stand at the head and lead mankind! How essential it is that the world should be under the true system of government and moving in the right direction! Heaven, earth, and hell show the same powers and instincts traveling in the opposite paths and developed for good and evil. Mark the difference!

—Millennial Star, Vol. 20:212-3.

(To be continued)

TRUE VALUES

We realize that the enormously expensive entertainment provided by television and radio must have sponsors to pay for it, but it seems to us as though more worthwhile firms could be secured to back the expense of character-building programs.

Hour after hour are taken up exploiting the wonderful qualities of various types of cigarets and beer, the object being, of course, to induce more sales of their product and to convert more users. We believe that a strong protest should be filed with the commission or agency responsible for permitting the overloading of television with the type of advertising so degenerating to the citizenry of the country, especially the youth.

These advertisements are descriptive of our modern day. Man has lost his sense of true value. Important things in life are diminished—the unimportant made big. That which brings lasting happiness and adds real meaning to living is laid aside for that which is temporary, and ofttimes harmful. The spiritual takes second place to the material.

Indicative also of this trend is a survey conducted by a college professor to discover whom the boys and girls of today desire to pattern their lives after. Polling the largest number of votes were contemporary stars of screen, sports, television, radio, and the comics. Most popular were: Mickey Mantle, Hopalong Cassidy, Marilyn Monroe, and Joe Palooka.

It was not always like this. A poll taken in 1898 by a schoolteacher is recorded as follows: In questioning 1,440 youngsters, she found that 90 per cent of the children picked their heroes from history and letters. Washington and Lincoln led the list, followed by John Greenleaf Whittier, Clara Barton, Julius Caesar, Christopher Columbus. National contemporary figures, even skating champion John S. Johnson and prize fighter James J. Corbett, received only a few votes.

"It is a rather significant commentary", declares the professor concerning his survey of today's youth, "that four times as many boys chose Hopalong Cassidy than chose Jesus Christ; that as many chose Jack Benny as chose religious figures combined, . . . and that among the girls, twice as many wish to be like Marilyn Monroe as wish to be like all religious figures combined."

What an insight into the thinking of the boys and girls who will be world leaders tomorrow! What a revelation of the type of discernment they are using in these critical days!

Jesus left no doubt in His teaching as to what is of greatest importance in life. His counsel, "Seek ye first the kingdom of God", comes to us with greater force than ever before. May He give us wisdom to distinguish between essentials and non-essentials and to choose only that which is worthy.

The greatest thing in this world is not where we are but in which direction we are going.

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

COMMON CONSENT

COMMON CONSENT is not a basis for unity in the Priesthood. Priesthood must accept a command or law of God—or cease to be Priesthood. Since the Church has no Priesthood of its own—it can operate upon the principle of common consent. The Church may reject a law of God—the Priesthood cannot.

INTERPRETIVE AUTHORITY

"What is anti-mormonism?" "Could it be that sustaining the teachings of the early leaders of the Church is anti-mormonism?" These questions, together with all others on this very important subject, could be couched in the following language: **"Can the 'living oracles' change the set laws and ordinances of the gospel through interpretations contrary to those established by former Priesthood authority, or the revealed word and will of God?"**

This very vital question pertaining to the interpretation of the scriptures is greatly agitating the minds of the Saints. The question is frequently asked, **"whose prerogative is it to interpret the word of the Lord for the benefit of the Saints as well as all believers in Christ?"** The situation is now before the Saints whereby an interpretation on a point of doctrine rendered by the Prophet Joseph Smith or his successors, is given differently now. In the past this has given rise to much misunderstanding and name calling, while at the present (it is reported to us) if individuals persist in these misunderstandings they are excommunicated from the Church. **Too often the leaders seem inclined to try to prove their own theories correct, rather than square them up with the revealed word and will of God.**

These heresies arose in the former day Church which caused the Apostle Peter to utter this solemn protest: **"We have therefore a more sure knowledge of the word of prophecy, to which word of prophecy ye do well that ye take heed, as unto a light which shineth in a dark place, until the day-dawn, and the day-star arise in your hearts;**

Knowing this first, that no prophecy of the scripture is given of any private will of man.

For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.—2 Peter 1:19-21. I. T.

The Apostle Paul joined with this warning: **"But though we, or an angel**

from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

"As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1:8-9.

In our dispensation the Prophet Joseph Smith sounded a like warning. Said he:

> Oh! I beseech you to go forward, go forward and make your calling and your election sure; and if any man preach any other gospel than that which I have preached, he shall be cursed; and some of you who now hear me shall see it, and know that I testify the truth concerning them.—Joseph Smith's Teachings, p. 151.

To show the necessity of men speaking only under the authority of God, the Prophet further said:

> If anything should have been suggested by us, or any names mentioned, except by commandment, or thus saith the Lord, we do not consider it binding.—His. of Church, 3:295.

In the face of these warnings and all the fateful wrongs committed by both Pope and prelate in the past history of christiandom, our leaders are now very bold to declare their intent to render a different interpretation of the principles of the gospel than was rendered by the Lord through Joseph Smith, the Prophet. This attitude and intention was made plain by President Stephen L. Richards. Speaking for the Church he said:

> I hold it entirely compatible with the genius of the Church to change its forms of procedures, customs and ordinances in accordance with our own KNOWLEDGE AND EXPERIENCE. * * * Some changes have been made in recent years (among them the change of garments) and these changes have disturbed some of the members. Personally, I approve of those changes and hope the General Authorities will be led to make others as changing conditions warrant.—Salt Lake Tribune, 4-10-32.

It is interesting to note that the changes in ordinances, etc., are to be made "in accordance with our knowledge and experience", and not necessarily in accordance with the revelations of the Lord.

In a later address decrying the indifference on the part of Church members in accepting the new and different interpretations by the leaders and warning the Saints not to criticize them for changing the ordinances he said:

> There are people in the Church, far too many, who are at variance with the President of the Church and his associates, the General Authorities, in the interpretation of our Temple Ordinances and ceremonies and some of their requirements. These are what I call private interpretations of the doctrine of the Church as contradistinguished to the long established interpretations of these items by the General Authorities. * * *
>
> It is so well established by the revelations which we have received and the practice of the Church that the President and his Counselors are invested with this authority that I cannot believe any member will seriously dispute it. In the language of the revelation they, the Presidency, are constituted "a quorum * * * to receive the Oracles for the whole Church." They are the supreme court here on earth in the interpretation of God's law. * * *
>
> In formulating their interpretations they always confer with the council of the Twelve Apostles who by revelation are appointed to assist and act with them in the government of the Church. When, therefore, a judgment is reached and proclaimed by these officers it becomes binding upon all members of the Church, individual views to the contrary notwithstanding.—Des. News. Ch. section, Oct. 22, 1938.

For uninspired men to reinterpret the laws of God contrary to the interpretation placed on them by those receiving the same is foolishness in the extreme. In enunciating their intent to change the ordinances the leaders have overlooked this very important point: Well established interpretations—some given by the founders of the Church to whom the gospel was revealed, have been and are being changed by men who are far removed in point of time and spirit from the things they are interpreting. Princi-

ples, laws and ordinances established by Joseph Smith, under the authority of direct revelation are being changed by men who do not pretend to have revelation thereon, only **"knowledge and experience".** Under such circumstances we can easily understand the confusion in the minds of the Saints when these counter-interpretations are given. Brigham Young made this condition clear in saying:

> When revelations are given through an individual appointed to receive them, 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.

To have to submit to continual reinterpretation without benefit of divine revelation brings confusion of the worst kind into the lives and labors of the Saints. The late Bishop Heber Bennion explains it in this way:

> We are told that the living oracles take precedence over all other authority, living or dead. We agree that the living oracles take precedence, provided they do not conflict with the dead oracles. "To the law and the testimony if they speak not according to this word it is because there is no light in them."—Isaiah 8. If it is true that the living oracles take precedence over all others regardless of their disagreements with the dead prophets, then the Saints must necessarily change their faith every time there is a change in the presidency, to conform to the views of the new president. We must believe in Adam-God so long as Brigham Young lives, but so soon as a President arises differing with Brigham Young, we must disbelieve in this doctrine and adopt the views of the new oracles. THE MENTION OF SUCH AN ATTITUDE IS SO ABSURD AS TO BORDER UPON THE RIDICULOUS. —Gospel Problems, p. 6.

This very condition creates a **"variance with the President of the Church and his associates".** The Saints are being continually criticised and many of them excommunicated because of this **"variance", when in fact, it will be seen from an examination of the true facts, that the President of the Church and his associates are frequently at variance with the laws of heaven.** Since the acceptance of the 1890 manifesto of Wilford Woodruff and particularly during the last 30 years vital changes have been made in the laws and ordinances of the gospel.

Following is a partial list of these changes:

1—Adam-God Doctrine.
2—Conferring of Priesthood.
3—The Law of Celestial Marriage.
4—The United Order.
5—The Gathering.
6—The Missionary System.
7—The Endowments Altered.
8—The Garments Changed.
9—Tithes and Offerings.

Because of these changes the following things have happened:

1—Men do not receive the oath and Covenant of the Priesthood.
2—Lack of continuous revelation.
3—Duties of Twelve Apostles changed.
4—Duties of High Council changed.
5—Duties of Seventies changed.
6—Duties of Elders, Bishops, Priests, Teachers and Deacons changed.
7—The purpose and need of prayer changed.
8—Manifestations of the Spirit are not had.
9—Church denies the 85th section wherein the "One Mighty and Strong" is to set the House of God in order.

All these changes have been made in the face of the following declarations of the Prophets:

Joseph Smith:

> God purposed in himself, that there should not be an eternal fulness until every dispensation should be fulfilled and gathering together in one; therefore He set the ORDINANCES TO BE THE SAME FOREVER, and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them.—Joseph Smiths Teachings, p. 113, 114.

Brigham Young:

> Some of you may ask: Is there a single ordinance to be dispensed with? Is there any of the commandments that God has enjoined upon the people, that He will excuse them from obeying? NOT ONE, no matter how trifling or small in our own estimation.—D. of B. Young, p. 31.

The Lord to John Taylor:

> How can I revoke an everlasting covenant, for I, the Lord, am everlasting and my everlasting covenants cannot be abrogated nor done away with, but they stand forever. * * * I, THE LORD DO NOT CHANGE AND MY WORD AND MY COVENANTS AND MY LAW DO NOT. * * * I have not revoked this law (of plural marriage) nor will I, for it is everlasting, and those who will enter into my glory must obey the conditions thereof.—1886 Rev.

However the Saints are left without excuse for as far back as 1853, Apostle Franklin D. Richards sounded this timely warning:

> The Priesthood in the last days has to be manifest in sufficient power to bear off the Kingdom of God triumphant, that all Israel may be gathered and saved. If all Israel will not be sanctified by the law which their Moses first offers them, they will peradventure receive a LAW OF ORDINANCES ADMINISTERED TO THEM, NOT ACCORDING TO THE POWER OF ENDLESS LIFE. Men will be saved in the last days as in former days, according to their faith and willingness to receive the word of God, and walk in it.—Mill. Star, 16:36-37.

Thus those who are not satisfied with the interpretations of the early leaders in the Priesthood may have interpretations **"not according to the power of eternal lives."**

The right assumed by the leaders to change and modify the everlasting principles and ordinances of the gospel without benefit of divine sanction has brought no end to confusion in the minds of the people. Even the leaders find themselves at variance with each other, and their philosophy is one void of understanding and vitality. For instance, Apostle Albert E. Bowen, one of the formost advocates of present-day interpretations, also writes:

> The destiny of man, the purpose of his life, being the Creator's purpose and existent from the beginning, MUST OF NECESSITY BE IMPERVIOUS TO CHANGE though man may falter and by devious means have to be brought back from errant ways. The great eternal purpose must, mid all the changes of time and circumstances, REMAIN FOREVER CONSTANT, FIXED AS A POLAR STAR.—Constancy Amid Change, page 25.

His associate in the Quorum of the Twelve, Mark E. Peterson, also an ardent advocate of changes, makes the following scholarly statement:

> The cultists use the name of Fundamentalists, which is regarded by the Church as a mosnomer. 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.

Thus change is added to change, confusion to confusion, until all **"the chief features of the gospel have been obliterated."** In this unsettled dilemma in the dispensation of the fulness of times, when God has promised to restore all things preparatory to the Saints receiving a fulness, the children of Israel find themselves wading in deep and uncertain mire. What is to be done? And how far can the Saints go in accepting the present interpretations of the fulness of the gospel? How far are they justified in clinging to the teachings and interpretations of Joseph Smith and his successors?

The conditions now facing the Saints are not new. Whenever the Church has gone **"on a detour"** these changes have been made and the people have had to exert an influence to restore the true apostolic order, **not only by precept but by example.** This was true during the period of the reformation. Of interest are the following testimonies of a few of the leading reformers:

John Wycliffe:

> THE FOURTH ERROR IS, that they think more of statutes of sinful men than the most reasonable law of Almighty God. For they dread the pope's law, and statutes made by bishops, and other officers, more than the noble law of the gospel. Therefore they have many great and costly books of man's law, and study them much, but few curates have the Bible and expositions of the gospel, they study them but little and do them less. But would to God that every parish church in this land had a good Bible and good expositions on the gospel, and that the priests studied them

well, and taught truly the gospel and God's commands to the people! Then should good life prevail, and rest, and peace, and charity; sin and falseness should be put back—God bring this end to his people!

* * * *

THE EIGHTH DEFAULT. They shut the kingdom of heaven before men, and neither go in themselves, nor suffer other men to enter, for they shut up holy writ—as the gospel, and commandments, and conditions of charity, which are called the kingdom of heaven—by false new laws, and evil glossing, and evil teaching. For they will neither learn themselves, nor teach holy writ, nor suffer other men to do it, lest their own sin and hypocrisy be known, and their pleasurable life withdrawn. Thus they close Christ's life and his apostles' from the common people, by the keys of antichrist's judgment and censures; and they make them not so hardy as to say a truth of holy writ against their accursed life, for that shall be held to be detraction and envy, and against charity! THEREFORE THEY MAKE THE PEOPLE FOLLOW THEIR TEACHING, THEIR STATUTES, AND CUSTOMS, AND TO LEAVE GOD'S TEACHING; AND THEREBY LEAD THEM BLINDLY TO HELL, AND THUS CLOSE THE KINGDOM OF HEAVEN FROM THEM.

THE TENTH DEFAULT IS, that they haunt lord's courts, and are occupied in worldly offices, and do not take care of their parishes, although they take more worldly goods from them than Christ and his apostles. Certainly it is great treachery; for what man durst undertake to keep men who are beseiged in a feeble castle by many strong enemies, and then flee into a swineherd's office, and let enemies take the castle and destroy it? Were not this open treason? and would not this keeper be guilty of the loss of the castle, and all men therein? So it is of the curates and Christian souls of which they take care, who are besieged by fiends, when they leave them unkempt, and busy themselves in worldly offices and lord's courts. ARE NOT THESE LORDS, WHO THUS HOLD CURATES IN THEIR COURTS AND WORLDLY OFFICES, TRAITORS TO GOD ALMIGHTY, SINCE THEY DRAW AWAY HIS CHIEF KNIGHTS FROM THEIR SPIRITUAL BATTLE WHEN AND WHERE THEY WERE MOST NEEDFUL FOR THIS SERVICE?

THE ELEVENTH ERROR IS, THAT THEY ATTEND MORE TO WRONGFUL COMMANDMENTS OF SINFUL MEN, THAN TO THE MOST RIGHTFUL COMMANDMENTS OF GOD. For if the pope or bishop sends a letter to receive a pardoner to deceive the people, by grants of many thousand years of pardon, he shall be despatched; although if there come a true man, to preach the gospel freely and truly, he shall be hindered for wrongful command of a sinful man. AND THUS THEY PUT GOD'S COMMANDMENT AND HIS RIGHTFUL WILL BEHIND, AND PUT SINFUL MAN'S WILL AND WRONG COMMENDMENTS BEFORE; AND THUS FOR THEIR OWN WORLDLY PROFIT AND BODILY EASE THEY STOP THEIR PARISHIONERS FROM HEARING OF GOD'S LAW, WHICH IS FOOD FOR THE SOUL, AND LEAD THEM BLINDLY TO HELL. These are evil fathers who thus cruelly starve their subjects' souls, and drive them to damnation, for love of worldly muck, or bodily ease, or for dread of wretched antichrists, who are traitors to God and his people.

As our Lord Jesus Christ ordained by the writing of the four evangelists, to make his gospel surely known, and maintained against heretics, and men out of the faith; so the devil, even Satan, devises by antichrist and his worldly false clerks, to destroy holy writ and Christian men's belief, by four accursed ways or false reasons. 1. THE CHURCH IS MORE AUTHORITY, AND MORE TO BE BELIEVED THAN ANY GOSPEL. 2. That Augustine said he would not believe the gospel if the church had not taught him so. 3. THAT NO MAN ALIVE KNOWS WHICH IS THE GOSPEL, BUT BY THE APPROVING OF THE CHURCH. 4. If men say that they believe this is the gospel of Matthew or John, they ask, Why believest thou that this is the gospel? as though they would say, THERE IS NO CAUSE BUT THAT THE CHURCH CONFIRMETH AND TEACHETH IT.

John Huss:

Therefore, Christ's faithful disciple ought to consider how a command emanates from the pope, whether it is the express command of any apostle or of Christ's law or whether it has its foundation in Christ's law, and thus being known to be the case, he ought to obey a command of this kind reverently and humbly. BUT, IF HE TRULY KNOWS THAT A POPE'S COMMAND IS AT VARIANCE WITH CHRIST'S COMMAND OR COUNSEL OR TENDS TO ANY HURT OF THE CHURCH, THEN HE OUGHT BOLDLY TO RESIST IT LEST HE BECOME A PARTAKER IN CRIME BY CONSENT.

St. Jerome says: "It is not easy to fill the place of Peter and Paul in occupying the chair of those who reign with Christ, because it was said, 'THEY ARE NOT THE

CHILDREN OF SAINTS WHO HOLD THE PLACES OF SAINTS, BUT THEY WHO DO THEIR GOOD WORKS'." St. Gregory says the same: "NEITHER PLACES NOR ORDERS MAKE US NEAR TO OUR CREATOR. BUT OUR GOOD WORKS BIND US TOGETHER OR OUR EVIL WORKS SEPARATE US.' Likewise Chrysostom says: "Many priests there are, and few; many in name, and few in works. See, therefore, how ye sit in the official chair, for the chair does not make the priest, but the priest makes the chair: the place does not sanctify the man, but the man the place. Not every priest is holy; but every holy person is a priest. He who sits well in the official chair gives honor to the chair; he who sits there ill does injury to it. THEREFORE A BAD PRIEST GETS CRIMINALITY FROM HIS PRIESTHOOD, NOT DIGNITY." * * *

* * * *

Martin Luther:

The second wall is even more tottering and weak: that they alone pretend to be considered masters of the Scriptures: although they learn nothing of them all their life. They assume authority, and juggle before us with impudent words, saying that the pope cannot err in matters of fatih, whether he be evil or good, albeit they cannot prove it by a single letter. That is why the cannon law contains so many heretical and unchristian, nay unnatural, laws; but of these we need not speak now. For whereas they imagine the Holy Ghost never leaves them, however unlearned and wicked they must be, they grow bold enough to decree whatever they like. But were this true, where were the need and use of the Holy Scripturs? LET US BURN THEM, AND CONTENT OURSELVES WITH THE UNLEARNED GENTLEMEN IN ROME, IN WHOM THE HOLY GHOST DWELLS, WHO, HOWEVER, CAN DWELL IN PIOUS SOULS ONLY. IF I HAD NOT READ IT, I COULD NEVER HAVE BELIEVED THAT THE DEVIL SHOULD HAVE PUT FORTH SUCH FOLLIES AT ROME AND FIND A FOLLOWING.

Therefore it is a wickedly devised fable —and they cannot quote a single letter to confirm it—that it is for the pope alone to interpret the Scriptures or to confirm the interpretation of them. They have assumed the authority of their own selves.

But as for their boasts of their authority, that no one must oppose it, this is idle talk. No one in Christendom has any authority to do harm, or to forbid others to prevent harm being done. THERE IS NO AUTHORITY IN THE CHURCH BUT FOR REFORMATION. Therefore if the pope wished to use his power to prevent the calling of a free council, so as to prevent the reformation of the church, we must not respect him of his power; AND IF HE SHOULD BEGIN TO EXCOMMUNICATE AND FULMINATE, WE MUST DESPISE THIS AS THE DOINGS OF A MADMAN, AND TRUSTING IN GOD, EXCOMMUNICATE AND REPEL HIM AS BEST WE MAY. For this his ursurped power is nothing; he does not posses it, and he is at once overthrown by a text from the Scriptures. For St. Paul says to the Corinthians "THAT GOD HAS GIVEN US AUTHORITY FOR EDIFICATION, AND NOT FOR DESTRUCTION."

In commenting on the labors of the reformers, the late B. H. Roberts said:

Had that revolt against the Catholic Church been a revolt against legitimate authority it would have been rebellion: but as it was against a usurped—and thence an illegitimate—authority, it was a justifiable revolution.

Much has been said in our day regarding obedience to leadership, and what attitude the Saints should take relative to counsel. President Brigham Young was aware of the desire on the part of the people to be led blindly. He decried this condition as well as uttered the following solemn warning:

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

—Discourses of Brigham Young, p. 209.

Then in an effort to secure the Saints in obeying God rather than man, he said:

If a Bishop or any other officer in this Church shall counsel the people to violate any of the laws of God, and to sustain and build up the kingdoms of the world, I will justify them, and the Lord

will justify them in refusing to obey that counsel.—J. of D., 12:164.

As to the true position the Saints should be in, the President went further to say:

Looking upon the Latter-day Saints, the inquiry within myself is, DO YOU KNOW WHETHER I AM LEADING YOU RIGHT OR NOT? Do you know whether I dictate you right or not? Do you know whether the wisdom and mind of the Lord are dispensed to you correctly or not? These are the questions which I will answer by quoting a little scripture and saying to the Latter-day Saints what was said to the Saints in former times, "no man knoweth the things of God, but by the spirit of God." That was said in the days of the Savior and the Apostles, and it was no more true then than it is now, or than it was in the days of the Prophets, Moses, Abraham, Noah, Enoch, Adam, or in any and every age of the world. It requires the same manifestations in one age as in another to enable man to understand the things of God. 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 RELIGON.—Des. Ev. News, May 5, 1874.

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 satisfied 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.—J. of D., 3:44-45.

President B. H. Roberts, ever a defender of the rights of the leaders, also a defender of truth and righteousness, made the following comment on the subject:

We believe in an inspired Priesthood for the Church, we believe in inspired teachers; but that does not require us to believe that every word that is spoken from the pulpit is the very word of God. Sometimes they (the leaders) speak merely from their human knowledge, influenced by passions; influenced by interests of men, and by anger, and vexations, and all things that surge in upon the minds of every servant of God. When they so speak, then that is not scripture, that is not the word of God, nor the power of God unto salvation; BUT WHEN THEY SPEAK AS MOVED UPON BY THE HOLY GHOST, THEIR VOICE THEN BECOMES THE VOICE OF GOD.—Defense of Faith, 2:456.

The late President Charles W. Penrose, although in certain instances attempted to modify and change divine laws, explains the duties of the Saints in the following way:

But before we can reasonably submit ourselves to other men in matters that concern our salvation, we must become convinced of their divine authority to guide us. Let the fact be once established in our minds that certain men really hold the Priesthood of God, and if we are consistent, we shall, with gladness of heart, submit in all things to their superior judgment and intelligence. * * *

"But", says one, "it is not possible for the Priesthood to err as well as other

men?" Yes, it is possible for all men to go astray and break the laws of God; but while the Saints of God do right and have the desire to work righteousness, he will never permit them to be led astray. Though his servants might, in their weakness, do wrong themselves, God will never suffer them to LEAD THE RIGHTEOUS TO THEIR ULTIMATE LOSS. If the Saints keep the laws of God, their leaders will be constrained to give them correct instruction and counsel that will be for their good; for God will use them as his instruments, and control their thoughts and words according to his will.

"But are we to practice the principle of blind obedience?" some may enquire. By no means. In "Mormonism" there should be no blindness: the true Saints of God walk in the light; their eyes have been opened; it is their privilege to see their way as they travel the road of salvation. If the Saints seek for counsel, with the determination to obey the Lord's will in preference to their own, the Spirit of Truth will bear testimony in their hearts that the counsel they receive is of God, and will give them light to see that it is for their benefit. With the commandments of God comes a sacred influence to the willing mind, giving light to understand and strength to obey. Darkness is with those who rebel; blindness is upon those who love their own way.

"Mormonism" oppresses none; its spirit is liberal; its institutions are free; its Priesthood is a standard for universal appeal. It neither enchains the mind, nor leaves it to wander in the mazes of confusion, or stray in the universe of conjecture. It guides, restrains, and instructs. It comes from heaven to lead man there. It stoops from above to lift him upward. It reveals the laws of God, that Saints may understand; and it shows them how to live, think, and feel, so that their "private judgment" may be the same as the will of their Father, its Author.—Mill. Star, Vol. 20:514, 516.

In conclusion let the Saints always remember the word of the Lord given through President Brigham Young:

Without revelation direct from heaven it is impossible for any person to understand fully the plan of salvation. We often hear it said that the living Oracles must be in the Church in order that the Kingdom of God may be established and prosper on the earth. I will give another version of this sentiment. I say that the living Oracles of God, or the Spirit of revelation must be in each and every individual, to know the plan of salvation and keep in the path that leads them to the presence of God.—Dis. of B. Y., page 58.

A declaratory statement is sufficient for those who are prepared to receive the spirit of revelation for themselves, but with the most of the human family we have to reason and explain. A really pure person is very scarce; but when the heart is truly pure, the Lord can write upon it, and the truth is received without argument or disputation.—D. News, June 7, 1873.

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.—Dis of B.. Y., page 209.

THE AFTERMATH OF COMPROMISE

(Continued from page 236)

The next item on the Church program to recover their lost prestige and peace was to appeal to the United States Government to return all public and private property together with the accumulated cash which had been confiscated under the terms of the Edmunds-Tucker Act. These properties and cash were then being held in the hands of the government appointed Receiver. After this hearing before the Master in Chancery all public and private property was returned. However it is estimated that the $600,000 cash more or less was not returned as it should have been, that the Church received only a portion of it.

The following testimony is self-explanatory, as well as surprising. The Saints can now begin to see the trap closing and notice the blood and pain manifested as the iron jaws clutch and tear at the fibers of a divine revelation and the past heartaches and sacrifices of a faithful people. Although we are prone to accuse our

present leaders as having forked tongues, as well as being the most perfect twisters and turners of our time, the following testimony will amply prove the **origin** of the twisting and turning in the Church, as well as the birth, in this dispensation, of the forked tongue. Let this additional testimony add weight to the truth **that the Saints cannot reject an eternal principle and still have access to the revelations of heaven.** We intend in our next writing to fully elaborate and comment on the salient portions of the following testimony.—Editors.

THF CHURCH CASES

The proceedings before Judge Loofbourow, as examiner in chancery, in regard to the disposal of certain funds in the hands of Receiver Lawrence belonging to the late corporation of the Church of Jesus Christ of Latter-day Saints commenced Monday, October 19, in the office of Attorneys Richards and Moyle, in the Constitution Building.

The United States Government was represented by Attorneys C. S. Varian and J. L. Rawlins; Messrs. F. S. Richards, W. H. Dickson, John A. Marshal and Le Grande Young are counsel for the defendants.

PRESIDENT WILFORD WOODRUFF

was the next witness. In reply to Attorney Richards he said he was 84 years of age and was born in Farmington, Connecticut. He had resided in this Territory since July 24, 1847, and held his present position in the Church of Jesus Christ of Latter-day Saints since April, 1889. He issued the manifesto now produced, on September 25th, 1890, **his object in doing so being to announce to the world that plural marriage had been forbidden by the Church, and could not be practiced thereafter.** When that manifesto was presented to the Council of the Apostles and accepted by them and was unanimously adopted at the General Conference, about ten thousand officers and members were present. **He had never heard any objection expressed to it by individual members of the Church.** To the best of his knowledge all of them had willingly approved of it. It would now be contrary to the laws of the Church for any of its members to enter plural marriage, and any one doing so would be liable to excommunication. **To his knowledge no such marriage had been contracted by any member of the Church since the issuance of the manifesto. He had not taught or advised or assented to its practice since then, and knew of no other officer of the Church who had done so, and he had no hope or expectation that plural marriage would be re-established in the Church.**

Replying to Mr. Varian, in cross-examination, President Woodruff said he had never issued but this one manifesto on the subject.

Mr. Varian—Did you understand by this declaration that a tenet or principle of faith of the Church over which you preside was changed in any degree?

Witness—No, sir, I do not know that I did, with regard to the principle of faith.

Q.—Does your Church derive its principles of faith and rules of conduct from the Bible, the Book of Mormon, Doctrine and Covenants and the revelations from Almighty God?

A.—Yes, sir.

Q.—Was the principle of plural or celestial marriage derived from revelation?

A.—Yes, sir, the principle that has been adopted by the Church was.

Q.—Has there ever been any principle of faith or tenet of your Church incorporated in its creed through the vote of its people.

A.—No, sir, I think not; but I will here say that the principles of faith of the Church have been presented to the members and voted upon by them; the reception of those principles has been by vote.

Q.—Has any principle or tenet having its foundation in revelation been submitted to the members of the Church with a view of their accepting or rejecting it by vote?

A.—Yes, I think all revelations that we have received have been accepted by vote.

Q.—Has there ever been an instance of one being rejected?

A.—Not as a general principle.

Q.—Well, has there ever been an instance of its being rejected at all where it purported to come from higher channels—from a higher power?

A.—No, sir.

Q.—Is not the principle of plural marriage still a tenet of the faith of your Church?

A.—Yes, I believe the Church believes in the principle.

Q.—**Would it not have to be changed by the same power and authority from which the principle was derived?**

A.—**Yes; but I will remark that a principle may be believed in by the Church—a true principle—and still not be practiced.**

Q.—**You do not understand, then, that the people of your Church indicated by accepting your declaration that their views of belief upon the principle involved were at all changed, but only that they were willing to follow your advice in submitting to the condition that confronted them?**

A.—Yes, sir, I view that as being about the ground of it.

Q.—Did you state more, or intend to convey more, in this declaration than the fact that you yourself intended to submit to the law referred to, and to use your influence with the members of your Church to have them do likewise?

A.—**Well, after that declaration, of course, I expected to obey the laws of the land, and requested the Latter-day Saints to do the same, and to carry out that principle whether it was stated or not. That was the point.**

Q. Does this declaration anywhere indicate to your people that the failure to follow your advice would become a subject of Church discipline?

A.—Well, it would become so, whether so stated or not.

Q.—But does it so state?

A.—I do not know that I can say it does.

Mr. Richards—That is hardly a fair question.

Mr. Dickson—The answer speaks for itself.

Mr. Varian—**I am no fool, gentlemen; I know what I am asking!**

(To the witness): Did you intend to confine your advice to the Church solely to the forming of new rules, by entering into new marriages, without reference to those already existing?

A.—**The intention of the proclamation was obedience to the law of the land connected with that subject myself, and I expected all the members of the Church to do the same.**

Q.—You meant to include the laws, then, forbidding association in plural marriage as well as the forming of plural marriages?

A.—**Whatever there is in the law of the land with regard to it.**

Q.—In the concluding portion of your declaration, or statement, you say: "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." Do you understand that that language was to be expanded, and include the further state-

ment of living or associating in plural marriage by those already in the statue?

A.—**I intended the proclamation to cover the whole ground—to obey the laws of the land entirely.**

Q.—Was the whole reason of this declaration because of these laws that you speak of in it?

A.—Well, if I might make an explanation of this matter I would say this: There was no law against this principle —against polygamy, the patriarchal order of marriage practiced by the Latter-day Saints until 1862. The members of this Church did not believe that law was constitutional, and I myself thought there would be very few outside the Church, judges, jurists, and lawyers, who were versed in the law and constitution of the country, who believed themselves that that was a constitutional law. It remained on the statute book a dead letter for many years. One of our own people, and Elder in the Church—Brother Reynolds—came forward and furnished testimony himself, as a test case. He believed that he would be dealt with leniently, and until it was proved, or represented, to be a constitutional law there was nothing against the practice, and after that probably a dozen or more leading men of the Church went to prison rather than expose their families, and to prove their faith and feeling with regard to the position they occupied. This was the position we were in: A very small percentage—probably five per cent —of the people would have covered the whole ground who has entered into polygamy, and here was ninety-five per cent, of a community who apparently would all suffer. **The sentiment of the whole nation as well as the laws, apparently, were against it; and I will say for myself that I became thoroughly convinced that this practice would have to be changed. When I was appointed President of the Church I looked this question over, and for a good while became satisfied in my own mind that plural marriage must stop in this Church.** It was not we who had practiced it only who were suffering, but a large proportion of people who had not entered into it. **After I became President of the Church I did not advocate the practice of this principle among our people, for that was what I saw before me, and it was upon that ground that I issuel the manifesto—I will say by INSPIRATION.** I believe it was my duty and the duty of our people to obey the law and leave events in the hands of God. Now, if the gentlemen can understand my views upon it that is where I stand.

To Mr. Varian—**The manifesto was intended to apply to the Church of Jesus Christ of Latter-day Saints everywhere in every nation and country. We are giving no liberty to enter into ploygamous relations anywhere.**

Mr. Varian—Would it not, of necessity, require a revelation from as high a source as that from which the original came to revoke that law governing plural marriage?

A.—**Yes, I suppose it would.**

Q.—Are you willing to say, Mr. Woodruff, that you now consider by reason of this act of yours and your people in Conference assembled that the principle of plural marriage, as originally given and subsequently followed and practiced by your people, is no longer the law of the Church or of God?

A.—**I have nothing to say with regard to the law of God particularly, but it is, as I have said, against the law of the Church. By the law of God to us we are required to abandon that doctrine or tenet of our faith in our practice.**

Mr. Dickson—In the event of this Territory being admitted into the union, would you, as the President of the Church under such circumstances—I mean if the Territory came into the union so that there was no longer any fear of punishment under civil law for parties who might enter plural marriage—

would you, under those conditions, advise, encourage or countenance such practice?

Judge Marshal—We object to that question as immaterial so far as this controversy is concerned.

Mr. Dickson—**I desire to show by the answer of this and other witnesses that they have no hope, belief or expectation of returning to this practice, to this principle under any conceivable conditions. That is all.**

The Master in Chancery, interposing, said he understood that that question had already been substantially answered by President Woodruff. He understood him to state, in reply to one of Mr. Richards' questions, **that he had no such expectation.** That ground was therefore covered.

Mr. Dickson—Then if you so understand I am satisfied.

Mr. Richards (to the witness)—Do you believe that the principle of celestial or plural marriage was revealed to the Church through Joseph Smith, from the Almighty?

A.—I do.

Q.—Do you believe that the Almighty has revealed to the Church, through you, that that practice should be discontinued, and abandoned?

A.—**I do.**

Mr. Varian—If that is the case, why didn't you declare it to your Church as a revelation, and not by way of your personal advice and counsel?

A.—Well, men differ with regard to the principle of revelation. Of course my view is that inspiration is revelation; it is from the same source. A man is not always required to say "Thus saith the Lord" in counsel or advice which he gives on certain matters.

Q.—Did you indicate, or intend to indicate, in any way to your congregation that what you said in this behalf, in this particular, was a revelation changing the divine law, as it had stood with you for years?

A.—**As I before said, what I intended was to give counsel stopping the practice of the patriarchal order of marriage in the Church. As many words may not have been used, perhaps, in this matter as some might suppose should have been, but what I said to the people of our Church I said by inspiration, as I view it—by the mind and will of the Lord. I intended to give them to understand that we should stop the practice of plural marriage.**

Q. Because of the misery and trouble arising from its practice, owing to the laws of the land against it? Wasn't that it?

A.—**Well, it was, of course, involving the affliction of hundreds and thousands of people who were not in the same position, who did not obey the same law with us. I considered myself that it was involving many thousands of people who were not accounted as guilty it might be said, of the same thing as we were by the nation.**

Q.—Is it not true that your people received it in that sense and that alone, and that the belief, the faith in the truth of that principle, as a divine one, has not departed at all?

A.—**Well, I would say this: I am satisfied myself the Lord requires, and has required many times, His people to perform a work which they could not carry out where under certain circumstances they were hindered from doing it. It is upon that ground—if I can be understood—that I view the position we are in today.**

Mr. Richards—At the time this manifesto was presented to the Conference, on the 6th of October, 1890, state whether or not it was then announced by President George Q. Cannon, and perhaps other officials in the Church, that you had been inspired from the Lord to issue it, and that it was the expression of the will of God to the people?

A.—Yes, he stated that.

Q.—And have you not since, in public congregations of the people, stated the same, in effect?

A.—Yes, that is true.

PRESIDENT GEORGE Q. CANNON was recalled and Mr. Richards asked—Are you prepared to state now how many persons are drawing support from the Church?

A.—I am; there are 6818, but the great bulk of them draw only partial support.

Answering other questions, he said the entire membership of the Church in the Territory of Utah and surrounding cities is upward 200,000. **He approved entirely of the manifesto issued by President Woodruff and he had never heard any one dissent from it.**

Q.—State what you understand to be the object of President Woodruff in issuing that manifesto.

A.—**It was that the world should know that the practice of plural marriage had ceased and also that the members of the Church should know it was forbidden.**

Q.—State whether you believe that manifesto was given by inspiration to President Woodruff.

A.—**I believed it then and I am still of that opinion that he was inspired to issue it and I so stated to the Conference.**

Q.—Do you believe it would be pleasing or displeasing in the sight of the Almighty for any member of the Church to enter into polygamous marriage?

A.—**I think it would be displeasing in His sight.**

Q.—State whether or not it would be a violation of the Church rules for any of its members to contract a plural marriage?

A.—It would, and a member so violating would be in danger of being severed from the Church. **To his knowledge no member had entered into plural marriage since the issuance of the manifesto. Since that date he himself had not advised, assented to or encouraged bigamy, polygamy or unlawful cohabitation, and he knew of no other officer of the Council having done so.**

Q.—State whether or not you have any hope or expectation that the practice of polygamy or plural marriage will be re-established.

A.—**I have not.** * * *

Cross-examination by Mr. Varian.

To another question President Cannon answered that he believed the original law of the Church as to polygamy was derived through revelation given to the Prophet Joseph Smith.

Q.—Do you understand that that principle, as announced through that revelation, is no longer a true principle as a tenet of the faith of the Church?

A.—**I believe I know as far as a human being can know, from a divine source, that the revelation is from God; but circumstances have arisen of such a character as to compel us to no longer obey it.**

Q.—To suspend its operation?

A.—**Not to suspend, but to cease its practice.**

Q.—To suspend the operation of what is still a divine principle?

A.—**Yes, the truth is unchangeable.**

Q.—Then you do not understand that God has changed that principle?

A.—**Not in the least.**

Q.—But that He has given permission to cease the practice—is that the idea?

A.—Circumstances have been such surrounding us for so many years, that I could not, of course, help seeing in the

position I occupied—having had to pass through pretty severe ordeals on this question that unless there was some wonderful interposition of Providence, the force of public opinion, becoming intensified as the years roll by, would eventually compel us either to cease its practice, or we would be crushed. That seemed to me an inevitable consequence. **I hoped for years that there would be some such interposition of God—that the nation would give us credit for our sincerity, and that it would see in this practice that we were animated by the sincerest and best of motives. I believe God inspired President Woodruff to say unto us that we had gone far enough.**

Q.—This manifesto is the advice of President Woodruff personally?

A.—**Yes, sir.**

Q.—It is not a command, is it?

A.—**President Woodruff is a very modest man. It would have been a command if some men had issued it, and it was a command in his case. He was fully persuaded that the Church at large, like himself, received a testimony that this manifesto was issued by inspiration from God.** * * *

PRESIDENT JOSEPH F. SMITH

Mr. Richards—What do you understand to be the intention of President Woodruff in issuing the manifesto?

A.—**I understand it to be to stop the practice of polygamy in the Church.**

Q.—Do you believe that President Woodruff was inspired by Almighty God to issue it?

A.—**(Emphatically). Yes, I do.**

Q.—Do you believe it would be pleasing or displeasing in the sight of God for any member of the Church to enter into polygamous or plural marriage?

A.—**Well, I do not know that I am prepared to say; but I believe it would be entirely contrary to the rules of the Church for any man to do so.**

Q.—What would be the penalty for such violation?

A.—Well, I think any person doing such a thing would be called in question as to his fellowship and be liable to be excommunicated from the Church. **To his knowledge no such marriage had been consummated since the issuance of the manifesto, neither had he himself counseled or advised such a step. His advice had been quite to the contrary.**

Q.—Have you any expectation or hope that the practice of bigamy or plural marriage will be re-established in the Church?

A.—**Well, from my present knowledge I do not see how it could be possible. I think that so long as the circumstances continued to exist which have brought about these results it would be impossible and inconsistent to suppose any such thing could be.**

Q.—Then you do not expect any such thing will be?

A.—**No.**

Mr. Varian—Do you believe that the principle of plural marriage came through revelation from God to Joseph Smith to this people?

A.—**(Emphatically)—Yes, sir, I do.**

Q.—Do you believe that God has revoked it—changed it as a true principle?

A.—**I believe that He has suffered it to be revoked, that is so far as the practice of it is concerned.**

Q.—I am speaking of the principle of plural marriage?

Q.—**I do not think He has revoked the principle.**

Q.—Do you understand that the revelation and law concerning it is to be eliminated from the Church books and doctrine?

A.—**I do not know that I do.**

Q.—Do you understand that the manifesto applies to the cohabitation of men and women in plural marriage where it already exists?

A.—**I cannot say whether it does or not. I think, however, that the effect of it is so. I do not see how it can be otherwise.**

Q.—Do you understand that his manifesto is the result of direct revelation?

A.—**I understand it to be the result of divine inspiration. I consider it to be a permanent stopping of the practice of polygamy. The present condition of things having brought this about, I do not see how it is possible to re-establish the principle.**

Mr. Dickson—You think that if an attempt were made to re-establish it, though there might be no law on the subject, public sentiment would bring about the same result as now?

Witness answered, yes.

APOSTLE LORENZO SNOW

was called to the stand. Examined by Mr. F. S. Richards, he said he was seventy-seven years of age on the 3rd of April last, he resided in Brigham City, and had been living in this Territory since 1848. He was president of the quorum of the Twelve, which position he had held about two years and a half. Looking at President Woodruff's manifesto, handed to him by counsel, **witness said it met with his approval.** He was present at the Conference when the manifesto was unanimously adopted. Probably from nine to eleven thousand persons were there as members of the Church. **He distinctly understood the object of that manifesto was to stop plural marriage; and certainly he believed that President Woodruff was inspired of God to issue it. He believed it would be very displeasing to God for any member to act contrary thereto.** It would be contrary also to the rules of the Church, and the penalty would be excommunication. **He knew of no plural marriage having taken place since the issuance of the manifesto. Since then he had not in any way counseled members of the Church to contract plural marriage.**

Cross-examined by Mr. Varian he stated that the revelation on plural marriage was partly permissive and partly mandatory, and that the manifesto repealed the law in the same way that GOD GAVE THE LAW OF MOSES TO ISRAEL IN THE PLACE OF THE GOSPEL WHICH HE FIRST REVEALED TO THEM.

Q.—Do you expect that plural marriage will ever be re-established in the Church?

A.—**As to that matter I could not pretend to know the designs of God; but I will answer the question as you have asked me my opinion. Under the present condition of affairs I do not see how it could ever be changed, so that the practice of polygamy could be again introduced.**

Q.—Do you believe or expect now that it will ever be re-established?

A.—**I have no expectation that it will. I believe the revelation communicated to President Woodruff was for the purpose of stopping its practice entirely.**

Q.—Do you believe that the association in plural marriage of those already in it is forbidden by this manifesto?

A.—**Well, I cannot say what was in the mind of President Woodruff when he issued the manifesto touching that matter; but I believe from the general scope of that manifesto that it certainly embraces it, because it is clearly the intention as indicated in the manifesto that the law should be observed touching matters in relation to plural marriage.**

Q.—Does it say anything except as to the future entering into plural marriage—into new relations?

A.—It expresses his intention, and then gives his counsel to all the people to

follow the direction given—to obey the law touching everything pertaining to the marriage relation.

Q.—But does it say so?

A.—**No.**

Q.—Then it does not express its full meaning?

A.—**Perhaps not.**

Q.—Is there anything else you understand as expressed but not stated in terms in that manifesto?

A.—I do not remember particularly.

Q.—Do you understand that there is a prohibition against those who have already entered into polygamy as well as the prohibition against the contracting of future plural marriages?

A.—**I thought I had explained that. The intention of that manifesto, or the intention in President Woodruff's mind in regard to himself and every member of the Church, was, that the law should be observed in relation to plural marriage, embracing the present condition of those who had previously entered into it. Now, isn't that a plain answer?**

Q.—Do you understand that this manifesto is to take its place in the revelations in your books and creed?

A.—I understand that that requisition in the manifesto will be strictly and sacredly observed, by all the members of the Church; but whether that will be incorporated and written and connected with the revelation formerly given to Joseph Smith, of course I do not know.

Q.—You do not think there will be any relapse from this manifesto?

A.—That is so. I am under the impression that the Lord had a certain design in that manifesto, **and one was to have the Latter-day Saints exhibit in their acts and in their sacrifices one of the great principles of the Gospel, that when a man is compelled to go one mile he should go two, and that when a man was asked for his coat he should give his cloak also. It was to show the nation that we were willing to sacrifice to the full extent.** I think we have shown that—for hundreds of us have gone to the penitentiary—I among the rest for eleven months. And the Lord through this manifesto was willing to accept their offering, if the Saints are willing to conform to the principles of the Gospel to the fullest extent, and give up one of our esteemed doctrines—that of plural marriage—this they have done faithfully.

Q.—Does not future conformity with this manifesto depend upon whether the Lord should speak again upon the subject; that is to say, if the Lord should speak again through President Woodruff, setting aside this manifesto, the obligation would not exist that exists now to conform to it?

A.—**The Lord gave Joseph Smith revelations in regard to plural marriage; and so He has the right to restore that practice if He thinks proper. But it might be a thousand years, and it might never be.**

Mr. Varian—And it might be a month.

Apostle Snow—**And it might be ten hours; but I do not believe for a moment that the practice will ever be restored until the Lord comes Himself and then I do not know that it will be. That is His own business.**

Q.—You think, then, that any member of the Church who should fail to follow the counsel given in the manifesto would be subject to discipline by the Church authorities?

A.—Most certainly he would.

Q.—Even where he believed, as you do, in the revelation from Joseph Smith, and that it was a true principle. In such case would the Church discipline one of its honest believers?

A.—I do not understand.

Q.—You have stated that in your opinion any member of the Church who violates this manifesto and refuses to obey it would be "disciplined" by the Church—that possibly his offense would be followed by excommunication. In the light of your answer I now ask you if that would be so—where one of your members honestly believing, like yourself, in the revelation of Joseph Smith in relation to the principle of plural marriage—that it was mandatory in some instances and permissive in others—entered into plural marriage; would the Church feel authorized to "discipline" one of its members under such circumstances?

A.—I suppose it would.

Q.—Is that your best judgment?

A.—Yes.

Q.—Then the creed of your Church depends upon revelations or manifestos made sometimes through its President?

A.—The President stands in that relationship with the Lord that he sometimes receives revelations in regard to the general interests of the Church.

Q.—Has the membership of the Church anything to say about accepting or rejecting revelations?

A.—Every member of the Church can do as he pleases—accept or reject a revelation.

Q.—Is he at liberty to reject it if he pleases?

A.—**Most assuredly; a man can go to heaven or the devil, as he pleases.**

Q.—And still retain his membership in the Church if he rejects the revelation?

A.—**He might.**

Q.—Under those circumstances would he be punished by the Church for obeying the law that the Church had taught all these years, but rejected this later revelation?

A.—Yes, sir, perhaps he would.

Q.—And yet you say he has a right to use his own judgment about it?

A.—Yes, and the Church has the right to excommunicate him.

Q.—There never has been an instance where the Conference rejected any statement of that kind made by the President of your Church?

A.—Not within my remembrance.

Mr. Richards—**I understood you to state that you believed the manifesto to be a revelation to President Woodruff?**

A.—**Yes.**

Q.—State whether or not President Woodruff had the power through that revelation to stop the practice, whether put to the Conference or not? Does not the revelation on plural marriage say that the keys shall be vested in but one man on the earth at a time?

A.—Yes.

Q.—That being so, has the President of the Church authority or not by revelation to discontinue that practice, without any action on the part of the Church?

A.—Certainly.

Q.—**Speaking of the publication of revelations, are all of those that have been given to the President of the Church put in the book of revelations, the book of Doctrine and Covenants? Have there not been revelations received by the late President John Taylor and others which have never been incorporated in the book of revelations published by the Church?**

A.—**Some have not.**

—Deseret News, pp. 577-581, October, 1891.

(To be continued)

NAUVOO EXPOSITOR.

—THE TRUTH, THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH.

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AFFIDAVITS.

I hereby certify that Hyrum Smith did, (in his office,) read to me a certain written document, which he said was a revelation from God, he said that he was with Joseph when it was received. He afterwards gave me the document to read, and I took it to my house, and read it, and showed it to my wife, and returned it next day. The revelation (so called) authorized certain men to have more wives than one at a time, in this world and in the world to come. It said this was the *law*, and cammanded Joseph to enter into the *law*.—And also that he should administer to others. Several other items were in the revelation, supporting the above doctrines.

WM. LAW.

To all whom it may Concern:

Forasmuch as the public mind has been much agitated by a course of procedure in the Church of Jesus Christ of Latter Day Saints, by a number of persons declaring against certain doctrines and practices therein, (among whom I am one,) it is but meet that I should give my reasons, at least in part, as a cause that hath led me to declare myself. In the latter part of the summer, 1843, the Patriarch, Hyrum Smith, did in the High Council, of which I was a member, introduce what he said was a revelation given through the Prophet; that the said Hyrum Smith did essay to read the said revelation in the said Council, that according to his reading there was contained the following doctrines; 1st, the sealing up of persons to eternal life, against all sins, save that of sheding innocent blood or of consenting thereto; 2nd, the doctrine of a plurality of wives, or marrying virgins; that "David and Solomon had many wives, yet in this they sinned not save in the matter of Uriah. This revelation with other evidence, that the aforesaid heresies were taught and practiced in the Church; determined me to leave the office of first counsellor to the president of the Church at Nauvoo, inasmuch as I dared not teach or administer such laws. And further deponent said not.

AUSTIN COWLES.

State of Illidois, } ss. To all whom
Hancock County, } it may concern I hereby certify that the above certificate was sworn and subscribed before me, this fourth day of May, 1844.

ROBERT D. FOSTER, J. P.

State of Illinois, } I Robert D.
Hancock county, } Foster, certify that the above certificate was sworn to before me, as true in substance, this fourth day of May, A. D. 1844.
ROBERT D. FOSTER, J. P.

I certify that I read the revelation referred to in the above affidavit of my husband, it sustained in strong terms the doctrine of more wives than one at a time, in this world, and in the next, it aushorized some to have to the number of *ten*, and set forth that those women who would not allow their husbands to have more wives than one should be under condemnation before God.
JANE LAW.

Sworn and subscribed before me this fourth day of May, A. D. 1844.
ROBERT D. FOSTER, J. P.

The photostatic cuts seen on these pages were taken from the **Nauvoo Expositor.** These affidavits will be of interest to the Saints as well as our friends of the Reorganized Church.

That Church persistently alleges that the Prophet Joseph Smith neither received a revelation commanding the practice of plural marriage nor did he live it. William Law was Joseph's Counselor in the First Presidency and was informed relative to this law. It was because of the same and for **"other political reasons"** that he seceded from the Church and drew others away with him. Placing these affidavits in print prove that he (William Law) and others were shown a revelation pertaining to plural marriage and the eternity of the marriage covenant. It was to expose Joseph and have him ousted from the Church that the Expositor was printed and proof of the revelation given.

In the preamble of the paper the editors strongly infer that the leading brethren, including Joseph Smith, were inveigling women to become their spiritual wives; and after the sisters had sacrificed so much for the gospel's sake they were afraid to refuse the invitations. This was all done very secretly and privately behind closed doors, so the article states.

Although the preamble is filled with viciousness, which always accompanies the writings of apostates and evil men, we must admit that the facts inferred must of had some base for truth. Although the method and reasons for obtaining more wives was discolored, the fact remains, the leading brethren must have been teaching this doctrine by example as well as precept, or there would have been no reason or purpose for the allegations. The preamble also assails the economic and political life of the Prophet, it being dedicated to the expose of these three chief evils in the Prophet and his brethren—there **social, political and economic practices,** plural marriage being the main point of focus. No doubt, if the paper had been allowed to go undisturbed for a few more issues we would now have in our possession many other important affidavits.

Although the testimony of a thief and liar can only be believed in part, the above mentioned affidavits agree with the testimony of the Prophet Joseph Smith and his associates, together with the testimony of the many noble and honorable women taken into the plural relationship.

All this helps to sustain the testimony of Joseph F. Smith wherein he said: **"The revelation on Celestial Marriage was given to the Prophet as early as 1831, but he was commanded not to reveal it to the Church at that time, the Church not being in a situation to receive and practice it."—Contributor 396.**

In writing to his cousin Frederick M. Smith, Joseph F. Smith testified: **"I myself know that my father married a second wife by the counsel and direction of his brother the Prophet. * * * I know that he (the Prophet) sealed a plural wife to my father."**

Another interesting point relative to the printing of the Nauvoo Expositor is in the advertising of its publishers. The reader will note a "quorum of seven" is listed as the publishers. How often the evil one tries to copy the genuine in an effort to deceive those who are careless and unawares!—Editors.

TRUTH

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

VOL. 18. MARCH, 1953 NO. 10.

Birth Control

A Shameful Practice to Defeat God's Commandment—"Multiply and Replenish"

Birth control is an offspring of Satan's system of marriage, whether that system be "world" polygamy, monogamy or celibacy. So insidious is this death dealing disease that it is insinuating its poison into all the so-called civilizations of the day. The practice is as old as the wickedness of Cain. It manifested its poison in the early lives of the children of Israel. We read from the Book of Jasher (Chap. 2, pp. 4-5):

> **And Lamech, the son of Methusael, became related to Cainan by marriage, and he took his two daughters for his wives, and Adah conceived and bare a son to Lamech, and she called his name Jabel. And she again conceived and bare a son, and called his name Jubal; and Zillah, her sister, was barren in those days and had no offspring. For in those days the sons of men began to TRESPASS AGAINST GOD, and to transgress the commandments which he had commanded to Adam, to be fruitful and multiply in the earth.**
>
> **And some of the sons of men caused their wives to drink a draught that would render them barren, in order that they might retain their figures and whereby their beautiful appearance might not fade. And when the sons of men caused some of their wives to drink, Zillah drank with them. And the child-bearing women appeared abominable in the sight of their husbands, as widows, whilst their husbands lived, for to the barren ones only they were attached.**

For an act calculated to control birth, Onan, the son of Judah, was slain by the Lord. (Gen. 38:9).

The union of the sexes, under the command of God, was primarily for the purpose of "multiplying and replenishing" the earth. That is a fundamental law of God. Copulation is for the purpose of multiplying, all other purposes being incident thereto. So definitely was this law written in the hearts of ancient Israel, that barrenness among the faithful was regarded a curse: **"And they** (Rebekah's brothers) **blessed Rebekah and** said unto her, **'Thou art our sister, be**

"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."

thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them'." (Gen. 24:60). (1)

"And Isaac entreated the Lord for his wife (Rebekah) because she was barren", (Ib. 25:21). "And when Rachel saw that she bore Jacob no children, Rachel envied her sister; and said unto Jacob, give me children, or else I die", (Ib. 30:1). In blessing Joseph as the patriarchal head of his family, Israel bestowed upon him the **"blessings of the breasts and of the womb."** (Ib. 49:25).

God led the children of Israel from bondage, giving them eternal laws. Among the promises made was, **"There shall nothing cast their young, nor be barren in the land: the number of thy days I shall fulfill", (Ex. 23:26). "Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle", (Duet. 7.14).**

Here we find, among the choicest blessings the Lord saw fit to bestow upon His chosen people, were the blessings of the "breasts and of the womb",—**or the blessings of increase.** He promised them as a reward for their faithfulness, that **"there shall nothing cast their young, (no miscarriages) nor be barren", and there would be no premature births for "thy days I shall fulfill."** Barrenness was regarded a curse, and the Israelites, as a result of faithfulness, were to be blessed **"above all people."** Neither male nor female should be barren, and **"neither their cattle".**

> **Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.—Psalms 127: 3-5.**
>
> **Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a FRUITFUL VINE by the sides of thine house: thy children like olive plants around about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion: and thus shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy CHILDREN'S CHILDREN, and peace upon Israel.—Ib. 128:1-6.**

Surely, so far as the Bible teaches, there can be no question concerning the blessings of "Increase". And these early teachings were re-affirmed by the Lord in modern revelation. He told the Priesthood through His Prophet, Joseph Smith, that women were given to men under the New and Everlasting Covenant of Marriage, **"to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified."** (D. & C., 132:63).

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(1) This may appear to the casual reader an extravagant and unreasonable wish, but when one views time in periods of eternities, and when it is understood that procreation with those qualifying continues through the eternities "thousands of millions of children" may be expected from such unions. Certainly the spirit children of Father Adam, those begotten UNTO him as well as those begotten BY him, have not fallen short of this number. Speaking of the fecundity of woman, Brigham Young said:

"Let me here say a word to console the feelings and hearts of all who belong to this church. Many of the sisters grieve because they are not blessed with offspring. You will see the time when you will have millions of children around you. If you are faithful to your covenants you will be mothers of nations, you will become Eves to earths like this; and when you have assisted in peopling one earth, there are millions of earths still in the course of creation. And when they have endured a thousand million times longer than this earth it is only as it were the beginning of your creations. Be faithful, and if you are not blest with children in this time, you will be hereafter."—Des. News, Vol. 10, p. 306. (Oct. 14, 1860).

This glorious unfoldment of the real purpose of marriage, in no sense bears the earmarks of present social standards leading to sexual excesses on the one side and enforced "birth control" on the other. God's law of "Increase" announced in the very dawn of life, has not been revoked, but stands unshaken as an eternal guide leading to the growth and progress of man.

We have shown from divine evidence the value of parenthood. Life is progress, wilful barrenness death. Rome, once the mistress of the sea and the glory of earthly power, in her fall, was described by Byron as—

The Niobe of nations! there she stands,
Childless and crownless, in her voiceless woe!

Birth control is the coward's way of life, the lifeless way of living. To defy nature's laws for the gratification of passion, refusing to assume the resultant responsibilities, leads unto the deaths.

Spirit entities are waiting at the threshold of eternity to come into mortal life, while many of those to whom the glory of parenthood is assigned, in abject ignorance or cowardice, refuse them entrance. Wailing voices cry out for life but only the bitter dregs of death are extended them. The breasts that should nurse them in their journey through babyhood are dry and lifeless, and that by choice; while those willing and anxious to beget, nurse, slave for, educate and if necessary to die for the precious lives, are, by modern society, considered vulgar and socially deficient. Movements leading to the open and lawful advocacy of contraceptive preventives are rapidly gaining popular acclaim, while the professional abortionist is plying his death-dealing trade with increasing frequency, and with strong popular, if not legal, approval.

The disintegration and final downfall of Rome was conceived in sexual laxity —the proponent of birth control. Paris became the mistress of this ineffaceable sin and is now paying the extreme penalty. Other European civilizations are following in her wake and with equal sureness are undergoing final dissolution. The American nations are in like category. This is particularly true of the United States.

As to Europe:

A London news dispatch (July 15, 1939) reads in part: **"The British Government is being urged to consider means of boosting the nation's birth rate after the example of Reichsfuhrer Hitler in Germany and Premier Mussolini in Italy."** The article points out that Britain **"must look to her future population, as well as to building up strong armed defenses, to preserve her place as the first empire of the world."** To show the seriousness of the situation this writer points to the fact that from an estimated population of 46,200,300 in 1938, there was an increase of only 190,000 over 1937. While the surplus births of 1937 amounted to 119,851. Italy, with about the same population had a birth surplus of 376,447, and Germany's surplus totaled 482,020 in a population of less than double Britain's. The statement further reads:

> **An average of 19 births per thousand of inhabitants is regarded authoritatively as the rate necessary to maintain the population of the British empire. But in the British Isles alone it was 14.4, in 1933 and rose slowly to a provisional figure of 15.1 last year (1938). In Australia and New Zealand the average is around 17, and in British Columbia it is only about 13.5.**

A clamor for some sort of assistance to poor families fell upon deaf ears in Parliament, which situation met with severe criticism from Sir Leonard Hill, father of six, who explained that while "Britain recently inaugurated country-wide campaigns using the press, films and even the pulpit to obtain a 'fitter Britain', they are doing nothing to encourage new life. They first should sponsor empire-wide propaganda to obtain more babies", Sir Leonard said, "and

then introduce family allowances for those genuinely unable to afford children." The account continues:

> **The view of Sir Leonard is that in a few years at the present rate the number of British babies will be only half that during the very low birth rate period immediately following the World war. In addition, he said, there will be 3,000,000 more aged persons for the government to worry about. Although parts of the British empire from time to time have adopted various forms of baby bonuses BRITAIN AS A WHOLE NEVER HAS HAD ANY FORM OF MATERNITY SUBSIDY TO ENCOURAGE THE RAISING OF FAMILIES. * * ***
>
> **Germany, on the other hand, has a system whereby young married couples obtain from the government a loan which is reduced by 25% for each child. The nazi income tax is also reduced considerably for families —childless couples paying approximately 40% more tax than a family of three. Germany has a "Mother's Cross of Honor", and parents of large families may receive subsidies, according to the father's earnings, which may be an occasional contribution or a regular monthly grant.**
>
> **Italy also provides material encouragement for the rearing of large families. Families of seven or more children form virtually a separate class. They are exempt from almost all direct taxation; receive reduced street car, bus and railway fares; and the children are assured free education, even through a university. All Italian government employes are required to be married by the age of 25 or 30, depending on the nature of their jobs —before they can be promoted.**

This information is enlightening as indicating the trend of thought on the vital questions of birth control and race suicide. It would seem that Germany and Italy have shown the greater consistency in encouraging nature's way of living, and their national vitality is clearly apparent in the present war (1944). In 1939 France showed renewed signs of arousement over its declining birthrate. Press headlines appeared such as **"France Orders Baby Bonus to Hike Births. Bachelors, Childless Couples Taxed to Foot Bill."—"France Will Open Drive Against Birth Decline. Deladier Government Expected to Put Measures Into Effect This Week (July, 1939) Aimed at Increasing Nation's Babies."** The measures proposed and adopted, however, seem much like locking the barn door after the horse is stolen. France has now (1940) surrendered to the Germans.

Here, in brief, we have a trend—Fate's finger is seen writing the decree of death upon the wall. The nations that in the present war activities are exhibiting internal weaknesses are the nations that have been tolerating birth control methods. In the United States we face the sorry fact that one out of every three married couples are classed as childless by Census Bureau experts. The item reads:

> **Washington, Aug. 4 (AP)—One out of every three married couples in the United States are classed as "childless" by census bureau experts.**
>
> **The last exact amount was in 1930 when the percentage of couples without children stood at 31.9. A new study estimates the percentage now has moved higher.**
>
> **Officials apply this estimate to the so-called "normal" families. If divorced families, or families broken by death are included the percentage of childlessness is greater.**
>
> **In the "normal" group there were 23,352,990 couples in 1930, of which 7,447,328 had no children. Families having one child numbered 5,254,863, or 22.5 per cent; those having two children, 4,246,459; three children, 2,650,730; four or more, 3,753,610. —S. L. Tribune—1935.**

As a sequel to this startling situation we quote an item from "Progressive Opinion" concerning "Sodom and Gomorrah in Hollywood', which condition may be regarded as an index to the larger centers throughout the nation:

We have just finished reading the book, "Sodom and Gomorrah in Hollywood", by Max Knepper, with an introduction by Upton Sinclair. The book is all that the title implies. The writer shows that Hollywood is a sink of moral iniquity. He tells many unbelievable things, that is, unbelievable to the normal mind. Of the Movie Colony male population he lists two men as clean and virtuous, Will Rogers and George Arliss, and two women as being above suspicion. The place appears to be the center of all moral degeneracy. It is an ancient Rome and a modern Paris thrown into one. His expose is based on facts gathered from long observation and study.

Much has been said and written in palliation of Birth Control and to many ignorant and shallow minds these statements are logical and sensible. The apologists furnish such statistics as these:

48 per cent more births in families without any employed workers than in families with one or more full time workers. Families that were actually receiving relief had a birth rate of 54 per cent higher than those not receiving relief.

*** * * Families who were poor in 1929 and continued in that condition in 1932 had the highest birth rate of all. * * * A girl of 21, who already has five children and whose husband has been out of work for a year and a half, is expecting another child. Another woman whose husband is idle averages two abortions a year "which are gradually ruining her health"; another says "she will commit suicide if she has any more children."—Taken from Readers Digest, Jan., 1935.**

Writing in the "True Story" Magazine, Aug., 1939, Dr. Joseph Hollos of New York City, an advocate of "birth control", furnishes the following figures: "In 1903, a group of doctors estimated that the number of abortions in the country was probably about 100,000. In 1935 a member of the New York Board of Health put the number at 250,000 for New York City alone! In 1939, investigators for Special Assistant United States Attorney General John Harlan Amen, currently sifting alleged official corruption in Kings County, New York, found that at least 100,000 abortions were performed each year in the one borough of Brooklyn. Abortions in New York and Chicago, in fact, are thought to top all the live and stillbirths in both cities.

These are sordid pictures of immoral conditions growing out of the monogamic system of marriage. They spell the curse of sexual excesses resulting from unbridled lust. Civil marriages are being looked upon as license for such actions. Many people appear totally blind to the command—"Multiply and replenish." The late Apostle Orson F. Whitney voiced nature's remedy for this sorry situation. He said:

I believe in large families, though I am aware, of course, that it is easier to feed, clothe, educate and rear a few children than many. But these considerations, so conclusive to some minds, have never had weight with me, contemplating as I do the eternal rather than the mere earthly phases of marriage and procreation.

The only legitimate "birth control" is that which springs naturally from the observance of divine laws, and the use of the procreative powers, not for pleasure primarily, but for race perpetuation and improvement. During certain periods—those of gestation and lactation—the wife and mother should be comparatively free to give her strength to her offspring; and if this involves some self-denial on the

part of the husband and father, so much the better for all concerned.

"Birth control", under God's law, is a problem that solves itself. I have no faith in the sophisms of those who reject His law, and try to substitute therefore their own vain theories for sex regulation. The eugenitists may mean well, but they don't know enough to lead the world out of the wilderness. —Relief Society Magazine, 3:367.

In Apostle Whitney's expression the Lord's marriage system is beautifully portrayed. It means, in addition to "multiplying and replenishing", restraint, moderation, self-control, sexual temperance.

The Church of Jesus Christ of Latter-day Saints has always stood for virtue and against birth control by means other than self control. As early as 1857 President Heber C. Kimball uttered the following warning:

The Priests of the day in the whole world keep women, just the same as the gentlemen of the Legislatures do. The great men of the nation keep from two to three and perhaps half a dozen private women! they are not acknowledged openly but are kept merely to gratify their lusts, and if they got in the family way they call for the doctors, and also upon females who practice under the garb of midwives, to kill the children, and thus they are depopulating their own species. (Voice: "And their names shall come to an end.") YES, BECAUSE THEY SHED INNOCENT BLOOD. — Des. News, Aug. 12, 1857.

In 1882 President John Taylor uttered the following warning:

New born children are murdered by the thousands in the large cities of the East; and do they stop this evil? No. I have been told over and over again that it is not fashionable for women of the places where many of our would-be "Christian" teachers hail from, to have more than one or two children. And what do they do with the rest? To tell it in plain terms, they have a FASHIONABLE WAY OF MURDERING THEM—either before or after they come into the world. This started with what was called Restellism; it was then denounced as infamous; the plague has now spread until nearly the whole nation is inoculated with it. Are these the kind of people that we wish to correct our morals? * * *We believe in Celestial marriage, in Celestial covenants, in men and women being united for time and for all eternity. Are we going to suffer a surrender of this point. NO, NEVER! NO, NEVER! We intend to be true to our covenants in time and in the eternities to come.—Des. News, Sept. 16, 1882.

In 1890 President Joseph E. Taylor, in the Salt Lake Stake of Zion, said:

The Egyptians dreaded the increase of Israel, and were trained to put the children to death. With us there are influences more dangerous than disfranchisement, or than any public measure that has been adopted against us. These influences are those of the example of professed Christian peoples, whose homes are childless. Keep these influences out of your families, for THE CURSE OF GOD WILL BE VISITED UPON THOSE WHO SUBMIT TO THEM.—Des. News, Feb. 17, 1890.

Against the reckless practice of sexual indulgence is the Mormon marriage view as expressed in the work, "What the World Believes", 1888, by Gay Brothers and Company, New York (p. 607), as furnished by Franklin D. Richards, Church Historian and a member of the Quorum of Twelve:

In addition to the religious zeal and fervent faith which actuate those women (plural wives), they claim to have learned by experience and observation many practical advantages to their sex growing out of the system. While they

have to share the time at the disposal of their husbands with others, dependent upon his care and the objects of his affections, they are protected during anticipated maternity and other seasons from associations which for their own good and that of their progeny are better to be discontinued. They become more self-reliant, devoted to their children and better able to bear the cares of maternity than their monogamous sisters, and they learn to appreciate these advantages.

The Mormon system of marriage in contradistinction to the world system, was succinctly expressed by Joseph Fielding Smith, a member of the Quorum of Twelve in an article from which we excerpt the following:

> **The first great commandment given both to man and beast by the Creator was to "be fruitful and multiply and replenish the earth"; and I have not learned that this commandment was ever repealed. Those who attempt to pervert the ways of the Lord, and to prevent their offspring from coming into the world in obedience to this great command, are guilty of one of the MOST HEINOUS CRIMES in the category. There is no promise of eternal salvation and exaltation for such as they, for by their acts they prove their unworthiness for exaltation and unfitness for a kingdom where the crowning glory is the continuation of the family union and eternal increase which have been promised to all those who obey the law of the Lord. It is just as much murder to destroy life before as it is after birth, although man-made laws may not so consider it; but there is one who does take notice, and his justice and judgment are sure. * * *—Relief Society Magazine, Vol. 4:69-70.**

This statement of Elder Smith was unequivocally endorsed by the First Presidency of the Church, Joseph F. Smith, Anthon H. Lund and Charles W. Penrose, under date of December 13, 1916, as published in the same Magazine.

The command is, "Multiply and replenish the earth and subdue it." To subdue the earth imposes the task of first subduing one's self. One may not hope to subdue the earth—become the master of creation without first placing himself under control. Children properly "sent for", as the marriage system of the Lord contemplates, come with welcoming avidity irrespective of financial cimcumstances, while children regarded as the result of sexual accident—uninvited, unwelcomed, scorned and hated—the chief product of lust as encouraged by monogamy and celibacy, are the problem children of today, the main source of supply from which the ranks of the habitual criminal are recruited.

Under monogamy women are constantly being forced into a state of celibacy, which is an unnatural life. Normally their cry is for motherhood. Apostle Paul saw this situation. He said:

> **Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; FORBIDDING TO MARRY, etc.—Tim. 4:1-3.**

The celibacy of the Catholic church today—forbidding to marry, doubtless is a situation Paul was alluding to. To forbid the practice of polygamy under divine sanction, is forbidding to marry. It must be little comfort to a woman, not otherwise provided for, to be told she may become the wife of Jesus Christ in the hereafter, her maternal desires being denied her in the religious dogmas of today. Her natural desire is for motherhood. She is entitled to it. Too pretend to marry her to Jesus Christ is but a sorry subterfuge. In mortal life Jesus, according to present Christian concept, was denied the privilege of marriage, yet in the hereafter, according to the religious notions of many, he becomes the

husband of countless thousands of women who remain spinsters here. As much as we deplore the doctrine of celibacy as inculcated in the dogma of the Catholic Church, we heartily endorse the teachings of some of its prelates on the subject of "birth control". From the press we learn that Archbishop John Gregory Murray, of St. Paul, recently expressed condemnation of present day birth control practices. He said in part:

> **I see little difference in killing an unborn child and a living person. There is little difference between birth control organizations and the Dillinger mob. Both were organized to commit murder.**

Monsignor D. G. Hunt, in a Radio Sermon at Salt Lake City, April 6, 1930, took a very definite stand against birth control. In part he said:

> **Birth control is sinful. Perhaps that does not mean much to some of you. It should. At any rate it will do no harm to think about it. * * * Birth control is sinful because it is forbidden by Almighty God. * * * The practice of birth control means placing a cause and then destroying its effect. * * * Men and women allow themselves the physical pleasure which attends sex relationships and then place an obstacle to prevent the natural effect. It is unreasonable, it is unnatural, and it is a sin; the sin of lust. There can be no escape from that fact. * * * Birth control is contrary to the marriage contract; therefore it is not permitted by it. It is precisely as sinful as sex relations outside of marriage. * * * Birth control has a bad effect on those practicing it. Our country is being filled with neurasthenic women, mentally unbalanced women, women suffering from all kinds of abnormalties, because of the practice of birth control. Nature punishes, and in some cases punishes most horribly, those who are guilty of this sin. On this point I quote Prof. S. J. Holmes of the University of California: "INTELLIGENCE HAS OUTWITTED NATURE IN THE MATTER OF REGULATING THE BIRTH SUPPLY, BUT NATURE GETS HER REVENGE BY EXTINGUISHING HER ADVERSARY." A large list of the leading physicians of the world may be named who have warned about the bodily and mental harm which comes to women who practice birth control. * * * Birth control is a violation of one of nature's laws. It is certain to bring its penalty. It is bringing its penalty today in tens of thousands of cases, filling our society with disease, insanity, and degeneracy. * * * The poisonous doctrine of birth control finds its most ready acceptance among our people and those of western and northern Europe. It is in France and England and America that birth control is playing its greatest havoc. Are we the fittest to survive? Unless there is a change we shall not survive. * * * To prevent poor husbands and wives from producing children would stop at its source the most invigorating life of our country. It is from the poor families that come the qualities we need, humility, unselfishness, self-sacrifice, determination and ambition. * * ***

Growing out of practices encouraged by monogamy one of which being birth control, is its twin relic, venereal diseases, and which is now so prevalent in the civilized world that nations are spending vast fortunes in its attempted control and eradication. It is not our purpose at this time, to go deeply into this phase of the subject. A few pertinent facts will suffice:

Surgeon General Thomas Parran, Jr., of the United States Public Health Service, has asserted that **"one out of ten American adults are stricken with syphilis".**—Readers Digest, July, 1936.) In another statement the doctor says:

> **The responsibility of recognizing and treating the disease in its earliest stages rests on the doctors. All those who may have been in contact with the**

patient must be brought under control. The medical profession must prevent 500,000 persons from being added annually to the 6,500,000 cases of syphilis in the United States, and reduce its yearly death toll of 100,000. —Life, June 14, 1937, p. 29.

It is contended by some that large families breed inferior intellects and physiques. This may be true with large units where breeding is the result of sexual excesses, and not based primarily on the true purpose of the marriage relation. Today society decrees one or two children to a family. It is immodest to have more. Ex-President Theodore Roosevelt, at a Gridiron Club dinner, is reported to have related this incident relative to society's attitude toward large families:

Two women were discussing some new neighbors who had moved into one of the most sumptuous houses in their city. "They seem to be very rich", said the first. "Oh, they are", said the second. "Shall you call?" "Decidedly." "You are sure, are you, that they—are—er—quite correct, quite—er—good form?" "Oh, my dear, I'm positive", said the second woman. "They have thirty servants, eighteen horses, twelve dogs, eleven automobiles, and ONE CHILD."—Mill. Star, 69:387.

But had the human race confined its breeding to one or two children, the world may have been deprived of the best brains we know. Here are notable examples: excerpted from "The Growing Sin of the Age", pp. 79-80:

It is stated that Napoleon Bonapart was one of a family of thirteen. Beniamin Franklin one of 17. John Bright one of eleven children, Charles Dickens one of eight children, Gladstone one of seven children or more. Dr. William Makepeace Thackeray, grandfather of the noted author, was one of sixteen children. Edwin Burnham, one of the most eloquent evengelists of the age, was one of fourteen children, six of the seven brothers being preachers of the Gospel. The children of Lyman Beecher numbered thirteen, nine of them being the children of Roxanna Foote, his first wife. His seven sons all became ministers of the Gospel; two of his daughters were well known writers—one of them being the most noted female writer of her age, HARRIET BEECHER STOWE, WHO WAS THE SEVENTH CHILD, HENRY WARD BEECHER BEING THE EIGHTH. DANIEL WEBSTER WAS ONE OF FIVE CHILDREN, BY THE SECOND WIFE OF HIS FATHER.

Of the eight children of Peter J. Gulich, missionary to the Sandwich Islands, one son died before completing his theological studies, and six sons and one daughter became missionaries in Japan, China, Spain and the Sandwich Islands.

T. DE WITT TALMAGE WAS THE FOURTEENTH CHILD IN HIS FATHER'S FAMILY. Charles H. Spurgeon was the eldest of a family of seventeen children, and his father, JOHN SPURGEON WAS THE YOUNGEST OF EIGHT CHILDREN. JOHN WESLEY, the founder of Methodism, was the FIFTEENTH CHILD, his brother Charles, the author of more English poetry than was ever written by any other man, BEING THE NINETEENTH and youngest child of the gifted Susanna Wesley, whose ashes sleep in Bunhill field in London, and who was herself the TWENTY-FIFTH CHILD OF DR. SAMUEL ANNESLEY, who was twice married, and whose children were described by Dr. Manton as "two dozen, or a quarter of a hundred."

Other examples:

Robert Alexander Schumann was the fifth child; Wolfgang A. C. Mozart the seventh; Richard Wagner the ninth; Charles Lamb the seventh; Will Rogers the seventh; Washington Irv-

ing the eleventh; Enrico Caruso the eighteenth; Marie Curie the fifth; and Brigham Young the ninth.

Of course, this does not argue that all great personalities on the earth have been children born way down the family scale. Doubtless first and second children, in instances, have proved equally important, yet for the birth of such as we have named, the world is indebted to large families which today are taboo in the "higher" ranks of society.

Animal Substitute

In such society it is becoming increasingly popular to indulge in various fads and fancies as substitutes for children; dogs, cats, monkeys, parrots, etc., are adopted and cared for with a tenderness belying the claim of a high civilization.

Dog restaurants, dog dieticians, cemeteries, nurseries, dentists, tailoring establishments, etc., are increasing in popularity. The sacred mission of mankind to "multiply and replenish" is fast surrendering to the corrupt practices of Babylon.

Christian civilization is softening. The death rattle is in its throat. In substituting animals for children, mortification has set in. History repeats itself and this modern Rome is falling. Like Ingersoll's mule—"no pride of ancestry and no hope of posterity"—present day society, with its complex and licentious sexual life,—the natural product of monogamy and celibacy—is bogging the country into oblivion. Infanticide, prolicide, leprocide, and kindred sins cannot long survive against the "cut-worms" and "canker-worms" of God's wrath. Society, in its birth control and race suicide tendencies, present a sorry spectacle; undermined through excesses in all lines of pleasure, each day leads to greater excesses—

"The Cymbals clash, and the dancers walk—
Long silk stockings and arms of chalk;
Butterfly skirts and white breasts bare,
And the eyes of dead men watching them there!"

Who, with any vision at all, can fail to see the trend and, seeing it, who can help revolting at the prospect? World ideologies are crumbling to decay. The Great King will soon claim his throne; righteousness will be enthroned; men and women will cease to prostitute their bodies to the god of lust. The law to "love thy neighbor as thyself" is to become a greater accomplishment than the right to rule a nation, and those who would enter the Kingdom of God will needs become as a little child and know the meaning of the command of the King of kings,—"suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

To "multiply and replenish" is not only a duty, but a privilege. A home to be happy can find no substitute for babies: their soft and velvety touch, their pleading cries, bewitching smiles, laughing eyes, the melody of gurgling lips, all combine to eat a way into the hearts of true parenthood. Dogs and cats cannot long "sub" for them. The diaper is a greater insignia of mother love and tender service than posts and trees—the comfort stations for the canine pets. The maternal breast offers a richer luncheon than the luxurious viands provided "Fido" from the tables of the rich. Animal pets may have their place in this telestial world, but to be consistent with the plan of heaven, a "little child will lead them."

Mormon polygamy is and ever must be a protest against the "birth control" theory of the day. God has not, in the least degree, sanctioned it. **Self control is the gospel of Jesus Christ. Men and women must learn to control their passions if they wish the blessings of the Lord. The Patriarchal order of marriage—the law of Abraham, the polygamy of the Mormon faith—is dedicated to the fulfillment of the law to "multiply and replenish", and those entering the principle through any other motive must pay for their sin in disappointment, misery and death.**

—Joseph W. Musser. (A reprint from "Celestial or Plural Marriage", pages 121-130.)

DIRECTION OF A WORLD

(Continued from page 273)

CHAPTER IV

Break up the world and dislocate mankind,
Then let the nations warful interests find,
And they in these a battle-field have found:
The war will come—the strife will spread around.

Here is almost a total division of mankind, and a general conflict of interests at work in society. Those divisions clash, and these interests continually cross. Out of this, again, grows a common indifference to the well-being of others. **Nations build themselves upon their neighbors' ruin, class sacrifices class, party is divided against party, individuals prey upon the vitals of each other, and principles, bonds, relations, and obligations are utterly disregarded.** As long as this is kept within certain broad, national, and legal remarks, the division and strife are considered legitimate. But those bounds are broad indeed. They admit of nation invading nation, people subjugating people, diplomacy tricking diplomacy, and of the many phases of social warfare which the world presents. **In a certain sense, this is legitimate; for it is the natural development of a world going in a wrong direction.** Nor should any be held responsible for these results, inasmuch as no human power can stay its course.

Let us bring our consideration now to those capital divisions of mankind that make war with the sword; and, in our next chapter, we will extend our investigation to the social, political, and religious divisions and conflict.

Though having the same Creator, Redeemer, and Judge, and a common parentage, the human family is broken up into nations, tongues, tribes, and clans. There is a distinctiveness and non-relationship between them. Especially is this the case with the principal divisions. They exist upon the earth, wrapped in their exclusive nationalities, and can scarcely be said to present the appearance of having the same common parentage, Creator, and God. (Of course, we are merely speaking of man's works, national divisions, etc., and not of the works and economy of the Creator.) The nations are like distinct and separate worlds inhabited by the same species, but different races in a primitive sense. There is contingency of country, it is true; but this is merely a relationship of space and territory. It is true, also, that such connections, coupled with commerce, travel, war, and diplomacy, mix the nations up together. But they are like ertain liquids thrown together into a bowl. They are in the same vessel and swim around each other, make fantastical circuits, and join with encounters; but they have no positive affinity for each other, and still retain their radical distintiveness. Excepting this questionable, territorial, and circumstantial connection, worlds and systems separated by countless trillions of miles are more related in the universe than mankind are upon this little earth, in their national character. **The solar system is a family of worlds. But it is too much to say that mankind are a family of nations.**

We will suppose a being to come from some distant system who is ignorant of the true facts of the case, and he sits in judgment on the appearances of the world, apart from those connections which have been named. Christendom shall be summoned to his tribunal. From the common profession of name, he might reasonably expect this part of mankind to be something like a family of nations. But, upon investigation, would he imagine that the people composing this division claimed the same first parents, the same Creator and Savior, and that they expected to stand before the same Judge, and enter into the same heaven after death? Would he imagine that Englishmen and Frenchmen traced their parentage to a common

origin, and that they looked for the same final destiny and one eternal nationality? Would he think that Austrians and Italians were to become one people in another world and members of the same kingdom? He would have no right to come to such a conclusion, judging merely from appearances. Unless a great change comes over the scene on earth, it is evident that the next world will present a similar aspect to this. The future state of things will be taken up just where this left off, or there is no consistency in development; and the arrangements of heaven must have a due reference to this state of probation, or there will be no fairness and justness in those arrangements.

Good-natured enthusiasts and theorists may talk of mankind being brothers, and all nations one family; but, practially, the reverse is the case. After all has been said, look on the map and on the actual divisions of the world, and you merely see England, Ameria, France, Russia, Austrial, Italy, Spain, etc. Nowhere can we find them resolving into a family of nations. There still exist the same radical divisions and antagonistic nationalities. If they join in alliances, there remain the same essential differences. A quarrel arises: they are Englishmen, Frenchmen, etc., again.

It is only in the case of one nation subjugating another that this difference can be said to cease. And England and Ireland will show how little, after centuries of forced relationship, has been done to break down these barriers. England and India are still worse examples. If the relationship existing between the English and their German cousins be considered, it will be observed that is not a relationship of the people, but merely one existing between royal families and nobles. Even nations of the same blood —brothers, sisters, and relatives by the ties of nature, who now respect those ties, as with England and America, are nationally distinct; and in a few generations, all things being equal, the children of those brothers and sisters would probably meet on the battlefield merely as foes.

America has presented us with an example most like a family of nations; but she is also fast breaking up; and were this state of things allowed to continue, in a comparatively short time the new world would present a similar aspect to Europe and the rest of the old world. Australia and the other colonies would follow in the wake. If we come to tribes and clans, they will not present a much more favorable view. At the best, the relationship is only among the nobles and chiefs, and is not a just relationship of the people. We have all read something of their terrible wars. And Scotland, which could scarcely have been otherwise subdued, has, if we may so express it, been exhausted by its non-family-clanships.

Not only is the world thus broken up, but it also possesses many distinct and conflicting interests. The destinies and glory of the nations run in different directions. Perhaps, however, it would be more proper to say that they run in the same direction; but in certain narrow passes they crowd each other and engage in combat when might and trickery conquer.

We observed in Chapter III, that "the instinct to conquest, increase, and extension is an irresistible tendency of our nature." That disposition we held to be Godlike in itself, and that it was possessed in common by men and Gods. It was its misdirection which we condemned.

Now, it is evident that, if mankind are broken up into fragments, possessing conflicting interests, and are inspired with distinct and repugnant nationalities, then those very Divine instincts of man's nature will bring forth strife and deadly enmity, and hurl down a world. A keen, fine-wrought blade, if turned against life, will cut its threads with much greater ease than a blunt-edged tool, and the noblest powers of man abused be awful

to contemplate; **and beings with the spiritual nature of Gods will beome Devils by taking a wrong direction.**

To thus break mankind up, then, and give them a thousand conflicting interests and repugnant nationalities, is to mark out for them that wrong direction. The world has traveled in it, and we see the result. All history is full of the fearful, blood-written tale. To throw away the sword, wipe out bloodshed, enthrone peace, and appeal to arbitration to settle national differences was, a year or two ago, becoming a favorite doctrine in England. Its converts were some of the most intellectual and philanthropic-literary men, first-class politicians, and the scientific and commercial world. People generally began to look upon it as "a consummation devoutly to be wished", and hopefully anticipated the "good time coming", when the "pen" would be "mightier than the sword". To "wait a little longer" was the chief condition proposed to patience, and everybody would then realize the Millennium of peace. It was only the army, navy, and bad-natured people who were supposed to be unconverted to these peaceful views. They were considered at once as the upholders and relics of barbarous systems and ages. It took the war with Russia to wake England up from the pleasing reverie to the painful reality—to the prospect that, before swords will be beaten into "plough-shares' and "spears into pruning-hooks", the reverse is likely to take place; and subsequent events have tended to make that prospect still more distinct.

A Millennium of peace and equitable arbitration is, with the present constitution of society and conflict of interests, a radical impossibility, and the expectation of it is purely visionary matter. Figuratively speaking, while every man is a sword manufacturer, and the earth a gladitorial arena, we can reasonably expect nothing else than that mankind will do battle and that strife will reign. This is about the state of the case. Such a Millennium cannot be brought about until the world is readjusted, and a broader relationship than that of the present given. Though we do not expect to see nationalities ever wiped completely out, yet, before a state of peace and equitable arbitration can be brought about, a platform must be formed upon which all nations may meet as a common family, the conflict of interests cease, and a legitimate power preside as the supreme arbitrative authority.

Supposing a congress of nations were formed, and every kingdom and people sent delegates to it, yet, if there were no radical reconstruction of the world, and the conflict of interests remained, there would be no radical difference in the result. This might be received as a truism, and its statement considered unnecessary. But truisms, as well as being the most tangible forms of truth, are often overlooked, and are therefore proper to be enforced. Those who have talked a great deal about peace and arbitration have generally overlooked the fact that there must be first a radical rearrangement.

Let us suppose, for the sake of illustration, that the immense difficulties of inducing the nations to meet on a congressional platform have been overcome. We will imagine that they all send their delegates to it in good faith, but that the fundamental arrangements remain as at present. There would still exist a broken up world and distinctive non-relative nationalities; there would still be the many interests to hold combat, and many destinies to be taken care of. Motives and inducements are to remain the same, and that platform is not supposed to be itself based on a foundation where all interests and destinies are blended. The strong, as now, would still flourish by feasting on the weak. It would be merely the process of feeding that would be changed. To imagine that the instincts to conquest, extension, and increase would find its scope in manufactures, internal government, etc., is too visionary. All would want to have something to do with the direction of the world beyond their international affairs. Indeed, their

commercial interests and greatness would often be found to depend on their congressional preponderance. The people would not be brought in as a family of nations. It would be merely a meeting of their delegates to hold what is technically termed the "balance of power". Though, for the sake of consistency, a representative of an inferior nation should be chosen occasionally to preside over this council, we have every reason to believe that the most powerful nations would have the dominant voice. It would be a game of diplomacy par excellence in which every one would try to win for the special interest of his country. We might naturally expect that out of it would grow extraordinary jealousies and bitterness, which would ultimately burst in a terrible human volcano. Unless the conflict of interests be first done away and a radical re-adjustment made, we think it the best policy to keep the combatants separated.

There never can be a Millennium of peace and arbitration until the kingdom of God is made the platform upon which all other kingdoms may meet. God is an efficient, just, and the legitimate Arbitrator. No mere representative of any nation, however powerful, can stand in His place. He stands in the relation of Father to all, and he would justly preserve the interests of all. When God occupies such a position in the hearts of people, and His Priesthood hold the presiding power, and Israel stand at the head of nations, then the world will move in the right direction, and a family of nations exist; but not till then.

—Millennial Star, Vol. 20:259-262.

(To be continued)

WILL MAN BECOME EXTINCT?

The extinction of the human race is believed by some leaders of thought to be the great peril of our atomic age. Some time ago one of the high officials of the United States Navy, in an address given in Washington, D. C., to the Association of Military Surgeons of the United States, declared that owing to the development of atomic weapons the destruction of mankind "is conceivable, and may be perilously close." He continued: "The setting is perfect for the end of society—perhaps even for the end of human life. . . . The right spark, ignited at the right moment, in international relations, could launch the struggle for man's ultimate survival."

The Bible declares in plain language that God has other plans for the human race. True, the last days of human history, according to Bible prophecy, are to witness terrible scenes of suffering and distress, and doubtless bombs will destroy far more than men have thought possible, but the engines of warfare will not be allowed totally to destroy the human race or the earth.

The second coming of the Lord Jesus as delineated in the New Testament presents a sublime view of God's great purpose in His creation. It places the redemption of the physical world in the very forefront of the divine plan concerning fallen man. Everything has been arranged by God to this end. This is the "one far-off divine event, to which the whole creation moves." He who has this hope has a vision which is not limited to the present day and its affairs. He sees the will of God moving on through the history of the ages. He knows that the present age is but preparatory. A grander age is to be ushered in by the second advent of the victorious Redeemer.

The new creation, the earth cleansed from sin and restored to its original Edenic beauty and harmony, as pictured in both the Old and New Testaments, is in the plan of God for His regenerated and redeemed children, gathered from every nation and tribe and tongue. The only "extinction" of man mentioned in the Bible is the extinction of those who choose to remain under the curse of sin. Blessed are they who choose the way of holiness, the way that leads to everlasting peace, righteousness, and glory.

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

TRUTH never persecutes. It can afford to wait. The more truth is persecuted and rubbed the brighter it shines. Error alone is intolerant. It cannot afford to wait to be scrutinized and investigated. It must blind the eyes of its opponents. It must strike them down in the dark lest they see the light of day and discover the hideousness of its deceptions. But truth, "crushed to earth will rise again", and one drop of the martyr's blood inspires ten more martyrs to make the supreme sacrifice.—Longacre in "Liberty".

THE CHURCH AND THE WORLD

Avarice, Pride, Fashion, Apostasy!
The Flirts!
Church and Mammon Conquetting!
They All Do It.
Is the Church of God a Pronounced Exception?

The Church and the World walked far apart,
On the changing shore of time;
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand", cried the merry world,
"And walk with me this way;"
But the good Church hid her snowy hand,
And solemnly answered, "Nay.
I will not give you my hand at all,
And I will not walk with you;
Your way is the way to endless death,
And your words are all untrue."

"Nay, walk with me but a little space",
Said the World with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there:
Your path is thorny and rough and rude,
While mine is flow'ry and smooth;
Your lot is sad with reproach and toil,
But in circles of joy I move:
My path you can see is a broad, fair one,
And my gate is high and wide;
There is room enough for you and for me,
To travel side by side."

Half shyly the Church approached the World,
And gave him her hand of snow,
And the Old World grasped it and walked along,
Saying in accents low,
"Your dress is too simple to please my taste,
I have gold and pearls to wear;
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."

The Church looked down at her plain, white robes,
And then at the dazzling World,
And blushed as she saw his handsome lips,
With a smile contemptuous curled.

"I will change my dress for a costlier one",
Said the Church with a smile of grace;
Then her pure white garments drifted away,
And the World gave in their place
Beautiful satins and shining silks,
And roses and gems and pearls,
And over her forehead her bright hair fell,
Crisped in a thousand curls.
"Your house is too plain", said the proud Old World,
"I'll build you one like mine;
With carpets of Brussel and curtains of lace,
And furniture ever so fine."

So he built her a costly and beautiful house,
Splendid it was to behold;
Her sons and her beautiful daughters met there,
Gleaming in purple and gold.
And fairs and shows in the halls were held,
And the World and his children were there,
And laughter and music and feasts were heard
In the place that was meant for prayer.
She had cushioned pews for the rich and the great,
To sit in their pomp and pride;
While the poor folks, clad in their shabby suits,
Sat meekly down outside.

The angel of mercy flew over the Church,
And whispered, "I know thy sin",
Then the Church looked back with a sigh,
And longed to gather her children in;
But some were off at the midnight ball,
And some were off at the play:
And some were drinking in gay saloons,
As she quietly went her way.

Then the sly World gallantly said to her—
"Your children mean no harm,
Merely indulging in innocent sports."
So she leaned on the proffered arm,

And smiled and chatted and gathered flowers,
As she walked along with the World;
While millions and millions of precious souls,
To the horrible gulf were hurled.
"Your preachers are all too old and plain",
Said the gay World with a sneer.
They frighten my children with dreadful tales,
Which I do not like them to hear.
They talk of judgment, fire and pain,
And the horrors of starless nights,
They talk of a place that should not be
Mentioned in ears polite.

I will send you some of a better stamp,
Brilliant and gay and fast;
Who will show how people may live as they list,
And go to Heaven at last.
The Father is merciful, great and good,
Loving and tender and kind;
Do you think he would take one child to Heaven
And leave the rest behind?"
So she filled her house with gay divines,
Gifted and great and learned;
And the plain old men that preached the cross,
Were out of her pulpits turned.

"You give too much to the poor", said the World,
Far more than you ought to do;
Though the poor need shelter and food and clothes,
Why need it trouble you?
Go take your money and buy rich robes,
And horses and carriages fine;
And pearls and jewels and dainty food,
And the rarest and costliest wine.
My children they dote on all such things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in."

Then the Church held tight the strings of her purse,
And gracefully lowered her head:
And simpered: "I've given too much away;
I will do, sir, as you have said."
So the poor were turned from her door in scorn,
And she heard not the orphan's cry;
And she drew her beautiful robes aside,
As the widows went weeping by;
And they of the Church and they of the World,
Walked closely, hand and heart;
And only the Master who knoweth all,
Could tell the two apart.

Then the Church sat down at her ease and said—
"I am rich in goods increased;
I have need of nothing and naught to do,
But to laugh and dance and feast.
And the sly World heard her and laughed in his sleeves,
And mockingly said aside—
"The Church has fallen, the beautiful Church,
And her shame is her boast and pride."
Then the angel drew near the mercy seat,
And whispered in sighs her name;
And the Saints their anthems of rapture hushed,
And covered their heads with shame;

And a voice came down through the hush of heaven,
From him who sat on the throne:
"I know thy work and what thou hast said,
And how thou hast not known
That thou art poor and naked and blind,
With pride and ruin enthralled;
The expectant bride of a heavenly groom,
Now the harlot of the world.
Thou hast ceased to watch for that blessed hope,
And hast fallen from zeal and grace;
So now, alas, I must cast thee out,
And blot thy name from its place."

—Author Unknown.

THE AFTERMATH OF COMPROMISE

(Continued from page 290)

On April 21st, 1879, President Wilford Woodruff heartened the harassed and persecuted saints with the following fiery testimony:

> **Now, after having obeyed the law for many years, the Congress of the United States and the supreme judges of the nation stand forth and say, "you shall be damned if you do obey it." Now, Latter-day Saints, what are we going to do under the circumstances? God says, "We shall be damned if we do not obey the law." Congress says, "we shall be damned if we do." * * * Our enemies have pursued the same course, and the lawmakers and judges of the nation have joined them, and made it a law of offense to obey one of the laws of our God. Now, who shall we obey? God or Man? MY VOICE IS, WE WILL OBEY GOD.**
>
> —Mill. Star, 41:241.

Eleven years later, President Woodruff issued the 1890 manifesto, which states in part:

> **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.**
>
> **There is nothing in my teachings to the Church or in those of my associates, during the time specified, which can be reasonably construed to inculcate or encourage polygamy; and when any Elder of the Church has used language which appeared to convey any such teachings, he has been promptly reproved. 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.
—Official Declaration—D. & C.

As has been shown before, this declaration opened the way for the general relief of the persecuted saints, as well as the political door for further negotiations on the part of the Church. If the brethren supposed that by simply issuing the manifesto the "polygamy" question was to be settled, they were soon to be awakened from their slumber. Their enemies and the government had no intention of settling this question of their faith so easily and at such a cheap price.

Before Statehood would be granted the saints had to prove, by example and precept, their willingness to completely obliterate this practice (plural marriage) from their body politic. To agree to do so was not sufficient. The government was still chaffing under the effects of the Utah War (won by the saints under the direction of Brigham Young) and knew full well that if the Mormons were to give up the practice of plural marriage, **the belief in it as well as the practice of it must de dropped.** Hence one insult after another was added to the Church as she stood before her **Federal Inquisitors.** Tearfully and reluctantly the saints stood behind their leaders as time after time their former persecutors squeezed the life-blood out of the principles of life and salvation, holding ever before the persecuted people the wonderful (?) gifts of **amnesty, Statehood** and **fellowship.**

The testimony recently printed before the Master in Chancery fully illucidates this point. Under oath, divine principles were laid aside; former interpretations of laws were reversed; the First Presidency promised to see to it that the belief as well as the practice of this principle was erased from the hearts of the saints down to the latest generation.

As we before said, all former interpretations of the law were reversed, and humbly and meekly the brethren voided in the minds of the people the wonderful and courageous work done in behalf of the principle during the sixty years before.

The Law Said to Abandon Wives and Children

The First Presidency made it clear that they intended to obey the manifesto and expected all faithful Latter-day Saints to follow their example. Were the saints to abandon their marriage covenants and set their plural wives adrift? **The result could not be otherwise.** If the taking of more wives was an insult to the law, surely the living with more than one fell in the same category. The government was specific in asking President Woodruff to make this point clear. His testimony states: **"The intention of the proclamation was obedience to the law of the land connected with that subject myself, and I expected all the members of the Church to do the same. * * * Whatever there is in the law of the land with regard to it. * * * I intended the proclamation to cover the whole ground—to obey the laws of the land entirely."**

This, of course, was a point well gained by the adversary. The result was broken homes and hearts; children being brought up without care and the most tender relations between man and wife cut asunder. This act alone, brought great misery to those practicing the principle, and, looking backward, one can see that it tended to build up opposition toward the divinity of the principle in the lives of the plural children involved. Thus those who would not break their covenants and cut these ties asunder became lawless in the eyes of the Church. To live with women sealed to them prior to the 1890 manifesto was to break the law of the land and the rule of the Church, **and subjected the persons to severe criticism, if not punishment.**

Concern for Non-Polygamists

Another point made plain by the brethren was their concern for the disobedient ninety-five (or ninety-eight) per cent of the people who had not previously obeyed the law of God (plural marriage). **This certainly was a change of**

attitude and procedure. It was just eight years before that President Woodruff rejoiced that the leading men of Israel would have to embrace that law or step out of their places of leadership.

It is peculiar that the Church worried so much about those who suffered from the effects of plural marriage without being engaged in it. Yet, today, the Church thinks nothing of cutting people off for being sympathetic with the fulness of the gospel, without practicing it. Members who are sympathetic are speedily presented with a Loyalty Oath regardless whether their intentions are towards the fulness of the gospel or not.

Inspiration or Revelation?

Another principle which seems to have been made prominent is that of inspiration. President Cannon felt that President Woodruff was too modest to say **"thus saith the Lord".** We wonder if President Cannon was trying to tell the people that if the Lord spoke to President Woodruff and said, tell my people, **"Thus saith the Lord"**, that President Woodruff wouldn't have said it, because he was too modest?

Inspiration includes revelation; that is, there could scarcely be revelation without inspiration; but there might be inspiration without revelation. And further, if a man gives advice and counsel he has no right to add punishment thereto. For Priesthood is here to administer the laws of heaven—and all Laws of Heaven come by "Thus saith the Lord", and God administers the punishment.

If this manifesto came by revelation or inspiration and was the mind and will of God, as the leaders claim, why did Wilford Woodruff have to justify his actions? Surely no human being needs to apologize for or justify the actions of the Lord.

Friendship With the World

As was before noted, the enemy had a long range program in view. The trap intended to convert the people to an entirely new system of doctrine. The testimony before the Master in Chancery laid the foundation for this conversion. Take for instance, the following principle, **"the friendship of the world is enmity with God".** The brethren made it quite plain that they were now interested in the welfare of the world and were very happy to be at peace with them and to receive of their plaudits.

After the manifesto, President George Q. Cannon reported:

> **My brethren and sisters, I am thankful that the Latter-day Saints are being better understood. One of the greatest pleasures that I have had during my absence has been the kindly feeling that prevails concerning the Latter-day Saints. The Lord has said that He would soften the hearts of the people from time to time. He has softened them, and men look at us now in a very different light. It is a pleasure to see this kindly spirit and disposition, a willingness to accord to us some little credit for being a decent people, and not looking upon us in the light that many have. I am thankful for this, because it enables a great many honest people to get a better understanding of the truth and of affairs here.**—Mill. Star, Vol. 55:387.

Before the manifesto the same character made the following observations, which sentiment had always been connected with obeying the commandments of God:

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

WHEN WE ARE READY TO SURRENDER THESE THINGS, THEN THERE WILL BE PEACE, BUT IT WILL BE THE PEACE OF DEATH, IT WILL BE THE PEACE OF HELL, IT WILL BE THE TRIUMPH OF SATAN, AND THE DESTRUCTION OF EVERYTHING THAT IS PURE AND HOLY, AND GODLIKE, UPON THE FACE OF THE EARTH.

Men say, "Let us compromise." This means the giving up of this principle and that principle for the sake of the world's favor. And when we commence giving up, where shall we stop? I want peace on no such terms as these.

—J. of D., 25:376, Sept. 2, 1883.

It is no good sign for us to be beloved by the world, and to be spoken kindly of by the world, however much we may shrink from the opposite condition of affairs, and dread its manifestation, and wish that it could be otherwise—and it is natural for human nature to shrink from these trials—nevertheless it is one of the worst signs for us as a people to be spoken well of by the world, and to be free from threatenings, from opposition, and from hatred.

It is not the true condition for the Church of Jesus Christ of Latter-day Saints to be in, to be petted by the world, to be fostered by the world, to be spoken well of by the world, to be welcomed by the world, to have favor showered upon it by the world, because we ought not to be of the world, God having chosen us out of the world.

Our true condition is that which we occupy today. I welcome it; thank God for it; for the manifestations that I see around me concerning us, bear ample testimony to me that the Latter-day Saints are striving to keep the commandments of God; that they are doing the will of God, or this anger, these manifestations of hatred, this intense opposition, these groundless accusations would not have an existence against us. I say this is the condition that God has designed that we should occupy, and instead of our feeling to dread it, to wish it were otherwise, to shrink from it, let us rather glory in it, thank God from the bottom of our hearts that we are connected with his work and have the privilege of taking part in such scenes as these—scenes in which our predecessors, who have gone to the rest of our God, have shared, in their day and generation.

—J. of D., 24:360, Salt Lake, Dec. 2, 1883.

President Snow also felt the warmth of the sunshine of fellowship with the world and reported the following:

When President Woodruff and his counselors went to Independence the feeling there was wonderfully changed since he had passed through there a good many years before. Then he had to skulk and hide to save his life. But this time the Mayor came out with a fine span of horses and beautiful carriage and asked President Woodruff to sit by his side, and did everything that he possibly could, to show him honor and respect. What a wonderful change! I have wondered, since reflecting upon these things, in regard to our going back to Jackson County, whether by and by they would not actually be glad to have us return and build up a city and temple, and to protect them from various troubles that they see approaching. I would not be astanished at all, because the Lord does things so differently to what man does. I would not imagine naturally that this would be the way we would go back; but the Lord may help us in this way.

—Mill. Star, Vol. 56:52-53.

The saints are fully aware of the stalwart courage manifested by President Snow when he was sent to the penitentiary. His testimony before the court is a classic. In speaking of President

Snow, a prominent official of this Territory said to a gentleman:

> **They say to me that these people are not sincere. Why", said he, "I know they are sincere. I went myself to the penitentiary, and I labored with all the power I had to convince Lorenzo Snow that he should express his willingness to obey the law; but notwithstanding all my persuasions, and notwithstanding he had a year and a half sentence upon him, I could not move him. I BELIEVE HE WOULD HAVE GONE OUT AND BEEN SHOT RATHER THAN TO HAVE SAID HE WOULD GET OUT OF PRISON ON SUCH TERMS. And here is Lorenzo Snow going on the stand now before the Master in Chancery and testifying as he does; and I know that man is sincere in giving that testimony, for if he had said one-tenth to me of what he said to the Master in Chancery, he could have been a free man."**
>
> Mill. Star, Vol. 54:19.

Principle vs. Work

Another important subject touched on in the testimony was the difference between a principle and a work. **We are surprised that the brethren would use such a flimsy excuse.** Note President Woodruff's testimony: **"Well, I would say this: I am satisfied myself the Lord requires, and has required many times, His people to perform a work which they could not carry out where under certain circumstances they were hindered from doing it. It is upon that ground—if I can be understood—that I view the position we are in today."**

President Cannon sustained this position in the following language:

> **On the 19th of January, 1841, the Lord gave His servant, Joseph Smith, a revelation, the forty-ninth paragraph of which I will read:**
>
> **"Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings."**
>
> **The Lord says other things connected with this, which I do not think it necessary to read; but the whole revelation is profitable, and can be read by those who desire to do so.**
>
> **It is on this basis that President Woodruff has felt himself justified in issuing this manifesto.**
>
> —Conference, October, 1890.

It was only five years before that President Cannon made the following observation:

> **I listened some time ago to an ingenius argument upon this subject. One speaker claimed that God gave a revelation to His Church that if the enemy should hinder them from building a temple, the Lord would not hold them responsible, but would require it at the hands of the enemy. He remarked that the same rule would apply to polygamy or any other commandment; that we would therefore be justified in abandoning polygamy, for the United States and the Federal officers of Utah would gladly assume the responsibility if we would only yield the point ourselves.**
>
> **Now this was very generous and spoken with apparent good feeling; but there is quite a difference between these two things. * * * If we have been hindered by our enemies from building a temple in which to receive the ordinances of celestial marriage, there is still no excuse for us, for a crude altar can be erected, the ordinance performed and the altar left standing or destroyed, it having served its purpose. GOD HAS NEVER MADE ANY PROVISIONS TO RE-**

LIEVE US INDIVIDUALLY FROM THE RESPONSIBILITY RESTING UPON US IN CONNECTION WITH THE LAW PERTAINING TO CELESTIAL MARRIAGE.

—Deseret News, Auril 1, 1885.

That same year the Deseret News printed an editorial outlining the "Doctrine of the Priesthood" on the subject. It is believed that President Cannon wrote the Editorial. It covers the point so well we feel justified in quoting it at this time:

Influences are at work whose object is to create an impression in favor of the renunciation or temporary suspension of the law of CELESTIAL MARRIAGE, arguments are being used to that end, in a semi-private way, with a view to GAINING CONVERTS TO THAT IDEA.

Perhaps such pleadings may influence a few people who are not in the habit of probing subjects to the bottom and are not particularly gifted with the power to analyze the motives by which men are actuated. Good Latter-day Saints, however, who have within themselves that needful reason for the hope that inspires them are not affected by the SHALLOW PRETEXTS OF SEMI-APOSTATES.

But they should not be so inconsistent as to put forth the FLIMSY CLAIM that their course is sustained by the revelations of the Almighty. They had better acknowledge that their faith in revelation has dwindled to a fine point, IF IT EVER EXISTED IN THEIR BREASTS, AT ALL, until it is scarcely discernable. They should at once proclaim themselves AS UNBELIEVERS in the claim that the revelation on Celestial marriage is of divine origin, or else admit that they do not POSSESS THE COURAGE OF THEIR CONVICTIONS.

But we are not yet through with treating upon the quotations sometimes referred to by the WEAK-BACKED WHO NEED A RAMROD FASTENED PARALLEL WITH THEIR SPINAL COLUMN, and occasionally manifest a desire to see the stiffening taken out of others. A favorite passage used by such (and the same passage is used today as a basis for the issuance of the Manifesto and the present Church attitude in repudiating the order of plural marriage), will be found on page 435 of (the Doctrine and Covenants). Here it is:

"Verily, verily, I say unto you, that when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offering.

"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.

"Therefore for this cause have I accepted the offering of those whom I commanded to build up a city and a house unto my name, in Jackson County, Missouri, and were hindered by their enemies, saith the Lord your God."

It is a little singular that some people will persistently refuse to see the difference between a certain special work and a principle or law. The consistency of the Lord relieving the people from any such obligation as the building of a house when prevented by enemies from accomplishing it is self-evident. When it comes to the abrogation of a law, a principle, a truth, the matter is entirely different. The revel-

ation does not apply even remotely to the present situation.

—Editorial, Deseret News, 1885.

Effect of Manifesto

Possibly the most detrimental effect the manifesto had upon the final exaltation of the children of God was suggested by President Lorenzo Snow.

He stated that the revelation on plural marriage was partly permissive and partly mandatory, and that the manifesto repealed the law in the same way that God gave the law of Moses to Israel in the place of the Gospel which He first revealed to Moses.

This statement evidently was a little strong and in an editorial in the Juvenile Instructor President Cannon tried to soften it. We quote:

An apt illustration of some of the features of our condition was given in a reply of President Lorenzo Snow before the master in chancery. He referred to the change which the Lord made in His purposes concerning the children of Israel. He gave them Moses and the Melchisedek Priesthood; but they could not bear the higher law of the gospel, and He gave unto them a lesser law and a lesser priesthood, viz: the Aaronic Priesthood, which continued in operation for upwards of a thousand years. President Snow, in mentioning this, of course, DID NOT WISH TO COMPARE THE LATTER-DAY SAINTS TO THE CHILDREN OF ISRAEL, but to illustrate the fact that the Lord gives His commandments to suit the conditions of the children of men."

—Juvenile Instructor, Vol. 26, p. 670.

It seems, however, that some of the Saints continued to worry about their exaltation and Brother Cannon took the subject up in a sermon at Logan, November 1, 1891. Said he:

Now, brethren and sisters, I know there are a great many who feel that, this being a principle of exaltation, they may be in danger of losing their exaltation, because of their inability to obey this. I want to say to all such that the Lord judges our hearts; He looks at our motives. ..There were a great many men in past times who never had the privilege of obeying this doctrine, because the law was not given to them. Do you think that they are excluded from exaltation? Do you think that they will be deprived of celestial glory? I do not?"

—Millennial Star, Vol. 54:18.

Let us now examine the case with Israel as God gave it in Section 84, Doctrine & Covenants.

19. And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

20. Therefore, in the ordinances thereof, the power of godliness is manifest.

21. And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh;

22. For without this no man can see the face of God, even the Father, and live.

23. Now this Moses plainly taught the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God.

24. But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory.

25. Therefore, he took Moses out of their midst, and the Holy Priesthood also.

This is the situation President Snow referred to and the comparison is true, notwithstanding President Cannon's remark to the contrary. In proving this point we shall first define Priesthood. President Brigham Young said:

> **"When we talk of the celestial law which is revealed from heaven, that is, the Priesthood, we are talking about the principle of salvation, a perfect system of government, of laws and ordinances, by which we can be prepared to pass from one gate to another, and from one sentinel to another, until we go into the presence of our Father and God.**
>
> —Brigham Young Discourses, p. 201.

President John Taylor said:

> **What is Priesthood? Without circumlocution I shall as briefly answer that it is the government of God, whether on the earth or in the heavens, for it is by that power, agency, or principle that all things are governed on the earth and in the heavens, and by that power that all things are upheld and sustained. It governs all things—it directs all things—it sustains all things—and has to do with all things that God and truth are associated with. It is the power of God delegated to intelligences in the heavens and to men on the earth.**
>
> —Millennial Star, Vol. 9:321.

This, then, brings us to the logical conclusion that Priesthood consists of the laws of heaven and the power to administer them. It is therefore logical that when a law is given, someone must have the power to administer that law. It is just as logical that if soneone must have thority to administer a law, that that law must must in existence. This is the point covered in the revelation. When Israel rejected the law, God took away the power that could administer the law, because it would be utter foolishness to endow men with power to administer a law which they rejected and which, as far as they were concerned, was not upon the earth. Now what was the law that Israel rejected? It was the fulness of the Gospel or the Celestial law which was designed to bring them back into the rest of God or "the fulness of his glory". This then is the conclusion: Israel rejected the law; therefore, they had no need of the Priesthood; without the law, and without the Priesthood they could not return to God. **And all this was done by revelation.** Now to this Dispensation. The Celestial law or the fulness of the Gospel was restored. Brigham Young clearly stated that the fulness of the Gospel is the **United Order and Celestial Marriage.** No one will, therefore, dispute the fact that the fulness of the Gospel is the Celestial Law. The power to administer the law was also restored. Then came the time when the Church did away with the United Order, and not long thereafter the Law of Celestial or Plural Marriage. Having robbed the Priesthood of one-half of its contents (or existence) there was no need for the other half, or the power to administer the law, and so as with Israel the church has lost the power to return into the rest of our Father or "the fulness of his glory", notwithstanding the consolation President Cannon tried to offer the people. **President Snow stated the case correctly "that the manifesto repealed the law in the same way that God gave the law of Moses to Israel" and with the same results.**

President Snow, no doubt, had this very principle in mind in stating his testimony before the judge at the expiration of his trial. Said he:

> **Respecting the doctrine of plural or celestial marriage, to which the prosecution so often referred, it was revealed to me, and afterwards, in 1843, fully explained to me by Joseph Smith, the Prophet.**
>
> **I married my wives because God commanded it. The ceremony, which united us for time and eternity, was performed by a servant of God having authority. 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 PROSECUTIONS 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 still would remain many thousands of High Priests, and as many more Elders, all possessing the same authority to administer Gospel ordinances.

Now, having given this proof, some may despond and feel that God has left us without the opportunity to work out our exaltation. Without altering our position let us suggest what the Prophet Joseph Smith had in mind, when he said that all the Prophets had the Melchisedek Priesthood and were ordained by God himself. What for? **To live the law and administer to those who found the right path.** And so today, the servants of God, bearing the power to live and administer the law, are upon the earth for the benefit of those who find the right path.

(To be continued)

A CONFESSION

General Hall, of Missouri, who was at that time somewhat distinguished for his prowess in knocking down the doorkeeper of the Democratic National Convention, at Cincinnati, for refusing admittance to the delegation of the Benton Wing of the Missouri Democracy, raised a new and somewhat novel objection to our admission while canvassing the subject with a company of gentlemen at the National Hotel in Washington, he declared it would never do to admit Deseret, for it would recognize polygamy, and that would ruin all the houses of ill-fame in the country, in a short time. Why, said he, no woman would ever consent to become a prostitute if she could have a husband, who would honor and protect her, and maintain and educate her children; and under this new arrangement every woman could obtain such a husband and protector, **AND EVERY HOUSE OF ASSIGNATION WOULD BE CLOSED, AND THE GENTLEMEN OF THE COUNTRY UNDONE.**

—Geo. A. Smith, J. of D., 9:263.

TRUE VIRTUE

And the Only Means of Attaining It

Righteousness is the doing of that which is in accordance with the mind and will of God. We are required to work righteousness, and to do so from disinterested motives, for the quality of an action frequently depends upon the motive that prompts it. If we perform an act with the assurance that it is the will of God, we are sure to be right, both in the act itself and in the motive that prompts it; but, if we do not make this desire a principle of action, we may frequently flatter ourselves that we are acting from proper motives when there is meanness, or even dishonesty, lurking beneath, and we may, thereby, get condemned for doing the very thing that would have proved another person's salvation. For example: It was the will of God that a certain young man who came to Jesus, should sell all he had and give the money to the poor; but when, for the sake of the poor, the disciples would have sold the ointment with which Mary anointed the Savior, Jesus rebuked them, not only because Judas Iscariot was a thief, and wanted to embezzle the money, but also on account of the excessively mean spirit which, under the specious guise of charity, could begrudge the Redeemer of the world a pot of ointment. **Thus it is that, sometimes, even the best of men will, for a moment, be swayed by a false spirit, and thus it is also, that even the best of men, from time to time, need the correcting touch of the great Master-mind of the universe.**

To know and submit to the mind and will of God is, therefore, the first and most indispensable requisite to form a virtuous man. To think of being virtuous, in the real sense of the term, without that, is as absurd as for men who believe in their own existence, to deny that of God, their Father. How inconsistent, then, is the conduct of men in this generation, who though professedly believing in God, yet treat with scorn those revelations of his will which he caused to be published in this age. If professed believers act thus, what wonder if some, who do not believe in God at all, set up as moralists and reformers? Though it is very plain that they who do not believe in God can neither believe in God's righteousness nor in doing God's work.

They may, to some extent, be virtuous, but if they are, then, their virtue testifies to the irrationality of their unbelief, for it proves them to be in possession of a measure of the Spirit of that very God whose existence they call in question. Yet, notwithstanding their virtue, if we talk to the unbeliever, or the sectarian, about the Gospel as restored in these days, they regard it as sheer fanaticism. Talk to them of God's kingdom as now existing on the earth, and though some of them will, and do, admire its industrial and social institutions, they reject and repudiate the system that produced them, just as the professed unbeliever rejects and repudiates the true source whence human beings sprang. They would like to arrive at the same results, if they could obtain them, by other means, just as some believe in deriving men from apes and reptiles. Possibly, when they succeed in this, they may also succeed in producing Gospel institutions from human systems and legislation. To the faithful member of the Church of Christ alone is it given to rise to the heights, or go down to the depths of those principles whereby peace on earth, good-will to man, and progress in the highest sense, is to be achieved.

Having received, by the laying on of hands, the Comforter—that Spirit which takes of the things of the Father, and reveals them to his children, man finds that the strange, mystical feeling with which he formerly regarded the Deity, is gone from his mind. He no longer approaches him as the great incomprehensible, unknown God, but as a child would draw near unto his father. Then, there is the Priesthood, without which the Spirit of God could not be ministered by one man to another. This Priesthood, also, holds the keys of authority,

to preach the Gospel, and to admit the sons and daughters of God into their Father's kingdom on earth.

This Priesthood, being authorized of God, is responsible to him; for, wherever there is authority conferred, there is responsibility, both with the party authorizing and with the party authorized. Thus, when Jesus sent forth his disciples to preach he was responsible for what they taught, so long as they were obedient to his instructions, and they, on their part, were responsible to him for their teachings and conduct. Thus, without the assumption of infallibility either in man or Church counsels, the Saint of God has the most infallible security; for, though men may forget their responsibility, the Father does not forget his, and where God is responsible to set a man or a nation right, who is he that would be afraid of wrong? * * *

We therefore see very plainly that they who do not believe in God, and also they who reject the living Priesthood and continued revelation of God, are, and of necessity must be, dwarfed and stunted in their development, and are hindered in their progress in virtue. No strength of intellect will ever compensate them for the lack of faith—for reason, without the Spirit of God, is as the eye without light, the intellect without faith, and as the lever without a fulcrum on which to place it; so men must exercise faith. They cannot help themselves, **and if they cannot learn truth in the kingdom of God, they must learn it in the kingdom of the Adversary, or be forever shut out from the very end and object of their being.** The faith they must learn is the faith that was once delivered to the Saints: a faith in God the Father, and in his Son Jesus Christ—a faith in living Apostles and Prophets, and in continued revelation—a faith in God's government and kingdom on earth—and, finally, a faith in themselves as the veritable offspring of God, and as such they must strive to maintain the dignity and glory of their exalted lineage and noble destiny.

"But", says one, "why does not the Lord write his message on the heavens in the sight of all, or send his archangel to proclaim it with a voice of thunder, in the sight and hearing of all?" It is not unlikely that he will do something of this kind before he gets through with his work.

The Lord has only so to speak to begin his work of judgment upon the nations. He is, in the meantime, gathering out that portion of his children who can exercise faith without these overwhelming testimonies. But he has said,—"After the voice of my servants cometh the voice of wars, famines, earthquakes, thunders, fierce and vivid lightning, etc." He has promised signs in the sun, the moon and in the stars, together with blood and fire and vapors of smoke.

But let the man of doubt remember, that these things will not fight his battles; he will have the Devil to conquer and overcome the very same then as now. After having passed through all these calamities, he will only begin to enter into a similar position to that now already occupied by the Saints. It will only be after he has begun to exercise faith in God and in his Gospel, that a man will be able to wage anything like a successful war against the great Adversary, or make an progress in the attainment of that exalted virtue which will be his passport back into the presence of God.

O that man would turn and "seek first the kingdom of God and his righteousness", then would they shine forth as the sun in his strength, being heirs with God and joint-heirs with Jesus Christ.

—Elder G. C. Ferguson (Mill. Star, Vol. 26:373-5.)

Train up a child in the way he should go, and when he is old he will not depart from it.—Proverbs 22:6.

Be deaf to the quarrelsome, blind to the scorner and dumb to those who are mischievously inquisitive.

A MODERN JOSHUA

When the Johnson Army of 1857 was camped on Ham's Fork, Captain Van Vliet came to Salt Lake for grain for the command, but there was none for him; the people had made up their minds not to be persecuted any more, and this is what they said and did. Elder Taylor addressed the meeting that the captain attended, and the Elder asked the people, "Would you, if necessary, put the torch to your houses and lay the land in waste and go to the mountains?"

Brigham Young said: "Try the vote."

Elder Taylor—"All you that are willing to set fire to your property and lay it in ashes rather than submit to military rule and oppression, raise your right hand."

About four thousand all voted.

Elder Taylor—"I knew what your feelings would be. We have been persecuted and robbed long enough, and in the name of Israel's' God we will be free!"

The captain was astonished and went home a friend to the people.

While preaching that day Elder Taylor got very earnest, and President Young caught him by the coat-tail as a reminder. Taylor turned around and said, **"Brother Brigham, let go my coat-tail; I tell you, the bullets in me yet hurt."** * * * Well, Elder Taylor was like Joshua, only more so; when he got into debate or in a moral fight he wanted the sun, moon and stars all to stand still and look on while he demolished his adversaries.—Millennial Star, Vol. 56:389.

PRESCRIPTION FOR A HAPPY LIFE

The Apostle Peter once wrote a prescription for those who would "love life, and see good days." Deep in every heart is an unquenchable love for life and a desire to see good days. If you belong to this class, this prescription concerns you.

The Bible recognizes as one of man's fundamental drives the pursuit of happiness. The creator Himself implanted that drives in human nature, and it would be unlike Him not to tell us the best means to satisfy it.

The prescription itself contains two fundamental ideas, both of which are essential to true happiness. The first is that of restraint from evil: "Let him refrain his tongue from evil: . . . let him eschew (turn away from) evil." The second is that of activity for good. "Do good; seek peace, . . . pursue it." Before learning how to act properly, man must learn how to refrain from acting improperly. The Biblical order is psychologically sound. The child must acquire mastery over blind impulses and drives in his early years, in order to channel his energy along avenues of kindness and wisdom later on. The don'ts, though distasteful to the natural man, are as much needed as the do's.

Of the many restraints which man does well to consider, the Apostle Peter chooses two which, when rightly understood, embrace all others.

The first is restraint in the use of the tongue. This involves the whole gamut of spoken language, from idle words to outspoken lies. Why this emphasis on the use of proper language? No other

activity affects so deeply man's capacity for enjoyment of a satisfying social life. Man is happy or miserable much more as a social being than as an individual. Other sins affect his private happiness, but unwise language will quickly ruin his ability to be a happy member of society.

A second reason for underlining the importance of a sober use of the tongue is found in the words of the Savior: "Every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matthew 12:36). As T. R. Grover aptly says, "The idle word is to condemn a man not because it is idle, but because, being unstudied, it speaks of his heart and reveals, unconsciously but plainly, what he is in reality."

Words consciously or unconsciously betray the tone of our thoughts, and casual words do that much better than premeditated speech. So true restraint in conversation implies a noble and elevated thought pattern. If the fountain from which our speech springs is sanctified by the indwelling presence of Christ, the conversation will be refined and edifying.

The second clause in this Spiritual prescription concerns restraint from evildoing. A few graphic words encompass the whole realm of human conduct. Restraint is to be exercised in both action and thought. Seven of the Ten Commandments begin with "Thou shalt not." Unlimited freedom for all would result in no freedom. That freedom is one of the essentials of happiness, nobody would seriously deny. How important, then, that freedom, prized as it is, should be duly safeguarded by the all-wise Creator!

"Turn away from evil." Without the possibility of evil, good would cease to be a reality. But what folly to experiment with evil in order to appreciate good! Terse and yet comprehensive is the apostle's advice. No compromise. Evil is to be shunned. That is all. Adam might have wondered at the restraint imposed on him, but not his descendants, who have before their eyes the ominous record of the consequences of sin.

Now let us turn to the positive side of the Scriptural prescription for a happy life. It contains three brief injunctions: "Do good." "Seek peace." "Pursue it." Six brief words, but packed with the dynamite of a desirable existence.

Happiness does not consist in possessings things, but in doing things. Unselfish activity is at the foundation of contentment. Henry C. Link says: "The unselfish person expends his energies lavishly in many directions, thereby leaving little surplus energy to feed the gnawing demon of discontentment." Of Jesus it is said that He "went about doing good." (Acts 10:38.) His life is the supreme example of self-denial coupled with the most energetic altruism. The verdict of His enemies that "He saved others; Himself He cannot save", was true. Jesus gave up His own life on behalf of man, but today millions would give their lives for Him. No one ever lost himself in working for the good of others who did not inherit the promise of a hundredfold now and eternal life in the hereafter.

"Seek peace." Again the Petrine prescription calls for action. In this troubled world, peace is not to be found without search. True peace means satisfying fellowship, first with God and then with our fellow men. Peace is the communion of "kindred minds". "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." (Isaiah 26:3).

"Pursue it." Peace is not to be a fleeting experience, a transport of the emotions. But alas, that is the too-common experience of Christians. Most persons know peace only as a transitory experience, because they mistake it for a possession which, once achieved, is theirs forever. No such simple formula of enjoying peace is offered to man. As life is not static, but ever-flowing, so the pursuit of peace is a lifelong adventure in trust and fellowship.

The only constants are God and His eternal truths. All other factors are vari-

ables. You change. Your friends change. Circumstances are forever changing. So peace is to be sought not in static relationships, but in adjustment to the ever-changing realities of life. Peace is harmony, not the motionless harmony of music. No wonder the prophet exclaims, "O that thou hadst hearkened to My commandments! then had thy peace been as a river." (Isaiah 48:18).

Present happiness and eternal bliss are within your reach. The divine prescription is still valid. What is best, Christ makes it possible for each one of us to live it out today. He lived it out. In fellowship with Him you, too, may love life and see good days.

THE LAWYER AND THE BIBLE

An atheistic lawyer had been told by his physician that a fatal disease had fastened itself upon him and that recovery was impossible. With death staring him in the face, the lawyer went to a friend of his, who was a Christian, and requested instruction in the Christian religion. The friend urged him to get a Bible and to study it, patiently and sympathetically, as he would his lawbooks. The lawyer did so.

A few days later his friend called at the house. The lawyer, with some animation in his voice, said, "I have been reading the moral law, the Ten Commandments."

"Well. what do you think of the law that Moses gave?"

"I will tell you first what I used to think", said the lawyer. "I supposed that Moses was a leader of a horde of bandits, and having acquired a strong influence over a superstitious multitude of slaves, he led them out of Egypt; that on Mount Sinai he played off some sort of fireworks much to the amazement of his ignorant followers who imagined, in their mingled fear and superstition and gullibility, that the exhibition was supernatural."

"And what do you think of the matter now?" inquired the friend.

"Well, I have been looking into the nature of that law given from Mount Sinai. I have been trying to see whether I could add anything to it or take anything from it. I cannot; it is perfect.

"I have been asking myself, 'Where did Moses get that law?' I have read history. The Egyptians and the other nations thereabouts were idolaters; so were the Greeks and Romans; and the wisest and the best Greeks and Romans never originated a code of morals like this. And this law that Moses gave surpasses the wisdom and philosophy of the most enlightened ages. He lived at a period which some historians termed 'barbarous', but he has nevertheless given a law in which the learning and scrutiny of all subsequent time can detect no flaw. Where did he get it? I am persuaded it came down from the God of heaven. And this wonderful law has convinced me of the truth and worth of the Bible. It is God's word."

The lawyer, no more an atheist, remained to the day of his death a strong believer in Christianity. Men and women who read and study the Bible with an appreciation of its principles and its prophecies do not remain atheists. The Spirit of the Book reveals to them the presence of a living God in its teachings, and that same Spirit urges them to obey the precepts and commandments contained therein.

This involves a principle that we do well to contemplate. God knows that man's happiness depends upon loving obedience to His will, and that will is made known in His Royal law. Obedience is the great test of our sincerity. "From this day will I bless you", He says to each and all who set themselves in the path of obedience for it is this path that leads to the knowledge of spiritual things, to the fuller life, and to enduring peace and joy. Very wisely did Woodrow Wilson advise a group of young business executives: " 'Fear God, and keep His commandments', for this is our ultimate happiness."

THE JUST MEASURE OF MAN

Society is full of failures that need never have been made; full of men who have never succeeded when they might have and should have succeeded; full of women who, in the first half of their days did nothing but eat and sleep and simper, **and in the other half have done nothing but perpetuate their follies and weaknesses.** The world is full, we say, of such people, full of men in every trade and profession who do not amount to anything, and with girls and women without any trade or profession who have no desire to amount to anything; and we do not speak irreverently, and we trust, not without due charity; without making due allowance to the inevitable in life, when we say that God and thoughtful men are weary of their presence. **Every boy ought to improve upon his father; every girl grow into a nobler, gentler, more self-denying woman than the mother. No reproduction of former types will give the world the perfect type.** We know not where the millennium is, as measured by the distance of time, but we do know and so do you all, that it is a great way off as measured by human growth and expansion.—Selected.

VIRGIN TIMBER

In a valley in a western state it stands today just as it has stood since the valley was settled—a quarter section of prime old-growth timber. Tall, close-ranked, their gray-barked columns as stately as temple pillars, the trees grow in a long belt which borders a beautiful meadow north of the river. Turning into this valley, this belt is the first thing one sees after crossing the covered bridge.

There was a time—half a century ago—when the whole watershed of this valley was covered with such timber. Then came two wars and the great slaughter, interspersed with several disastrous fires. At the present time the trees on this old ranch make up the larger of two such stands, and these two are all that remain in a region sixty miles square.

Scarcely a day passes that some logger or millman does not attempt to buy this block of timber, but to each the white-haired rancher gives the same answer:

"No, my timber ain't for sale. I know it's ripe, an' I know there's a fortune in it. But it took them trees three and four hundred years to grow, an' I like to look at 'em. . . . I don't reckon you'll understand, but that's the way I feel."

It is not surprising that so wise a man should find deep spiritual meaning in his trees. One of the many lessons he has learned came to him recently while he was sitting in the porch swing, enjoying the long summer twilight. The upflung slopes which surround the valley flatlands were a cast wilderness of stumps and brush—all that remains of a once mighty empire of primeval timber. All his life he had looked up to these ridges. He had seen them before a tree was cut. Ten thousand times he had roamed over them, and in the grove of trees he now prized so highly. Yet not until late in life did he fully comprehend the spiritual lesson which now burst in upon him. Sitting there in the evening hush, rocking, looking, thinking, he marveled that he had been so slow to perceive.

Virgin timber! Old-growth trees! Trees that are three and four hundred years old. As erect as marching soldiers. Noble with the nobility of great age. Wise, as it were, with the wisdom of the centuries. Unharmed by the woodsman's ax. Untouched by fire. How grand they were. How eloquently they contrasted

with the barren wastelands which spread out on every side. Yes, and how well they symbolized a godly life in this day of vehement and tumultuous godlessness.

During recent years there has been an appalling lapse of morality. Multitudes have become color-blind to spiritual realities. For millions the North Star of hope has been blotted out by the black clouds of doubt.

Men have lost their direction. Their sense of values has changed. Today they take pride in their wickedness and boast of the new freedom found in their unbelief.

We cannot slaughter the timber and have it. We cannot denude the mountains and have aught but a rutted and gutted wilderness. We cannot squander our natural wealth and be rich. Neither can we depart from the paths of right and have anything but ruined and wasted lives. True, the "new look" of lawlessness is very different from the "old look" of belief and obedience. But, alas! like the desolate empire of stumps, how barren and impoverished and unappealing it is! How much more lovely are the standing giants of the forest! How much more benefit! How much more enduring!

What kind of life are you living today? What kind of character are you building? Are you zealously preserving the big trees—the ancient and enduring values of honesty, integrity, temperance, faith, hope, patience, love, forbearance, meekness, purity, mercy? Or have you yielded to the universal decline which is now destroying our world?

In a wilderness of stumps, how meaningful is a grove of old-growth trees! And in a world of disintegrating moral values, how grand and compelling is a godly life! How noble and enduring it is!

Tenant: "The people upstairs are very inconsiderate. Last night they stamped and banged on the floor after midnight."

Landlord: "Did they keep you awake?"

Tenant: "No, as it happened, I was still up practicing on my tuba."

ONE STEP ENOUGH

"As thou goest, step by step, I will open up the way before thee."—Proverbs, 4:12.

Child of my love, fear not the unknown morrow,
Dread not the new demand life makes of thee;
Thy ignorance doth hold no cause for sorrow
Since what thou knowest not is known to Me.

Thou canst not see today the hidden meaning
Of My command, but thou the light shall gain;
Walk on in faith, upon My promise leaning,
And as thou goest all shall be made plain.

One step thou seest—then go forward boldly.
One step is far enough for faith to see;
Take that and thy next duty shall be told thee,
For step by step thy Lord is leading thee.

Stand not in fear thy adversaries counting,
Dare every peril save to disobey;
Thou shalt march on, all obstacles surmounting,
For I, the Strong, will open up the way.

Wherefore go gladly to the task assigned thee,
Having My promise, needing nothing more
Than just to know, where're the future find thee,
In all thy journeying I go before.

—Anon.

They asked an explorer this: "Will wild beasts in the jungle harm you if you carry a torch?"

"It all depends", he answsered, "on how fast you carry it."

TRUTH

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

VOL. 18. APRIL, 1953 NO. 11.

An Open Letter to President Joseph Smith of the Reorganized Church

Of interest to our readers will be the following letter written in defense of plural marriage. The spirit and vigor with which our early ancestors and Church leaders defended this divine principle, should bring pride and joy into the hearts of all true lovers of "God's order of marriage" (celestial or plural marriage). Also this generation should seriously consider the challenge made in this writing: that, perhaps the, greatest issue is not "polygamy versus monogamy", but "RACE SUICIDE VERSUS CHILDREN"—"ORGANIZATION AND ETERNAL LIVES VERSUS DISORGANIZATION AND COMPLETE DISSOLUTION!"—Editors.

Salt Lake City, Utah
March 30, 1901

President Joseph Smith
Editor Saint's Herald
Lamoni, Iowa:

Dear Sir:

In the Herald of the 13th inst., page 202, I find the following allusion to myself:

"PROUD OF HIS PROGENY

"In the 'Millennial Star' for February 21, 1901, appears the following:

"Elder A. M. Musser, of the Historian's Office, Salt Lake City, who says he is seventy-one years old, writing on other matters, incidentally gives an interesting memento of old-time conditions, which we produce that it may be enshrined in the 'Star', although we ask his pardon for the liberty we take:

> **" 'I have four missionaries in the vineyard, all on the Pacific Islands. My sons take readily to missionary labors, which gives me great joy. I have a Kanaka grandson, a Filipino grandson, also a Ute granddaughter, born to me last year, three different grandmothers.'**

"The Utah people may have abandoned the practice of polygamy, and it may be a 'dead letter'; but such items as the above, and others continually appearing in their publications, rather indicate that they are only awaiting an opportunity to resume their unholy practices."

"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."

Your strictures impel me to say that the polygamic signficance you attach to my confession is without relevancy or foundation. One of the three grand mothers of my grand triplets has been dead some years, and the other two are elderly ladies whose youngest children are fifteen years old. In a few days I will be seventy-one years old; so you can readily see that so far as myself and family are concerned, there can be no "awaiting an opportunity to resume the unholy practice"—as you characterize it **—of raising children to the glory of God and man and to the honor of the State and Nation.**

In reproaching me for being proud of my progeny, you impliedly admit that you are not proud of your own, and that the advent of progeny should not excite pride, rejoicing and emulation, but that child-bearing should be repressed and discouraged. If this is not your position—which is a very popular and fashionable one throughout baby-killing Christendom, and one you impliedly favor—why offer me the unmerited rebuke? Imitating your impertinence, may I ask the reason why you are not proud of your progeny, born to you by your trio of "tandem" wives? And, again, if your three wives had had a grandchild apiece, born the same year, what would be the difference between your grand-paternal status and my own, as confessed above, and why reproach me over the welcome advent of my three grand-children? **Your unwelcome progeny have my sincerest sympathy.**

"Unholy practices", indeed! How much longer, St. Joseph, will you remain in absolute ignorance (if ignorance it is) over the alleged "unholy practices" (as you so flippantly term them) of our people, whom you insolently call "Brighamites"? You and your elders are doggedly persistent in contemptuously referring to the principle of plural marriage, **which I know was introduced by your immortal sire and practiced by him, by your Uncle Hyrum and others, years before the martyrdom at Carthage.** That the Saints, out here, in all tenderness and solicitude are providing for their families and educating their children, is not denied, but that they are "awaiting an opportunity" to reintroduce the "practice of polygamy" is a contemptible libel, which no gentleman of your age and self-stilted position should give birth to.

Now, as to the "unholy practice of polygamy", as you term it, by the Saints of the Church of Jesus Christ, I will submit for the HERALD readers a few facts, reasons and views, in reference to the incentives, impulses and aims underlying our belief and practice of this **"holy order of matrimony"**, over which the world is in woeful and seemingly impenetrable ignorance.

We hold and unequivocally maintain that adultery, fornication and unchastity, of every description, is abhorent to every pulsation of our souls; that the sin of adultery, in enormity, is akin to that of murder; that in all our laws, rules and decisions, ecclesiastical and secular, from the rise of the Church to the present, it has been held and maintained that those who are guilty of sexual crime deserve the severest punishment; that no unclean person is worthy of Church fellowship, nor can he enter the kingdom of heaven, nor even the temples of the Lord, and that these sentiments are strongly and irrevocably expressed in the sermons and writings of all our leading Elders and missionaries and in the lives and practices of our people.

The average anti-"Mormon", judging the Saints by his own selfish and vicious impulses, cannot reach the sublime fact that with us the basic, predominant and transcendant aim and divine purpose of marriage is **CHILDREN,** next to eternal salvation the most precious of all blessings our Heavenly Father has to bestow upon His sons and daughters. Our children will follow us into eternity, and if we and they are deserving, we will have them and enjoy each other's fellowship and communion in the heavenly sphere. **We cannot take any of the material ac-**

cumulations of this world with us beyond the grave, but we can have our children, which are an eternal heritage.

All through the Old and New Testaments fruitfulness of womanhood is esteemed a great and divine blessing, while barrenness, as a rule, is an emphatic evidence of God's disfavor. **The Mormons or any other people, would be measureless idiots, yea, monumental fools and freaks to follow a "vile practice", as you savagely call our elevating and purifying system of marriage for the simple pleasure of coition, in the face of the merciless and murderous opposition it provokes, when they could gratify every base and licentious inspiration by simply imitating the cohorts of leprous men throughout Christendom, who, at a nominal cost and without entailing any obloquy, or opposition, feed their unhallowed passions without exciting persecution, ostracism, imprisonment or even passive opposition.**

If sexual lust was the underlying impulse, what sane man would assume the costly, onerous and almost herculean responsibilities of rearing large families of children (for which, and their love of, and desire for offspring, the Saints are pre-eminently noted), of educating, training and providing homes for them and their mothers, in the face of the intense odium engendered, say nothing of fines and imprisonments, the confiscation of their property, the sacrifice of homes and lives, the descration of their temples, the pillaging of their cities, and the thousand and one mental and physical sufferings and hardships heaped upon them and their dear ones, and all this simply to sate a depraved and abnormal appetite, which could so easily and inexpensively be sated by adopting the diabolical arts and practices of a fearfully large per cent of the married and single men of almost every civilized (?) community, who, assuming no responsibility, and at trifling expense practice seduction, whoredom and kindred abominations, to the utter destruction and damnation of body and soul.

Do not a large percentage of the modern "polygamy" haters literally "give themselves away" by attributing to others the vile impulses of their own shameless and depraved souls as to what their habits and conduct would be if they had a plurality of wives and as to what they are actually doing as monogamists, celibates, and professed platonists, by almost totally disregarding the divine and eternal obligations of marriage, namely: the multiplication of beautiful, dutiful, inestimable and eternal sons and daughters? Men with no higher conceptions—as their examples interpret—of the legitimate object of the matrimonial relations, single or plural, simultaneous or seriatim, must indeed, be very low and degraded.

That the Mormons are, as a people, chaste, industrious, temperate, fraternal, clean, frugal and chivalrous, is conceded by all who intimately know them, and that they are unalterably opposed to every species of sexual sinning and other vileness every authentic church record, sermon, book, monograph and writing, clearly and emphatically, attests. When the great Seer, your liege father, received the revelation on the heavenly order of marriage, he said that if it were adopted and practiced as God designed it should be, in due time it would "heal the nations' of the terrible leprous condition they were engulfed in. Are the nations at all in need of a heavenly antidote, a divine panacea, for the cure of their social leprosy and kindred Alpine disease?

What of the battalions of adulterers, debauchees, harlots, sodomites, libertines, bastards, pimps, cuckolds, abortionists, and other parasites and leprocides? What of the armies of men whose insatiate thoughts are almost wholely given over to the unchaste and illegitimate contemplation and acquisition of women, wine, and inordinate greed getting? And what of the unnumbered scandals, free-love escapades, divorces, child-murders, and of cognate infidelities and diableries

with which Christendom is fairly reeking? What of her general vileness and turpitude? How much purer are the great cities of America and Europe than the cities of the plains were when they were destroyed by the fire of heaven, think you?

While on a visit to Washington, D. C., I was told in all soberness by one of the nation's statesmen, who well understood our abhorrence of sexual sins, that, especially during congressional sessions, no unattended woman in that noted city was absolutely fortified against insult, except, as he significantly expressed it, the goddess of liberty on the dome of the capitol, and her security was owing to her inaccessibility.

"In some places, where the United States have exclusive jurisdiction, negro concubinage prevails to a frightful extent. Washington City swarms with hybrids, of whom hardly one in a thousand is the offspring of a legal marriage." —Jeremiah S. Black, ex-Secretary of State.

Yes, the glorious Gospel of Christ, which includes a pure, refining, idealistic system of marriage, if embraced and practiced for the basic and paradisaic vital and needful purpose, of filling the earth, under the ever present aim to promote a higher and nobler type of man and womanhood, as the Mormons are wont to do, through the principle of stirpiculture, under Heaven's direct superintendency, good mother earth would be relieved of the terrible burden now brazenly imposed by her callous and degenerate children, and let it be remembered that the successful father and mother, husband and wife, will be esteemed by the final Judge, preeminently the greatest of all the benefactors of the human race.

Now, if the nations could be healed and the grand and heavenly endowed reproductive resources and energies of the countless spinsters and deceived and betrayed magdalens could be honorably conserved and the world at the same time be peopled with a loftier and purer humanity reflecting the image and attributes of Deity; if all this could be accomplished through the adoption of this transcendent principle on lawful and constitutional lines, mutually wistful and agreeable to all parties concerned; what a grand, glorious, honorable, desirable, legitimate, soulful and needful consummation! What rapturous applause would reverberate throughout the civilized world, while heaven and earth would join in the inspiring refrain over the glad tidings of great joy and shout hosannah to the Most High forever and ever!

The argument (?) which you and other sapients urge against polygamy, that men and women are born numerically equal, and that if one man married two wives, simultaneously, the other man would be left without any, is stale, barren claptrap, and altogether illogical and impertinent, when the social condition of modern society is taken into account. You know, St. Joseph, that a large per centum, possibly one-third, of the men of the civilized (?) world for logical and illogical reasons, will not marry, and that there is another large per centum, possibly one-third of the men, among whom are cohorts of dudes, "fops and puppies", who are worthy the companionship of a pet Simian, much less that of wife and children; and you know that a too large per centum of the remaining one-third care but little for children as a rule, judging from the baby murdering mania and baby repressing practices of a frightful number of married people, who, pertinently speaking, marry for the money, the social position and the erotic pleasures that the formal union insures. Not so with women; read the following exalted character and eulogy the illustrious and brilliant Gail Hamilton bestows on her sex:

"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 the 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 worlds present possibilities it might be, it would be the Elysium, the sole, complete Elysium of woman, yes, and of man. Greatness, glory, usefulness, await her other-wheres; but here alone all her powers, all her being, can find full play. No condition, no character even, can quite hide the gleam of sacred fire; but on the household hearth it joins the warmth of earth to the hues of heaven. Brilliant, dazzling, vivid, a beacon and a blessing her light may be; but only a happy home blends the prismatic rays into a soft, serene whiteness, that floods the world with divine illumination. Without wifely or motherly love, a part of her nature must remain enclosed, a spring shut up, a fountain sealed."

In your immaculate soul, so overtaxed and burdened with exact justice for the "lords of creation", you insist that no man shall have more than one wife at a time, lest other men be relegated into enforced celibacy. Now, what of your own example in reference to this nightmare and the practices of battalions of other — consecutive — monogamists who object to simultaneous wifehood, while many of them take no thought about "robbing" a brother when they want a tandem wife or simultaneous mistresses which they multiply at will?

I understand that you have had three wives and children by all of them. When you and they reach the other side, will you recognize and care for the three families, and thus assume the duties of a practical, heartful and sensible polygamist, with three concurrent wives and families on your hands, as they naturally and logically would expect you to do, or in view of your assumed repugnance to polygamy, would you cowardly cast off all but one, and, if but one, which one? Or, should you be stirred by compunction of conscience for having bereft your fellowmen, will you want to quit claim the duo of plus helpmates to the two hapless fellows you deprived of wives and children while in this mundane probation, and ask them to relieve you of your erstwhile helpmates? That would be the logical sequence and indirect reasoning with your spineless chatter and bumptious assumption over the marriage relations of the Saints of God.

And, again, what right have you, sir, to three wives in this life, when as you claim, two other men will have to remain single for time, and perchance for eternity, because of your selfish greed or sexual lust, as you charge us? **Does not a consecutive monogamist trench just as much on the rights of other men as the simultaneous polygamist?** In your sophistical references to the Utah census, where you seem to have found a genuine mares nest, namely, that here the males are in excess of the femalies, which you hold is "nature's physical protest against plural marriage", you fail to note that only about one-third of the negroes and Chinese included in the enumerations were females, so that unless polyandry is adopted two-thirds of these men will be forced to remain wifeless. In Massachusetts and other states females are largely in excess of males. Now, in view of your anxiety to even up matters and to preserve the unities you seem so perturbed over, how would polyandry for these luckless fellows and polygamy for the far more luckless and helpless spinsters of Massachusetts dovetail with your hair splitting sophistry over **"nature's physical protest against plural marriage?"**

Why not be fair and honorable, and busy yourself, by insisting, with the same urgency you exhibit in behalf of men, that every woman is equally entitled to a husband? It is altogether contemptible in you to champion the cause of the strong self-helpful and independent, and to ignore the heavenly-endowed wishes and holy desires of the weak, helpless, dependent and despondent sisterhood of God's children.

What logical warrant have you, the chief visionary of the so-called Re-originate heterodoxy, in depriving the hosts of wishful daughters of Eve of the measureless blessings, such as homes, protection and honorable maternity, as justly and legitimately belonging to them, by birth-right, and equity as to yourself and your co-sex? The law-making and consequent power, being lodged in your gender, you might as reasonably attempt to deprive them of food and raiment; for next to these the other considerations are about as paramount and indispensable to their needs and happiness, and more cogently should this conclusion be adhered to when we take into account the very obvious fact that no possible harm could or would accrue from a legitimate and normal gratification of their soulful desires; while incalculable benefits and blessings would come to them and the world at large by their lawful subserviency; Ah! and would not a corresponding amount of suffering, anguish, death and damnation, in which the horrible social condition of the Christian countries are engulfed, be correspondingly minimized?

Do not your personal, tripartite marriages establish beyond a doubt that you would not like to be needlessly deprived and forever barred of the possibilities and the highest fruitage of your sex and birthright? Don't you think that a man with a plurality of three tandem wives must indeed be altogether selfish and heartless to deprive his sisters of the happiness they would derive from a good husband apiece? Are you doing unto others as you would be done by? What poltroonery! How despicable, microscopic and heartless!

Had your immortal father escaped the assassin and been permitted to live the alotted time of man, he would have cleansed the Augean stables and marts of Christendom by perfecting the system of social science—which he had already inaugurated—that would purge and revolutionize society, as it now exists, with all its leprous and horrible fruitages—by establishing the relation of the sexes on a divine basis, so that all worthy women could find husbands of their own choosing, and obtain and enjoy every merited blessing, expressed and implied by such holy relationship.

In the whole tenor and force of the anti-polygamy contention, the legitimate, dominant and all absorbing object of marriage, viz., children, is altogether ignored; and let me ask you in all soberness, over and above this paramount consideration and God-enjoined obligation, what remains to be desired by depraved man that cannot be had at nominal expense, especially by men, outside the marriage ceremony as society is now fashioned? Come, you are reputed to be a Pundit and Augur of some local prominence, let me further ask, in arraigning the comparatively clean and orderly Saints of the Great West and judging from the lax and frightfully loathsome condition of the world, as meagerly advertised by the public press, should not the case be styled **SEXUAL LEPROSY IN ALL STAGES OF FESTERING PESTILENTIAL DEVELOPMENT AND DECOMPOSITION VS. CHILDREN?**

Which should be the most esteemed, those who assume marital obligations under the chief inspiration of children and stirpiculture, joyfully anticipating all the sacred and onerous duties and responsibilities of parentity, thus discharging a natural and vital debt they owe to God, the State and the Nation, or those who, under the dominant incentive, form the alliance mostly for the fleeting amatory transports the commerce awakens?

Man is blessed and divinely enriched by his Maker with an almost inexhaustible fountain of reproductive energy. There is practically no limit to his propagating and multiplying resources, pulsations and inspirations. God has endowed and qualified him to become the father of an almost unlimited number of children. Not so with woman, for obvious reasons,

her procreative strength and resources do not exceed the production of, comparatively, a very few souls before the eternal and heavenly endued function deserts her and she becomes unfruitful for life.

The Psalmist David clearly understood the divine economy and great prestige children bring to the family, state and nation. Read his divinely inspired eulogy on this exhaustive function of man. "Lo, children are an heritage of the Lord; and the fruit of the womb is his reward —as arrows are in the hand of a mighty man, so are children of the youth—happy is the man that has his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate." (Ps. 127, vs. 3, 4 and 5.)

Parenthetically let me ask, wasn't David "proud of progeny?" and is there no demand for good, brave, clean, thoroughbreds, patriotic men to take the place of the ever-increasing armies of physical, mental, immoral and emasculated scrubs, mustangs, lepers and other human wrecks, hybrids and scoria investing, leprodizing and congesting the marts, prisons and communities of Christendom? You know, sir, there are millions of bedridden and hopelessly unfruitful married women throughout the civilized world, and who, by the way, in many cases, were, do doubt, rendered invalid and barren by the excessive and brutal exactions of their lords. How cruel, how unnatural, how unjust, how impolitic, if you please, and what a crime against God's law, and against nature's law and against the state to force the names of good and worthy men into oblivion because of the barrenness or other disability of a single wife! A man with pockets plethoric with gold may buy and own any number of estates, railroads, banks, steamships, factories, gold mines, flocks and herds, yea, and have any number of simultaneous mistresses, and beget illegitimate children ad libitum, but he must not, dare not, so long as his unproductive wife lives, have a single legitimate child—for which some would give millions—to perpetuate his name and estates, no matter how intense his love and longing for children may be, or how fervently he may pray for and desire sons and daughters to bear his name and fortune!

Yes, as you suggest, I am very "proud of my progeny", the joint gift of heaven and earth, and if, under normal and lawful conditions the number of my children, such as God has given us to rear in His name, were multiplied many fold, I would, indeed, consider myself exceedingly and additionally blessed for the princely bestowments. As it is, the good Lord being our helper, their splendid and queenly mothers and I intend that our twelve living sons shall become a collective factor of strength and power in the future progress and development of the spiritual and material interests of the human race. Apropos two of our sons were volunteers in the famous Utah Artillery which went to Manila in defense of the flag.

By the way, the Patriarch Jacob had twelve sons by four wives, didn't he? What show, think you, will a humble imitator like me have in seeking admission into the New Jerusalem through the pearly gates over which will be inscribed the imperishable names of his twelve sons, born to him by his four illustrious wives given to him by the Almighty? What do you think will be our respective relations, in Jacob's esteem, should honors be about even in other respects, as between yourself and myself, you who all your life have been ridiculing and vehemently opposing the principle and practice under which Jacob became so distinguished and immortalized, or your correspondent, who has in that one feature, at least, been humbly following in his steps?

Before starting on a mission to Hindoostan—1852—when I was but 22 years old, Patriarch John Smith, your father's uncle, laid his hands upon my head, and among other precious blessings, he said:

"I seal upon you a Father's blessing, even all the blessings of Abraham, Isaac

and Jacob. You shall raise up a posterity that shall be mighty in the land of Israel. * * * You shall live to a good old age, having done a good work, go down to the grave as a shock of corn fully ripe, come up in the morning of the resurrection with all thy Father's house and inherit a kingdom and dominion, that shall increase for ever and ever."

Judging from your adverse reference to my progeny, it is very apparent that you would be glad to render void these inspired promises made by your grand-uncle, but time, no doubt, will vindicate their fullest significance.

Isn't it astounding beyond belief that the great Prophet's first wife's children should join the assassins of their sire and uncle, in the further and persistent persecution of the Church their father established under God, and the people whose love and confidence he reciprocally possessed and lived and voluntarily went to his death for? You don't seem to real ize that your turgid anti-"Brighamite" diatribes are both pointless and impotent. Haven't you pursued the staunch and veteran friends of the revered and immortal Prophet of God about long enough? Will you never tire of abusing them? Will your savage opposition carry you over the brink of the grave into sheol? Have the anti-"Mormon" rabies and rigors, like the drink and opium habit in others, clutched you so tightly that you can't let go?

Ever since the martyrdom, you have lived, hand and glove, among and associated with the martyrs, direct and indirect murderers, and oft have you said, by implication, that if your father practiced polygamy (of which you have had overwhelming proof in the affirmative) he deserved the fate, which, "as a lamb for the slaughter", overtook him and his immortal brother, at Carthage, Hancock county, Illinois, June 27th, 1844.

It is, indeed, a very sad commentary that not one of the Great Reformer's sons, by his wife Emma Hale, is following in the footsteps of their translated sire! All, at present, are recalcitrant, faithless, unrepentant, rebellious and without the pale of the Church of Jesus Christ of Latter-day Saints, established at the cost of the very best blood of the nineteenth century.

When we lived near Quincy, Illinois, about the year 1839, your father and Brother Sidney Rigdon tarried with us over night. In 1846 I knew your mother and her family and many others in Nauvoo, and with my widowed mother and her family shared in the heart-rending persecutions heaped upon the sorrowing and bleeding remnants who were making a death struggle to follow the vanguard westward.

If this communciation is somewhat lengthy, I trust a spirit of fairness will prompt you to give it the same prominence in the Herald as you gave the rhapsody at the head of this rejoinder; nor does the length of this letter amount to a bagatelle of the tomes of anti-"Mormon" platitudes and abuse you have indulged in and heaped upon the heads of the Utah Saints; and, again, are not you and your elders persistently inviting and promoting discussion?

Respectfully etc.,

A. MILTON MUSSER.

Very proud of my progeny, which I pray may become, in the great-after-a-while, as numerous as the sturdy oaks of the forest.

Every word of God is pure: he is a shield unto them that put their trust in him.

Add thou not unto his words, lest he reprove thee, and thou be found a liar.

Two things have I required of thee; deny me them not before I die:

Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:

Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.—Proverbs 30:5-9.

DIRECTION OF A WORLD

(Conclusion—Continued from page 306

Chapter V.

"The land shall be utterly emptied and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."—Isaiah.

The world has been traveling in a path where a way-mark is, as it were, planted, bearing as an inscription, **"The Rise and Fall of Empires."** The general history of nations will show some of the broad and striking causes of that rise and fall. Out of the breaking-up of mankind, the nations, kingdoms, and empires of the earth have grown. Here we directly come to a great radical flaw in the constitution of society—**the world at the very onset travels towards, not organization, but disorganization.** In building nations, kingdoms, and empires upon the dividings—the disunions — the breaking-off among mankind, is laying society upon an essentially sandy foundation. The falling must come as the fruit of the seeds sown in the rising. It will be brought about by the consequent antagonism growing out of these breakings-off. Nations will catch the glory of waning nations, kingdoms the breath of dying kingdoms, and empires rise out of the fall of empires. This, indeed, has been the actual history of the world.

But, after all, national divisions and strife merely present us with the general view of the direction which the world has taken towards conflict and chaos. That view is like one of its own battlefields. Looking at it, the eye takes in the broad horror, which sends a shudder through the soul. But mixed with that emotion will be found a kind of sublime sensibility produced by the horrid grandeur of mighty nations rushing to battle, and terrible armies struggling for a phantom glory. There is a detail to the subject; and not until that is traced do the full horrors become realized. So also it is in the breaking-up and conflict of mankind. There is a detail. That detail will be found in the social, political, and religious states of the world.

In tracing this detail, we see what deep root the seeds of dissolution have taken in society, and how inevitable the present state of things must pass away. In the present social, political, and religious conditions of society, we see at once the extensiveness and minute ramifications of a tendency to disunion and strife. Here may also be found innumerable branchings out of the world into various kinds of wrong directions. Here we can more clearly perceive the nearness of the world to those limits where another inscription will be found,—namely, "Thus far shalt thou go, but no farther."

Never was there a time since the creations when the divisions of mankind were so ramified, and the conflict so general, as at the present. In England and America it has become almost literally true that every man's hand is against his neighbor. **This fact tells a startling tale, and shows fearful prognostications of the future; for the nearer the world travels to this state of which Christ predicted, the nearer it is to social dissolution and death—the nearer to that point where old things must pass away.**

The world has well nigh reached a state of thorough disorganization and radical conflict of interests. To bring the point home to our readers, let us take England as the example. And first, let us take a general view of her social condition.

In the social condition of England, embracing her commerce, labor, and general trade, we see almost a total breaking-up and a radical and irreconcileable conflict of interests. Every merchant, banker, shopkeeper, master, and man form a part of the national chaos, and join in a general antagonism. There are scarcely even two friends or relations who have not their lives of social divisions, and whose interests do not conflict, cross, or part at some point. Nearly every man stands upon his exclusive, individual, social good; nearly every one enters into the battle of life single-handed. It is true that fathers lend assistance to their children, and so also with other relations. But this is merely family assistance, holding good only in certain cases, and received only by a few fortunate individuals. The working of the social system itself, however, gives no aid and offers no assistance. It rather presents obstacles, produces division, and creates strife. There can nowhere be found in England a social community of good. It is true, a few modern reformers have endeavored to introduce the co-operative principle. But, like a tender sprig transplanted to a barren and weedy field, it has not grown. The only point where interests even appear to reconcile is where no connection becomes profitable. When this is not the case, English society present something like a picture of human wolves feeding upon each other. The time is not far distant when it will be seen how fearfully the social condition of England will become productive of convulsion, misery, and dissolution. What is true of this nation is also true concerning the world generally, though, in this particular symptom of organization, other nations in their dying throes will, from circumstantial causes, be less convulsive.

In politics, the world has become anarchial in its divisions and paralyzing in its strife. It has never presented such an arena of political gladiators as at the present. Especially is this true of those nations where the iron foot of military despotism is not crushing the neck of the people. **And this fact forcibly shows that the world is going entirely in a wrong direction, inasmuch as it requires a cruel military tyranny to keep it in restraint.**

In England, party strife, opposition, and paralyzing combinations of factions to throw out an Administration are of every-day occurrence. Periodical changes of ministry become more frequent. They are expected by the country, and people wait for them with a mixture of languor and longing, like the laborer looking for the approach of night. And these changes are found, indeed, to be nights bringing dreams, which the morning-call to usefulness dispels, England has traveled far towards political chaos and paralyzing conflict, while America has outstripped her.

The religious state of the world is in keeping with the rest. Here, indeed, "chaos is come again". The fact is, the seeds of dissolution are sown in all human systems and organizations. Man, in his inexperience and perverseness, planted them, and the fruits thereof are spread over the earth; and inasmuch as the wind is sown, the whirlwind must be reaped. The creature has refused to allow the Creator to lead the world in the right direction, and it has traveled towards its grave. The present form of society is mortal, and therefore it must die!
—Millennial Star, Vol. 20:419-20.

Chapter VI.

A New World and a New Direction

"Behold, I make all things new."—Jesus.

We have seen in foregoing chapters that the world has traveled to chaos and strife. Every view has shown us that confidence has departed from society, that its vital energy is fast drying up, that human institutions, with the organizations and relations of mankind, are altogether losing cohesive and binding power, and that, while systems are crumbling, the human family are falling apart— decay-

ing nationally, socially, politically, and religiously. Indeed, the terms "organization", "connection", and "relationship" have become nearly altogether inapplicable to the condition of society. Disorganization, disconnection, and non-relationship are more suited to the present state of things. The seeds of dissolution are spreading everywhere, and, as observed in Chapter V., **"The creature has refused to allow the Creator to lead the world in the right direction, and it has traveled towards its grave."**

But the world or society in its mortality is like man in his individual mortality. Both must die, because they are mortal. But both will be resuscitated. The dying is a prelude to a resurrection. The earth passes through an ordeal similar to that through which mankind pass, and laws which hold good over individual man are also applicable to society. We do not intend to confound the re-organization of society for the millennial reign of Christ with the last great change; but its reconstruction is to an extent analogous to a resurrection.

Jesus said, "As it was in the days of Noah, so also shall it be at the coming of the Son of Man." This expression of the Savior has been but very imperfectly understood, and only a small part of its broad meaning has been seen. It comprehends more than the raising up of a Prophet like unto Noah, the warning of the inhabitants of the earth, and the flood-burstings of the judgments of God on the nations. It indicates the birth of a new world—a re-organization of society—the renewal of Adam's again broken race —the revival of the human family from that state of fainting into which it is languishing. Society will be regenerated—re-created—re-born. The awful, universal convulsions of the last days will to a great extent depopulate the earth; but it will again be re-peopled.

The antediluvian remnant revived the race of man which had languished because of transgression, mended a line broken because of wickedness, and scattered their seed over the face of the earth. Again, the great commandment was fulfilled—"Be fruitful, and multiply, and replenish the earth." From that remnant all the generations, nations, kingdoms, and empires since the flood have sprung. That little branch of Adam's family that survived a world's winter—eight lonely beings, who escaped the general wreck of mankind, multiplied in numbers, until the amount thereof has reached many thousand millions. They have possessed countless cities and incalculable resources, and have emitted brilliant, though lightning-like halos of glory. They have drank an ocean of experience and crowded a world's history with the events of four thousand years. **But they have made the race of Adam old and sin-hoary.**

That stock which survived the flood is now passing through a world's autumn; and ere long the falling of its leaves will cover the earth. It will then pass through a world's winter, whose bleak, desolating storms will give the scene an appearance of comfortless nakedness. But a few sprigs of that human tree will survive. After an unusually severe winter, it seems that nature drinks an extra draught of life, and the soil of the earth seems renewed with virgin vitality. So it will be after the world's winter has passed, when the spring of a new state of things opens. Those sprigs which shall survive will take deep root in the re-virginized soil, shoot out their branches, cover the earth with a fresh foliage, and put forth crowds of human buds again. Then a millennial summer will come, and the rich clusters of fruit will be gathered for the great feast of the King. Their luscious flavor pleasing His royal taste, He will plant the seeds thereof in celestial gardens, and they, thus transplanted, will bring forth the fruit of eternal lives.

"As it was in the days of Noah, so also shall it be at the coming of the Son of Man." A remnant will be left. The languished race of Adam will be again revived, and his broken line mended by a righteous people. Once more will the command be obeyed—"Be fruitful, and

multiply, and replenish the earth." Thousands of millions of their seed will cover the land, and nations, kingdoms, empires, and generations will spring out of them. They will also possess countless cities, incalculable resources, emit halos of splendor, drink an ocean of experience, and crowd a worlds history with events; but they will bring forth seed to the glory of God, build up nations, kingdoms, and empires to the name of the Most High; and their generations will be taught in the fear and admonition of the Lord. Their cities wlil be laid on the foundations of righteousness, their habitations filled with holiness, and their resources be the riches of eternity. Their experience will spring from the Fountain of living waters, and the events with which their history will be crowded will be the acts and developments under the reign of the Monarch of the universe. The race of Adam will not grow old in them, but bloom in immortal youth and become ripe with fruits of righteousness.

There are, however, certain peculiar characteristics which will distinguish the times of the coming of the Son of Man from any period since the creation. The events of the final dispensation will, in some respects, remarkably differ from that of Noah. This peculiarity will not consist in the facts of a universal wreck of old institutions, the engulfing of the wicked, and a re-peopling of the earth, but in consequence of this being the great latter-day dispensation of the fulness of times—in consequence of its being a worlds finale—its culminating dispensation, to which all other dispensations travel and give their importance, interest, and events. The difference will not be in the fact that a new formation of society took place in the days of Noah, and that such will also be the case in the days of the coming of the Son of Man; but the peculiarity will be found in the difference of the forms—in the manner, progress, and character of the reconstruction. It will not be merely in the fact that society will again travel its course—that the world has another race to run, but it will be the manner in which that course will be traversed—the direction which that race will take.

In the days of Noah, the new world—the revived race of Adam started under Divine guidance. But it soon branched out into a thousand directions. That race became scattered and broken at its very roots, and mankind have continued to depart from their Creator and His government. But in the days of the coming of the Son of Man, the future world will not only start but continue under the direction of Divine government, and will travel, not to division, but to broad unity, and the creature will be drawn into a closer connection with the Creator.

During the millennial reign of Christ, the government of God will extend until "the knowledge of the Lord shall cover the earth as the waters cover the sea." The re-moulding of society into the perfect form will not be brought about in a moment, nor will the Saints at one effort reach that maturity and Godlike stature to which their development approximates. Perfection is a growth; and though the world will in its regeneration resemble a new-born infant in innocence and purity, like the child it must grow to the strength, dignity, and Godlike beauty of manhood. The millennial period will be a thousand years of progression, and the millennial world, when it has reached its maturity, will embody a thousand years of progressive development of this probationary state, and the reign of Christ will have become universal: and then shall he "deliver up the kingdom to the Father, that God may be all in all."

Thus will a "new world" be born, and "a new direction" given; and that favored remnant who shall again revive the race of Adam will be organized under the reign of Christ, and carried to that social, spiritual, intellectual, and government perfection which will close the millennial day and usher in a new era of eternity.

—Millennial Star, Vol. 20:435-437.

(The end)

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 WE are not free to vote yes or no according to our free and untrammelled choice, it is not common consent. The privilege of voting but one way is a snare and a delusion, a mockery of freedom; it must be not only free in theory but in practice. An open vote is a dangerous and very doubtful method of choice, especially when not accompanied with the free and open discussion. We have a Church rule that voting shall be open, but the discussion secret or private.
—Bishop Heber Bennion.

THE MAGNANIMOUS WILLIAM LAW

One of the direct effects of apostasy is the tendency on the part of the transgressors to belittle and assassinate the characters of those with whom they were formerly associated. One of the chief criticisms Joseph Smith received from such characters was the way he had managed the finances of the Church. At that time the people were poor and many were doing without the necessary comforts of food and clothing.

In the "Nauvoo Expositor" William Law made it plain that those who followed his organization would be carefully looked after and dealt with; that all monies would be used righteously; that while the original leaders were slothful in looking after the common needs of the people, they (William Law, and company) would justly deal with all concerned. A notice appeared in the Expositor which read as follows:

NOTICE

The subscribers wish to inform all those who through sickness, or other misfortune, are much limited in their means of procuring bread for their families, that we have allotted Thursday of every week, to grind TOLL FREE for them, till grain becomes more plentiful after harvest.

P. S.—Elder Cowles, or Bishop Ivins, will attend at our mill on those days set apart, and will judge very benevolently, in all cases where the above indulgence is claimed.

W. & W. LAW

Nauvoo, June 7, 1844-tf.

On the surface this would appear to be a very benevolent act; but let us search deeper into the traits and characteristics of this man—William Law. On January 10, 1858, President George A. Smith recounted a few incidents in the early history of the Church. Among other things, he said:

"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 went 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 villainous 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 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 about 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.** * * *

"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. * * *"

—George A. Smith, Jan. 10, 1858. Journal of Discourses, Vol. 7, pp. 112-17.

THE AFTERMATH OF COMPROMISE

(Continued from page 317)

In previous chapters we have tried to set forth in a brief way the changed attitude of the leaders after the acceptance of the 1890 manifesto of Wilford Woodruff. One change followed another until today (62 years later) there is hardly one principle of the restored and everlasting gospel, being correctly taught. So interwoven are the principles of righteousness with one another, they cannot be separated without cutting into pieces the whole. Thus for the past half century a new and different **"restored gospel"** has been delivered to the saints. The result of this startling innovation is the loss of the original faith and complete apostasy from the fulness of the gospel as restored to the earth by the Prophet, Joseph Smith.

THE ACTIONS OF THE LEADERS

By far one of the most damages changes resulting from the manifesto was the attitude of the leaders (or Church Presidents) relative to those embracing plural marriage after 1890. The entering into, or the living in these relationships (whether the wives were taken before or after the fateful deadline), became an offense in the eyes and feelings of the leaders and members of the Church. The three per cent who before 1890 were considered the faithful members and worthy of leading positions, became the rejected and persecuted; while the former disobedient 97 per cent were suddenly exalted and extolled as the rightful officeholders and the only ones worthy to be emulated.

Because the faithful in Israel would not respond to this apostate condition, plural marriage continued to be practiced, and some of the most worthy men and women were permitted (and oftimes commanded) to embrace this high and holy condition of matrimony. This, of course, brought a continual flow of criticism and questions from the general membership. The result was that every Church President (except President McKay, and we expect that momentarily), has issued public proclamations upholding the spirit and letter of the Woodruff manifesto. Although this action should have been sufficient proof to the disobedient 97 per cent, to satisfy their need for justification for relinquishing this holy principle, the leaders were continually goaded into making scurilous attacks upon the characters of those practicing plural marriage. This would appear to have been a sufficient rebuke to the accused offenders, but insult continued to be added to injury until finally the leaders began to publicly proclaim that all relationships entered into or continued after the manifesto were adulterous. Although many of these relationships were a direct command of the former Church Presidents, their successors would consistently brand the results as adulterous. This continued in an unabated form until it culminated and broke in all its fury upon a few unsuspecting men and women, in the **"Church crusade of 1944".**

The years of disobedience and jealouscies had worked the brethren up to such a high pitch that without any regard for reason or the protection of the

(Continued on page 342)

On the two following pages you will find photostatic cuts taken from the Church section of the Deseret News. They clearly expound portions of the Prophet's teachings. The paragraphs marked fully express his great concern over the laxity and unbelief of the SAINTS. All will do well to read and remember these exhortations.

Teachings Of The Prophet Joseph Smith

The Second Comforter

THE SECOND COMFORTER

THE other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God and the Lord will soon say unto him, Son, thou shall be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses. brethren would be patient as they had a considerable distance (to go). Also said that the promise of God was that the greatest blessings which God had to bestow should be given to those who contributed to the support of his family while he was translating the fulness of the scriptures. Until we have perfect love we are liable to fall and when we have a testimony that our names are sealed in the Lamb's book of life we have perfect love and then it is impossible for false Christs to deceive us; also said, that the Lord held the Church bound to provide for families of the absent Elders while proclaiming the Gospel; further, that God had often sealed up the heavens because of covetousness in the Church. The Lord would cut short his work in righteousness and except the Church receive the fulness of the scriptures that they would yet fail.—F. W. R., p. 16. (Oct. 25, 1831.)—(9)

* * *

wish myself accursed"—according to the flesh—not according to the spirit. Why did God say to Pharaoh, "For this cause have I raised thee up"? Because Pharaoh was a fit instrument—a wicked man, and had committed acts of cruelty of the most atrocious nature. The election of the promised seed still continues, and in the last day, they shall have the Priesthood restored unto them, and they shall be the "saviors on Mount Zion," the ministers of our God; if it were not for the remnant which was left, then might men now be as Sodom and Gomorrah. The whole of the chapter had reference to the Priesthood and the house of Israel; and unconditional election of individuals to eternal life was not taught by the Apostles. God did elect or predestinate, that all those who would be saved, should be saved in Christ Jesus, and through obedience to the Gospel; but He passes over no man's sins, but visits them with correction, and if His children will not repent of their sins He will discard them.

This is an imperfect sketch of a very interesting discourse, which occupied more than two hours in delivery, and was listened to with marked attention, by the vast assembly present. (May 16, 1841.) D. H. C. 4:358-360—(189)

whereunto ye do well that ye take heed as unto a light shining in a dark place. Now, wherein could they have a more sure word of prophecy than to hear the voice of God saying, This is my beloved Son.

Now for the secret and grand key. Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with Him. They then would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation. Then knowledge through our Lord and Savior Jesus Christ is the grand key that unlocks the glories and mysteries of the kingdom of heaven.

Compare this principle once with Christendom at the present day, and where are they, with all their boasted religion, piety and sacredness while

Teachings Of The Prophet Joseph Smith

Woman's Place In The Church (Continued)

SYNOPSIS OF THE PROPHET'S REMARKS TO THE FEMALE RELIEF SOCIETY.

PRESIDENT JOSEPH SMITH arose. Spoke of the organization of the Female Relief Society; said he was deeply interested, that it might be built up to the Most High in an acceptable maner; that its rules must be observed; that none should be received into it but those who are worthy; proposed a close examination of every candidate; that the society was growing too fast. It should grow up by degrees, should commence with a few individuals, thus have a select society of the virtuous, and those who would walk circumspectly; cemmended them for their zeal, but said sometimes their zeal was not according to knowledge. One principal object of

ADDRESS OF THE PROPHET TO THE RELIEF SOCIETY

Beware of Excessive Zeal

President Joseph Smith read the 14th chapter of Ezekiel—said the Lord had declared by the Prophet, that the people should each one stand for himself, and depend on no man or men in that state of corruption of the Jewish church that righteous persons could only deliver their own souls—applied it to the present state of the Church of Jesus Christ of Latter-day Saints—said if the people departed from the Lord, they must fall—that they were depending on the Prophet, hence were darkened in their minds, in consequence of neglecting the duties devolving upon themselves, envious towards the innocent, while they afflict the virtuous with their shafts of envy.

There is another error which opens a door for the adversary to enter. As females possess refined feelings and sensitiveness, they are also subject to overmuch zeal, which must ever prove dangerous, and cause them to be rigid in a religious capacity—(they) should be armed with mercy, notwithstanding the iniquity among us.

The Spirit of Forgiveness

Said he had been instrumental in bringing iniquity to light—it was a melancholy thought and awful that so many should place themeselves under the condemnation of the devil, and going to perdition. With deep feeling he said that they are fellow mortals, we loved them once, shall we not encourage them to reformation? We have not yet forgiven them seventy times seven, as our Savior directed; perhaps we have not forgiven them once. There is now a day of salvation to such as repent and reform;—and they who repent not should be cast out from this society; yet we should woo them to return to God, lest they escape not the damnation of hell! Where there is a mountain top, there is also a valley—we should act in all things on a proper medium to every immortal spirit. Notwithstanding the unworthy are among us, the virtuous should not, from self-importance, and holiness, and the wrath of God will be turned away.

Guard The Tongue

I have one request to make of the president and members of the society, that you search yourselves—the tongue is an unruly member—hold your tongues about things of no moment—a little tale will set the world on fire. At this time, the truth on the guilty should not be told openly strange as this may seem, yet this is policy. We must use precaution in bringing sinners to justice, lest in exposing these heinous sins we draw the indignation of a Gentile world upon us (and, to their imagination, justly too). It is necessary to hold an influence in the world, and thus spare ourselves an extermination; and also accomplish our end in spreading the Gospel, or holiness, in the earth. If we were brought to desolation, the disobedient would find no help. There are some who are obedient, yet men cannot steady the ark—my arm cannot do it—God must steady it. To the iniquitous show yourselves merciful.

I am advised by some of the heads of the Church to tell the Relief Society to be virtuous, but to save the Church from desolation and the sword; beware, be still, be prudent, repent, reform, but do it in a way not to destroy all around you. I do not want to

characters of their own offspring, the Church endorsed the following sentiment, expressed by the late President Heber J. Grant:

> **I have in my hands a letter which came to me. I am constantly receiving such letters. Many of these letters come from people who, if they had their just dues, would be in the penitentiary. They are raising families illegitimately; and they know as well as they live that it was not to raise posterity that they do this, but to satisfy their own passions. This is the reason behind it all.**
>
> **No one can point to anyone who had entered this principle (plural marriage since its official prohibition, who were a pride to any community, and that the same could be said of their children. * * ***
>
> **We have been, however, and are entirely willing and anxious, too, that such offenders against the law of the State should be dealt with and punished as the law provides. *** 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 destroying the virtue of good women who are silly enough to listen to them.**

As proof of the harmful and deadly effects of the acceptance of the 1890 manifesto in the lives and reasonings of the Church Presidents we herewith publish a few of their public declarations opposing the glorious and exalting doctrine of the **"PLURALITY OF WIVES".**

PRESIDENT WILFORD WOODRUFF

Not being satisfied with the response of the saints to the **"Official Declaration"** and continually being asked to answer pertinent questions regarding new and additional plural marriages in the Church, President Woodruff again made his position clear. This sermon was given in Brigham City, Otober 25, 1891; at later dates in several different localities these same sentiments were again expounded by the President in his efforts to convince the saints that God had spoken. **This defense of the manifesto has become a classic in the Church and is used extensively in missionary work.** It reads as follows:

> **I have received a revelation and a commandment from the Lord, which I have not revealed to any man, which I shall reveal to this assembly, and the command of the Lord I shall give to this people is this: The Lord has revealed to me that there are many in the Church who feel badly tried about the manifesto, and also about the testimony of the Presidency and Apostles before the master in chancery.**
>
> **The Lord has commanded me to put the following question to the saints, and those who will give strict attention to it shall have the Holy Ghost to be with them to inspire them to answer that question for themselves, and the Lord has promised that the answer will be to all alike. The question is this: Which is the wisest course for the Latter-day Saints to pursue: to continue to attempt to practice plural marriage, with laws of the nation against it, and the opposition of 60,000,000 people, and at the cost of the confiscation and loss of all the temples, and the stopping of all the ordinances therein, both for the living and for the dead, and the imprisonment of the First Presidency and the Twelve and the leaders or heads of families in the Church, and the confiscation of the personal property of the people (all of which of themselves would stop the practice) or, after doing and suffering what we have through our adherence to this principle, to cease the practice and submit to the law, and through doing so leave the temples in the hands of the saints, so they can attend to the ordinances of the gospel, both for the living and the dead?**

Now, the inspiration of the Lord will reveal to any person which course wisdom would dictate us to pursue. And the Latter-day Saints throughout Israel should understand that the First Presidency of the Church and the Twelve Apostles are led and guided by the inspiration of the Lord, and the Lord will not permit me nor any other man to lead the people astray.

PRESIDENT LORENZO SNOW

I feel it just to both Mormons and non-Mormons to state that in accordance with the manifesto of the late President Woodruff, dated September 26th, 1890, which was presented to and unanimously accepted by our general conference on the 6th of October, 1890, the Church had positively abandoned the practice of polygamy or the solemnization of plural marriages in this and every other State, and that no member or officer thereof has any authority whatever to perform such plural marriages or enter into such relationships.—January 8, 1900.

PRESIDENT JOSEPH F. SMITH

Inasmuch as there are numerous reports in circulation that plural marriages have been entered into contrary to the official declaration of President Wilford Woodruff of September 24th, 1890, commonly called the Manifesto, which was issued by President Woodruff and adopted by the Church at its General Conference, October 6, 1890, which forbade any marriage violative of the law of the land, I, Joseph F. Smith, President of the Church of Jesus Christ of Latter-day Saints, do hereby affirm and declare that no such marriages have been solemnized with the sanction, consent, or knowledge of the Church of Jesus Christ of Latter-day Saints.

And I hereby announce that all such marriages are prohibited, and if any officer or member of the Church shall assume to solemnize or enter into any such marriage he will be deemed in transgression against the Church, and will be liable to be dealt with according to the rules and regulations thereof, and excommunicated therefrom.—April, 1904.

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.

Octobed 5th, 1910, Joseph F. Smith, Anthon H. Lund, and John Henry Smith, the First Presidency of the Church at the time, addressed a letter to the President of each of the Stakes of the Church, which contained the full text of the statement made by President Joseph F. Smith, at the General Conference, April, 1904.

In this letter the Presidents of Stakes were definitely instructed to notify the members of the Church in the Stakes over which they presided to report any case in which a person had entered into a pretended marriage violative of the civil law, or taught others to do so, and to take action against such persons and excommunicate them from the Church.

Notwithstanding all that had been said and done upon this question it became necessary again to call attention of the Presidents of Stakes to it in 1914, as follows:

January 31, 1914

To Presidents of Stakes and Counselors,

Dear Brethren:

Having reason to believe that some members of the Church are secretly engaged advising and encouraging others to enter into unauthorized and unlawful marriages, we have deemed it advisable to call your attention to the

communication we addressed to you on this subject on the 5th of October, 1910, a copy of which is herewith appended.

And believing, as we do, that these people are at the bottom of all the violations referred to in our communication, we direct your special attention to them, with a request that any information received by you from time to time relating to cases of this character, be followed up and investigated with a view to having this class of offenders placed on trial for their fellowship in the Church, as we regard them equally culpable with actual offenders. Please make the same request of your bishops.

Your brethren,

Joseph F. Smith,
Anthon H. Lund,
Charles W. Penrose,
First Presidency.

In delineating the foregoing statements in the October Conference of 1918, President Charles W. Penrose concluded by saying, in part:

Do not believe these stories that men who are seeking to indulge their own lusts are circulating around among the people, but try to guard the purity of our innocent girls, many of whom have never heard of such things are whispered in their ears by some designing person who is a rebel—a rebel against the Church of Christ and a rebel against the laws of the land—the laws of Utah I refer to. * * * Now, I hope there are only a few cases existing among the people that I have referred to, because it is a serious thing to have people fancy that they are married, when there was no real marriage, no marriage according to the Church, no marriage according to the laws of the land; and yet they live together with all the privileges of matrimony. It is wrong, displeasing to the Lord.

At the close of these remraks, President Joseph F. Smith arose and made the following statement:

I feel it imperative upon myself to endorse and affirm without reservation the statements that have been made by President Penrose in relation to the subject upon which he has treated. I want to say to this congregation, and to the world, that never at any time since my Presidency in the Church of Jesus Christ of Latter-day Saints have I authorized any man to perform plural marriages, and never since my Presidency of the Church has any plural marriage been performed with my sanction or knowledge, or with the consent of the Church of Jesus Christ of Latter-day Saints; and therefore such unions as have been formed unlawfully, contrary to the order of the Church, are null and void in the sight of God, and are not marriages. I hope you will put this down in your note book of remembrance, and bear it in mind henceforth.—October, 1918, Conf. Report, pages 16-21.

PRESIDENT HEBER J. GRANT

Under the direction of President Heber J. Grant, and bearing the approval of the First Presidency and Twelve Apostles of the Church, an official declaration was issued bearing the date of June 17, 1933.

A review of former Church statements was made, together with a lashing attack upon all believers and practicers of plural marriage; then with unblushing candor, for the first time in this dispensation, a sweeping change was made in the meaning of the law of celestial marriage as follows: **"Celestial marriage—that is, marriage for time and eternity—and polygamous or plural marriage are not synomymous 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.—Official Statement, page 19.**

To catalogue all the slanderous statements made by President Grant against

all believers in this holy system of marriage would fill countless pages, and the report would be of little benefit to those in possession of the Spirit of God. In passing let us repeat, **that President Grants administration ended with the "Church Crusade of 1944"** in fuilfilment of his long desired dream, wherein he 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. Such action might put a stop to the teachings of people who are today destroying the virtue of good women who are silly enough to listen to them.**
>
> —Letter to Joseph W. Musser.

PRESIDENT GEORGE ALBERT SMITH

The beginning of this peaceful man's administration saw fifteen of the **"best blood"** of this dispensation incarcerated in the Utah State penitentiary for a term not to exceed five years; while one faithful sister was sentenced to the county jail for a term of thirty days. The Church-Federal cases came to an end with the imprisonment of six men to a Federal penitentiary for the term of three years.

The harrassed and afflicted saints took courage in the feeling that President Smith would relent and discourage persecution. His life had been one of peace and goodwill. Although driving and civil prosecution ceased to some extent, President Smith joined his predecessors in renouncing plural marriage. Said he:

> **The practice of plural marriage ceased because the government of the United States forbade it. Our Heavenly Father has always directed that we sustain the constitutional law of the land, and the Supreme Court being the highest authority had declared the law forbidding plural marriage was constitutional.**
>
> **From then until now, there has been little said by us, and now, after all these years, I would like to say that from that time on, approximately fifty years, there have been no plural marriages solemnized in violation of the laws of this land by the Church of Jesus Christ of Latter-day Saints.**
>
> **I mention this, because, unfortunately, there are some people in the world who are still insisting that we no longer pay attention to the Manifesto, that it does not bind us now, and by that attitude some men and women are falling into adultery and committing a sin not only against the government of the United States, but also against the Church itself. And yet they say that because we are not talking about it, that we condone it.**
>
> **As President of the Church of Jesus Christ of Latter-day Saints, I say we do not condone it. We desire our people to obey the law of the land in reference to marriage. If you hear anybody say that the leadership of the Church is not in harmony with the Manifesto of Wilford Woodruff as sustained by the Church, then you may know that he is mistaken.**
>
> **I regret that it is necessary to refer to this matter, but there are those who are going among the people encouraging the violation of the moral law. That is what they are doing, and if the Church of Jesus Christ stands for anything, it stands for morality, and so today at the conclusion of this conference, I call your attention to this matter.—October, 1947, Conf. Report, pages 165-6.**

Those incarcerated in prison appealed to this humble man for support and exoneration. The following correspondence is completely self-explanatory as to the position of President Smith:

State Penitentiary, July 2, 1945.

President George Albert Smith,
Salt Lake City.

Dear President Smith:

The last time I was favored with an interview with you, in your office, in part-

ing you extended an invitation to visit you at any time. I have not had occasion to confer with you since that time, not that such a contact wouldn't have given me pleasure, but I hesitated taking your time discussing a subject that had already been before us without our arriving at a definite unity of thought.

Now I am accepting your invitation, but since I must do it behind prison bars, a face to face interview cannot be had. To come directly to the point which I know you will welcome: Fifteen of the brethren are now serving from one to five years in the State Penitentiary for "Unlawful Cohabitation". We are here because of the efforts of the leaders of the Church in obtaining evidence against us for use of the prosecuting attorneys.

In the days of your father and my father, the maximum prison term for the same offense was six months. It was then a simple misdemeanor. Through efforts of the Church leaders the law was changed in 1935, making the act a felony with a prison term extending from one to five years. The nature of the offense was not changed—no law could change that. **If we are felons today your father also was in his day; and though the Prophet Joseph Smith and his brother Hyrum were not convicted of the charge of "Unlawful Cohabitation", being guilty of the act, they were felons as much as we are.**

In charging that the Church, through its leaders, is directly behind our being incarcerated here as legal felons I sense the seriousness of the charge, but the proof af it is in the records of the Federal Court and the District Court and in the public press. I know whereof I speak.

I, myself, accepted plural marriage in practice, because President Snow directed me to; and in taking another plural wife I had the backing of President Joseph F. Smith. Your own father paved the way for me to get my first plural wife.

I must not prolong my letter. But my purpose in writing and making it confidential, is to invite your assistance. Our case will shortly be before the Utah Supreme Court on a petition for a writ of Habeas Corpus. I believe we are legally entitled to the writ. **The judges in Utah have deferred to the wishes of the church leaders in getting us here, and a hint from you, I am sure, will have a salutary effect.**

Our wives and children are weeping for our return home. They need our personal help. Some of them may be hungry. Rents must be paid. They must have clothing. They must have the natural companionship of their husbands and fathers. It is not the Church function either to prosecute or persecute after excommunication, let the civil authorities do that and, too, without church encouragement or help.

I am sure if you will do your part in the matter the Lord will bless you and your administration and our appreciation will not be without effect.

I remain, dear President Smith, your brother and well wisher.

(Sig.) JOS. W. MUSSER.

Am writing upon my knee without a table.

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
Office of the First Presidency
Salt Lake City, Utah

October 4, 1945

Mr. Joseph W. Musser
Box No. 7764
Salt Lake City, Utah.

Dear Joseph:

Your letter of July 2, 1945, is before me. I have no doubt that it reached my office in due time, but it became lost in the accumulating mail as at that time the correspondence was very heavy. I am still answering letters that came during that period due to my inability to keep up with my work.

I believe you know I have had only kindness in my heart for you since we first became acquainted, and I have had real sorrow when I found that your loyalty to the Church, and that means to your parents, was not what it used to be. The distress in which you and a number of your friends now find yourselves is due to the fact that the counsels of the leadership of the Church have not been followed. I tried personally to discourage the tendency on the part of some otherwise good men to violate the assurance given by President Wilford Woodruff to the government of the United States that the membership of the Church would obey the law against plural marriage after it had been declared a constitutional law by the Supreme Court. **You were present yourself when I instructed a high council to avoid becoming entangled with a group of men who were refusing to conform their lives to the rules of the Church. I had been sent there by the Presidency of the Church for that purpose and I made it very plain, I am sure you will not forget it, that members of the Church who violated the Manifest and assumed to try to perpetuate plural marriage would be considered in adultery.**

President Joseph F. Smith reaffirmed the Manifesto. Two members of the Quorum of the Twelve were dropped from their places. Several men, including patriarchs, were excommunicated, and the entire Church was advised that people would be considered in apostasy if they refused to conform their lives to Church regulations. There was no bitterness in this. Everything was done in kindness and love to make the adjustments necessary to carry out the instructions that were given by President Woodruff. The Presidents who succeeded him have all sustained his attitude, as the entire Church did when the Manifesto was rst issued. The people were warned that only sorrow would follow insubordination, but notwithstanding that, men living in darkness have continued to violate the rule of the Church and the law of the land and bring reproach upon the Church.

It has not been diffiult for those who are keeping the commandments of the Lord and living as they should to discover the difference in the attitude of those who had transgressed the moral law and those who were seeking to carry out the mandate of our heavenly Father. One of the evidences to me of the darkness of the men's minds who violated the Manifesto was the fact that it seemed impossible for them to tell the truth. When men were brought before the brethren to explain their wrong-doing, almost without exception they declined to tell the truth and in some cases sought to mislead the brethren by prevarication. One man died in the hospital and one of his close friends who had also been excommunicated came into my office with the statement that on his deathbed the dying man asked him to tell the brethren that he was sorry that he had not told them the truth.

Nobody regrets this situation more than I. The Church has performed its part and has dealt with many men and women, and now that the Government has taken the matter up, the very penalty that we thought might overtake you and your associates is being meted out. There is nobody to blame but yourselves, and I say that not in unkindness but in sorrow. Some of my dearest friends, and you among the number, have assumed a defiant attitude, have lived in transgression and have encouraged others to do the same. **The spirit of apostasy has never brought happiness to any soul, neither has a life of immorality.**

There is no desire on the part of the the leadership of the Church to bring sorrow to the families of the men who are now incarcerated, but you must realize that any kindness evidenced on our part toward any of these people has been misinterpreted and has been used to entice others to enter into a condition that can bring only sorrow and distress.

To compare yourselves with the men who lived in plural marriage when the Lord authorized it is unfair in the extreme. These men were united by the authority of the holy priesthood and by the sealing power that is only held by one man at a time. All of the so-called marriages entered into without the approval of the President of the Church were consummated without the approval of the Lord. Some of the men and women who entered those pretended marriages realized the mistake they had made and repented of their wrong-doing and were forgiven. Mathias F. Cowley was one of that number. I personally talked to him and urged him to repent of his mistake, but it took a long time for him to do that, but when he did he confessed his wrong-doing and was restored to fellowship in the Church.

It is difficult to talk over matters like this without being face to face, but I want you to know that there is nothing but sympathy and kindness in my heart for you and those who are in distress. but it will be necessary for you to obtain the forgiveness of your Heavenly Father before any of you will ever be happy. That forgiveness can only come as a result of true repentance, which involves acknowledging the mistakes that have been made, asking forgiveness, and forsaking sin.

The tone of your letter indicates that you feel you are being persecuted by the Church, but I would like you to know that nobody could be happier than would the faithful membership of the Church if those who are suffering now for violating the law of the land could be released from their sorrows and distresses and regain the favor of our Heavenly Father. As I told you when you were in my office the last time, I would be pleased to be helpful to you in any way and I have no animosity towards you, but the mistakes that you have made must be atoned for before the Spirit of the Lord can operate for your deliverance and happiness.

As one of the leaders of the group can you not see your way clear to announce your own determination and encourage them also to repent of the mistakes that you have made and turn to the Lord and seek to make yourselves worthy to become again members of the only Church in all the world that possesses divine authority?

Your position now is that you oppose the Lord and His Church. You cannot have the women and children you now claim as yours when you pass on. If they are repentant and are forgiven by the Lord, they will be cared for by Him in His own way. **Those who have transgressed the moral law must repent and acknowledge their wrong and forsake it, or they will remain outside the Church and cut themselves off from exaltation.**

1 hope I have said nothing to wound your feelings or the feelings of those you love. I wish most sincerely that you could see the light and before it is too late determine within your soul to conform to the advice our Heavenly Father has given through those whom He called and sustained to direct the Church of Jesus Christ of Latter-day Saints. Nothing would give me greater joy than to see you all back in the fold enjoying the favor of our Lord.

Your true friend of many years,

GEO. ALBERT SMITH.

I hope this letter written in great haste will tell you how I REALLY FEEL. Your eternal happiness is in the balance.

We intend to fully elaborate and comment on the salient portions of the statements herein published in the May issue.

(To be continued)

He was one of those tourists who liked to brag about the number of miles covered in a day. As the evening wore on they passed motel after motel with the "No Vacancy" sign out. Finally, the little woman remarked, "I know we'll find one soon, dear . . . people are starting to get up."

EVENTS IN THE LIFE OF WILFORD WOODRUFF

During his eventful life, President Woodruff met with a number of severe accidents, many of which would have killed an ordinary person. He frequently remarked that he had broken nearly every bone in his body except those of his spine and his neck. Because of his remarkable recovery from these disasters, he reached the conclusion that there were two powers seriously affecting his life—one engaged to destroy him, and the other to preserve him. He recognized in the latter the hand of divine Providence, protecting him for a wise purpose. The following chapter of accidents which befell him was prepared under his personal direction:

When three years of age he fell into a cauldron of boiling water, and it was nine months before he was considered out of danger. When five years old he fell from the great beam of a barn, striking on his face; three months later he fell down stairs and broke an arm. Soon after, he broke his other arm.

At six years old he was chased by a mad bovine, but he fell into a post-hole and the animal leaped over him. The same year he broke both bones of one of his legs in his father's saw mill. When seven years of age, a load of hay on which he was riding was tipped over upon him, and he was nearly suffocated. When eight years old, a wagon in which he was riding was turned over upon him, but he was not seriously injured. When nine years old, he fell from an elm tree, through the breaking of a dry limb, fifteen feet to the ground, and was supposed to be dead, but he recovered.

When twelve years old, he was drowned in Farmington River, Conn., but was brought up by a young man from thirty feet of water. He suffered greatly in his restoration to life. When thirteen years of age, he became benumbed with cold, while walking through the meadows, and went into the sleep of death, becoming insensible, but was found and was restored. When fourteen years old, he split his instep open with an axe, and was nine months getting well. At fifteen he was bitten in his left hand by a mad dog. At seventeen, he was thrown from an ill-tempered horse over the horse's head on a steep hill amid the rocks; he landed over the rocks on his feet about a rod ahead. It broke his left leg in two places and dislocated both his ankles. In eight weeks he was out of doors on crutches.

In 1827, while attempting to clear the ice out of a water-wheel, a full head of water was turned on, his feet slipped into the wheel, but he plunged forward head first into three feet of water and escaped being crushed to death. In 1831 he was again caught in a wheel twenty feet in diameter, but leaped out against a jagged stone wall, and escaped with a few briuses. During the winter of that year he suffered severely from lung fever. In 1833, the day he was baptized, a horse, newly sharpshod, kicked a hat off his head, and ten minutes later he was thrown from a sleigh, without any box, on which he was driving, lighting between the horses, and was dragged with the sleigh on him to the bottom of a hill on a snow path, but escaped unharmed.

In 1834 he narrowly escaped death twice from the discharge of fire arms, a rifle ball passing within a few inches of his breast, and a musket, heavily loaded, being snapped with the muzzle pointed at his breast. In April, 1839, in Rochester, Ill., while riding on the forward axle tree of a wagon, he was thrown so that his head and shoulders were dragging. His horses took fright and dragged him about half a mile till they ran into a high fence. He was bruised, but no bones were broken. While going to St. Louis, in July, 1842, he had severe attack of bilious fever, and on returning to Nauvoo, in August, was confined to his bed for forty days, and appeared to be stricken with death, but he recovered by the manifestation of the power of God.

September 12th, 1843, at 5 P. M., he left Boston on the Portland Express. Six

miles south of Kennebunk, after dark, the train was wrecked, several cars were smashed to pieces, the engineer was killed, some of the passengers had bones broken, but he escaped unhurt. October 5th, 1846, when with the camp of the Saints on the west bank of the Missouri river, while cutting some timber, he was crushed by a falling tree, his breast bone and three ribs on the left side were broken, his left arm, hip and thigh were badly bruised, and he was internally injured, yet he rode two and a half miles over a rough road and was then carried to his wagon, when President Brigham Young and his Counselors laid hands upon him and rebuked his pain. He had no physician, was able to walk in twenty days, and in thirty days from the time he was hurt he was able to work again.

On the 21st of April, 1856, while helping to move an ox that had died from poison and had been skinned, his arm was inoculated with the virus, and seven days afterward he began to to swell, and his whole system appeared to be impregnated with the poison, President Young administered to him and promised him he would recover and live to finish the work appointed to him on earth. He subsequently recovered, although dead flesh had to be removed from his arm with instruments and lunar caustic.

—Improvement Era, Vol. 1:876-7.

TRIBULATION

The Saints of God must expect tribulation. It is a legacy that has been left them by their Lord and Master. It is their undoubted privilege to be tried in all things—to be tested in all points, so that they may, if faithful, be counted worthy of salvation and eternal life. Indeed, this is the only possible way of attaining glory and exaltation in the future life. Jesus himself, the great Captain of our salvation, was tested in all points as we are yet without sin, he was made perfect —**HOW?**—through sufferings.

He had to battle with the world, the flesh, and the Devil: He had to experience the bitterest sorrows: he had to undergo trials of a far deeper and more agonizing character than we have yet experienced, because he was more advanced in the stage of perfection than we. Long prior to his martyrdom, he was **ABOVE** temptation in matters that would almost **OVERWHELM** us. Yet he had to pass through ordeals of suffering of the most intense kind, proportionate to the extent of his progress in perfection, or he could not have become in all things a complete conqueror, or God. We, too must travel the same path, if we aspire to the same goal. If we wish to become his people — his followers, we must follow his footsteps, wherever they may lead us. Darkness and sorrow may be our portion, and even the shadows of death may hover around us, and threaten us with their cold embrace; but let us remember that that is the pathway to eternal life and exaltation, which we cannot reach by any other way.

What said one of the Elders to John the Apostle, concerning that great "multitude which no man could number, of all nations, and kindreds, and tongues", who were described, in prophetic vision, as having "stood before the throne and before the Lamb, clothed with white robes, and palms in their hands?" Says John, "He said to me, These are they which are come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb: Therefore are they before the throne of God", etc. (Rev. VII, 9-13).

Celestial glory and exaltation then, cannot be obtained without preparatory purification; and that purification necessarily involves tribulation. Before the Saints can be deemed fit for angelic society and for communion with the Gods, a great change in their whole nature will be requisite. Evil propensities must be subdued; the asperities of their nature must be softened down; unholy tempers and selfish dispositions must be controlled and mastered: and before this can be accomplished, a severe ordeal of suffering

will necessarily have to be passed through. As a little child cannot be weaned from its mother's breast without much trouble and distress of its kind, so neither can we, who are as yet but children of a larger growth, be brought to part with those evils which have, by long indulgence, become, as it were, incorporated in our very nature, without undergoing considerable anguish and sorrow.

Our most besetting evils are most dear to us, and they cannot be parted with without some trials of the most acute nature. The Saints of God have to be tried in all points—even the very weakest points of their nature; and if they can, by repeated tribulations, be brought to stand the test there, nothing on earth or in hell can hinder their exaltation.—Millennial Star, Vol. 20:4-5.

TO MAKE HOME HAPPY

1. Learn to govern yourselves, and to be gentle and kind.
2. Guard your tongues, especially in seasons of ill health, irritation and trouble, and soften them by prayer and a sense of your own shortcomings and errors.
3. Remember that valuable as is the gift of speech, silence is often more valuable.
4. Never retort a sharp or angry word. It is the second word that makes the quarrel.
5. Learn to speak in a gentle tone of voice.
6. Learn to say kind and pleasant things when opportunity offers.
7. Study the character of each and sympathize with all in their troubles, however small.
8. Do not neglect things, if they can effect the comfort of others in the smallest degree.
9. Avoid moods and pets and fits of sulkiness.
10. Learn to deny yourself and perfect others.
11. Beware of meddlers and talebearers.
12. Never charge a bad motive if a good one is conceivable.
13. Be gentle and firm with children.
14. Do not allow your children to be away from home at night without knowing where they are.
15. Do not allow them to go where they please on the Sabbath.
16. Do not furnish them with much spending money.

—Millennial Star, 52:46.

LETTER WRITING

By Joseph Smith

From the Evening and Morning Star, September, 1832

The art of writing is one of the greatest blessings we enjoy. To cultivate it is our duty, and to use it is our privilege. By these means the thought of the heart can act without the body, and the mind can speak without the head, while thousands of miles apart, and for ages after the flesh has mouldered back to its mother dust.

Beloved reader, have you ever reflected on this simple, this useful, this heavenly blessing? It is one of the best gifts of God to man, and it is the privilege of man to enjoy it. By writing, the word of the Lord has been handed to the inhabitants of the earth, from generation to generation. By writing, the inventions and knowledge of men have been received, age after age, for the benefit of the world. By writing, the transactions of life, like the skies over the ocean, are spread out upon the current of time, for the eyes of the rising multitudes to look upon. And while we are thus summing up some of the blessings and enjoyments which result from this noble art, let us not forget to view a few of the curses and mischiefs which follow an abuse of this high privilege.

While we behold what a great matter a little fire kindles, let us not stand mute. Let us not forget to set a better example, when we see the slanderer dip his raven's quill in gall, to blot the fair fame of some innocent person. Let us weep, for so will the heavens do, when the great men of the earth write their glory in the tears of the fatherless and the widow. Let us mourn while this world's vanity is written for deception, in letters of gold.

But enough, for the wicked are writing their own death warrant, and the hail of the Lord shall sweep away the refuge of lies. We, as the disciples of the blessed Jesus, are bound by every consideration that makes religion a blessing to the inhabitants of the earth, while we see this exalted privilege abused, to set a more noble example: To do our business in a more sacred way, and, as servants of the Lord, who would be approved in all things, hide no fault of our own, nor cover any imperfections in others; neither offend, lest we bring reproach upon the great cause of our holy Father.

It is pleasing to God to see men use the blessings which he gave them, and not abuse them. For this reason, if the Saints abide in the faith wherewith they have been called, the earth shall yield her increase, and the blessings of heaven shall attend them, and the Lord will turn to them a pure language, and the glory of God will again be among the righteous on earth. All things are for men, not men for all things. Beloved brethren, before we can teach the world how to do right, we must be able to do so ourselves: therefore, in the love of him who is altogether lovely, whose yoke is easy and whose burden is light, who spake as man never spake, let us offer a few ideas on this subject, for the consideration of such as mean to love their neighbors as themselves, for the sake of righteousness and eternal life.

1. Never write a letter to a friend or foe, unless you have business which cannot be done as well in some other way; or, unless you have news to communicate that is worth time and money. In this way you will increase confidence and save postage.

2. Never write anything to a friend or foe, that you are afraid to read to a friend or foe, for letters from a distance, especially one or two thousand miles, are sought for with great anxiety; and, as no one is a judge of men and things, you are liable to misrepresent yourself, your country, your friends and your enemies, and put in the mouth of the honest, as well as the dishonest, a lie, which truth, in her gradual but virtuous way, may not contradict till your head is under the silent clods of the valley.

3. Never write anything but truth, for truth is heavenly, and like the sun, is always bright, and proves itself without logic, without reason, without witnesses, and never fails. Truth is of the Lord and will prevail.

4. Never reprove a friend or foe for faults in a letter, except by revelation; for in the first place, your private intentions, be they ever so good, are liable to become public, because all letters may be broken open, and your opinions only on one side of the question, can be scattered to the four winds; and he to whom you meant good, receives evil, and you are not benefited. Again, we can hardly find language, written or spoken on earth, at this time, that will convey the true meaning of the heart to the understanding of another; and you are liable to be misunderstood, and to give unpleasant feelings; and you merely, to use a simile, bleed an old sore, by probing it for proud flesh, when it only wanted a little oil from the hand of the good Samaritan, in person to heal it. No matter how pure your intentions may be; no matter how high your standing is, you cannot touch man's heart when absent as when present. Truly, you do not cast your pearls before swine, but you throw your gold before man, and he robs you for your folly. Instead of reproof give good advice; and when face to face, rebuke a wise man and he will love you; or do so to your friend, that, should he become your enemy, he cannot reproach you: thus you may live, not only unspotted, but unsuspected.

5. Never write what you would be ashamed to have printed; or what might offend the chasted ear, or hurt the softest heart. If you write what you are ashamed to have printed, you are partial: if you write what would offend virtue, you have not the spirit of the Lord; and if you write what would wound the weak hearted, you are not feeding the Lord's lambs, and thus you may know that you are not doing to others what you would expect others to do to you. The only rule we would give to regulate writing letters is this: write what you are willing should be published in this world, and in the world to come. And would to God, that not only the disciple of Christ, but the whole world, were willing to follow this rule; then the commandments would be kept and no one would write a word against the Lord his God. No one would write a word against his father or mother. No one would write a word against his neighbor. No one would write a word against the creatures of God. No one would need write a word against anything but sin; and then the world would be worth living in, for there could be none to offend. —Millennial Star, Vol. 12:231-32.

DREAMS AND VISIONS

Related by Loren C. Woolley December 1, 1930

(Read to L. C. Woolley and approved December 9, 1930.)

In about the year 1886, after having retired to rest, all of a sudden I appeared to be standing on a high range of mountains, from which point I could see a Cordon of Elders reaching from Youcatan, South America, North to the Arctic regions. Then there appeared a black cloud in the Balkans traveling westward. It only reached to the shores of the United States when it seemed to stop and go back to its starting point. Then it came again and covered all the eastern part of the United States and North into Canada. As I looked I saw what appeared to be large birds (now interpreted as being airplanes) emerge from the dark cloud; also horseless carriages appeared, (automobiles) all loaded principally with women, traveling westward. We made no attempt to stop them.

As the cloud traveled westward, groups of men holding the Priesthood seemed to run in circles, one in the center of each group, rebuking the cloud through prayer. The cloud would stop and start again and it made headway until it reached the Missouri River west of Independence. At this point, three groups of Elders with three men, (instead of one as before) in the center of each group,

formed in circles, one group being in Canada, one group in the United States and one in Mexico, (Lorin C. Woolley being in the center of the Center circle). As we prayed the cloud went back. I could see clearly from Youcatan to the frozen North.

A black cloud also arose over the Pacific Ocean and traveled eastward as far as the Sierra Mountains, where it was arrested, not reaching Utah.

In relating the above to President John Taylor and others of the brethren, President Taylor said the Vision showed two wars, the first reaching only to the Eastern shores of the United States, while the second would reach to the shores of the Missouri River. The Asiatics will over run the Western Coast, but will not be able to hold it. He said, "It will be a war of desolation."

The above experience occurred about the time Joseph F. Smith had a remarkable vision while in Honolulu on a mission in 1887, showing the devastation of the Country. Several others had like experiences near the same time.

CLOUDS

Among the many wonders of which Job spoke were the clouds. "Also can any understand the spreadings of the clouds, or the noise of His tabernacle?" "With clouds He covereth the light; and commandeth it not to shine by the cloud that cometh betwixt." (Job 36:29, 32.)

At some time or other we are all quite conscious of the clouds. Perhaps we were planning a picnic and a heavy black cloud brought a storm to spoil our plans. Or maybe we were out in the field on a hot summer day and a welcome cloud covered the sun to give us relief from the burning heat. Maybe it was at sunset when the clouds in the west gleamed like a golden city in the distance, or after a storm when the sun was about to appear from behind a cloud, giving it the appearance of a silver lining.

Life is like that. Some days seem to be filled with dark storm clouds, and it seems that the sun will never shine again. But every cloud has a silver lining. Remember it is the clouds that bring the rain. If never a cloud were seen, the land would become a desert. If never a cloud of trial or disappointment appeared on the horizon of our experience, our life would be void of the beautiful characteristics that develop only under the clouds of trial.

At a very crucial time in the experience of the Israelites they were delivered by a cloud. It was whe nthey were being pursued by the Egyptian army. There were mountains on either side, the Red Sea ahead, and the enemy behind. Then it was that a cloud appeared which was for their deliverance. "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night." (Exodus 14:19, 20).

Likewise God sometimes sends a cloud to shelter us from our enemy. Had we not been interrupted in a course of action by a cloud of disappointment, we might have had some far worse experience.

We read in Exodus 19:9, "And the Lord said unto Moses, Lo, I come unto thee in a thick cloud." Then still later, instruction was given regarding the sanctuary, "And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat." (Leviticus 16:2).

When clouds of trouble gather around you, it could be that God is drawing near to you in that way.

When Jesus hung upon the cross, "there was a darkness over all the earth

until the ninth hour." (Luke 23:44). God was in that cloud. Likewise in our hour of suffering, when all seems dark around us, God will be near. He may not see fit to deliver us from every trial, but He will be near to help and comfort us.

The Bible speaks of another cloud. "And I looked, and behold a white cloud, and upon the Cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." (Revelation 14:14). This will be the last cloud that we will see on this earth. Again it will be a cloud that will frighten the enemy and those who fear not God. But to the righteous it will be the cloud of deliverance. Again God will be in the cloud, this time to gather His people and take them home where never a cloud will arise on the horizon, and we shall see Him face to face.

EASTER

It is not that the lillies bloom
On altars high and white;
It is not beauty, or perfume,
Or melody, or light.
As well, within a forest dim
Or on a trackless plain,
Men lift exultant eyes to HIM
Who shall forever reign.
It is not songs that echo fair
From arches overhead;
It is not incense on the air,
Nor prayers exultant read.
As well upon a clovered lea,
Or on a mountain high,
Men lift believing eyes and see
The risen Lord pass by.

It is not pomp nor churchly pride,
It is not cant nor creed;
It is not heresy denied,
It is not boastful greed.
As well where ocean billows run,
Or on the desert sands,
Men look and see the Risen one,
The Christ with pierced hands.

—By L. Mitchell Thornton.

Blessed is the way of the helpers,
The companions of the Christ.

FRIENDSHIP AND FLOWERS

There are too many hearts that are hungry
For expressions of love never said:
There are too many lives that are blighted
For lack of kind words till they are dead.

What use are the flowers and the friendship
When life's ebbs and flows are all spent?
There are too many hearts that are aching
For work and for flowers not sent.

O! Give me kind words while I'm with you,
Don't wait till my ears cannot hear
And cheer my sad heart with your flowers—
They may keep back many a tear.

It does not cost much to give kindness,
Just an act of the will on your part,
But you know not the joy it will give me
Nor the warmth it will bring to my heart.

The flowers that are grown in your garden,
Tho it be but a tulip or two,
Will be dear to the heart of the loved one
When he knows they are offered by you.

Yet friendship is greater than flowers;
Its frangrance more lasting and true.
But give them to me while I'm living,
Don't wait till I'm dead e're you do.

They laid the inert gentleman out on the station house floor. The rookie cop stood by as the doctor made his examination. "That man's been drugged", said the physician.

The rookie cop nervously replied, "That's right, sir, must be all my fault. I drug him six blocks."

He: "I want to know if I have grounds for divorce."

Lawyer: "Are you married?"

He: "Of course."

Lawyer: "Then you have grounds."

Enthusiasm is the best shortening for any job. Makes heavy work lighter.

THIS, TOO, SHALL PASS AWAY

A mighty monarch, in the days of old,
Made offer of high honor, wealth and gold
To one who should produce in form concise
A motto for his guidance, terse and wise,
A precept, soothing in his hours forlorn,
Yet one that in his prosperous days would warn.
Many the maxims sent the king, men say,
The one he chose: "This, too, shall pass away."

Oh, Jewel sentence from the mine of truth!
What riches it contains for age and youth,
No stately epic, measured and sublime,
So comforts or so counsels for all time
As these few words. Go write them in your heart,
And make them of your daily life a part.

Has some misfortune fallen to your lot?
This, too, will pass away—absorb the thought.
And wait: your waiting will not be in vain,
Time gilds with gold the iron links of pain,
The dark today leads into light tomorrow;
There is no endless joy, no endless sorrow.

Are you upon earth's heights? No cloud in view?
Go read your motto once again: "This, too,
Shall pass away"; fame, glory, place and power,
They are but little baubles of the hour,
Flung by the ruthless years down in the dust,
Take warning, and be worthy of God's trust.

Use well your prowess while it lasts; leave bloom;
Not blight, to mark your footprints to the tomb,
The truest greatness lies in being kind,
The truest wisdom in a happy mind.
He who desponds, his Maker's judgment mocks;
The gloomy Christian is a paradox.

Only the sunny soul respects its God,
Since life is short, we need to make it broad;
Since life is brief, we need to make it bright.
Then keep the old king's motto well in sight,
And let its meaning permeate each day,
Whatever comes, "This, too, shall pass away."

—Ella Wheeler Wilcox.

MY CREED

By Grace Hill Freeman

The food that I share with others
Is the food that nourishes me.
The strength that I spend for others
Is the strength that I retain.
The freedom I seek for others
Shall take away my pain.
The load that I lift from others
Makes my load disappear.
The good that I see in others
My greatest good shall be.
The love that I feel for others
Comes back my life to cheer.
The path that I walk with others
Is the path God walks with me.

LIFE'S ARITHMETIC

We have the wisest teacher
And she has given us this rule
That helps us in our lessons
You can use it in your school.
Always add a smile or two
When things are going wrong,
Subtract the frowns that try to come
When the lessons seem too long.
Then multiply your efforts
When the figures won't come right
Divide your pleasure day by day
With every one in sight.
You'll have a happy day,
Now if you'll always use this rule
For lessons then erase
And the hours fly away.

—M. S. Van Der Veer.

TRUTH

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

VOL. 18. MAY, 1953 NO. 12.

Preparation for a Mission *A Contrast*

In our attempt to set down the contrast of preparations for missions, we have confined our examples to the apostles. However, we need not have stopped there, for we could have furnished evidence of other humble servants of God doing the same thing as the Apostles and putting forth as much sacrifice. To mention but one such outstanding example, we refer to Brother Orson Spencer. **Having lost his wife through death as a result of persecution and expulsion, he nevertheless prepared himself to fulfill a mission he was called upon, and left six children without a mother in the care of his oldest daughter about fourteen years of age, in an unfinished log cabin to the care of friends.**

REVELATION ON THE SUBJECT OF MISSIONS

On September 22 and 23, 1832, the Lord gave some very specific instructions relative to the missionary labors of His servants. To our knowledge these instructions have not been rescinded by the Lord and hence are still binding upon all who are called to preach the gospel by revelation. We quote in part:

> **Therefore let no man among you (for this commandment is unto all the faithful who are called of God in the church unto the ministry), from this hour take purse or scrip, that goeth forth to proclaim this gospel of the Kingdom. Behold, I send you out to reprove the world of all their unrighteous deeds and to teach them of a judgment which is to come. And whoso receiveth you, there I will be also, for I will go before your face: I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up. Who receiveth you receiveth me, and the same will feed you and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: And he that doeth not these things is not my disciple: by this you may know my disciples. (Doc. & Cov., Sec. 84:86-91.)**

In relation to preaching the gospel, filling missions and making their call-

"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."

ings and elections sure, President Oliver Cowdery gave an inspired "General Charge" to the Twelve Apostles in February, 1835. Following is a portion of that "General Charge":

GENERAL CHARGE

"The greatness of your commission consists in this: you are to hold the keys of this ministry; **YOU ARE TO GO TO THE NATIONS AFAR OFF**—nations that sit in darkness. The day is coming when the work of God must be done. Israel shall be gathered: the seed of Jacob shall be gathered from their long dispersion. There will be a feast to Israel, the elect of God. It is a sorrowful tale, but the Gospel must be preached, and God's ministers rejected: but where can Israel be found and receive your testimony, and not rejoice? Nowhere! The prophecies are full of great things that are to take place in the last days. After the elect are gathered out, destructions shall come on the inhabitants of the earth; all nations shall feel the wrath of God, after they have been warned by the Saints of the Most High. **IF YOU WILL NOT WARN THEM, OTHERS WILL, AND YOU WILL LOSE YOUR CROWNS.**

"YOU MUST PREPARE YOUR MINDS TO BID A LONG FAREWELL TO KIRTLAND, EVEN TILL THE GREAT DAY COME. You will see what you never expected to see; you will need the mind of Enoch or Elijah, and the faith of the brother of Jared; you must be prepared to walk by the faith, however appalling the prospect to human view; you, and each of you, should feel the force of the imperious mandate, Son, labor in my vineyard, **AND CHEERFULLY RECEIVE WHAT COMES;** but in the end you will stand while others will fall."

—History of the Church, 2:197.

In very humble circumstances the Apostles and other faithful Elders began to leave for their designated missions. Following are a few very poignant testimonials extracted from the journals of the brethren cited:

PARLEY P. PRATT

After this solemn ordinance was completed, together with the blessings, charges and instructions connected therewith, I was instructed to prepare for a mission in the coming spring, in connection with my brethren of the quorum.

I now returned to New Portage, and began to make preparations for my mission, but the state of my affairs was such that it seemed almost impossible for me to leave home; my wife was sick, my aged mother had come to live with me, and looked to me for support—age and infirmity having rendered my father unable to do for himself or family. I was also engaged in building a house, and in other business, while at the same time I was somewhat in debt, and in want of most of the necessaries of life.

Under these embarrased circumstances, I hesitated for a while whether to attempt to perform the mission assigned me, or stay at home and finish my building and mechanical work. While I pondered these things, with my mind unsettled, and continued my work, with a feeling of hesitation whether it was a duty to sacrifice all the labor and expense to which I had been in my preparations and unfinished work, or whether it was a duty to stay and complete it. I was called very suddenly to administer to a brother by the name of Matthews, who was taken suddenly and dangerously ill, I found him writhing and groaning in the utmost agony, being cramped and convulsed in a horrible manner, while the family were in great consternation, and weeping around him. I kneeled down to pray, but in the midst of my prayer we were interrupted by the cry of **fire! fire!! fire!!!** We sprang from our knees, and ran towards my house, which was all in a blaze, being an unfinished, two story frame building, open to the fresh breeze and full of shavings, lumber, shingles, etc., while a family occupied a small apartment of the same, and no water near.

Our utmost exertions barely accomplished the removal of the family and their goods; the building, tools, boards, shingles, building materials, all were consumed in a few moments. **Thus closed all my hesitation; my works of that nature were now all completed, and myself ready to fill my mission. One gave me a coat; another a hat; a third, houseroom; a fourth, provisions; while a fifth forgave me the debts due to them; and a sixth bade me God speed to hasten on my msision.**

—Autobiography of Parley P. Pratt, pp. 137-8.

HEBER C. KIMBALL

"September 14th", says Heber, "President Brigham Young left his home at Montrose to start on the mission to England. He was so sick that he was unable to go to the Mississippi, a distance of thirty rods, without assistance. After he had crossed the river he rode behind Israel Barlow on his horse to my house where he continued sick until the 18th. He left his wife sick with a babe only three weeks old, and all his other children were sick and unable to wait upon each other. Not one soul of them was able to go to the well for a pail of water, and they were without a second suit to their backs, for the mob in Missouri had taken nearly all he had. On the 17th, Sister Mary Ann Young got a boy to carry her up in his wagon to my house, that she might nurse and comfort Brother Brigham to the hour of starting.

"September 18th, Charles Hubbard sent his boy with a wagon and span of horses to my house; our trunks were put into the wagon by some brethren; I went to my bed and shook hands with my wife who was then shaking with a chill, having two children lying sick by her side; I embraced her and my children, and bade them farewell. My only well child was little Heber P., and it was with difficulty he could carry a couple of quarts of water at a time, to assist in quenching their thirst.

"It was with difficulty we got into the wagon, and started down the hill about ten rods; it appeared to me as though my very inmost parts would melt within me at leaving my family in such a condition, as it were almost in the arms of death. I felt as though I could not endure it. I asked the teamster to stop, and said to Brother Brigham, 'This is pretty tough, isnt it; let's rise up and give them a cheer.' We arose, and swinging our hats three times over our heads, shouted: 'Hurrah, hurrah for Israel.' Vilate, hearing the noise, arose from her bed and came to the door. She had a smile on her face. Vilate and Mary Ann Young cried out to us 'Good-bye, God bless you.' We returned the compliment, and then told the driver to go ahead. After this I felt a spirit of joy and gratitude, having had the satisfaction of seeing my wife standing upon her feet, instead of leaving her in bed, knowing well that I should not see them again for two or three years.

"We were without purse and scrip, and were carried across the prairie, about fourteen miles, to a shanty near the railway, where Brother O. M. Duel lived. We were unable to carry our small trunks into the house; Sister Duel, seeing our feeble condition, assisted the boy to carry them in."

—Life of Heber C. Kimball, p. 275-6.

JOHN TAYLOR

In the midst of this sickness, poverty and general wretchedness, Elder Taylor made his preparations to continue his journey to England. He had secured quarters for his family, in connection with others, in a miserable, old log barracks in Montrose, a small settlement opposite Nauvoo, in what was then the Territory of Iowa.

It was the 8th of August that he left Montrose to fill his mission. He dedicated his wife and family to the care of the Lord, and blessed them in His name "The thought of the hardships they had just endured", he remarks, "the uncertainty of their continuing in the house

they then occupied—and that only a solitary room—the prevalence of disease, the poverty of the brethren, their insecurity from mobs, together with the uncertainty of what might take place during my absence, produced feelings of no ordinary character. These solicitations, paternal and conjugal, were enhanced also by the time and distance that was to separate us. **But the thought of going forth at the command of the God of Israel to revisit my native land, to unfold the principles of eternal truth and make known the things that God had revealed for the salvation of the world, overcame every other feeling."**

In Nauvoo Elder Taylor joined Wilford Woodruff, who was scarcely able to drag himself along, and who remarked that he felt and looked more like a subject for the dissecting room than a missionary. After taking leave of the Prophet and his counselors, Sidney Rigdon and Hyrum Smith, Elder Taylor and his sick companion left Nauvoo.

On the outskirts of the settlement they passed Parley P. Pratt and Heber C. Kimball, who were building a log house. Parley, who, it will be remembered, had carried the gospel to Elder Taylor, was stripped—bare headed and bare footed. He hailed the brethren as they were passing and gave them a purse, it was all he had. Elder Heber C. Kimball, who was but a short distance away, stripped as Elder Pratt was, came up and said, "As Brother Parley has given you a purse, I have a dollar I will give you to put in it." Then mutually blessing each other, they said farewell. Elders Taylor and Woodruff were the first of their quorum to start on their mission.

—Life of John Taylor, p. 67-8.

We might point out, that President John Taylor was taken ill before he had traveled a short distance and finally had to stay behind until he recovered, receiving help from strangers to pay his bills.

WILFORD WOODRUFF

"I passed thirteen days in Montrose with my family, after I was taken sick, before I started on my mission. The 7th of August was the last day I spent at home in Montrose. Although sick with chills and fever most of the day, I made what preparations I could to start on the morrow on a mission of four thousand miles, to preach the gospel to the nations of the earth; and this, too, without purse or scrip, with disease resting upon me, and an attack of fever and ague afflicting me once every two days.

"Early upon the morning of the 8th of August, I arose from my bed of sickness, laid my hands upon the head of my sick wife, Phoebe, and blessed her. I then departed from the embrace of my companion, and left her almost without food or the necessaries of life. She suffered my departure with the fortitude that becomes a saint, realizing the responsibilities of her companion. I quote from my journal: 'Phoebe, farewell! Be of good cheer; remember me in your prayers. I leave these pages for your perusal when I am gone. I shall see your face again in the flesh. I go to obey the commands of Jesus Christ.'

"Although feeble, I walked to the banks of the Mississippi River. There President Young took me in a canoe (having no other conveyance), and paddled me across the river. When we landed, I lay down on a side of sole leather, by the postoffice, to rest. Brother Joseph, the Prophet of God, came along and looked at me. 'Well, Brother Woodruff', said he, 'you have started upon your mission.' 'Yes', said I, 'but I feel and look more like a subject for the dissecting room than a missionary.' Joseph replied: 'WHAT DID YOU SAY THAT FOR? GET UP, AND GO ALONG; ALL WILL BE RIGHT WITH YOU.'

—Wilford Woodruff, p. 108-9.

In contrast to the foregoing heart-rending testimony we reproduce portions of a discourse delivered by President Heber J. Grant in the General Priesthood meeting of the October, 1942, Conference. The writer was present and wrote the following excerpts as President Grant spoke:

HEBER J. GRANT

"I want to say to you that in a most marvelous, miraculous, and wonderful way the Lord fulfilled a prophecy uttered by John W. Taylor. I was called to go and reorganize the mission in the City of Mexico. But I had not had a holiday for several years and so asked permission to postpone the trip to Mexico and to go to Pacific Grove to meet wife and my daughters and my only grandchild at that time also my dear mother. After the meeting in the temple, John Henry Smith said: 'Heber, I have an impression that if you do not go you will never see Diaz. He is the greatest man I think who presides in any nation, considering the people over whom he has to preside. I have been there two or three times and I will have to go again.'

"I said: 'John Henry Smith, if you think you are going to frighten me out of celebrating my dear mother's birthday with your impression you are mistaken, and I am going to take that holiday that has been given to me.'

"He said: 'All right, Heber, I would like to see Diaz again.'

"I came home from Pacific Grove on Wednesday, and on Thursday I attended the meeting of the Council of the Twelve and the First Presidency in the Temple. During the meeting Brother George Q. Cannon said, 'We are going to open a mission in Japan.'

"People say that we cannot know things. I know as I know that I live that the instant President Cannon said that, the part of me that will live after my body is buried received this message: 'You will be called to preside. I have heard people say, "He claims to know Jesus is the Christ, he does not know it, he thinks he knows it." I know as I know I live.'

"Well, Brother Cannon got up and said: 'We have heard that Brother Grant is out of all his financial difficulties and he is going to celebrate his delivery by taking a trip around the world, and we are going to stop him half way at Japan.'

"I thought, 'My heavens, I cannot go to Japan. I owe a hundred thousand dollars. I have two wives, neither one has a home; I have a mother who has no home, only one that is mortgaged for more than it is worth, and I tried to get a man to take it to pay for the mortgage, but he wouldn't do it. I didn't blame him because he was only getting two per cent a month interest, that was all he was charging me.' 'Well', I thought, 'Here everything I have in the world is not worth more than $70,000 or $75,000, and I am $25,000 or $30,000 worse off than nothing, and no home for my mother and none for my wives. I will have to give up the presidency of a number of companies that I have worked to establish, which I have refused to take a dollar of salary from for the first three years until they get started (with the exception of one) and I cannot go on a mission. Then I thought: 'I was more than $100,000 worse off than nothing, and now I am only $25,000 or $30,000. It is marvelous what the Lord has done for me, I will go on that mission.'

"When Brother Cannon got through (he had talked twenty-five minutes before he spoke my name, I kept wondering why he did not announce that they were going to ask me to go) President Snow said:

" 'Did you make that statement, Brother Grant, that you were going to go around the world?'

" 'Yes', I said, 'I did, but there was one little word in it that President Cannon did not hear, that was the little word "if".'

" 'Well, then, you do owe something?'

"I said: 'I certainly owe a few dollars.'

" 'Well can you afford to give up the positions you have—what would it cost you?'

" 'Five thousand dollars a year.'

" 'Well, we want you to go for three years. Can you afford to lose fifteen thousand dollars?'

"I said: 'Yes, I can.'

"When President Snow pressed me further about my affairs, I said: 'Brother Snow, I am sure that I can arrange my affairs so that I can go on a mission and it will be time enough for me to come to you and tell you I cannot if I find that I cannot do so.'

"I wanted to go, because when I said this that spirit that had come to me, that is, the wrong spirit, said: 'It is not an excuse to tell your condition, that your wives have no homes; that your mother's home is mortgaged, and that you are $25,000 or $30,000 worse off than nothing.' But I thought to myself I was only $25,000 or $30,000; and the Lord has helped me most marvelously. So I thought to myself: 'I will go, and will make no excuse whatever.'

"So I said: 'Shut up, Mr. Devil. I was over a hundred thousand dollars worse off than nothing, and the Lord has blessed me more than anything I could have asked or expected, and I am going on that mission. I am not going to make any excuses. I do not know a man in this room who, if I tell the truth about my condition, will let me go. I want to go, and I am going, so just shut up, Mr. Devil.'

"As we were leaving the meeting to go to the elevator, John W. Taylor said: 'Heber, don't go out with the brethren, I want to say something to you.'

"When we got to the west door and they all went out, he said, 'Heber, you have made a sacrifice here today, financially speaking, the equal of Abraham offering up Isaac. The Lord furnished a ram in the thicket for Abraham. The Lord has accepted your sacrifice, and I prophesy that you will go to Japan a free man financially.'

"The tears rolled down my cheeks. I had figured that with my wife laboring and taking care of ten of us, feeding us on the salary of $75.00 a month, and earning $30.00 of that herself doing typewriting on the side, in ten years I would be free. Brother Snow had said, 'Heber, we will give you a whole year to fix up your affairs, do not do anything else. The Lord bless you.'

"I said: 'John, the Lord has given me the testimony that your prophecy will be fulfilled.'

"He said: 'I am inspired to tell you how to do it. Get down on your knees every morning and say, "O Lord, help me to go out and get some money", and you will go out and pick it up like ripe fruit; you will go out and get it quickly.'

"Well, I could go on and talk for an hour, but I will just tell you that I did not wait until the next morning, I went right home and I got on my knees, and I told the Lord that I wanted to make something that afternoon. It came to me just as plain as though somebody told me: **"Get the Sugar Company to pay a stock dividend, and you can sell your stock for more money.** I hired a buggy and I rushed around town, saw every director of the Sugar Company (it was before we had the Utah-Idaho Sugar Company) and told them I had been called to Japan. **I was going to try to get a big stock dividend tomorrow at 10 o'clock. I said: 'I hope you will vote for it, but I do not want you to promise me because I never packed the deck in my life, in the language of the gambler, and I do not want any promise before the meeting, because when you get there your conscience might be against voting for it, but I am going to do my best to get you to vote for it.'**

"Brother Thomas R. Cutler had told me that if they ever paid another stock dividend he would resign. He was drawing $15,000 a year, and I was told he

refused $25,000 to leave us and go to an eastern company. He lived at Lehi. I called him by telephone and told him I must see him before ten o'clock the next morning, before our directors' meeting, I said: 'Shall I come to Lehi, or will you come to my office at 9:30?' He said he would come to my office.

"I never prayed harder than I did that night that the next morning . Brother Thomas Cutler would have a change of heart about the stock dividend.

"When he came into my office he said: 'How much of a stock dividend do you want? You are called to Japan; name your dividend.'

"I said: 'I want 35%; you have got 38% and I want it practically all.'

"He said: 'WELL IT IS A CRIME, FINANCIALLY SPEAKING, but you ruined yourself by lending the Sugar Company $60,000 of your own money, and borrowing the money to lend it to them. Brother George Q. Cannon, yourself and others loaned them over $300,000, and you lost $40,000 on your own account, and you lost $63,000 with the firm. You have lost $103,000 to establish the sugar industry. We can legally pay you 35% and I am in favor of what you want, and I shall vote for it.'

"Instead of my losing $15,000 in three years, I had made more than that in forty-eight hours. My stock personally and in the firm of Grant and Company jumped $16,000 in a few days. I thought they had gone crazy in paying such prices. I got down on my knees the next morning and I got the word plain, 'Buy all you can, go in debt to the last extent of your credit, and buy sugar stock, and have Heber J. Grant and Company do the same.' And we did, and Heber J. Grant and Company paid 100% special cash dividend in four months, and I got $30,000 of it.

"I could go on talking for an hour, but I will say to you that I paid $4600.00 in tithing in four months. I gave each of my wives a $3000.00 home; one of them was my mother's home, and I gave her $3000.00 in cash and good security to pay for it, and cancelled the mortgage, but I gave my wife the deed and I gave each of my wives $5000.00 in Heber J. Grant and Company stock. I went on my mission and that stock paid 20% per annum. I had borrowed some money so as not to sell it, as it was one of the things I did not sell. I borrowed some money to keep it by borrowing the $5000.00 of stock that I gave to each of my wives, with a margin of security. It was selling at only sixty-five cents. I got the money for three years for six or eight per cent, and it paid 20% while I was away, and a special 40% dividend when I came back.

"I only got 180% in the two years.

"Did I have the brains to do it? No. I followed the impressions of the Spirit of the living God to me, and I went to Japan free. I paid everything I owed on the face of the earth. **Where I had friends on the back of my notes—I had John R. Winder on twenty-odd thousand dollars of notes, the security on which was not worth anywhere near that, and I had a note of $13,000, as I remember it, with James Wrathall that did not have any security on it. Just before he died he told his family that if they ever asked me for a dollar of interest or principal he would charge it up to them on the other side.**

"I would say I paid $4600.00 in tithing in four months, which was 200% more than I was earning in each year when I was called to go on that mission. Tell me that when the Lord utters a prophecy, or when the Lord says something that you and I should not believe it. I want to tell you, you cannot read the Book of Mormon and the Doctrine and Covenants, you cannot read the revelation like the Word of Wisdom, and not pay an honest tithing and not keep the Word of Wisdom without your own conscience, that still small voice within you, condemning you, and when you do your duty you defy everybody else."

In this contrast we are concerned with two changes, the attitude of the Church

towards missions and preparations for missions, and also the change (?) in God's attitude towards these same things. **He did not have a mind to help the early apostles to leave on their missions with feelings of security, and peace, but He certainly went to great length to help Heber J. Grant dissolve his debts and make his families comfortable so that he might leave in peace and security. And all these things happened after the Lord changed his mind about the fulness of the Gospel being necessary to man's exaltation. (OR DID HE CHANGE HIS MIND?)**

A CHAPTER FROM THE BOOK OF JASHER

The Sacrifice of Isaac

1. At that time the word of the Lord came to Abraham, and he said unto him, Abraham, and he said, Here I am.

2. And he said to him, Take now thy son, thine only son whom thou lovest, even Isaac, and go to the land of Moriah, and offer him there for a burnt offering upon one of the mountains which shall be shown to thee, for there wilt thou see a cloud and the glory of the Lord.

3. And Abraham said within himself, How shall I separate my son Isaac from Sarah his mother, in order to bring him up for a burnt offering before the Lord?

4. And Abraham came into the tent, and he sat before Sarah his wife, and he spoke these words to her,

5. My son Isaac is grown up and he has not for some time studied the service of his God, now tomorrow I will go and bring him to Shem, and Eber his son, and there he will learn the ways of the Lord, for they will teach him to know the Lord as well as to know that when he prayeth continually before the Lord, he will answer him, therefore there he will know the way of serving the Lord his God.

6. And Sarah said, Thou hast spoken well, go my lord and do unto him as thou hast said, but remove him not at a great distance from me, neither let him remain there too long, for my soul is bound within his soul.

7. And Abraham said unto Sarah, My daughter, let us pray to the Lord our God that he may do good with us.

8. And Sarah took her son Isaac and he abode all that night with her and she kissed and embraced him, and gave him instructions till morning.

9. And she said to him, O my son, how can my soul separate itself from thee? And she still kissed him and embraced him, and she gave Abraham instructions concerning him.

10. And Sarah said to Abraham, O my lord, I pray thee take heed of thy son, and place thine eyes over him, for I have no other son nor daughter but him.

11. O forsake him not. If he be hungry give him bread, and if he be thirsty give him water to drink; do not let him go on foot, neither let him sit in the sun.

12. Neither let him go by himself in the road, neither force him from whatever he may desire, but do not unto him as he may say to thee.

13. And Sarah wept bitterly the whole night on account of Isaac, and she gave him instructions till morning.

14. And in the morning Sarah selected a very fine and beautiful garment from those garments which she had in the house, that Abimelech had given to her.

15. And she dressed Isaac her son therewith, and she put a turban upon his head, and she enclosed a precious stone

in the top of the turban, and she gave them provisions for the road, and they went forth, and Isaac went with his father Abraham, and some of their servants accompanied them to see them off the road.

16. And Sarah went out with them, and she accompanied them upon the road to see them off, and they said to her, Return to the tent.

17. And when Sarah heard the words of her son Isaac she wept bitterly, and Abraham her husband wept with her, and their son wept with them a great weeping; also those who went with them wept greatly.

18. And Sarah caught hold of her son Isaac, and she held him in her arms, and she embraced him and continued to weep with him, and Sarah said, Who knoweth if after this day I shall ever see thee again?

19. And they still wept together, Abraham, Sarah and Isaac, and all those that accompanied them on the road wept with them, and Sarah afterward turned away from her son, weeping bitterly, and all her men servants and maid servants returned with her to the tent.

20. And Abraham went with Isaac his son to bring him up as an offering before the Lord, as He had commanded him.

21. And Abraham took two of his young men with him, Ishmael the son of Hagar, and Eliezer his servant, and they went together with them, and whilst they were walking in the road the young men spoke these words to themselves,

22. And Ishmael said to Eliezer, Now my father Abraham is going with Isaac to bring him up for a burnt offering to the Lord, as He commanded him.

23. Now when he returneth he will give unto me all that he possesses, to inherit after him, for I am his first born.

24. And Eliezer answered Ishmael and said, Surely Abraham did cast thee away with thy mother, and swear that thou shouldst not inherit any thing of all he possesses, and to whom will he give all that he has, with all his treasures, but unto me his servant, who has been faithful in his house, who has served him night and day, and has done all that he desired me? to me will he bequeath at his death all that he possesses.

25. And whilst Abraham proceeding with his son Isaac along the road, Satan came and appeared to Abraham in the figure of a very aged man, humble and of contrite spirit, and he approached Abraham and said to him, Art thou silly or brutish, that thou goest to do this thing this day to thine only son?

26. For God gave thee a son in thy latter days, in thy old age, and wilt thou go and slaughter him this day because he committed no violence, and wilt thou cause the soul of thine only son to perish from the earth?

27. Dost thou not know and understand that this thing cannot be from the Lord? for the Lord cannot do unto man such evil upon the earth to say to him, Go slaughter thy child.

28. And Abraham heard this and knew that it was the word of Satan who endeavored to draw him aside from the way of the Lord, but Abraham would not hearken to the voice of Satan, and Abraham rebuked him so that he went away.

29. And Satan returned and came to Isaac; and he appeared unto Isaac in the figure of a young man, comely and well favored.

30. And he approached Isaac and said unto him, Dost thou not know and understand that thy old silly father bringeth thee to the slaughter this day for naught?

31. Now therefore, my son, do not listen nor attend to him, for he is a silly old man, and let not thy precious soul and beautiful figure be lost from the earth.

32. And Isaac heard this, and said unto Abraham, Hast thou heard, my father, that which this man has spoken? even thus has he spoken.

33. And Abraham answered his son Isaac and said to him, Take heed of him and do not listen to his words, nor attend to him, for he is Satan, endeavoring to draw us aside this day from the commands of God.

34. And Abraham still rebuked Satan, and Satan went from them, and seeing he could not prevail over them he hid himself from them, and he went and passed before them in the road; and he transformed himself to a large brook of water in the road, and Abraham and Isaac and his two young men reached that place, and they saw a brook large and powerful as the mighty waters.

35. And they entered the brook and passed through it, and the waters at first reached their legs.

36. And they went deeper in the brook and the waters reached up to to their necks, and they were all terrified on account of the water; and whilst they were going over the brook Abraham recognized that place, and he knew that there was no water there before.

37. And Abraham said to his son Isaac, I know this place in which there was no brook nor water, now therefore it is this Satan who does all this to us, to draw us aside this day from the commands of God.

38 And Abraham rebuked him and said unto him, The Lork rebuke thee, O Satan, begone from us for we go by the commands of God.

39. And Satan was terrified at the voice of Abraham, and he went away from them, and the place again became dry land as it was at first.

40. And Abraham went with Isaac toward the place that God had told him.

41. And on the third day Abraham lifted up his eyes and saw the place at a distance which God had told him of.

42. And a pillar of fire appeared to him that reached from the earth to heaven, and a cloud of glory upon the mountain, and the glory of the Lord was seen in the cloud.

43. And Abraham said to Isaac, My son, dost thou see in that mountain, which we perceive at a distance, that which I see upon it?

44. And Isaac answered and said unto his father, I see and lo a pillar of fire and a cloud, and the glory of the Lord is seen upon the cloud.

45. And Abraham knew that his son Isaac was accepted before the Lord for a burnt offering.

46. And Abraham said unto Eliezer and unto Ishmael his son, Do you also see that which we see upon the mountain which is at a distance?

47. And they answered and said, We see nothing more than like the other mountains of the earth. And Abraham knew that they were not accepted before the Lord to go with them, and Abraham said to them, Abide ye here with the ass whilst I and Isaac my son will go to yonder mount and worship there before the Lord and then return to you.

48. And Eliezer and Ishmael remained in that place, as Abraham had commanded.

49. And Abraham took wood for a burnt offering and placed it upon his son Isaac, and he took the fire and the knife, and they both went to that place.

50. And when they were going along Isaac said to his father, Behold, I see here the fire and wood, and where then is the lamb that is to be burnt offering before the Lord?

51. And Abraham answered his son Isaac, saying, The Lord has made

choice of thee my son, to be a perfect burnt offering instead of the lamb.

52. And Isaac said unto his father, I will do all that the Lord spoke to thee with joy and cheerfulness of heart.

53. And Abraham again said unto Isaac his son, Is there in thy heart any thought or counsel concerning this, which is not proper? tell me my son, I pray thee, O my son conceal it not from me.

54. And Isaac answered his father Abraham and said unto him, O my father, as the Lord liveth and as thy soul liveth, there is nothing in my heart to cause me to deviate either to the right or to the left from the word that he has spoken to thee.

55. Neither limb nor muscle has moved or stirred at this, nor is there in my heart any thought or evil counsel concerning this.

56. But I am of joyful and cheerful heart in this matter, and I say, Blessed is the Lord who has this day chosen me to be a burnt offering before Him.

57. And Abraham greatly rejoiced at the words of Isaac, and they went on and came together to that place that the Lord had spoken of.

58. And Abraham approached to build the altar in that place, and Abraham was weeping, and Isaac took stones and mortar until they had finished building the altar.

59. And Abraham took the wood and placed it in order upon the altar which he had built.

60. And he took his son Isaac and bound him in order to place him upon the wood which was upon the altar to slay him for a burnt offering before the Lord.

61. And Isaac said unto his father, Bind me securely and then place me upon the altar lest I should turn and move, and break loose from the force of the knife upon my flesh and thereby profane the burnt offering; and Abraham did so.

62. And Isaac still said to his father, O my father, when thou shalt have slain me and burnt me for an offering, take with thee that which shall remain of my ashes to bring to Sarah my mother, and say to her, This is the sweet smelling savor of Isaac; but do not tell her this if she should sit near a well or upon a high place, lest she should cast her soul after me and die.

63. And Abraham heard the words of Isaac, and he lifted up his voice and wept when Isaac spake these words; and Abraham's tears gushed down upon Isaac his son, and Isaac wept bitterly, and he said to his father, Hasten thou, O my father, and do with me the will of the Lord our God as He has commanded thee.

64. And the hearts of Abraham and Isaac rejoiced at this thing which the Lord had commanded them; but the eye wept bitterly whilst the heart rejoiced.

65. And Abraham bound his son Isaac, and placed him on the altar upon the wood, and Isaac stretched forth his neck upon the altar before his father, and Abraham stretched forth his hand to take the knife to slay his son as a burnt offering before the Lord.

66. At that time the angels of mercy came before the Lord and spake to him concerning Isaac, saying,

67. O Lord, thou art a merciful and compassionate King over all that thou hast created in heaven and in earth, and thou supportest them all; give therefore ransom and redemption instead of thy servant Isaac, and pity and have compassion upon Abraham and Isaac his son, who are this day performing thy commands.

68. Hast thou seen, O Lord, how Isaac the son of Abraham thy servant is bound down to the slaughter like an animal? now therefore let thy pity be roused for them, O Lord.

69. At that time the Lord appeared unto Abraham, and called to him, from

heaven, and said unto him, Lay not thine hand upon the lad, neither do thou any thing unto him, for now I know that thou fearest God in performing this act, and in not withholding thy son, thine only son, from me.

70. And Abraham lifted up his eyes and saw, and behold, a ram was caught in a thicket by his horns; that was the ram which the Lord God had created in the earth in the day that he made earth and heaven.

71. For the Lord had prepared this ram for that day, to be burnt offering instead of Isaac.

72. And this ram was advancing to Abraham when Satan caught hold of him and entangled his horns in the thicket, that he might not advance to Abraham, in order that Abraham might slay his son.

73. And Abraham, seeing the ram advancing to him and Satan withholding him, fetched him and brought him before the altar, and he loosened his son Isaac from his binding, and he put the ram in his stead, and Abraham killed the ram upon the altar, and brought it up as an offering in the place of his son Isaac.

74. And Abraham sprinkled some of the blood of the ram upon the altar, and he exclaimed and said, This is in the place of my son, and may this be considered this day as the blood of my son before the Lord.

75. And all that Abraham did on this occasion by the altar, he would exclaim and say, This is in the room of my son, and may it this day be considered before the Lord in the place of my son; and Abraham finished the whole of the service by the altar, and the service was accepted before the Lord, and was accounted as if it had been Isaac; and the Lord blessed Abraham and is seed on that day.

76. And Satan went to Sarah, and he appeared to her in the figure of an old man very humble and meek, and Abraham was yet engaged in the burnt offering before the Lord.

77. And he said unto her, Dost thou not know all the work that Abraham has made with thine only son this day? for he took Isaac and built an altar, and killed him, and brought him up as a sacrifice upon the altar, and Isaac cried and wept before his father, but he looked not at him, neither did he have compassion over him.

78. And Satan repeated these words, and he went away from her, and Sarah heard all the words of Satan, and she imagined him to be an old man from amongst the sons of men who had been with her son, and had come and told her these things.

79. And Sarah lifted up her voice and wept and cried out bitterly on account of her son; and she threw herself upon the ground and she cast dust upon her head, and she said, O my son, Isaac my son, O that I had this day died instead of thee. And she continued to weep and said, It grieves me for thee, O my son, my son Isaac, O that I had died this day in thy stead.

80. And she still continued to weep, and said, It grieves me for thee after that I have reared thee and have brought thee up; now my joy is turned into mourning over thee, I that had a longing for thee, and cried and prayed to God till I bare thee at ninty years old; and now hast thou served this day for the knife and the fire, to be made an offering.

81. But I console myself with thee, my son, in its being the word of the Lord, for thou didst perform the command of thy God; for who can transgress the word of our God, in whose hands is the soul of every living creature?

82. Thou art just, O Lord our God, for all thy works are good and righteous; for I also am rejoiced with thy word which thou didst command, and whilst mine eye weepeth bitterly my heart rejoiceth.

83. And Sarah laid her head upon the bosom of one of her handmaids, and she became as still as stone.

84. She afterwards rose up and went about making inquiries till she came to Hebron, and she inquired of all those whom she met walking in the road, and no one could tell her what had happened to her son.

85. And she came with her maid servants and men servants to Kireath Arba, which is Hebron, and she asked concerning her son, and she remained there while she sent some of her servants to seek where Abraham had gone with Isaac; they went to seek him in the house of Shem and Eber, and they could not find him, and they sought throughout the land and he was not there.

86. And behold, Satan came to Sarah in the shape of an old man, and he came and stood before her, and he said unto her, I spoke falsely unto thee, for Abraham did not kill his son and he is not dead; and when she heard the word her joy was so exceedingly violent on account of her son, that her soul went out through joy; she died and was gathered to her people.

87. And when Abraham had finished his service he returned with his son Isaac to his young men, and they rose up and went together to Beersheba, and they came home.

88. And Abraham sought for Sarah, and could not find her, and he made inquiries concerning her, and they said unto him, She went as far as Hebron to seek you both where you had gone for thus was she informed.

89. And Abraham and Isaac went to her to Hebron, and when they found that she was dead they lifted up their voices and wept bitterly over her; and Isaac fell upon his mothers face and wept over her, and he said, O my mother, my mother, how hast thou left me, and where hast thou gone? O how, how hast thou left me!

90. And Abraham and Isaac wept greatly and all their servants wept with them on account of Sarah, and they mourned over her a great and heavy mourning.

—The Book of Jasher, pp. 59-64. Chapter 23.

JOSEPH SMITH'S MISSION

By John Taylor

Joseph Smith was considered a fool—a gold digger. Although all the world nearly have turned gold-diggers since that, it has become a respectable profession; but it is highly unpopular to be a prophet and receive revelations from God. And these priests and professors have always been the most bitter opposers of God and his revelations.

Some twenty years ago when I was out preaching the Gospel, I always expected some priest to pop up and create a disturbance by opposing the truth; and I never had any peace until I met them and made manifest their folly before their own congregations. Then I could go peaceably about my business.

The priests were always the first to oppose the truth, the Bible, the revelations of God, containing the principles God had revealed for the salvation of the human family.

The Lord sent Joseph Smith, gave him the Gift of the Holy Ghost, and the Spirit of wisdom and intelligence rested down upon him, and he unfolded and made plain the Scriptures to the Elders that first came to him. They were not educated, but they spake as I never heard man speak before. They knew the Bible a thousand times better than I did. Where did they get their information? From the Bible? Where else? From that record which the Lord revealed through a holy angel to Joseph Smith, and gave him power to translate the same. That record contains wisdom and intelligence we knew nothing about. Again, God gave sundry revelations, and in them he unfolded things pertaining to our position and

the position of men of God who have lived in the different ages of the world, and pertaining to the condition of all classes of men and angels in the eternal worlds, the future destiny of the human family, the salvation that has been wrought out for them, and how they are to obtain it.—J. of D., 7:22 (Oct. 7, 1859).

GIVING GOD A LITTLE TIME

Two brothers had become joint owners of a certain property left to them by their parents. It was the old home place, where the brothers had been born and had spent their childhood days. Since both parents had died, the place had been rented and had not had good care. Now one of the brothers was to be married, and they agreed to tear down the old home and build a new house on the same site. The men were both carpenters, and they decided that they would do the work themselves.

Because the place had been rented to others, they had not been in it for a long time, and now as they began the work of wrecking the old place, many tender memories came sweeping over them. Every nook and corner of the place recalled some interesting experience of their childhood. In imagination they lived again many of the interesting hours and days they had spent with their parents in the old home.

When they began tearing up the kitchen, their emotions almost overcame them. Here was the place where the kitchen table had stood. On it they could see, in imagination, the old family Bible. They could see father sitting there, too, and hear his voice as he reverently read fitting counsel for the day. After reading, the family always knelt for prayer, and father remembered each of them by name, asking God to guide and keep and bless them through the day. There was a sacredness about the old kitchen, and they wished the old place did not have to be torn down.

There were pangs of regret in their hearts, too, that they had become so busy, so careless, so self-confident, that they had drifted away from the time-honored custom of reading the Book and praying every morning before facing the duties and trials of the day.

The serious thoughts which had been going through their minds found expression. One of them said, "We are a lot better off than dad and mother, but we surely are not any better. I wish we were half as good."

The other brother, who was thinking of the new home that was to be built, said, "I am going back to the ways of my parents. In my new home I am going to take time for reading the Bible and for prayer, as father and mother did.

Most of us can look back, as these brothers did, to precious hours spent in our childhood homes with godly parents. Most of us will admit, that those minutes spent in reading the Bible and in prayer were moments well spent. They made for better homes. We shall never get away from their influence.

We have made amazing progress in transportation, in methods of communication. Labor-saving devices on the farm, in our factories, and in the home have taken much of the drudgery from our work.

While making these tremendous strides in business and commerce, industry and invention, we have been neglecting our spiritual lives. We have slipped badly. We have lots more leisure time, but we have not used it to better ourselves spiritually.

Yet we have not slipped so far but that we can check up on ourselves and turn right about face. Let us do it now. When we come to the end of life's journey we shall be happy if we have taken time for character building and for God.

An old timer is one who can remember when a baby-sitter was called mother.

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

VAIN LAUGHTER

NEVER give way to vain laughter. I have seldom laughed aloud for twenty or thirty years without regretting it, and I always blush for those who laugh aloud without meaning. I am often full of joy and gladness, and were I to give away to the promptings of my nature at such times, it would lead to unreasonable levity, which would be a source of mortification and sorrow to me. * * * I am satisfied that those persons who stamp, clap hands, whistle, and make other noisy and boisterous demonstrations in the theaters, so untimed and uncalled for, have but little sense, and know not the difference between a happy smile of satisfaction to cheer the countenance of a friend, and a contemptuous sneer that brings the curses of man upon man.—Brigham Young.

THE AFTERMATH OF COMPROMISE

(Continued from page 348)

Conclusion

Man's progress is inseparably connected with Celestial Marriage—Y. M. M. I. A., 1906-7, page 94.

On October 6, 1890, President Wilford Woodruff—startled the driven and persecuted saints by offering them a manifesto, which stated in part:

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.

There is nothing in my teachings to the Church or in those of my associates, during the time specified, which can be reasonably construed to inculcate or encourage polygamy; and when any Elder of the Church has used language which appeared to convey any such teachings, he has been promptly reproved. 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.

—Official Declaration—D. & C.

Ten years later, on January the 8th, President Lorenzo Snow sustained the Church position by issuing the following statement:

> **I feel it just to both Mormons and non-Mormons to state that in accordance with the manifesto of the late President Woodruff, dated September 26th, 1890, which was presented to and unanimously accepted by our general conference on the 6th of October, 1890, the Church had positively abandoned the practice of polygamy or the solemnization of plural marriages in this and every other State, and that no member or officer thereof has any authority whatever to perform such plural marriages or enter into such relationships.—January 8, 1900.**

In 1904—1910—1914, and again in 1918, President Joseph F. Smith sustained the Church position. The 1904 statement is symbolic of the succeeding warnings. We quote in part:

> **Inasmuch as there are numerous reports in circulation that plural marriages have been entered into contrary to the official declaration of President Wilford Woodruff of September 24th, 1890, commonly called the Manifesto, which was issued by President Woodruff and adopted by the Church at its General Conference, October 6, 1890, which forbade any marriages violative of the law of the land, I, Joseph F. Smith, President of the Church of Jesus Christ of Latter-day Saints, do hereby affirm and declare that no such marriages have been solemnized with the sanction, consent, or knowledge of the Church of Jesus Christ of Latter-day Saints.**
>
> **And I hereby announce that all such marriages are prohibited, and if any officer or member of the Church shall assume to solemnize or enter into any such marriage he will be deemed in transgression against the Church, and will be liable to be dealt with according to the rules and regulations thereof, and excommunicated therefrom.—April, 1904.**

The intelligent inquirer might reasonably ask: Why were all these warnings necessary? Were not the saints the most obedient flock in the world? Had they not manifested their willingness to obey the Lord, come what may? Had they ever rejected a commandment of God, when the leaders were willing to lead them? Why, then, the necessity for all these public statements?

We might answer the question simply by saying that up and until the beginning of the Presidency of Heber J. Grant, **the leaders did not believe in the manifesto themselves.** The long lists of transgressors against the laws of the land and the rule of the Church, for whose benefit the before-mentioned statements were made, were generally made transgressors at the behest and sometimes commandment of the First Presidency then in power. **Under the direction of Presidents Woodruff, Snow and Smith, hundreds were inducted into the plural marriage relationship, with the covenant and promise that they would be blessed by the Lord and finally exalted in His presence.**

It is a well established fact that in the days of President Woodruff, Anthony W. Ivins was sent to Old Mexico to perform these marriages. There are many people alive today who are willing to testify under oath to these things. One woman stated that she was sent to George Q. Cannon for counsel in 1898. He stated in substance, **"I have been set apart to perform plural marriages. They are being performed in Mexico, Canada and upon the high seas."** President Cannon could have went farther and said that many were being performed in the confines of Salt Lake City.

The 3rd district court records record the arrest and arraignment of Joseph F. Smith, who was convicted and paid a fine of $300.00 for unlawful cohabitation after the manifesto.

During the Smoot investigation the same man testified that he had broken the law of the land and the rule of the Church in relation to plural marriage.

To indicate how universally the practice continued after the Manifesto the Salt Lake Tribune published a list of approximately 220 names of men more or less prominent in the Church, six of them members of the Quorum of Twelve, who had entered into plural marriage since the Manifesto. **It will be noted that these transgressors comprised the "Best Blood" of the Church.**

The list was published in the Tribune, October 10, 1910. It follows, the members of the Quorum of Twelve being capitalized:

THE LIST REVISED

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

Aldridge, Isaac
Allred, Calvard
Beck, Francis
Badger, Rodney C.
Barlow, Israel, Jr.
Becraft, John
Beesley, Fred
Bench, Ephraim
Bennion, Heber
Bennion, Israel
Bentley, Joseph C.
Black, David
Black, Morley
Bloomfield, John
Bowman, Henry C.
Brandley, Theodore
Brimhall, Geo. H.
Brown, Arthur
Brown, Ezriah
Brown, Orson P.
Brown, Richard D.
Buckholt, William
Butler, Elder
Call Anson B.
Call, Willard
CANNON A. H.
Cannon, Angus J.
Cannon, George M.
Cannon, Hugh J.
Cannon, John M.
Cannon, Lewis M.
Carroll, James
Carroll, Thomas
Carroll, Willard
Chamberlain, Thos.
Cheney, Frank
Clark, Arthur
Clayson, Nathan
Cordon, Joseph
Cordon, Louis P.
Cluff, Benjamin
Cluff, Hyrum
COWLEY, MATHIAS F.
Cox, Amos
Cutler, A. B.
Dean, Joseph H.
Dennis, Israel F.
Done, Abraham
Done, Elder
Driggs, Appollos
Drouby, Peter
Durfey, M.
Eager, John
Eager, Joseph
Eccles, David
Eccles, Elder
Ellison, E. P.
Emmett, James
Evans, John
Eyring, Ed
Farr, Alonzo
Farr, Lorenzo
Farr, Winslow
Goslin, Peter
Grace, Isaac H.
Grant, Joseph H.
Hague, Elder
Hendey, James
Hurst, Walter
Hardy, John
Hardy, Abel
Harmer, Lorin
Hart, Arthur W.
Haws, George M.
Haymore, F. D.
Hickman, Francis
Hickman, Josiah E.
Higgs, Alpha J.
Hilton, Thomas
Humphrey, John A.
Hurst, James A.
Hyde, Ezra T.
James, Joseph
Jameson, Alex.
Jarman, Charles
Jarvis, Samuel
Jasperson, Jasper
Jensen, James
Johansen, Jens
Johnson, Benjamin
Johnson, David
Johnson, Heber
Johnson, J. Francis
Johnson, Obiah
Johnson, Wm. D.
Johnson, Zebedee
Jolly, Haskell S.
Jones, Daniel B.
Jorgensen, J. S.
Kelsch, Louis B.
LeBaron, Don
Lake, Alonzo
Lee, John
Lemmon, Peter
Lewis, Walter (Mex.)
Lillywhite, Chas. W.
Longhurst, Warren
Lyman, Walter C.
Merrill, Albert
Merrill, Chas. G.
Merrill, O. D.
Miller, Reuben G.
Mortensen, Andrew
Mortensen, Francis
McCall, Robert
McClellan, Chas. E.
McClellan, George
McGregor, D. A.
Memmott, J. W.
Michelson, Maurice
Morrell, Joseph
Morris, Robert
Muir, Daniel
Musser, Joseph W.
Nagle, Bishop
Nagely, George
Nagely, James
Nagely, John
Newton, Samuel
Neilsen, Carl
Ockey, William
Parkinson, Geo. C.
Parkinson, Wm. C.
Payne, Edward
Peterson, Franz
Pierce, Brigham
Pratt, Helaman
Pratt, Rey L.
Raymer W. H.
Rich, Ben E.
Richardson, Edmund
Richens, Orson
Richens, Parley
Robinson, John (1)
Robinson, John (2)
Robison, Joseph E.
Romney, George S.
Romney, Miles A.
Romney, Miles P.
Romney, Thomas
Sanders, Peter
Sears, Wm. G.
Sessions, Byron
Sherwood, Robert
Silver, John
Silver, Joseph
Skousen, Daniel
Skousen, James
Skousen, Peter
Smaley, John
Smith, Isaac
Smith, James
Smith, Jesse M.
Smith, Jesse M., Jr.
Snarr, Daniel
Spencer, Elder
Spilsbury, Alma P.
Spilsbury, David
Steele, M. M., Jr.
Steed, Walter
Stehl, John
Stevens, Alma
Stevens, John
Stevens, Joshua
Stowell, Brigham
Stringham, Bryant
Summerhays, J. W.
Tanner, Joseph M.
Tanner, Henry S.
Taylor, Alonzo
Taylor, E. L.
Taylor, Frank Y.
Taylor, Guy

TAYLOR, JOHN W.	Whipple, Charles
TEASDALE, GEORGE	Willey, D. O.
Tenny, Levi	Wilson, David
Thomas, Elder (1)	Wilson, Guy C.
Thomas, Elder (2)	Wilson Lycurgus F.
Thurber, Albert	Woolfenden, Chas.
Thurber, Allen D.	Wood, Edward J.
Thurber, Joseph	Woods, Jonathan
Todd, Donald M.	WOODRUFF A. O.
Turley, Ernest	Wrathall, James
Turley, Ed	Wright, Joseph
Turley, Joseph	YOUNG, BRIGHAM, JR.
Wall, Frank W.	
Walser, J. J.	Young, Don Carlos
Walser, J. J., Jr.	Young, Newell K.
Watson, Hugh	Young, Royal B.
Whetten, John T.	Young, William
Whitaker, John M.	Zundell, Abraham

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

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

Coming to the regime presided over by Heber J. Grant, we find an altogether different attitude manifest. Although the foregoing announcements were made concerning the discontinuance of the principle in the Church by the three Presidents named, it cannot be disputed that those same Presidents were very instrumental in keeping the principle alive. With the coming of Heber J. Grant to the Presidency a different and demoralizing policy was adopted. Not only were men who had entered into the law asked to step out of their positions in the Church, but excommunication followed wherever these men failed to deny the principle. In some cases mass excommunications took place (entire branches of the Church were wiped out in the purge). The Church, not being satisfied with this, assisted and, in some cases, invested money to help the civil authorities prosecute these people, ending in the now famous "Church crusade of 1944".

Most of the present generation are aware of the many derogatory things President Grant made a habit of saying in public against the Principle. He, himself was a "dyed in the wool polygamist", having been arrested and fined a hundred dollars for unlawful cohabitation in 1899. We don't intend to quote his many untactful and blunt accusations regarding those living in the plural relationship. Suffice it to say there was hardly a public appearance he made for some years that he did not cast reflections upon the principle. We think an open letter written him in 1935 by Elder Joseph W. Musser fully outlines his attitude, as well as his character. We reprint it because of its historical value connected with the many years President Grant presided over the Church. It is needless to say that after receiving the following letter he (President Grant) was silent concerning the principle. The letter in full follows:

At the general priesthood meeting held April 6th, 1935, you gave expression, in substance, to the following:

"I have in my hands a letter which came to me. I am constantly receiving such letters. Many of these letters come from people who, if they had their just dues, would be in the penitentiary. They are RAISING FAMILIES ILLEGITIMATELY; and they know as well as they live that it was not to raise posterity that they do this, but to satisfy their own passions. This is the reason behind it all."

While you mention no names by way of identifying those to whom you referred as employed in rearing "illegitimate families", for the sole gratification of "passion", neither do you exempt any from the grave charge who are living with plural families since the Woodruff Manifesto of 1890. Previously you said:

"None could point to any one who had entered this principle (plural marriage) since its official prohibition, who were a pride to any community, and that the same could be said of their children."

At the October conference of 1918 you gave an unequivocal endorsement to charges preferred against this class of people by the late Charles W. Penrose to the effect that men entering into such "pretended" marriages were "seeking to indulge their own lusts", becoming "rebels against the Church and against the country and State to which they belonged"; you embellishing your remarks, as is your habit, by adding the unkind epithets of "traitors" and "liars", to your wicked diatribes.

At the April conference of 1931, you renewed this unholy attack on those striving to live the fulness of the Gospel, pledging the resources of yourself and of the Church in aiding the civil authorities to prosecute these men and women, among other things, saying:

"We have been, however, and are entirely willing and anxious, too, that such offenders against the law of the State should be dealt with and punished as the law provides."

In the "Official Statement" of the Church, of June 17, 1933, you characterized those whom you now charge with "raising illegitimate families" from motives of "passion", as "living in adultery".

Hence it is perfectly clear that your reference at the recent priesthood meeting was meant to include all those adopting the plural relationship since the Manifesto of 1890.

It is to be regretted that you still deem it necessary to camouflage the truth and employ subterfuges in your attempt to convince the world that you want to play in harmony with its institutions and that you wish the Church to do likewise.

BUT JUST WHAT DO YOU MEAN BY THIS TERM, "ILLEGITIMATE FAMILIES?" The dictionary gives the definition of the word illegitimate as "contrary to law; hence born out of wedlock; bastardy". Do you not understand that what may be termned "Illegitimate" in the eyes of the world, may be entirely legitimate in the eyes of heaven? You must do, for you have preached this very thing. But if you are now adopting the legal aspect, then you yourself have been engaged in raising "illegitimate families". First, you married "illegitimately", since when you took your first group of plural wives, there was a national law prohibiting the act; then second, this anti-polygamy law was later adopted as the rule of the Church under the document know as the Woodruff Manifesto, to which document was added the prohibition of cohabiting with wives taken even before there was a law against marrying them. In this situation, therefore, you, according to your own frequent statements, are engaged in raising "illegitimate families". Were clearer proof of this fact desired, one need only refer to your arrest on the charge of polygamous living in the year 1899, nine years after the Manifesto, to which charge you pleaded guilty and paid a fine. Your statement then, adopting your own viewpoint, brands your children with "bastardy" and places the "scarlet" letter on the brow of your wives—both those taken before and after the manifesto.

Now, President Grant, you are at liberty to brand your own progeny as "illegitimate", but I insist that you do not attach that reproach upon my father's offspring, nor on mine. If your wives and children are willing to tolerate such a stigma that is their affair, but you must not invade my household with like vicious charges.

You say that modern polygamists are actuated in the marital relations wholly by passion. Here again the definition of the term "passion" as you doubtless meant it be used, is given as "amorous—

a strong impulse tending to physical indulgence; inordinate appetite; sensual indulgence". It has been a common practice with you, while under the protection of the pulpit, to characterize a certain group of Saints who are out of favor with you, as "adulterers", "corrupt", "licentious", "apostates", etc. These harsh, inelegant and ungentlemanly adjectives appear to be your stock in trade; and yet others of the Saints guilty of similar acts, you cover with your cloak of protection and maintain them in high ecclesiastical positions.

But upon just what grounds do you hurl these charges at those of the Saints who are living the Gospel as they have been taught both by yourself and others of the leaders in times past, and as the book of the Law of the Lord directs? Just what evidence have you to support your statement of corrupt motives? Is it a case that "out of the abundance of the heart the mouth speaketh?" Are your wicked charges a reflex of your own life? Let us frankly ask, was it "passion" that prompted you to marry the Stringham, the Winters and the Wells girls, and the others who have borne you "only daughters"? Was it such "passion" that prompted you to remark before E. A. McDaniel, Alfales Young and J. H. Moyle in September, 1899: "I am a lawbreaker; so is Bishop Whitney; so is B. H. Roberts. My wives have brought me only daughters. I propose to marry until I get wives who will bring me sons?" Was it incestuous "passion" that caused you to commit an infraction of the anti-polygamous law to which you pleaded guilty in the District Court, September 8, 1899? (To refresh your memory on this point, I quote from the records:

"F. S. Richards, on behalf of his client, waived the reading of the information and entered a plea of guilty. 'Let the plea be entered', said Judge Norrell, 'and the defendant may be brought in for sentence on Monday.' We desire to waive time, and my client is ready for sentence now if the court please', Mr. Richards suggested. 'Very well', said Judge Norrell, and addressing the apostle the court ordered him to stand up.

"The tall, gaunt form of the apostle went up with a jerk, and he cast an uneasy, but defiant glance at the half hundred spectators, as Judge Norrell said: 'The sentence of the court is that you pay a fine of $100.00, and in default of payment that you be imprisoned in the county jail for one hundred days, that is one day for each dollar of the fine.'

"Grant quickly left the courtroom, walked to the clerk's office, wrote his check on the State Bank of Utah for $100.00, and handed it over to Deputy Clerk Little in liquidation of the fine.

"The charge to which the apostle pleaded guilty, as stated in the information was that he committed the crime of unlawful cohabitation on January 1, 1899, and on divers other days, and continually between January 1, 1899, and July 15, 1899, by unlawfully cohabiting with more than one woman. * * *" (See records of Third District Court, also Salt Lake Tribune, Sept. 9, 1899.)

Was it "passion" that prompted you to acknowledge living in violation of the laws of the land and of the Church, in your University of Utah speech, in 1903, resulting in your taking an enforced horseback ride across the mountains, to catch a train headed toward Europe, out of the jurisdiction of the Utah officials who held a warrant for your arrest? **In short, have you taken your wives and lived with them, as you now charge others with having done, "not to raise posterity, but to satisfy your own passions?" and have your children been thus conceived? SURELY THE MIDDLE-AGED LADY IN CALIFORNIA WHOM YOU HAVE REPEATEDLY INTRODUCED AS "MRS. GRANT, AND THESE ARE HER DAUGHTERS", AND WHICH LADY WAS TAKEN AS A PLURAL WIFE LONG AFTER THE MANIFESTO OF 1890, WAS NOT INDUCED TO ENTER THAT SYSTEM**

WITH YOU AS A DIRECT RESULT OF "PASSION" OR "LUST"?

The writer recalls attending the funeral of one of your children born of a plural wife and the sanctity of the solemn occasion so impressed him that the thought of "bastardism" in connection with its entrance into life would have libeled his intelligence. **Perhaps you do not realize the fact that your oft repeated blanket charge against men and women who are abiding God's law must be taken by rational thinkers as an evidence of an irregularity in your own manner of living.**

One of the most serious charges that can be made against a man or woman is that of sexual impurity. It is through this form of sin, more than any other, that mankind becomes fallen and degraded and that empires crumble to ruin. The cities of Sodom and Gomorrah were destroyed because of this polluting sin becoming a dominant factor in the lives of their inhabitants; and so Rome fell, and from like cause the civilized world today is trembling on the edge of the great precipice. But as monstrous as is the sin of sexual impurity implied in your frequent charge of "passion", "illegitimacy" and "adultery", far greater is the sin of bearing FALSE WITNESS against one's neighbor by wrongfully charging him with sexual incontinence. And when a man, sailing under the colors of heaven, presuming to speak to his congregation as God's prophet, seer, and revelator, as you did, deliberately and with ugly malice, assail the social acts and motives of a group of Saints about whom he knows little or nothing, the results may be disastrous. Your very position clothes your words with a sanctity and credulity—or should do—that others, less prominent, do not possess and, by reason of that fact, your statements are taken far more seriously than those of the "rank and file". For you, then, with such tremendous official prestige, to so prostitute your high calling as to charge faithful men and women with being guided wholly by "lust" and "passion", the sin you thus commit is well nigh unforgivable—the blunder is inexcusable and vicious beyond the power of words to express. To steal one's purse may be a matter of small moment; its value may be easily returned; but to deliberately become an assassin of one's good name is so contemptible that God will be slow to forgive it. **YOU OF ALL MEN, ACCORDING TO YOUR PRIESTLY PROFESSION, SHOULD BE SLOW TO ANGER AND BE CAREFUL WITH YOUR WORDS.**

The writer admits that much that prompts the lives of many of the present generation is unhallowed lust. This is true of people—both married and unmarried; both monogamous and polygamous—whether Mormon or non-Mormon. We are living in the day spoken of by Paul, when "men shall be lovers of their ownselves, covetous, boasters, proud blasphemers, * * * unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, etc.", and the world is fast ripening in iniquity and preparing for wholesale destruction; but to charge the class of men and women whom you are aiding in the persecution of, with impure and lustful motives, does violence to your supposed intelligence, besides doing them a wicked injustice. In your claim that men are raising "illegitimate families" from motives of "lust", you are inconsistent. To charge in this enlightened (?) age when "birth control" methods are so widely taught, when the financial burdens of raising large families are so acute, when men's standing in the Church and society are jeopardized and their civil liberties threatened—to accuse them—, I say, of raising large "illegitimate families" merely for gratification of "passion", in the face of these facts, shows the shallowness of your reasoning and the animus prompting your words. **IT IS JUST NOT BEING DONE THAT WAY, PRESIDENT GRANT, AND YOU OF ALL MEN SHOULD KNOW IT.** The class of people whom you are charging with raising 'illegiti-

mate families", being "guided wholly by passion" are, as a general rule, the kind of Saints who have dedicated their all to the cause of righteousness; neither withholding kindred, property or lives—all belonging to the Lord. Penitentiary walls do not frighten them, nor are they intimidated by the unhallowed threats of ecclesiastical disfranchisement. Their posterity is being reared in accordance with the principles of truth and righteousness, and the day will come when their royal seed will excel in all the earth and receive the homage of the world. It is this seed that is being prepared by the Lord to redeem Zion and to officer the kingdom of God, when the nations of the earth go into dissolution. **In fact, as if to show your own inconsistency, you are now using many of these "illegitimate children", as you call them, and whom you charge as having been conceived in sin, in your foreign mission work as well as in your work in the Stakes and Wards, and this class of offspring is rendering unequalled service. If it is wrong in the sight of God to rear families you allude to, why do you, posing as God's mouthpiece on earth, use such in His work? Does time and tithing purge the manner of their birth and purify their lives?**

In your world speech of March 31, you stressed the Eleventh Article of Faith:

We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

You claim this divine right for yourself and yet, with the inconsistency born of your nature, you deny others a like privilege except they worship as you direct them to do; for you must know the principle of Celestial Marriage is just as vital to many Saints whom you advocate the persecution of today, as it was to your father and others when that article of faith was framed. The principle involved has not changed.

Under date of April 6, 1885, the Deseret News quoted you as saying in your then manly defense of plural marriage:

> **"No matter what restrictions we are placed under by men, our only consistent course is to keep the commandments of God. We should, in this regard, place ourselves in the same position as that of the three Hebrews who were cast into the fiery furnace. * * * It is sometimes held that the Saints are in error because so many are opposed to them. BUT WHEN PEOPLE KNOW THEY ARE RIGHT IT IS WRONG FOR THEM TO FOREGO THEIR HONEST CONVICTIONS BY YIELDING THEIR JUDGMENT TO THAT OF A MAJORITY, NO MATTER HOW LARGE."**

Then, according to your views, the minority was right and should be sustained at all hazards; but now you maintain the majority is right, and the minority must either conform to your views in their religious worship, or else go to prison! And you are teaming up with the majority—the class of people that drove your father and mother out of Nauvoo across the tractless plains, at the point of bayonets, because they refused to harmonize their lives with the world idea. Shame on such hypocrisy!

In the "Official Statement" of June 17, 1933, you state:

He (speaking of yourself) is not performing such marriages (plural marriages) himself; he has not on his part violated nor is he violating the pledge he made to the Church, to the world, and to our Government at the time of the Manifesto.

The pledge you made to the Government, over your signature, in signing the petition to the President of the United States for amnesty, in the year 1891, was that you would observe the laws of the land. And yet you have continued to live in the polygamous relation in violation of the laws of the land and of the Church; was convicted of such a charge

and was forced to leave the country to avoid a second arrest. What kind of consistency is that?

We are informed from creditable sources that the late law—House Bill No. 224, which turns your past misdemeanors for unlawful cohabitation with women into felonies—before being introduced in the State Legislature, was submitted to and approved not only by a certain High Council of the Church, but by yourself also, and that prosecutions under the new law are being urged by you. This conforms with your unrighteous proclamation of some time since, that you would "rejoice when the government officials put a few of these (polygamists) in the County jail or the State Penitentiary", and with the covenant you caused your congregation to enter into, to spy on their brethren and assist in furnishing evidence to place them behind bars, and make their wives and children outcasts.

We have read somewhere in the scripture of men who dug a pit for their fellowmen to fall into, but they themselves fell therein to their own destruction. In the days of Kirtland when Brigham Young and others were forced to flee for their lives it was apostates Boynton, Johnson and Coe who led the mobs; in Missouri the Whitmers, McLellins and Avards incited mob law against their brethren, and in Nauvoo the Fosters, Laws and Higbees were the accusers of the Prophets. In this day who are the ringleaders in threatening persecution and extermination of those who are living the sacred laws of marriage? We shall leave you to answer. And let me here say that the famous Boggs extermination order against the Saints in Missouri was no more vicious nor wicked than the efforts now being employed against the group of unoffending people you are engaged in persecuting, nor was the old mobocratic spirit more insanely brutal—though slightly changed in form —than that being exhibited by you and some of your associates today.

"Some of you will be handled and ostracised", said the venerable Prophet, John Taylor, at the time of receiving the 1886 revelation (which Elder Ballard says is now in existence in the President's own handwriting), "and be cast out from the Church by your brethren because of your faithfulness and integrity to this principle (of plural marriage) and some of you may have to surrender your lives because of the same, but woe, woe, unto those who shall bring these troubles upon you!"

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

Those fostering the new law which makes a felon of you, (for if it is felony to live polygamously, it has always been, and always will be) defend the same on the theory that large families living in the polygamous relation are on government relief, and something must be done to stop propagating! What! Is it a crime to propagate healthy and beautiful children as the fruits of holy wedlock? It was considered a crime in Joseph's day and he was killed for advocating it. It was a crime in Brigham's day, and his life was threatened for it. (And yet, during the late war, Utah proudly proclaims to the world, that some twenty-five of the children and grand-children of this great man offered their lives in defense of the government.) And so it is a crime now, in the minds of modern bigots and charlatans, to rear large families, though the day will come when both Church and State will seek the help of these, as you call them, "illegitimate children" to defend the principles of liberty and truth! **SHAME ON ANYONE WHO WILL**

PROSTITUTE HIS HONOR AND SENSE OF REASONING, AS TO PROCLAIM AGAINST A GOOD PEOPLE BECAUSE OF THE LARGENESS OF THEIR FAMILIES, AND OF THEIR POVERTY! Joseph was known to be in such dire distress at times that his table was empty of food, and he was dependent on the contributions of others for the same—he was "on relief", and yet he lived the laws of God and was a mighty Prophet! Are there none others except polygamists on relief in Utah? Surely the twenty thousand odd families claimed to be on relief rolls in this State are not all polygamists families; and even if they were, would you have plural wives stop raising children because of "relief conditions?" **Had your cringing minions a spark of the Spirit of the Lord within them, instead of framing laws to halt the propagation of Mormon children, they would advocate laws that would encourage them; that would sustain motherhood and contribute liberally to the growth, development and education of their children whom you now seek to label as "illegitimate!"**

My deep respect, President Grant, for the position you hold in the Church of Jesus Christ, alone forbears my expressing the contempt in which you are very generally held by the thinking and forward looking men and women of today. The fact that some in your audiences snicker and grin at your crude pulpit jokes (?), in no sense argues that they endorse your boastful fulminations or accept you as a Prophet of God;—no more than the fact that many of the Saints who refuse to vote to sustain you, but, in order to avoid ungentlemanly castigations from your mouth, refrain from casting the contrary vote, signifies their loyalty to your leadership.

Now, go on slurring the divine system of marriage that brought you and myself, with our respective families, into existence; find pleasure, if you will, in branding your own wives and offspring as "illegitimate"; proclaim to the world the greatness of your leadership; turn loose the dogs of persecution upon an unoffending group of God-fearing Latter-day Saints who are guilty of no other act than you yourself have acknowledged commiting, and BOASTFULLY, TOO! and accomplish your unhallowed determination to harmonize yourself and the Church with Babylon and her ways, and let the God of Israel deal with you as seemeth him good.

Respectfully,

J. W. MUSSER.

As to the short-lived Presidency of George Albert Smith, his letter to the brethren then in prison definitely shows the present attitude of the Church regarding present and past plural marriages.

In this letter he speaks of the "moral law", suggesting that all those practicing the principle are transgressors of this law. **What deep and sound thinking on his part!** On the one hand, here is an honest man with several wives who have borne him many children. The women have fulfilled their callings as mothers in bearing numerous children, and in teaching them correct principles, so that the Church was anxious and proud to use them. (Three from one family being in the mission field simultaneously). The father honoring and loving the wives and children (being very proud of his progeny), providing the best he could for their welfare, feeling that all was well because God had commanded him.

Look at the opposite picture. One man, one wife, three children, forty-five years of married life! Immorality, forsooth, where is our reasoning! What happened to all the profitable seed of that man wasted in sustaining the monogamous law?

We recall the counsel of Apostle George A. Smith (grandfather of George Albert Smith). Said he:

> **"They are a poor, narrow-minded, pinched back race of men, who chain themselves down to the law of monogamy, and live all their days under the dominion of one wife. They ought to be ashamed of such conduct, and the**

still fouler channel which flows from their practices, and it is not to be wondered at that they should envy those who so much better understand the social relations."—J. of D., 3:291.

As to Plural Marriage being immoral, the Lord specifically stated:

"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: 61-62.

President Joseph F. Smith added his protest to these modern accusations in this wise:

"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.

In the Doctrine & Covenants Commentary we find the following under the heading **"PLURAL MARRIAGE IS NOT ADULTERY".**

"The Prophet, in his prayer on this subject, had asked the Lord for information concerning the ground on which the Patriarchs were justified in their domestic relations, and the answer was the definition of adultery here given. Plural marriage the Revelation says, in substance, is not adultery."—Page 1026, 1st Ed.

President George Q. Cannon offered the following consolation:

"I admit those raising children by plural wives are not complying with man-made laws, but in the sight of God they are not sinning, as there is no sin in it." Stated in 1899.

Brigham H. Roberts added his testimony:

"* * * Joseph Smith received a commandment from the Lord to introduce this order of marriage (plural marriage) into the Church and on the strength of that revelation, and not by reason of anything that is written in the Jewish scriptures, the Latter-day Saints practice plural marriage. Polygamy is not adultery. For if it were so considered then Abraham, Jacob and the Prophets who practiced it would not be allowed an inheritance in the kingdom of heaven, and if polygamy is not adultery then it cannot be classed as a sin at all." (Smoot Inv., Vol. 1, page 9).

Referring again to the letter of George Albert Smith to Joseph W. Musser then in the Utah State Prison: Here were two polygamous children of nearly the same age. The United States Government had before 1890 branded them both **illegitimate,** and their fathers were persecuted and driven for sireing them. After the manifesto in 1898 one (Joseph W. Musser) was called up before President Lorenzo Snow and made to promise that he would secretly enter the principle. Being slow to respond, Apostle John Henry Smith (the other man's father) contacted him with the warning that if he did not comply he would forfeit all his former blessings. The first mentioned man responded and the result after many years was his imprisonment for a term not to exceed five years.

The fruits of the first man's obedience were good wives and numerous honorable children (most of them now being used by the Church). Here then is the paradox caused by the 1890 manifesto. The president of the Church through the

mouth of one man commanded Joseph W. Musser to break the law of the land and the rule of the Church. Thirty years later the President of the Church through the mouth of another man branded the fruits of the 1898 unions illegitimate in the sight of the Church and aided the civil authorities to imprison him in the State Prison. In 1945 the President of the Church by the voice of another man, George Albert Smith, the son of John Henry Smith, who warned Joseph Musser that he would lose all his former blessings if he did not take another wife, accused this man of breaking the "moral law" and becoming a "rebel to his Church and country". The Church at present and for a good many years has asked these children to consider themselves illegitimate.

To shorten this treatise let us say that some of the results to the Church of the 1890 manifesto is, 1st: The fulfillment of the prophecies of Isaiah: Chapters 24 and 28. 2nd: The forfeiting of the Priesthood and the higher laws. (See Truth, V. 18, p. 315). 3rd: The complete changing of the laws and ordinances of the gospel, resulting in at least 19 specific changes. (See Truth, Vol. 18, Page 276). 4th: The fulfillment of the prophecy of Heber C. Kimball regarding the First Presidency and Twelve Apostles. (See J. of D., 5:203).

5th: Whoredom and unbelief has become rampant in the Church to a frightening degree. 6th: This perhaps is one of the most saddening effects. **The persecuted have turned persecutors. The children of the covenant are now being forced to deny their birthright; they are forced by Church edict to search out and penalize their own kith and kin; they have been taught and made to believe that plural marriage in and of itself is immoral.** All this, built to a damning pitch, paved the way for the "Church crusade of 1944", which resulted in heartache and imprisonment. The General Authorities of the Church spearheaded the crusade with the following indictment:

"Said pamphlets papers, writings, prints and publications were to be and were known and designated as TRUTH and were to be and were obscene, lewd, lascivious, indecent and immoral in that sexual offenses against society, to wit, PLURAL MARRIAGES, were to be and were advocated and urged, thereby tending to deprave and corrupt the morals of those whose minds were and are open to such influences, and into whose hands said TRUTH might fall, by appealing to natural sexual instinct and appeitites 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.

Historians and writers have not been able to record all of the destructive elements involved in the acceptance of the Woodruff manifesto of 1890, **and the end is not yet!**

As has been shown a civil war now rages in the Church between polygamous and monogamous minded men and women. The civil law has taken sides with monogamy, while God has been fighting the battles of righteous polygamists. The explanation of the two systems by Orson Pratt has always been acceptable doctrine of the Church. We quote:

"Do you not know that such marriages (civil) are not sealed by him that is appointed by divine authority? They are not of God and are illegal in His sight, and your children are illegitimate in the sight of God. If you expect to have any benefits in eternity arising from your children, they must be yours legally, according to divine appointment, under a divine marriage.

'What God has joined together let no man put asunder.' But, what has God to do with it when a magistrate, who perhaps is an infidel, and does not believe in God at all, says to a man and woman, 'Join your hands together', and then when they have done so, he says, 'I pronounce you husband and wife.' What has God to do with such a marriage? Has God joined them together? No, a civil magistrate has done it; and it is legal so far as the laws of the country are concerned and the children are legal and heirs to their parents' property so far as civil law is concerned, but what has God to do with it? Has he joined them together? No, and the marriage is illegal, and in the sight of heaven, the children springing from such a marriage are bastards. * * *"—J. of D., Vol. 17, p. 223.

With the above in mind as being correct doctrine would it be fair to ask the sons and daughters of present-day monogamist Mormondom: **WHO'S ILLEGITIMATE, AND WHAT THINK YE OF YOUR BIRTHRIGHT?**

We close this treatise with the inspiring thoughts of President Brigham H. Roberts: "We learn from the description given of the New Jerusalem that there will be twelve gates in the wall surrounding the holy city, and on these gates will be written the names of the twelve sons of Jacob, born of his four wives. We have already quoted the words of Jesus, showing that polygamous Abraham, Jacob, and the Prophets will be in the kingdom of God, and will doubtless have their abode in this New Jerusalem, so that it appears if our modern friends, who so bitterly oppose the practice of the saints in having a plurality of wives, ever go to heaven, gain an admittance into the "heavenly city", it will be by passing through a gate upon which is written the name of a polygamous child, only to be ushered into the presence of such notorious polygamists as Abraham, Jacob, and many of the old Prophets."

It appears to the writer that modern Christians must either learn to tolerate polygamy or give up forever the glorious hope of resting in "Abraham's bosom"—a hope which has ever given a silvery lining to the clouds which hang about the death bed of the dying Christian. But the indignant unbeliever in the rightfulness of a plurality of wives, rather than associate with polygamists, may prefer to pluck off his crown, lay aside the golden harp of many strings, give up the pleasure of walking the gold-paved streets of the holy city whose "builder and maker is God", and take up his abode outside, where the whoremonger, the liar and hypocrite dwell, and where there is weeping and gnashing of teeth. SURELY HE MUST DO THIS OR MAKE UP HIS MIND TO HONOR THOSE WHO HAVE BELIEVED IN AND PRACTICED PLURALITY OF WIVES—MORE PROPERLY, CELESTIAL MARRIAGE. — Imp. Era, Vol. 1, Page 478—1898.

(The End)

A Mother's Love

Author Unknown

Think you because that beautiful ,matronly brow is silvered with the dews of time, that the heart is also grown old? Nay, apathy can never lessen a Mother's love!

Though her gray hairs fall over a brow all wrinkled and a cheek all furrowed, there is a heart still beating with a pure and holy affection: a mother's love! Who can sound its unfathomable depths? Time has failed to do so, and eternity will bear witness to its sanctity.

Young man—love your aged mother. Her face is care-worn, but her heart is ever warm. Years of trials and of sickness perhaps, have stolen the freshness of her life, but like the matured rose, the perfume of her love is richer than when in its first bloom.

MOTHER

"God could not be everywhere, so He made Mother"

MOTHER'S BIRTHDAY

Lord Jesus thou hast known
A mother's love and tender care
And thou wilt hear
While for my own
Mother most dear
I make this birthday prayer.

Protect her life, I pray,
Who gave the gift of life to me,
And may she know from day to day
The deepening glow
Of joy that comes from Thee.

As once upon her breast
Fearless and well content I lay.
So let her heart
On Thine at rest
Feel fear depart
And trouble fade away.

Oh! hold her by the hand
As once her hand held mine,
And tho' she may not understand
Life's winding way,
Lead her in peace divine.

I cannot pay my debt
For all the love that she has given,
But Thou loves Lord
Will not forget
Her due reward,
Bless her in earth and heaven.

MOTHER'S DAY

By H. Howard Biggar

A day that's just for Mother—a lovely day in spring,
When flowers are bursting into bloom and birds begin to sing;
A day for mothers old and young in north, south, east and west,
A day we set apart to praise the one we love the best,
So whether skies be gray or blue and life be sad or gay,
From Oregon to far-off Maine, we honor her today.

A day reserved for Mother—let us honor her with flowers—
The dearest friend we'll ever know in this old world of ours.
Her dear old face may wrinkled be and silver in her hair,
But Time will never serve to dim, the love she'll always share.
And though the world may turn you down and friends may prove untrue,
Somehow she still continues to place her faith in you.

A day to honor Mother—what a loyal part she plays,
She never seeks the spotlight and she never asks for praise,
But just keeps toiling bravely on in spite of loads to bear—
She helps to drive away the gloom by bringing sunlight there,
And when from out the old home nest at last the children roam,
They'll find her smiling at the door when they come trooping home.

A day of praise for Mother—how it sort of grips the heart,
To think of all she means to us, of how she's played her part.
The folks we meet may fade from thought as years may come and go,
But Mother lives in memory, because we loved her so.
And so when spring flowers bloom again—the harbingers of May,
We join to pay her tribute in observing Mother's Day

A day that's all for Mother—Oh in
years of strain and stress,
When we grow weary of it all—this
battling for success;
When prospects seem to vanish and
the future's rather drear,
We'd like to have her back again—
her smile — her hope—her
cheer.
We feel somehow her gentle voice
would put our care to rout,
Her hand once more upon our brow
would smooth the troubles
out.
And so when spring flowers bloom
again—the harbingers of May,
We join to pay her tribute in observ-
ing Mother's Day.

WHAT IS HOME WITHOUT A MOTHER?

Alice Hawthorne

What is home without a mother?
What are all the loving joys we meet?
When her loving smile no longer
Greets the coming of our feet.
The days seem long, the nights seem
drear,
And time rolls slowly on,
And, oh! how few are childhood's
pleasures
When her gentle care is gone.

Things we prize are first to vanish,
Hearts we love to pass away;
And how soon, e'en in our childhood,
We behold her turning gray;
Her eye grows dim, her step is slow;
Her joys of earth are past;
And sometimes ere we learn to know
her
She hath breathed on earth her last.

Older hearts may have their sorrows,
Griefs that quickly die away,
But a mother lost in childhood,
Grieves the heart from day to day;
We miss her kind, her willing hand,
Her fond and honest care;
And, oh, how dark is life around us!
What is home without her care?

OUR MOTHER

Author Unknown

How oft some passing word will tend
In visions to recall
Our truest, dearest, fondest friend—
The earliest friend of all.

Who tended on our childish years,
Those years that pass as hours,
When all earth's dewy, trembling tears,
Lie hid within her flowers.

The star that shines in darkest night,
When most we need thy aid,
Nor changes but to beam more bright
When others coldly fade.

Oh, mother round thy hallowed name
Such blissful memory springs,
The heart in all but years the same,
With reverent worship clings.

Thy voice was first to greet us, when
Bright fortune smiling o'er us,
And thine hand that's readiest then
To lift the veil before us.

Or if dark clouds close round our
head
And care steals o'er the brow,
While hope's fair flowers fall crushed
and dead
Unchanged still are thou.

MOTHER

Author Unknown

The sound of your voice,
The light of your smile,
These are the things that
Make life worth while—

The touch of your hand,
The warmth of your cheer—
These are the treasures
I count most dear.

The soul of your goodness,
The heart of your worth—
I wouldn't give these
For half of the earth.

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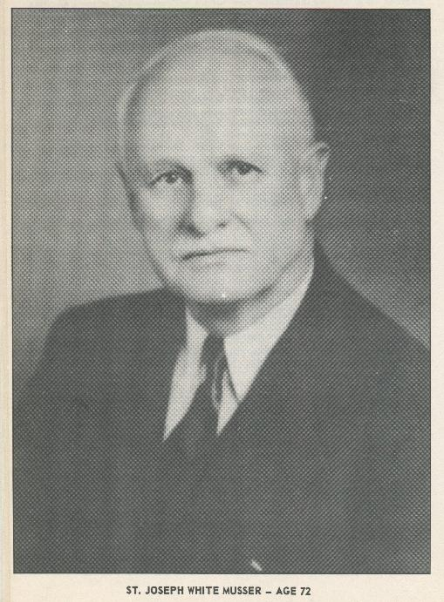
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