TRUTH

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

VOL. 2. JUNE 1, 1936 NO. 1.



Brigham Young

Brigham Young and "Truth"

This issue of TRUTH is marked by two important anniversaries: First, that of the great pioneer leader, colonizer and Prophet, Brigham Young, of whose life and work we will speak later; and, Second, we celebrate our own anniversary. TRUTH as a publication, began its career one year ago today. In the announcement contained in the first issue, among other things, we stated:

> **The four great pillars of light and progress classified as Political, Social, Economic and Spiritual, with all their devious branches and ramifications, will be elucidated on and championed by TRUTH in accordance with the wisdom and understanding of the contributors. We know the task to be a difficult one. We approach it in meekness. In the defense of truth or in battling error, we will neither court fear nor favor. In the words of the late Theodore Roosevelt, "Our spear knows no brother." Our guide shall be light and truth. We shall always welcome constructive criticism and wholesome comments. The columns of TRUTH will teem with the best thoughts of the great minds of the past as well as those of the present, upon the subjects treated.**

How well TRUTH with its limited space, has carried out its avowed mission the reader may judge. We are conscious of our limitations and confess to human weaknesses. But our purpose has ever been to be frank, truthful, dependable, constructive, charitable and JUST. TRUTH has endeavored to provide the progressive reader with a quality of mental food that other publications are not furnishing. If in our zeal to defend the right we have, at times, appeared too harsh, the reader must know our intentions have been guided solely by a desire to do good. To cut out a cancer may cause pain, but the results may fully justify the method of treatment. Constantly recurring events have forced us into a defensive position; and we have, at times, been aggressively defensive in our mode of attack. In this we have tried to eliminate or keep in check personal feelings and pursue our labors along broad lines of principle. We are not conscious of harboring personal feelings of ill will; we have tried to keep our minds free from prejudice and hatred.

Whatever may be the strength of the opposing powers, truth must, in the end, triumph. In this fight for right, we can yield no ground, nor give quarter. The honest mind can have room for truth only, and such a mind will welcome this great principle, even though in doing so, it is found necessary to abandon a life time of false tradition—and though it may involve a re-birth.

TRUTH is grateful to its many friends who have expressed their pleasure in read-

ing its pages, also for the constructive criticisms that have emanated from their pens. It will be our aim to keep Volume Two up to the same high literary standard, ever having in mind that the "Glory of God is intelligence", and that only through a strict adherance to the Spirit of the Lord can true progress be achieved.

BRIGHAM YOUNG

Brigham Young was born in Whittingham, Windham county, Vermont, June 1st, 1801. He was the ninth child in a family of eleven, five sons and six daughters. In the spring of 1830, at Mendon, Monroe county, New York, where he had moved, he first saw a copy of the Book of Mormon, brought into that neighborhood by Samuel H. Smith, the brother of the Prophet. He was baptized a member of the Church, April 14, 1832, and on the same day ordained an Elder. Copying from Cowley's Prophets and Patriarchs:

> With Elders Kimball and Joseph Young, Brigham visited Kirtland, Ohio, in the fall of 1832, and for the first time in life saw the Prophet Joseph Smith, with whom he at once became acquainted. They were mutually impressed with the integrity of each other. In the evening of the day they first met, the Prophet called on Brother Brigham to pray. While praying he spoke in tongues. The Prophet received the interpretation, and said it was the pure language spoken by Adam in the Garden of Eden. After Brigham had left the room Joseph uttered this prophecy, "The TIME WILL COME WHEN BROTHER BRIGHAM YOUNG WILL PRESIDE OVER THIS CHURCH." Many thousands of people now live as witnesses to the verification of this principle. * * *
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> When Zion's camp was organized in 1934 to carry supplies and encouragement to the driven Saints in Missouri, which work needed men of integrity, endurance, faith and courage, Brigham Young was among the foremost of the faithful few to accomplish that wonderful pilgrimage, doing his work cheerfully. HE WAS NEVER KNOWN TO MURMUR AGAINST PROVIDENCE OR THE PROPHET OF THE LORD. On his return to Kirtland, having journeyed 2000 miles on foot, he occupied the remainder of the year working on the printing office, school room and temple. When the first quorum of Twelve Apostles of this dispensation were chosen, Brigham Young was numbered among them. * * *
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> During the financial panic of 1837, when apostacy ran so high in Kirtland and several of the Twelve Apostles turned against the Prophet with false accusations, seeking his overthrow, Brigham Young stood firm and loyal, declaring in the face of bitter enemies, that Joseph Smith was a true and faithful Prophet of God. So intense was the hatred against Brigham for this bold stand, that he was obliged to leave Kirtland (by night) to escape the fury of the mob. He left December 22, 1837, and arrived in the colony of the Saints at Far West, Missouri, March 14, 1838.

Concerning the integrity of Brigham Young, Joseph Smith wrote, May 28, 1843, (Hist. of Church, 5:412): "Of the Twelve Apostles chosen in Kirtland, and ordained under the hands of Oliver Cowdery, David Whitmer and myself, there have been but two but what have lifted their heel against me—namely Brigham Young and Heber C. Kimball."

Perhaps no better example of the loyalty of Brigham Young towards God and His Prophet Joseph is recorded, than that set forth in Brigham's own words as recorded in Journal of Discourses, 4:297-8, as follows:

> * * * I can tell the people that once in my life I felt a want of confidence in Brother Joseph Smith, soon after I became acquainted with him. It was not concerning religious matters—it was not about his revelations—but it was in relation to his financiering—to his managing the temporal affairs which he undertook. The feeling came over me that Joseph was not right in his financial management, though I presume the feeling did not last sixty seconds, and perhaps not thirty. But that feeling came on me once and once only, from the time I first knew him to the day of his death. * * * I admitted in my feelings and knew all the time that Joseph was a human being and subject to err, still it was none of my business to look after his faults.
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> I repented of my unbelief, and that, too, very suddenly; I repented about as quickly as I committed the error. It was not for me to question whether Joseph was dictated by the Lord at all times and under all circumstances or not. I never had the feeling for one moment, to believe that any man or set of men or beings upon the face of the whole earth had anything to do with him, for he was superior to them all, and held the keys of salvation over them Had I not thoroughly understood this and believed it, I much doubt whether I should ever have embraced what is called "Mormonism". He was called of God; God dictated him, and if He had a mind to leave him to himself and let him commit an error that was no business of mine. And it was not for me to question it, if the Lord was disposed to let Joseph lead the people astray, for He had called him and instructed him to gather Israel and restore the Priesthood and kingdom to them.
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> It was not my prerogative to call him in question with regard to any act of his life. He was God's servant and not mine. He did not belong to the people but to the Lord, and was doing the work of the Lord, and if He should suffer him to lead the people astray, it would be because they ought to be led astray. If He should suffer them to be chastised, and some of them destroyed, it would be because they deserved it, or to accomplish some righteous purpose. THAT WAS MY FAITH, AND IT IS MY FAITH STILL.

The following revelation was, on Jan. 19, 1841, given to the Prophet Joseph:

> I give unto you my servant Brigham Young to be a President over the Twelve traveling council, which Twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature.—D. & C., 124:127-8.

Upon the death of the Prophet, Brigham Young was chosen by the body of the

Church in Nauvoo, as its leader. The circumstances of the expulsion of the Saints from Nauvoo, their trek across the plains to Utah and the building up of the great inter-mountain section of the Rocky mountains, under the inspired leadership of Brigham Young, is too well known to require recital here. The earthly career of this great man came to a close at his home in Salt Lake City, August 29, 1877. He is said to have closed his eyes in death uttering, "Joseph! Joseph! Joseph! Joseph!" evidently being met by the Prophet whose name and works he had so ably defended in life.

As a colonizer and empire builder Brigham Young was outstanding. As a Prophet of God and a preacher of righteousness he was second only to his grand head, the Prophet Joseph Smith. In closing this very short biographic sketch we are prompted to give some brief excerpts from the teachings of this great leader; and since the spirit of cooperation is uppermost in the minds of many people who are suffering from the present economic derangement, we will give some views Brigham Young expressed on the subject of "Consecration" and "United Order":

"The blessings bestowed upon the Saints are in many instances considered sacrifices, and for this reason I have concluded to say a few words upon the law of consecration, surplus property, and tithing.

"The law of consecration was revealed previous to the brethren's going to Jackson County, or about the time they went; after they left Jackson County and went to Caldwell, inasmuch as the people did not understand why they should be called upon to consecrate; for if a man possessed more than he needed, the Lord was welcome to it anyhow, but if a man did not possess more than he really thought he needed, they concluded there should be no such law as the law of consecration, or the law of tithing; and in consequence of many questions being asked upon the subject, a revelation was given after the Prophet had cried unto the Lord, saying, O Lord, show unto thy servants how much of the property of thy people thou dost require for tithing. (Here the speaker read from D. & C. 42: 29-32 and from Section 83.)

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"There is another revelation still prior to this time, stating that it is the duty of all people who go to Zion to consecrate all their property to the Church of Jesus Christ of Latter-day Saints. This revelation was referred to at the April conference in 1854. It was one of the first commandments or revelations given to this people after they had the privilege of organizing themselves as a church, as a body, as the kingdom of God on the earth. I observed then, and I now think, that it will be one of the last revelations which the people will receive into their hearts and understandings, of their own free will and choice, and esteem it as a pleasure, a privilege, and a blessing unto them to observe and keep most holy.

"It is time the privilege of consecrating their property was given to the people, it is the will of the Lord they should enjoy this blessing and privilege, those who choose to hand over their property; to whom? To Him who has given them everything they possess: He owns all they possess, and they have no property, more or less, only that which actually belongs to the Lord, and He deals it out and bestows it where it seemeth Him good.

"It is not for me to rise up and say that I can give to the Lord, for in reality I have nothing to give. I seem to have something, why? Because the Lord has seen fit to bring me forth, and has blessed my efforts in gathering things which are desirable and which are termed property. He has instituted a plan and order, has organized this planet, and peopled it by His wisdom and power. He has given me my being upon this earth which is His, for 'the earth is the Lord's,' and all that pertaineth to it, all the elements, no matter how they are organized, no matter what element it is, it is the element the Lord has brought together to compose the earth. Was it his in the beginning? It was. Did He cause the atoms of elements to come together to organize the earth? He did. He did bring forth the earth and formed and organized it as it was in the beginning, and made it perfect, pure, and holy.

"To whom do these elements belong now? To the same being who owned them in the beginning. The earth is still His, and its fullness, and that includes each one of us, and also includes all that we seem to possess. It includes all the elements, in whatever shape, form, or condition, and wherever they are situated, whether in the native state, or in a state of organization for the comfort and benefit of man.

"The ability which we have to bring them together we have received of the Lord, by His free gift, and He has made us capable of performing many things for His glory, for His wisdom, and for the exaltation of those creatures He has brought forth and made. Has He not endowed mankind with intelligence? He has created them but

a little lower than the angels. They have received wisdom, knowledge, and understanding, and are organized to receive power, glory, and honor. If they are industrious, prudent, and filled with understanding to know from where these favors eminate, of course they will attribute all the power and goodness to the honor and glory of the Being who bestowed them.

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"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 their own, to Him to whom it belongs. And so it is now. But what vain and foolish principles and ideas have crept into the world, and have occupied the minds of the people! They are far from the true principles and salvation and godliness, and the world has sunk so far in wickedness, wretchedness, misunderstanding, and every kind of ignorance, and every species of wickedness which can be devised and introduced by the devil and the people combined, that even some of the Saints are almost persuaded to think that the Lord has called on them to consecrate, to give up something which they considered their own, but in reality it is not, to somebody that never did own it. Some of the people feel thus and it is in consequence of the wickedness that is on the earth. The Lord has not called for one farthing's worth which is not His own.

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"Then it is plain that what I seem to have I do not in reality own, and I will hand it back to the Lord when He calls for it; it belongs to Him, and it is His all the time. I do not own it, I never did. He has called upon the people to consecrate their property, to see whether they could understand so simple a thing as this. When they bow down to worship the Lord, they acknowledge that the earth is His and the cattle upon a thousand hills; and tell the Lord there is no sacrifice they are not willing to make for the sake of the religion of Jesus Christ. The people were crying this continually among the churches when the Book of Mormon came forth, and the Lord spoke through Joseph, revealing the law of consecration, to see whether they were willing to do as they said in their prayers. In their weekly meetings they have told how the Lord has blessed them and forgiven their sins, what glorious visions they have had, and have declared that the Lord was present, and that they had angels to visit them, and they felt so good they would give all for Christ. Said the Lord to Joseph, 'See if they will give their farms to me.' What was the result? They would not do it, though it was one of the plainest things in the world. No revelation that was ever given is more easy of comprehension than that on the law of consecration, which the christians had acknowledged all their days, and we are all christians by birth, and all believed that we owned nothing, but that all belong to the giver of all good. We believe in God the Father, and in His Son Jesus Christ, the Savior of the world, and we believe that he was actually going to possess the earth, and reign with his people on the earth; that all is his, and forever will be. Yet, when the Lord spoke to Joseph, instructing him to counsel the people to consecrate their possessions, and deed them over to the Church in a covenant that cannot be broken, would the people listen to it? No, but they began to find out that they were mistaken and had only acknowledged with their mouths that the things they possessed were the Lord's. When the Latter-day Saints arise to speak, or bear testimony in their meetings, they tell us about the Lord's owning the earth, and being the maker of it, and I have thought, sometimes, that we could pick up a class that would acknowledge this princple, both out of doors and in.

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"I mention these things to illustrate the feelings of many of the people, for they do not understand the spirit they are of. When a man wishes to give anything, let him give the best he has got. The Lord has given to me all I possess; I have nothing in reality, not a single dime of it is mine. You may ask, 'Do you feel as you say?' Yes, I actually do. The coat I have on my back is not mine, and never was; the Lord put it in my possession honorably, and I wear it; but if He wishes for it, and all there is under it, He is welcome to the whole. I do not own a house, or a single foot of land, a horse, mule, carriage, or wagon, nor wife, nor child, but what the Lord gave me, and if He wants them He can take them at His pleasure, whether He speaks for them, or takes them without speaking. Should this be the feeling to animate every bosom? It should. What have you to consecrate that is actually your own? Nothing. The time will come when the people will look back on their first experience, and they will realize that that which they now consider a hardship was their greatest blessing. They are called to leave their homes, their parents, their families, and their native country. They are called away by the providence of God to what they now consider to be sorrow; but it is not so, it is only an experience put into the possession of the Saints, that they may know the blessings

(Continued on page 11)

EDITORIAL

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RELIEF PROBLEMS

The program being sponsored by the Church of Jesus Christ of Latter-day Saints looking to the proper care of its dependent members, though a somewhat belated gesture, is one that will be watched with much interest. Broad publicity is being given the scheme through the pulpits and press of the country and naturally the attention of groups and associations having relief work in hand will give close attention to the experiment.

Any legitimate effort to care for the poor and unfortunate during times like the present should receive wholesome encouragement. Times of stress are still with us and are here to remain until a different economic system—one more in conformity with the order of heaven—is evolved. The entire world structure is undergoing changes. Never again will the old order of things prevail; by this we mean the order established upon the foundation of selfishness and greed. The commercial as well as the social life of the world is undergoing a cleansing. The process, to be sure, is painful—all growth is painful; but as we merge into a higher order of economics the advantages of the new life will be plainly manifest. Meanwhile inevitable adjustments will continue to cause distress and dire want among the masses. The "dole" system has fallen of its own weight. It was wrong in principle. Its main achievement has been to make a difficult situation more difficult, by causing its intended benficiaries to expect something for nothing and in many instances placing a premium on idleness and indolence.

The Church program, as we understand it, has as a fundamental requisite, the providing employment to those in need and who are, for various reasons, deprived of normal opportunity of working for and earning their bread. Exigencies arise necessitating free contributions for immediate relief of sickness and distress, but the beneficiary of charity can only be righteously contented when given the privilege of working for his or her living, earning that which is received and receiving that which is earned. This rule, of course, applying only to those mentally and physically capable of working. Economic independence is the goal toward which all self respecting people are striving.

There should be no reason why the Latter-day Saints, in whatever part of the earth they may be domiciled, cannot become economically independent, in fact, the most indepentent group of people on earth. A hundred years ago the Lord revealed the plan of heaven by which the legitimate wants of all men might be provided for. The plan is known to the Church as the United Order or the Order of Enoch. It is the plan by which the Saints in the dispensation of the great Prophet Enoch became one and achieved absolute economic independence. Through its operations the Saints in the early Apostolic days "had all things common" and there were no poor among them. In this plan no rich and no poor exist; all are given equal opportunity and are equitably cared for. And this great achievement is encompassed without disturbing man's agency. Men are expected to follow their natural vocational bent, bringing into play their inborn endowments and aptitudes, whether leading into the field of commerce, art, science or religion. The "laborer is worthy his hire," is a fundamental principle. Man has been given the mission to multiply and replenish and subdue the earth. The order of heaven recognizes in men varied capacities both in the line of production and consumption, and it is intended that such capacities shall be given full rein so long as righteousness shall be the motivating principle. Elsewhere herein excerpts from remarks of Brigham Young bearing in this important subject are given.

The new order of things toward which society is now moving, is such a cleansing order, that few will be able to survive the adjustments necessary. But those who do survive and are willing to conform their lives to the laws of heaven, will emerge from the present state of confusion in which the world has fallen, entering into an orderly condition from which the great millennium will result. Since the present program as outlined by the Church leaders, is far afield of that given in the early revelations, the results can, at best, be but temporary and must necessarily be disappointing to many looking for perfect economic results. However, it is hoped that this program, imperfect as it may be, will lead to a closer cooperative understanding among

the Saints, preparing them to accept the more perfect law which envisages the principles of "consecration" and "loving one's neighbor as himself," in accordance with the revealed word of the Lord.

It is to be hoped the Saints who have pledged themselves to sustain the present leadership of the Church, will prove true to their covenants and loyally sustain the present program. In no better way can the merits or de-merits in the experiment be proved.

MOTHERHOOD PENALIZED

Wide publicity has been given certain cases of alleged polygamy in Arizona, involving criminal proceedings and prison commitments. As much as it might seem desirable to forego further comment on this subject TRUTH cannot refrain making some observations on the very unique case before us.

Word now comes from Kingman, Arizona, under date of May 2, 1936, that Sylvia Allred, alleged plural wife of I. C. Spencer, was given a suspended sentence to the State Penitentiary at Florence for eighteen months, by Judge J. W. Faulkner of the Superior Court of Mohave County, Arizona. The charge against the defendant was "Open and notorious cohabitation," with I. C. Spencer, her husband and the father of her five children.

This ends, at least for the time being, the little drama which was confessedly staged some months ago by the leaders of the Mormon Church, as detailed in previous numbers of TRUTH.

According to the statement of Melvin J. Ballard, of the Quorum of Apostles, David A. Smith of the Presiding Bishopric, Claud Hirschi, President of Zion Park Stake, and E. Elmo Bollinger, Mohave County Prosecutor, the leaders of the Church initiated the prosecution of Price W. Johnson, Isaac C. Spencer and Sylvia Allred who were presumed to be living in polygamy in accordance with the early teachings of the Mormon Church. The two male defendants were, in December last, each given a sentence of from 18 to 24 months in the Florence Penitentiary where they are now serving time. Sylvia Allred's case was postponed because of her delicate condition, she having given birth to her fifth child—a beautiful girl—some four months ago.

It is recognized that these defendants, save for the act of polygamy are, and always have been, law abiding citizens of the states in which they have lived. They are high minded, honest, virtuous and public spirited. Their lives have been devoted to uplift work, "doing unto others as they would be done by." In breaking the law of the land in the instance named, they were but living a law of heaven; it is a part of their relgious belief, and to which they have been devoutly true. In following that course they relied on the constitutional guarantee sanctified by heaven. These people are known to the writer to be chaste in their habits—their morals are beyond reproach. They would forfeit their lives rather than stain their souls by sexual sin. They have wronged no man nor woman. Society is in no wise injured by their manner of living. They are martyrs to a high spiritual ideal, an ideal that gave identity to the Twelve tribes of Israel and placed the Patriarch Abraham, their great-grandfather, at the head of the faithful, and in whose seed all the nations of the earth are to be blessed.

It matters little that this good woman—the mother of a large family—was given a SUSPENDED sentence and is not actually forced to serve time in prison. She has been adjudged a felon and robbed of her citizenship. In the eyes of the law and in modern society she is disgraced. On her saintly brow the minnions of the law have attempted to place the "scarlet" mark. Her five children, strong, healthy, bright and beautiful specimens, are dubbed "bastards," notwithstanding when they grow up their services will be welcomed by both Church and State, and, who knows—O the irony of it!—a future President of the Republic, a Senator, a Congressman, a great Scientist or a Prophet may spring from the issue now called "illegitimate!"

Such a travesty on justice has occurred before. In our present boasted civilization men are not far removed from savagery. This woman is made a felon, not for adultery, not for theft, nor for leading a desolute life,—but because she had the temerity to seek honorable motherhood. Her purpose was to up-build. Those coming within the circle of her influence were made the better thereby. True virtue reigns in her heart. Of such stuff the stalwarts of the nation have come. Of a highly spiritual nature, sensitively pure in thought and action, this good woman followed a strong—an irresitible—religious impulse and chose to become a mother under the law of Abraham. Hannah the renowned mother of Samuel and Isaac's mother Sarah, could not have been more devoted to a spiritual ideal than this good woman. And yet a Christian (?) lawyer and judge, who professedly hope to obtain a final rest in the bosom of polygamist Abraham, were forced by the law to condemn her to the fate of a felon! The eyes of present day justice are closed to public harlotry. Little effort is made to prosecute and segregate the vile lepers of degeneracy now undermining our great social structure, while at the same time the

strong arm of the law reaches out to subjugate and annihilate that sort of womanhood that has the poise and courage to pioneer the path leading to a millennium of chastity and life.

Like intolerance has ever been the fighting weapons of Satan. Thus Moses was banished among the rushes and Jesus was driven into Egypt, that their lives might be preserved. Similar perescutions have occurred in all ages. In the Seventeenth century an intolerance much akin to present day prejudice and injustice, was manifest. It was the Quaker religion which then came under the anger of Satan. The State of Massachusets adopted laws making it a capital offense for a Quaker to remain in the State after banishment. Pelfrey's History of New England, 2:11-14, gives the following account of executions under the law there:

> **For a little time there seemed reason to hope that the law would do its office without harm to anyone. The first six Quakers who were banished after its enactment went away and returned no more. But William Robinson heard of it in Rhode Island, and Marmaduke Stevenson in Barbadoes; and they judged themselves to be commissioned to put it to proof. They came to Boston, and were joined there by Mary Dyer, from Newport, and Nicholas Davis, from Barnstable. The four were arraigned and received sentence of banishment, with the addition that they would suffer death if they came back.**
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> **Nicholas Davis and Mary Dyer found freedom to depart; * * * but the other two were constrained in the love and power of the Lord not to depart, but to stay in the jurisdiction, and to try the bloody law with death. After four or five weeks they returned to Boston, and were again joined there by (Mary) Dyer, who had again reconsidered her duty. Brought to trial under the recent statute, they were all three sentenced to be hanged on the eighth day following.**

These good people became martyrs to a high religious ideal. They were Quakers. At present it is the Latter-day Saint that receives the brunt of Satan's attack. Little does it matter that one was hanged while the other only imprisoned, the same principle is involved. Intolerance and hate have slimed their deadly steps down through the ages from the crime of Cain to the present day. Virtue is crucified upon the cross of unsatiated lust with a brutality that would shame the wild beasts of the jungles.

In a day when women are willing to and do offer life for life, seeking honorable and holy motherhood, fulfilling the great mission assigned them by the God of creation—to "multiply and replenish the earth", and who are penalized and cast out of society as unclean and even sentenced to prison as felons, while sexual promiscuity uninterfered with is eating at the very vitals of our social life; and moral lepers, in ever increasing numbers, are permitted unmolested to roam the land, debauching all the centers of civilization (?) as is now the case, little wonder it is that the Lord is sending his judgments to waste the nations, to destroy the wicked and to make way for a race of people that will serve Him.

The present leader of the Church once said over his signature: "I SHALL REJOICE WHEN THE GOVERNMENT OFFICIALS PUT A FEW OF THESE (polygamists) IN THE COUNTY JAIL OR THE STATE PENITENTIARY."

With no feeling of malice or hatred, but in perfect candor, TRUTH now asks of this leader: has the conviction and sentencing of this "Mother of men" (a woman like unto his own mother and living the same principle she lived), the branding her a felon and ostracizing her as an unclean woman, really brought rejoicing to his heart? Is he proud of his work? Does he sleep soundly in contemplating the heartaches and misery his efforts have brought upon this sainted mother and her family? Does he rejoice? It may not yet be too late to contritely seek forgiveness of the Lord for so foul an act.

CONSISTENT LOYALTY

Caustic criticism is expressed of Latter-day Saints for electing to go to prison; or to be ostracized and un-churched, rather than repudiate sacred covenants and apostize from principles of salvation, which every Latter-day Saint is in duty bound to uphold and defend. It is of course, to be expected that men and women leading vile and immoral lives, will find much to criticise in God's holy order of marriage. To the unclean all things are unclean. The thief suspects others of thievery; the adulterer can see no motive in friendships between the sexes, other than adulterous relations. Such is to be expected of those not of Latter-day Saint tendencies, and with whom sexual virtue is an unknown quantity. But it is expected that members of the Church who have entered into most sacred covenants with the Lord to "Take upon them the name of thy Son, and always remember him and keep his commandments which he has given them," would not fall into the serious error of fighting the principle of Patriarchal marriage; yet, strange as it may seem, much of the severest criticism of this class of people comes from the so called Latter-day Saints who should know better. Whatever the world may think and say of the law of Abraham, as revealed to this generation through the Prophet Joseph Smith; however much the enemy may slander those honestly adhering to this law, impugning unto them unclean motives, the Saints are in duty bound to carry on.

Men cannot hid behind the Woodruff

manifesto, ignore the law and expect to reap the highest reward, nor can one escape the responsibility of the law of God by professing loyalty to man made laws or other legal restrictions, where this great principle of salvation is involved. God will not be mocked. He said, "I have not revoked this law, nor will I, for it is everlasting, and those who will enter into my glory MUST obey the conditions thereof." And further, "Have I not commanded men that if they were Abraham's seed and would enter into my glory they must do the works of Abraham?" No plainer statement could be made. It was made in response to an inquiry of the Lord by President John Taylor, as to how far the law of plural marriage was binding on the Latter-day Saints. "If they were Abraham's seed and would enter into my glory they MUST do the works of Abraham," or, in other words, accept the marriage law that Abraham lived and which was henceforth to bear his name. This statement is susceptible of no other interpretation. Elder Melvin J. Ballard says the law of Abraham means polygamy. No intelligent Latter-day Saint will hold otherwise. Jesus Christ told the self righteous, hypocritical Pharisees, "If ye were Abraham's children, ye would do the works of Abraham," which is just another way of stating the law.

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

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

> **Your honor, since the jury that recently sat on my case have seen proper to find a verdict of guilty, I have only this to say why judgment should not be pronounced: I very much regret that the laws of my country should come in conflict with the laws of God, but whenever they do I shall invariably choose the latter. If I did not so express myself I should feel unworthy the cause I represent. The Constitution of the United States expressly states that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. It cannot be denied, I think, that marriage, when attended and sanctioned by religious rites and ceremonies, is an establishment of religion. The law of 1862 and the Edmunds law were expressly designed to operate against marriage as practiced and believed by the Latter-day Saints. THEY ARE THEREFORE UNCONSTITUTIONAL, and of course cannot command the respect that a constitutional law would. That is all I have to say, your honor.**
>
> **Elder Clawson was sentenced to be imprisoned for a term of four years (on the count of both polygamy and unlawful cohabitation) and to pay a fine of $800.00.—History of Utah, Whitney, 3:317-18.**

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

> **If the gospel is worth anything to us it is worth everything. There is no sacrifice we can make for it that should be too great. We should be willing to go to prison for the truth, which will restore to us the privileges which we temporarily surrender for its sake. We should even be willing to sacrifice life for that cause if needful. If not, we are not fit subjects for the kingdom of God.**
>
> **In 1884 I was convicted and sentenced to prison for keeping a commandment of God. The judge who passed sentence said that because of my youth and because I believed that I was doing right, I was not entitled to leniency. He seemed to think that my belief was to some extent criminal. I was sentenced to four years imprisonment, and was incarcerated three years and one month. I saw 300 of my brethren enter the penitentiary for similar reasons and 220 of them emerged from prison while I was there. I feel none the worse for my experience. My testimony is stronger than ever. IT IS PLEASING TO GOD FOR MEN TO GO TO PRISON UNDER AN UNJUST LAW RATHER THAN ACT CONTRARY TO THEIR COVENANTS. The brethren who were imprisoned exhibited great patience in the midst of the worst class of criminals. It was better for them to do this than to enter into an agreement not to serve God.**

The reader will note that Elder Clawson then held that the law against plural marriage was unconstitutional and that "it is pleasing to God for men to go to prison under an UNJUST LAW rather than act contrary to their covenants." A sound platform to stand upon. God will never forsake men who thus hold and live. Since that time Elder Clawson has been elevated to the Apostleship and is now the President of the Quorum. That his attitude in this matter is not changed, is evident from the following circumstance:

The local press of Tucson, Arizona, of February 27, 1936, reporting remarks of President Rudger Clawson at the dedicatory services of the Binghampton meeting house, quote the speaker as follows:

"Quoting many passages from the Bible to support his statement, he said that persecution and hardship should rightfully be the lot of a chosen people. Such persecution is a test leading to blessedness, he

stated. After the dedicatory service he led his audience back through some of the history of the Church to show how much leaders had suffered because of their faith.

"He said he counted himself privileged to have been among those who had suffered persecution for their beliefs, telling how he had gone to prison for more than three years more than 50 years ago, in connection with polygamy persecution. At one time, he said both he and his father were in the same prison for "unlawful cohabitation." Which meant, he said, that officials of that day had ruled that it was a crime to live with your wife."

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

> **The Court—There will be no danger of your being entrapped if you treat one of these women as your wife—and treat the others as though they were not your wives.**
>
> **Mr. Musser—Well, you can see, Judge Zane, from my communication, that I could not make such concessions. I will not, in a defiant manner—I have not the spirit of defiance upon me —or in a threatening, ostentatious manner, say what I will do in regard to these matters. But my family is too dear to me to accept any terms of the character that your suggestions seem to impose. With all due respect to your honor and your honor's judgment and opinion, and the respect I have for the members of the court and bar, it would be impossible for me to comply with such, or to make such concessions or demands. If a gentleman were to meet me in the street and were to ask me to make concessions of that character, I should tell him without hesitation it was a personal insult; I should feel insulted, and I should tell him so. * * * If a gentleman were to meet me in the street and propose that I should abandon my wives—divorce them, either by implication or act, legal or otherwise—I should tell him—I would feel as though it was a personal insult, and that he might as well ask me how much money I would take for my mother, or how much money I would take for one of my sons, or for one of my daughters, or for how much mney I would sell one of my wives. I cannot consent to anything of the kind and am willing to meet any consequences that the court feels in duty bound to impose."—Hist. of Salt Lake—Tullidge, p. Sup. 114.**

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

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

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

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

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

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

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

"I have ever felt to honor the laws and institutions of my country, and, during the progress of my trials, whatever evidence has been introduced, has shown my innocence. But, like ancient apostles, when arrainged in pagan courts, in the presence of

apostate Hebrew judges, though innocent, they were pronounced guilty. So myself, an apostle who bears witness by virtue of his calling and the revelations of God, that Jesus lives—that he is the Son of God; though guiltless of crime, here in a christian court I have been convicted through the prejudice and popular sentiment of a so-called christian nation.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.

BRIGHAM YOUNG AND "TRUTH"

(Continued from page 4)

of eternity. There is no being in eternity about whom we have ever read or heard, but what has suffered in like manner as we have, for it was by suffering they had to gain their exaltation, as you and I will have to do.

* * * *

"If you cling to the world, and say it is hard for you to do this or that, recollect that the love of the Father is not in you. Let me love the world as He loves it, to make it beautiful, and glorify the name of my Father in Heaven. It does not matter whether I or any body else owns it, if we only work to beautify it and make it glorious. It is all right. Let me do what I am called to do, and be contented with my lot, and not worry about this, that, or the other. I have spoken long enough. May God bless you. Amen."—Journal of Discourses, 2:298-308.

On other occasions Brigham Young stated:

"The Lord revealed to Joseph that the people would gather out from Babylon and establish the kingdom of God upon the principes of heaven. They went up to Jackson County, Missouri, with this in their faith, and with the express understanding that when they got there, everything was to be laid at the feet of the Bishop, * * * who was to distribute it among the people, according to the revelation given for that purpose, for their benefit. But they could not bear this; consequently they were driven from Jackson County, and finally from the State. This was in the fall of 1838 * * *. While we were in Winter Quarters the Lord gave me a revelation just as much as He ever gave one to anybody. He opened my mind and showed me the organization of the kingdom of God in family capacity. I talked to my brethren; I would throw out a few words here, and a few words there, to my first counselor, to my second counselor, and the Twelve Apostles, but with the exception of one or two of the Twelve, it woud not touch a man. They believed it would come. Oh yes, but it would be by and by."—Ibid, 18:242.

* * * *

"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 doings of the people and we are at liberty, from this conference, 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—and 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 shall dictate the affairs of this society."—Ibid, 16:8.

* * * *

"There is no man on this earth who can receive the kingdom of God in his heart and be governed according to the laws of the kingdom, without being governed and controlled in all temporal matters. If you are not of one heart and mind in these things, never think of Jackson County, for you will not be wanted there. No man is going to inherit a celestial glory, who trifles with the principles thereof. The man who does not labor from day to day and from hour to hour for building up this kingdom and bringing forth the fulness of the kingdom of God upon the earth, and establishment of Zion, will sooner or later fall and go out of the Church."—Ibid 10:38.

* * * *

"We now want to organize the Latter-day Saints, every man, woman and child among them, who has a desire to be organized, into this holy order. You may call it the Order of Enoch, you may call it co-partnership, or just what you please. It is the United Order of the kngdom of God on the earth; but we say the Order of Enoch on the same principle you find in the revelation concerning the Priesthood. which, to avoid the too frequent repetition of the name of Deity, is called the priesthood after the order of Melchizedek. This order is the order of heaven, the family of heaven on the earth; it is the children of our Father here upon the earth organized into one body or one family, to operate together."—Ibid, 17:39-46.

IS IT WORTH WHILE?

Is it worth while to listen
To aught that the world may say?
Is it worth while to heed the praise,
Or blame—of life's short day?
Let men slander as they will,
And whisper falsest words of ill—
Don't mind—but keep thy spirit still,
Noble, pure and true.

For in this mortal life of ours,
We form the life that is to be—
Our habits form our characters—
And character our destiny.
It matters not what men may say—
Of no avail is slandering spite;
For naught can harm the steadfast soul
That trusts in God and does the right.

—Reginald B. Span (Improvement Era)



(The above is a "snap shot" of the Sabbath School attendance at Short Creek, Arizona, May 10, 1936. There were 125 pupils present. Owing to recent ecclesiastical action the Short Creek Ward has been abandoned by the Mormon Church, and this school, comprising practically the entire citizenry of Short Creek, is being conducted along broad spiritual lines by members of the Priesthood residing there. One may never expect to meet up with a finer, cleaner or more intelligent group of Saints than is here pictured. They are fundamentally sound in their religious and social ideals.—Ed.)

SCIENCE AND JUDGMENTS

We are living in a day of extraordinary happenings. Prophets—ancient and modern—have portrayed with unerring accuracy, the events now being witnessed. While calamities are coming on the people with ever increasing frequency, their occurrences excite but small attention of the masses. There are those—and wise they are—whose minds are keenly attuned to the signs of the times and, while they stand in wonderment at the threshold of the great discoveries in science now taking place, they view with no little concern the terrible calamities from which all life is suffering. It is truly a day of judgment. The earth is being wasted and the hearts of men are sorely troubled; yet their understandings are dulled through their lack of faithfulness in heeding the Lord's commands.

In science, one of the marvels of the age is the gigantic telescope, now in course of construction, and which is to be completed by the year 1940. This is beng erected atop 600 foot Mount Palomar in the San Diego mountains, near the Mexican border. It is stated the huge mass, when completed, will weigh some 500 tons, and will cost between two and three million dollars. With this telescope, aided by the "great eye," a giant mirror recently manufactured by the Corning N. Y. Glass Works, it is expected the distance man can see through mechanical means, will be increased to over three and half sextillion (3,600,000,000,000,000,000,000) miles.

"It is expected," says the report, "to bring into view ten million galaxies like the one the earth's solar system moves in; to shed new light on the riddle of what the universe is doing, and perhaps to solve the intriguing question of whether there is life on Mars."

Not wishing in the least to minimize the importance of this hereculean human undertaking, we are nevertheless caused to reflect on the fact that with all the progress man is making in the field of scientific research, he knows but little concerning the universe compared with that which Abraham understood, as published in the Book of Abraham. This record was translated by the Prophet Joseph Smith. Abraham received his knowledge first hand. God talked with him. And this fact suggests another thought, as expressed by Joseph Smith: "One truth revealed from heaven is worth all the sectarian notions in existence." The Prophet further taught "that every man," who lives for it, is "entitled to a seer stone, and should have one, but they are kept from them in consequence of their wickedness" and their natural inclination to use the same for unrighteous purposes.

With divine guidance, let it come through

the means of a seer stone, through Urim and Thummin, or by direct revelation from the mouth of God, the great mysteries may be unfolded unto man without the vast expenditures of money coupled with long seasons of speculation, uncertainty and contention. To the faithful, the time is speedily coming when "wisdom and great treasures of knowledge, even hidden treasures, "shall be had:

> A time to come, said the Lord, in the which nothing shall be withheld, whether there be one God or many Gods, they shall be manifest; all thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ; and also if there be bounds set to the heavens, or to the seas; or to the dry land, or to the sun, moon or stars; all the times of their revolutions; all the appointed days, months and years, and all their glories, laws and set times, shall be revealed, in the days of the dispensation of the fullness of times, according to that which was ordained in the midst of the Council of the Eternal God of all other Gods, before the world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence, and into his immortal rest.—D. & C., 121:28-32.

But what of the other side of the great pantoscopic picture? Through wickedness—a rejection of the laws of salvation—the penalities of the law are being visited on man. The Lord said, speaking of the time immediately preceeding His second coming:

> And ye shall hear of wars and rumors of wars, * * * for nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrow.—Matt. 24:6-8.

And laterly, speaking through His ambassadors on earth, the Lord said:

> Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come; 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 exceeding angry, and shall cast themselves down as a fig that falleth from off 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 upon the ground, and shall not be able to stand.
>
> And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely, men's hearts shall fail them; **FOR FEAR SHALL COME UPON ALL PEOPLE.**—D. & C., 88:86-91.
>
> For, with you saith the Lord Almighty, (speaking of the High Priest Apostles), I will rend their kingdoms: I will not only shake the earth but the starry heavens shall tremble, for I, the Lord, have put forth my hand to exert the powers of heaven; ye cannot see it now, yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people.—Ib. 84:118, 119.

Among the judgments that were to visit the earth are the following:

> The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.—Deut. 28:24.

This was predicted of ancient Israel in the event they rejected the commandments of the Lord, which they did. And again:

> In mine ears saith the Lord of hosts, of a truth many houses shall be desolate, even great and fair, without inhabitant.
>
> Yea, ten acres of vineyard shall yield one bath (about 9 gallons) and the seed of an homer shall yield an aphah (1-10).—Is. 5:9, 10.

In the light of recent dust storms (during 1934-5 and already recorded in this year) reducing the yield on farming lands in the storm area to "one bath" or "an aphah", do we see the fulfillment of prophecy? In the dust storm belt "Many houses (are) desolate, even great and fair, without inhabitant." Refugees from these sections state that in many instances not a spear of grass or other crop, remains in the ground, and many homes are already abandoned, because it is impossible to longer inhabit them. They therefore become "desolate."

"The Lord shall make the rain of thy land powder and dust: From heaven shall it come down upon thee, until thou be destroyed."

Recent discoveries claim that clouds of "star dust" suspended in the sky, have been discerned. These clouds are large enough, the report states, to practically "suffocate our entire solar system." While these clouds are described as being "several hundred light years from the earth", yet it is felt certain in some circles that this is one source from which the destructive element which will eventually devastate many sections of the globe, originates. Says the account:

> In a recent article appearing in "Discovery", a London publication, Dr. S. C. Blactin gives the reading world some startling information concerning dust from the skies. "Of the 20,000,000 meteors which enter our atmosphere each day, practically all are disintegrated by friction to dust", he claims.
>
> Most of these variegated visitors from above are checked in their random rush through space by the protecting cushion of stratosphere surrounding the earth before they inflict any considerable damage. But once in a while meteorites break through the invisible barricade and dig deep craters like the one in Diablo canyon, Arizona. Fragments have been recovered in various parts and placed on exhibition.
>
> When meteoric messengers from unknown constellations strike the earth they are called meteorites, but those passing us by are me-

teoroids. If exploded by the heat of friction or internal combustion they fill the ether with minute particles that float aimlessly about OR DRIFT TO THE EARTH ON RAINDROPS.

Theories have been advanced that some of these atoms bring disease to animals and plants; * * *—The Salt Lake Tribune, Mar. 30, 1936.

Another observer sent into Arizona by Harvard and Cornell Universities, reports from Flagstaff under date of February, 1934, as follows:

Flagstaff, Ariz., Feb. 26.—(INS)—Like a train in a blizzard, the earth has plunged at many miles a second into a dark nebula of cosmic dust, which may cause the 20th century to be know by future generations as "the dark age."

This astounding discovery was announced today by Dr. S. L. Boothroyd, Cornell university astronomer and head of an expedition sent to Arizona by Harvard and Cornell universities to study meteor showers.

The cosmic dust, Dr. Boothroyd declared at the half-way point of his studies, made itself known in the form of "telescopic meteors."

The discovery was made possible by the arrival from Harvard observatory of a battery of spectra-cameras, which enabled Boothroyd to count an average of 100 microscopic meteors an hour, hurtling at 300 miles per second into the upper air from space.

"The entire earth appears immersed in a dust cloud," the professor said. "This cloud seems like a dark nebula and the sky would send more light to earth if these meteor-like particles were removed.

"It remains for future ages to determine whether the earth will pass out of this dust cloud. There is no danger to anyone."

In the absence of knowledge direct from heaven concerning this "star dust," and its final destination, man, of course, is left in uncertainty as to the exact meaning of the phenomenon; yet it may be assumed that when God thundered His decree to the children of Israel that 'from heaven shall it (dust) come down upon thee, until thou be destroyed," He meant just that. The complete fulfillment of this promise may be looked for, for the word of the Lord is sure. Then too, it is significant that science, with the little knowledge it has, should ascribe to this dust, disease potentialities by which animals and plants are destroyed —and if animals and plants, why not men? The Lord speaks of an "overflowing scourge" that will visit earth, "for," said He, "a desolating sickness shall cover the land." A sickness to be desolating, must be somethng that medical science cannot cope with. May not these great dust storms now rendering the land sterile and homes desolate prove the forerunner of the plagues spoken of by the Lord to come forth in this day? Said He:

"Wherefore, I the Lord God will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them; and their tongues shall be stayed that they shall not utter against me; and their flesh shall fall from off their bones, and their eyes from their sockets: * * *—D. & C., 29:18-19.

And not only will man be visited with these dire calamities, but nations also will be destroyed. The Lord said:

* * * With the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine and plague, and earthquakes and thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until the CONSUMPTION DECREED, HATH MADE A FULL END OF ALL NATIONS.—Ib. 87:6.

That men and nations are beginning to harvest the seed they have sown in their greed and wickedness, is too apparent to admit of a doubt. Present day science, crippled and faltering as it may seem to be, descerns in the heavens that which portends great destruction, and if not complete destruction, awful sorrows for those who, heedless of the laws of righteousness, continue to live in the spirit of Babylon. The Lord says:

As the days of Noah were, so shall also the coming of the son of Man be. For in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be."—Matt. 24:37-29.

And since the destructions spoken of, are to precede the coming of the "Son of Man," it behooves the Saints to give immediate heed to God's word and warnings.

THE ONCE OVER

Have you ever stopped to give a thought
Of what you are and what you're not?
Are you as good and kind and true
As your best friends think of you?
Or are you just a living lie
In each and every person's eye?
Let's stop and think ere it's too late—
It's what one is that makes one great.

Stop and think, ere you make believe,
That it's you yourself you most deceive
When doing acts that men should shun—
You're more with you than any one.
Just do your best 'mid babel's strife—
You yourself must live your life:
Remember ere you follow crime
You'll be with you a good long time.

God's words to man is a lasting story—
Said He: "This is my work and glory,
The immortality and eternal life of man
To bring to pass"—Wonderous plan!
'Tis then, for each to start today
And learn God's laws and them obey,
Cultivate faith and add works, too;
To the spirit within ever be true.

—Millard Black.

UNPUBLISHED TESTIMONIALS

(In our unpublished testimonial column, this issue, we feel constrained to give a brief digest of a few expressions from readers outside of Utah. Many such letters are being received. TRUTH is being passed from neighbor to neighbor and the honest in heart, in ever increasing numbers, are giving heed to its teachings. TRUTH takes this means of thanking its readers for their kind words of encouragement ,for their helpful suggestions and for their financial as well as moral support.—Ed.)

From California a friend writes:

"The last number of TRUTH was the best ever. Each number seems to improve on the previous one. My family looks forward to receiving this magazine and it is read from cover to cover many times during the month. Your courageous method of attacking those elements that must surely be eradicated from our faith is refreshing. Your work is sound and enduring. Give us more and as fast as possible."

From Wyoming we hear:

"I am in receipt of my last issue of TRUTH, which I understand completes the first volume. I sincerely congratulate you and your associates on this splendid work. Its pages bespeaks your honest convictions, chronicles and substantiates the revelations of God. Like the radiant sunshine from behind the dark clouds it lights the pathway of life. Its glorious message makes devils rave and angels shout for joy. In the not far distant future when justice will listen to reason, TRUTH will magnify its present status and will take its place among the leading publications pertaining to God's word. May the Lord continue blessing your efforts."

A Chicago Saint writes:

"I thank you very much for your prompt delivery. TRUTH is to the point. My family enjoyed it very much and I received a great deal of consolation from it. The contents of No. 9 are very timely and interesting and in my opinion they are the truth, and should be known. * * * Your paper is making a courageous fight for truth, and I hope and trust it will find its way amongst the people to clear their minds and understandings. I will do my best to have it circulated among the thinking people here."

Progressive Testimonies from an Eastern States Saint:

January, 1936: I have read the entire contents of your papers (TRUTH) with deep interest, and they are now being read in the homes of my brothers. We are very much interested in the questions you touch on and certainly wish you the greatest success in every righteous endeavor. Can say that to my mind it all seems not only possible but very probable, that all that you say is truth. I read all of your last TRUTH before I stopped, and was thrilled and marvelled to say the least."

March, 1936: "Just a few lines to say I still enjoy reading TRUTH, and I am very much interested in all that I have read, and have found nothing so far which to my mind does not justify the defense of the Gospel you are making. In fact, so far as I can see, I feel to rejoice in the stand you are taking."

April, 1936: "I have been reading parts of TRUTH of last summer, which I haven't read before, (since Brother ——— sent them recently). And can say I've thoroughly enjoyed them all and am sure, as others are, that you are clinging firmly to the truth. One of my father's expressions used to be: 'Hew to the line, let the chips fly where they will', and this policy I am sure you are following. I have thought a lot and weighed it in the balance and have wanted to feel sure of myself before saying too much; but can now say I feel more sure than ever of the rightfulness of your postion. I am grateful for the privilege of reading TRUTH."

ADVICE TO THE JUDGE

A colored man was brought before a poice judge charged with stealing chickens. He pleaded guilty and received sentence, when the judge asked how it was he managed to lift those chckens right under the window of the owner's house when there was a dog in the yard.

"Hit wouldn't be of no use, Judge," said the man, "to try to 'splain dis thing to you all. Ef you was to try it you like as not would get yer hide full of shot an' get no chickens, nuther. Ef you want to engage in any rascality, Judge, yo' better stick to de bench, whar' yo' am familiar."—Human Life.

NOT EQUIPPED

"I don't see how it is", Jenkins began, eyeing the tramp and his performing dog with frank envy. "Here is this mongrel of yours doing all these tricks, and there is my dog, with a pedigree a yard long that can't even be trusted to roll over when he's told to."

"Well, sir, 'taint so much the dog", the tramp replied, confidentially. You have to know more'n he does, or you can't learn him anything."—Youth's Companion.

Eat slowly; only men in rags and gluttons old in sin, mistake themselves for carpet bags and tumble vituals in.—Ralaigh.

As a man thinks so is his speech.—Publius Syrus.

SUNSET

(An Ode to My Mother)

(The following beautiful poem was submitted as a Mother's day contribution. Space prevented its publication in the May Number of TRUTH, and we are now giving it as an appropriate expression to mother love on any occasion.—Ed.)

There is something about a sunset—
When the purple steals over the gold
And the earth wraps herself in twilight,
Discarding the day that is old—
Sets a candle light in her window
Behind billowy curtains of rose,
And soft velvet drapes of deep violet
On whose edge the crimson fringe shows—
Makes my breath catch—in pain that is rapture,
As I gaze with a joy most sublime,
And I long to steal in through her window
To close the dark shutters of time,
And stroll through the halls of Forever
With the worlds in their mansions of light—
When the earth lights her candle at sunset
And tucks herself in for the night.

There is something about a mother—
When her battle of life's nearly won
And she pauses to watch her children
With their life's work just begun,
As she glories in triumphs they've triumphed
Or over their sorrows sighs,
That recalls to my mind the sunset
With its glory guilding the skies.
Serene in her sweet, gentle beauty
Which time's softening touch can acquire,
When only the true and the valued
Have been left by life's purging fire:
A mother who's beauty of spirit
The sunset glories outshine,
Is God's sweetest gift to mortals—
And I thank Him humbly for mine.

—Jennie Bistline.

F-A-T-H-E-R

F is for the family that he slaves for,
A is for the anguish that he shares.
T is for the thanks that his heart craves for,
H is for the head bowed down with cares.
E is for the eyes that gleam with laughter,
R is for respect that is his due.
Put them all together—they spell "FATHER",
A man who thinks the world of you!

The following is engraved on one of the entrances to the Municipal building in Los Angeles, California: "He that violates his oath profanes the divinity of faith itself."—Cicero.

Think all you speak; but speak not all you think.—DeLaune.

INTRIGUING VERSES

There's many a sorrow—would vanish tomorrow,
Were we not unwilling to furnish the wings;
So sadly intruding—and quietly brooding,
It hatches out all sorts of horrible things.
—Anon.

Alas for those that never sing—but die with all their music in them.—Holmes.

Heaven is not reached by a single bound
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.
—Holland.

No man is born into the world whose work
Is not born with him; there is always work,
And tools to work withal, for those who will;
And blessed are the horny hands of toil.
—Lowell.

A little nonsense now and then
Is relished by the wisest men.—Anon.

I count this thing to be grandly true;
That a noble deed is a step toward God,
Lifting the soul from the common sod
To a purer air and a broader view.
—Holland.

Rest is not quitting the mortal career,
Rest is the fitting of self to its sphere.
—Dwight.

True worth is in being, not seeming;
In doing each day that goes by,
Some little good, not in dreaming,
Of great things to do by and by.
—Alice Cary.

Consistency, thou art a jewel so seldom found, so seldom worn.—Pope.

If you your lips would keep from slips
Five things observe with care;
To whom you speak, of whom you speak,
And how, and when, and where.
—Anonymous.

Small habits well pursued betimes
May reach the dignity of crimes.
—Hannah Moore.

There's many a trouble, would burst like a bubble,
And into the waters of Lethe depart,
Did we not rehearse it, and tenderly nurse it,
And give it a permanent place in the heart.
—Anon.

TRUTH

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

VOL. 2. JULY 1, 1936 NO. 2.

PLURAL MARRIAGE

—— *the* MORMON *Marriage System*

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

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

That this has always been the conception of true Latter-day Saints since the revelation on the subject (D. & C., Sec. 132) was made known to them, is abundantly testified of in the statement of the First Presidency and Apostles of the Church, in their petition to the President of the United States in 1891, praying for amnesty. Said they:

> We formerly taught to our people that polygamy or celestial marriage as commanded by God through Joseph Smith, was right; **THAT IT WAS A NECESSITY TO MAN'S HIGHEST EXALTATION IN THE LIFE TO COME** — Marriage, Ballard-Jenson Correspondence, p. 27.

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

> The only men who become Gods, even the Sons of God, are those who enter into polygamy. Others attain unto a glory and may even be permitted to come into the presence of the Father and the Son, but they **CANNOT REIGN AS KINGS IN GLORY**, because they had blessings offered unto them and they refused to accept them.—J. of D., 11:268-9.

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

TRUTH gives the foregoing as an introduction to a series of articles upon the subject of patriarchal marriage, the first installment of which follows. This series, in the main, will consist of a re-print of articles prepared by the late B. H. Roberts and published in the CONTRIBUTOR (Vol. 6) during 1884, under the heading, "Celestial Marriage and Acts of Congress". Since it is understood that Elder Roberts wrote as the mouthpiece of the Church upon the subject, his articles may be regarded as the authoritative expression of the Church at that

time; and since, too, a large portion of the able writer's life was spent in championing the gospel truths, of which this principle of marriage forms a capstone, he must be regarded as capable of setting forth this law intelligently and lucidly.

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

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

With this statement we proceed with the first of the series of articles referred to.—Editor.

By B. H. ROBERTS

With the Latter-day Saints, marriage is a religious duty. Every man (and woman) not disqualified by nature should obey the righteous law given by heaven's Eternal King—"Be fruitful, multiply and replenish the earth and subdue it." This is just as binding upon man as the command—"Repent every one of you, and be baptized in the name of Jesus Christ for the remission of sins." We can make no distinction between the commands of God—all are equally binding upon His people, for He that said, "repent", said also "be fruitful"—and man shall not live by bread alone, but by every word that proceeds from the mouth of God! We take it for granted that all our readers understand the commandment, "Be fruitful, multiply and replenish the earth and subdue it", is to be obeyed within the marriage relation; so we need not stop to prove that which is already conceded.

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

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

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

We know many good people are shocked when we speak of the relationship of husband and wife continuing in heaven. But why? Is the association unholy? To say that it is would be to charge God with being the author of that which is impure. But it is NOT unholy, for if there is anything in this world that ennobles a man, developes all that is best in him, refines, purifies, and makes him more godlike; it is the love and confidence bestowed upon him by a virtuous, noble wife; and the influ-

ence of a pure honorable husband is not less productive of good in woman; and—"While room is found in infinite space; while there are particles of unorganized element in nature's storehouse; while the trees of Paradise yield their fruits, or the Fountain of Life its rivers; while the bosoms of the Gods glow with affection; while eternal charity endures, or eternity itself rolls its successive ages, the heavens will multiply, and new worlds and more people be added to the kingdom of the Fathers." * * *

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

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

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

Among the Saints of Utah, plurality is well known to be a part of their religion; and when a young couple are united in marriage, the young lady understands that IF HER HUSBAND LIVES HIS RELIGION—DOES HIS DUTY—HE WILL TAKE OTHER WIVES, who will enjoy equal rights with herself. When a man takes a second wife no concealment is made of the former marriage; the lady he approaches on the subject knows that he has a family already; furthermore, his first wife is not ignorant of his intentions, to the contrary she is consulted in the matter, and gives her consent to the arrangement; no one then is deceived; no one's rights are interfered with; the second or third wife is just as honorable as the first—whatever distinction the laws of the land may make, be it said to the honor of the Latter-day Saints, who believe in the divinity of plurality—they make none; neither is there any distinction between the children of the second or third wife, and the children of the first. * * *

The foregoing statements concerning the bigamy of the world, and plurality of wives as believed and practiced by the Latter-day Saints, shows conclusively there is nothing in common between them. None of the evils enumerated as following common bigamy can possibly attend celestial marriage—a term we shall use hereafter in contradistinction to the bigamy of the world—because in it no deception whatever is employed. It is acknowledged by the community where it is practiced as a part of their religion, and is considered not only as honorable, but, under proper circumstances, is regarded as a duty. * * * Under these circumstances then there can arise no bitterness of feeling, no hatred to mar the peace of the family circle, confidence in the husband is not lost; and the wives having the consciousness that they have not been betrayed; with the assurance that they have

the esteem and affection of their husband, that their children are honored coupled with a firm conviction that they are conforming to the will of heaven—celestial marriage is stripped of all the horrors in which the diseased brain of modern Christianity has seen proper to clothe it, and exalted as far above common bigamy as honorable marriage is above loathesome prostitution.

We are now ready to prove that celestial marriage is a principle of religion with the Latter-day Saints. Let it be remembered that the enemies of the Saints insist that celestial marriage is only an institution inventend for the sole purpose of ministering to the lustful desires of men, that claiming it to be a part of their religion is only a cloak to cover their sins; but pause a moment—let us reflect upon the situation. To marry one wife and rear up a family incurs great responsibilities; to rear two families doubles the responsibilities, and as you increase the family, you multiply the anxiety; yet those opposed to celestial marriage will persist in saying the Saints thus increase their cares merely for sexual gratification. Poor, innocent souls! Do they suppose for a moment the Saints are ignorant of the fact that hundreds of thousands of men in this moral (?) nation are daily gratifying their passions outside the marriage relation; thus avoiding the extra care and anxiety attached to rearing more than one family? Do our moralists think the inhabitants of Utah are ignorant of the fact that the towns, villages and cities of modern Christendom are thronged by harlots whose smiles are bought by married and single men? The Saints are aware that they could do likewise; and their conduct would only provoke a smile; those who are their enemies now would excuse it, and say they had merely indulged one of the amiable weaknesses of mankind.①

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

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

* * *

The fact that the Saints sacrifice so much for celestial marriage—run the risk of fines and chains—②
take upon themselves all the extra cares and anxiety which attaches to it—increasing the hatred of bigots, and the oppression of government—is an evidence to the thoughtful that they cling to their principle from other motives than amorous gratification, as nothing but a deep and sincere belief that they are doing the will of heaven will induce men to adhere to a principle banned by law, condemned by popular sentiment, and which is so fruitful of care, anxiety, and even fines and imprisonments.

(To be continued)

①It is authentically reported that one of the Presidents of the United States, urged the Saints, through their leaders, to give up the practice of polygamy as a religious tenet, and practice it as the world did, in which event prosecutions would cease against the Saints. In the recent case at Kingman, Arizona, involving the trial of I. C. Spencer for polygamous living, the Judge gave the following "Instruction No. 7" to the Jury:

"OCCASIONAL ILLICIT INTERCOURSE, WITHOUT OPEN AND NOTORIOUS LIVING TOGETHER, IS NOT SUFFICIENT TO SUSTAIN THE CHARGE OF OPEN AND NOTORIOUS COHABITATION."

In other words, the world's system of illicit intercourse does not come under the law's ban, and men are free to indulge themselves without fear of legal consequences. It may be urged that such acts come under another law, but since there is little or no law enforcement against this form of prostitution one must conclude that society winks at the practice, while prosecuting those men who openly acknowledge their acts, claim their children in the full light of legitimacy, and their mothers as honorable wives.

②Approximately one thousand members of the Mormon Church were imprisoned for the alleged crime of polygamy and polygamous living in accordance with their religious faith, during the years 1880-1890; and two of the brethren are now serving terms of 18 to 24 months each, in Arizona State Penitentiary, on a similar charge.

EDITORIAL

TRUTH

Devoted to Questions — Political, Social Economic and Religious

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THE PRIESTHOOD'S SUPREMACY

We are asked to explain the difference between the Church of Jesus Christ of Latter-day Saints and the Kingdom of God; also the position the two organizations occupy with relation to the Priesthood. In some quarters it is believed that the Church, as we know it, comprehends all power and authority on earth and that the President of the Church, by reason of said office, is necessarily President of Priesthood—the very mouthpiece of God to man. In this view is shaped the theory that the Church and Kingdom are one and the same, and that the President of the Church is at the head of all. Such views, though erroneous, have evolved through a train of circumstances, chief among them being the fact that to date, and since the death of the Prophet Joseph Smith, the President of the Quorum of Twelve has been elevated to the position of President of the Church, when the presidency became disorganized through the death of the President.

Jesus Christ said, "And this gospel of the Kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Here it is the "gospel of the Kingdom", spoken of, not the "Gospel of the Church" (an expression frequently used in this day by the Elders of the Church). In this expression of the Savior's, we understand He referred to the Kingdom in its broad meaning, as we frequently say, "the Church and Kingdom of God." In this sense, then, the two may be classed as one. The "Church of the First Born" and the "Kingdom of God", broadly speaking, may be regarded as so closely interwoven to make their complete separation impossible. But in their restrictive sense the two organizations are separate and distinct. It was doubtless in the broad sense mentioned that Joseph Smith referred to the Kingdom on many occasions. A specific reference is given:

> * * * 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.—Hist. of Church, 5:256-7.

We quote from Priesthood Items, by Musser and Broadbent, pp. 5, 6:

> 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 intrusted the duty of proclaiming the "Gospel of the Kingdom" to mankind—of guarding and administering God's Holy ordinances necessary to the salvation and exaltation of man.
>
> It might be said by way of comparison that the Church and the Kingdom—both appendage organizations—are to the Priesthood what the Sabbath Schools, Mutual Improvement Associations, etc., are to the Church—they are the tools or vehicles used by the Priesthood in accomplishing God's purposes on earth.
>
> The Church does not function in political or civil affairs, its labors being confined to ecclesiastical direction; and its jurisdiction is restricted to its membership, with judicial powers limited to acts of excommunication.

From the foregoing we learn that these two organizations, though separate and distinct, are tools in the hands of the great Builder; and in His hands, acting in unison and in perfect coordination, are capable of accomplishing marvelous works; while, if divided in spirit and effort, their missions will necessarily fail.

A distinctive feature of the Kingdom of God is its legislative council of fifty members, referred to in the days of the Prophet and of Brigham Young, as the "Council of Fifty."—Church History, 7:213; also see note p. 379, wherein the "Council of Fifty" is referred to as the "General Council."

This Council, we are informed, was organized by the Prophet prior to his martyrdom. Says Brigham Young on this point:

> 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 whole earth, in their legal rights. I shall not tell you the names of the members of this kingdom, neither shall I read to 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.

Speaking of this Council of Fifty, we learn from the Journal of William Clayton (Des. News Press, 1921, pp. 202-3) some of the names of the brethren comprising the council, together with their activities while crossing the plains. This item of history is so enlightening, we give it *in extenso*:

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 prayer to God for ourselves, this camp and all pertaining to it, the brethren in the army, our families and all the Saints, President Young being mouth. We all felt well and glad for this privilege. The members of the above council (were) Brigham Young, Heber C. Kimball, Willard Richards, Orson Pratt, George A Smith, Wilford Woodruff, Amasa Lyman, Ezra T. Benson, Phineas H. Young, John Pack, Charles Shumway, Shadrack Roundy, Albert P. Rockwood Erastus Snow, myself (William Clayton), Albert Carrington and Porter Rockwell. The two latter having no clothing with them, stood guard a little distance from us to prevent interruption. * * *

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. * * *—See History of Church, 7:381-2. Also Comments of B. H. Roberts in Priesthood Items, p. 9.

In the early sixties, Brigham Young indicated the functioning of this Council in the material developments of the territory. Speaking of the Saints assisting in building the railroad and telegraph lines in Utah the great leader said:

"They should be assisted, and that by the COUNCIL OF THE KINGDOM OF GOD IN THESE MOUNTAINS."

The kingdom, as explained by Brigham Young previously, was organized. A constitution was revealed. It was the kingdom spoken of by Daniel the Prophet. It will roll forth and fill the earth. The organization occurred in the spring of 1844; but the Church, the propaganda agency of the Kingdom, was organized April 6, 1830. "The Kingdom grows out of the Church", says Brigham Young, "but it is not the Church, for a man may be a legislator in that body * * * and still not belong to the Church of Jesus Christ at all."—J. of D., 2:309-310.

It is shown, we believe, to the understanding of thinking Saints, some of the differences existing in the two organizations and their distinctness in organization. We will now briefly note the relationship of the Priesthood to the Church and to the Kingdom.

Priesthood is God; it is the power by which the Gods of eternity operate. It was by the power of the priesthood that the world was formed, that Enoch's city was taken up, that the flood covered the earth, that Mt. Zerin was removed by command of the Brother of Jared, that Jesus raised the dead Lazarus, walked on the water, stilled the storm and finally laid down his body and took it up again. In the present dispensation the Priesthood was restored to earth by John the Baptist and by Peter, James and John, acting in their respective callings.

Upon receiving the priesthood and in the authority thereof, Joseph Smith and Oliver Cowdery began baptizing and conferring the Holy Ghost. Mark you, neither the Church nor the Kingdom had been organized at this time, and yet the priesthood functioned and the work of building up the kingdom of God was begun. It did not require the authority of the Church to empower the Prophet to preach the "gospel of the Kingdom", nor to baptize converts into that Kingdom. The priesthood is all in all. It is the voice of God to earth; it was later to organize the Church, retain supervision over it, direct its activities and correct its mistakes; and later, to organize the Kingdom. Had the Church or Kingdom not been organized, the priesthood might have continued functioning. But the time came when additional organization was needed. The priesthood, all powerful as it was, needed tools to work with. In this situation it proceeded to organize the Church, endow it with the mission before stated; and later, a branch of the Kingdom was organized and placed in operation, that the priesthood might have this further strength. These organizations, in turn, for the help they needed, proceeded, on the one hand, to organize the Relief Society, Sunday School, Mutual Improvement and Primary Associations, etc., and on the other hand the "Council of Fifty". And these,

the Church and Kingdom, with their various appendage organizations, are the "helps and governments" spoken of by Paul (1 Cor. 12:28). They all come under the direction and supervision of the priesthood.

This point is made clear in the statement of President J. Reuben Clark, in March, 1936, Improvement Era. Said he: "The Priesthood is essential to the Church, but the Church is not essential to the Priesthood." This tersely expressed truth should forever set at rest the notion that the Church controls the Priesthood, gives it and withdraws it at will, or even directs its activities. It is the Priesthood that gives to the Church all the power the Church possesses; it has power to add to the Church and take away from it, but the Church has no such power over the Priesthood. The Church and the Kingdom are subordinate to the Priesthood. If the Priesthood were taken from the earth, neither the Church nor the Kingdom would continue to exist; they exist by virtue of the Priesthood, and neither can exist without it.

The foregoing shows why, when a man is excommunicated from the Church for an infraction of the rules thereof, but remains in harmony with the laws of God, his Priesthood cannot be disturbed by the Church. Once a man receives the Priesthood, God only can take it away from him, and that in accordance with the revelation, D. C. 121; 37.

All Priesthood is Melchisedek, but there are different departments or grades. There are two grand divisions to the Priesthood, the Melchisedek and Aaronic. And in each division there are certain offices to which men are ordained in accordance with their respective qualifications and missions. Then again, to have the Priesthood conferred does not confer the authority to function in all the offices pertaining to that Priesthood. "Priesthood gives the authority (or power)", says one of the prophets, "but it takes the appointment to properly exercise that authority." Thus when Joseph and Oliver received the Melchesidek Priesthood under the administrations of Peter, James and John, before they could exercise the sealing authority—an authority growing out from the Priesthood—Elijah, who held the keys thereof, came and conferred the same

"The Priesthood is the channel", said Parley P. Pratt, "and the ordinances are the means through which said blessings are enjoyed by man. In the absence of these offices and powers, darkness, ignorance, superstition, priestcraft and kingcraft, idolatry and every species of abuse, would fill the earth, and usurp the place of the true government of the kingdom of God.—Key to Theology, 68.

Jesus Christ put it in this way:

> **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; therefore in the ordinances thereof, the power of godliness is manifest; and without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the face of God, even the Father, and live.—D. & C., 84:19-22.**

As before stated, a common mistake in this day, is the belief that the President of the Twelve, by reason of said office, succeeds to the position of President of the Church, when the Quorum of First Presidency becomes dissolved through death of its head. However, the theory is an error. When the "House of God" is in order the President of Priesthood will preside over the Church. To become President of the Twelve does not clothe one with the office of President of the Priesthood, and to ascend from that subordinate position to the position of President of the Church, does not constitute one President of Priesthood. Such a position comes direct from God. It is, as stated before, the Priesthood which creates the Church and in the economy of heaven the head of the Priestood becomes, through revelation, the head of the Church —this when the First Presidency of the Church is properly organized.

> **Then comes the HIGH PRIESTHOOD, which is the greatest of all; wherefore it must needs be that ONE be appointed of the High Priesthood to preside over the Priesthood, and he shall be called President of the High Priesthood of the Church.—D. & C., 107-64-5.**

Joseph Smith was the President of Priesthood—he held the keys to Priesthood on earth.

> **Verily, I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given to another; yea, even unto the church. Sec. 90:3, 4.**

Here it is clearly shown that Joseph is the head of all. He holds the "keys of this kingdom", (and here the term "kingdom" is used in the broad sense of comprehending all of God's work on the earth) and through those keys will admiinster to the Church. The "oracles" or revelations, will be given to the Church through Joseph Smith. Then to Joseph, as head of the Priesthood, and on whose shoulders the entire work rested, the Lord gave certain officers: Hyrum was given to him as his Patriarch, to "hold the sealing blessings of the Church, etc." Then Joseph was given to himself "to be a presiding elder over all my church, to be a translator, a revelator, a seer and prophet." Counselors were given unto him to assist

him in the presidency over the Church. Brigham Young was given to him to "be President over the Twelve traveling Council", etc.—D. & C., 124:123-7.

The Lord speaks of the "First Presidency of the Melchisedek priesthood", (D. & C., 68:15, 19; 21:2, etc.) From this, we take it, that Joseph, the President of Priesthood, was permitted to have counselors, and from the record we must conclude that he had more than two counselors:

> President Smith then presented Sidney Rigdon and Frederick G. Williams as his Counselors, and to constitute, with himself, the three first Presidents of the Church. (Voted unanimously in the affirmative, except for Frederick G. Williams, which was not carried unanimously.)
>
> President Smith then introduced Oliver Cowdery, Joseph Smith, Sen., Hyrum Smith and John Smith for assistant counselors. These last four ,together with the first three, are to be considered the **HEADS OF THE CHURCH**, Carried unanimously. (His. of Church, Vol. 2:509).

Since the First Presidency of the church, consists of "three Presiding High Priests", (Sec. 107:22) the choosing of four extra counselors must be considered in a broader light than merely adding extra help to the appendage office of First Presidency. Joseph is here seen in a dual capacity; 1st, President of Priesthood, with six counselors, the body comprising the First Presidency of the Melchisedek Priesthood; and, 2nd, President of the Church, with two counselors to assist him, the latter being a subordinate position to the former.

This situation was duplicated in the action of Brigham Young in the year 1873, at the April conference. In choosing five additional counselors he announced: "he had two counselors to aid him as President of the Church; he had the privilege of having seven brethren to assist him in this capacity."—Mil. Star, 35:292.

In considering these matters the student must differentiate between the Priesthood with a presiding quorum of seven, or more, and the Church with a presiding quorum of three; also between the Priesthood as the first great governing power on earth, and the Church, a child of the Priesthood and a subordinate organization.

With these facts clearly in mind it will be readily seen that for the Saints or the Quorum of Twelve, to elevate a man to the position of President of the Church, by their vote, does not clothe him with the position of President of Priesthood, nor does it constitute him God's mouthpiece on earth. Being chosen by the Church and ordained by a member of his quorum, in no sense obligates God to make him a prophet, seer and revelator. "The President of the Church", says the Lord, "is appointed by revelation, and acknowledged in his administration, by the voice of the Church."—D. & C., 102:9.

Brigham Young bore this testimony:

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

And further:

> 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.—Spoken July 29, 1843. Des. News, Vol. 8:10.

And again:

> Joseph Smith was a Prophet, Seer and Revelator before he had power to build up the kingdom of God, or take the **FIRST STEPS** toward it.—J. of D., 6:320.

It is readily seen that a Prophet is not made by the vote of the people; their vote cannot create a seer or a revelator. One, to enjoy these gifts, must be endowed direct from heaven. The people may choose a man to be their President, but they cannot make a prophet of him, nor even a man of God. And conversely, because a man is a prophet he is not necessarily the President of the Church. To be President of the Church one must be called of God as was Aaron and, of course, be sustained in that office by the people over whom he is to preside—the divine call coming first; and to be a prophet one must be endowed with that divine gift by God himself.

From the foregoing the reader will note that the great governing power on earth and in heaven is Priesthood. That when the Priesthood was restored in this dispensation, it began to function by preaching repentance, baptizing and conferring the Holy Ghost. That in due time the Priesthood organized the Church to assist it in promulgating the gospel, and that later the Priesthood organized the Kingdom of God, both organizations being subordinate to the

Priesthood. We have learned that a man may be President of the Church and not President of Priesthood, and not even a Prophet; that when the Church is set in order the President of Priesthood will be the President of the Church. The query may be: "Why has not this order prevailed to date, and why are there not more definite teachings thereon?" And the reply may be, that the Saints have rejected so much of the Gospel, and are so slow to receive the truth, God has not seen fit to more fully instruct them, than the records now disclose. Joseph said: "If the Church knew all the commandments, one-half they would condemn through prejudice and ignorance." And Brigham said:

> It is said the Priesthood was taken from the Church, but it is not so, the Church went from the Priesthood, and continued to travel in the wilderness, turned from the commandments of the Lord and instituted other ordinances.

This from Joseph F. Smith:

> We have not always carried out strictly the order of the Priesthood; we have varied from it to some extent; but we hope in due time that by the promptings of the Holy Spirit we will be led up into the exact channel and course that the Lord has marked out for us to pursue, and adhere strictly to the order that He has established.—Des. News, Nov. 16, 1891.

As early as the year 1862, the Prophet Brigham Young was moved to lament the fact of the Church not being in order. Said he:

> I sometimes think I would be willing to give anything, yes, almost anything in reason, to see one fully organized Branch of the kingdom —one fully organized Ward. * * * Is there even in this Territory (Utah) a fully (or properly) organized Ward? Not one. It may be asked, "Why do you not fully organize the Church?" Because the people are incapable of being organized."—J. of D, 10:20.

And this is the tragedy in the situation—"the people are incapable of being organized." Said he further:

> I have had visions and revelations instructing me how to organize this people so that they can live like the family of heaven, but I cannot do it while so much selfishness and wickedness reign in the Elders of Israel. * * * There are many great and glorious privileges for the people, which they are not prepared to receive. How long it will be before they are prepared to enjoy the blessings God has in store for them, I know not—it has not been revealed to me. I know the Lord wants to pour blessings upon this people, but were He to do so in their present ignorance, they would not know what to do with them. They can receive only a very little, and that must be administered to them with great care. * * *—J. of D., 9:269-70.

Since this gloomy situation was voiced by Brigham Young, the Saints have surrendered the great economic law of heaven, the UNITED ORDER, and also the great social order of heaven, PLURAL MARRIAGE. It would therefore seem that the body of the Church, upholding these repudiations as it does, is less prepared in this day for a full and complete organization, "like unto the family of heaven", than they have ever been before. No doubt this is one of the rooms in the "House of God", that will be set in order by the one "Mighty and Strong", as spoken of in the 85th Section of Doctrine and Covenants, and which many of the faithful Saints are looking forward to with anxious hearts and sublime faith.

LET THE PIONEER SPIRIT PREVAIL

In this month, eighty-nine years ago, the Pioneers, headed by Brigham Young, entered the Salt Lake valley. The land seemed sterile and the surroundings forbidding. They made the journey of a thousand miles from the outpost of civilization, facing the many dangers incident to that day, in order to get away from intolerance and bigotry—left comfortable homes and prosperous farms in quest of a land where freedom of conscience might be enjoyed. It took strong souls to pioneer in those days —souls that counted the liberty to worship God as the conscience led and reason dictated, more precious than life. That great Mormon hegira has emblazoned the story of its trials and triumphs on the pages of history for all time and on the memorable 24th the great feat will again receive the plaudits of the nation.

But in praising the work of the Pioneers, do we remember the principle that inspired that work? Do we remember that our fathers came here to get away from intolerant bigots? You descendants of those hardy builders, do you remember the broad foundation upon which these early patriots builded? On this then Mexican soil their first act was to raise the banner of liberty, and to proclaim proudly that "WE CLAIM THE PRIVILEGE OF WORSHIPPING ALMIGHTY GOD ACCORDING TO THE DICTATES OF OUR OWN CONSCIENCE. WE DEMAND AND SHALL INSIST ON NOT A WHIT LESS", BUT", said they, "WE SHALL ALLOW ALL MEN THE SAME PRIVILEGE, LET THEM WORSHIP HOW, WHERE, OR WHAT THEY MAY."

On this time honored foundation of right and justice, the Pioneer fathers began to build. Succeeding generations have continued the work. How true are we following the plans they left? How close are we hewing to the line? The lesson the Pilgrim Fathers taught the world should not be forgotten. They, too, came to this land of savagery that they might worship God as their consciences dictated, but no sooner had they established themselves on the citadels of freedom, than they became as intolerant of those worshipping differently as

were the bigots who drove them from the shores of Europe, and in that spirit of intolerance the ducking pond, the stocks, the flames and the gallows claimed their victimes without compunction or mercy.

In celebrating this noted pioneer achievement, let us pause to reflect upon the purpose of it—upon the lesson it is meant to teach. Let the spirit that guided our parents to the 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, that in our lives the great principle of freedom sounded by Voltaire may be reflected:

"WHILE I MAY WHOLLY DISAPPROVE OF WHAT YOU SAY YET I WILL DEFEND TO THE DEATH YOUR RIGHT TO SAY IT."

MOTHER

At the door of the Angel of Life there sounded a knocking, first, very faint, then growing louder and more insistent. Opening the door, the Angel saw on the threshold a woman, pale with pain, but with a look of expectant joy in her eyes.

"I am here", she said triumphantly. "I have come for my child. Give it to me quickly, for it is a long journey and a hard one, any my strength may be exhausted before I return."

"Wait", said the Angel slowly. "Your child is here—a beautiful boy. But first you must pay for him."

"Pay you?" faltered the woman. "But I have little money and we shall need that for him."

" I have no use for money", answered the Angel, "but I must have a little of your Health, a great deal of your Time, some of your Peace of Mind, and at least half of your Heart."

Without hesitating, the woman handed him the things for which he asked and the Angel turned away and returned with the child. The woman clasped him eagerly in her weak arms, then bravely set out for the land from which she came. As she moved to go the Angel placed on her head a crown. She turned in surprise.

"This is my gift to you", said the Angel of Life. "It is the Crown of Motherhood, which will recompense you for the things you have given up."—Velma West Sykes.

RELIGION MUST GO WITH IT

Many have referred to the social state told of in the Book of Mormon when for two hundred years the people lived the order of Enoch and had all things in common, how they prospered and developed and what great things were done in their midst. But we must take into consideration the great requisite to the success of that order which was and ever will be, the true religion of Jesus Christ taken into the lives of the people and lived almost to perfection by them. Any people will become great only as they have the proper attitude toward God and religion and morals. All else is secondary to this. No successful United Order can ever be set up without a membership which puts into daily use and practice the pure and undefiled religion of Jesus. Anything short of this is doomed to failure sooner or later.—Public Opinion.

SECRET ORDERS

Recent exploits of the hooded order of the Black Legion, also termed the "United Brotherhood of America", in the State of Michigan, calls to mind other organizations of like nature founded under the supervision of the Prince of Darkness. Since Cain won the title of MASTER MAHAN and became the "Father of lies", such organized and oath bound banditry has thrived in states and nations that have forsaken the Lord. The Black Legion is apparently a recent movement, probably the aftermath of the notorious Ku Klux Klan that flourished and committed many fiendish acts in several states of the Union a few years back. Each of these movements is lawless in its conception of purpose and the fruits of each are devastation and death. As God is love, peace and life, so Satan is hatred, sorrow and death; and these secret movements emanating from Satan reflect all that his satanic mission implies.

In the case of the Black Legion, it is claimed there are approximately 150,000 members in the State of Michigan alone, and State Prosecutor Duncan C. McCrea of Detroit charges the Legion with being "an outlaw organization national in scope", and has appealed to the authorities in Washington for assistance in stamping it out.

The immediate act which focused the attention of the law upon this "Vigilante Society", was the murdering of one Charles A. Poole, a W. P. A. worker, on May 13th last. The motive for the foul act was said to be that the victim "was put to death because he knew too much." The Legion members, while on duty, are said to wear black cloaks and have a death's head for an insignia. One may obtain an idea of the breadth of this move from the fact that men of reputed respectability and prominence in social, religious and business activities, are members of the Legion—even peace officers and other public servants are credited with membership. One, Roy Ern-

est, a State prison guard, is identified, according to the news dispatches, as the cult's brigadier-general. It was in his home that the oath of the Black Legion was found. In all its horrifying details, this oath bears a close resemblance to its cousin oaths which have been doing service since the day of Cain, and its employment in this day is but another evidence that the "cup of iniquity" of the people of this nation is fast filling. The first oath was administered to Cain as follows:

> And Satan said unto Cain: Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it, they shall surely die; and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands. And Satan swear unto Cain that he would do according to his commands. AND ALL THESE THINGS WERE DONE IN SECRET—Book of Moses (Pearl of Great Price) 5:29, 30.

Executions under this oath were, according to the record, begun by Lamech, a near descendant of Cain:

> For Lamech, having entered into a covenant with Satan, after the manner of Cain, wherein he became Master Mahan, master of that great secret which was administered unto Cain by Satan; and Irad, the son of Enoch, having known their secret, began to reveal it unto the sons of Adam; wherefore Lamech, being angry, slew him, not like unto Cain, his brother Abel, for the sake of getting gain, but he slew him for the oath's sake.—Ib. verses 49, 50.

In the Book of Ether we find a re-enactment of the gruesome scene. It seems that one Jared, the son of Omer, coveted the crown of his father who was king. Akish became enamored of Jared's daughter and asked for her hand in marriage:

> And Jared said unto him, I will give her unto you, if ye will bring unto me the head of my father, the king.
>
> And it came to pass that Akish gathered in unto the house of Jared all his kinsfolks, and said unto them. Will ye swear unto me that ye will be faithful unto me in the thing which I shall desire of you?
>
> And it came to pass that they all swear unto him, by the God of heaven, and also by the heavens, and also by the earth, and by their heads, that whoso should vary from the assistance which Akish desired, should lose his head; and whoso should divulge whatsoever thing Akish made known unto them, the same should lose his life.
>
> And it came to pass that thus they did agree with Akish. And Akish did administer unto them the oaths which were given by them of old, who also sought power, which had been handed down even from Cain, who was a murderer from the beginning.—Ether 8:12-15.

Then among the Nephites, as reported in the Book of Heleman, the "Gadianton" robbers flourished. This band was headed by Kishkuman and Gadianton. Their first recorded act of lawlessness seems to have been the murdering of Chief Justice Cezoram and his son, "while in the judgment seat." Says the account:

> And it came to pass that they (the robbers) did have their signs, yea their secret signs, and their secret words; and this that they might distinguish a brother who had entered into the covenant, that whatsoever wickedness his brother should do, he should not be injured by his brother, nor by those who did belong to the band, who had taken this covenant; and thus they might murder, and plunder, and steal, and commit whoredoms, and all manner of wickedness, contrary to the laws of their country and also the laws of their God.—Helaman 6:22,23.

The oath said to be administered to members of the Black Legion has lost none of its force or gruesomeness with age. It is Cain's old oath clothed in another gown. It reveals the depravity of man and the terrible depth to which he is rapidly sinking. Here is the news account of the oath:

> In the name of God and the Devil, one to reward, the other to punish, and by the powers of light and darkness, good and evil, here under the black arch of Heaven's avenging symbol, I pledge and consecrate my heart, my brain, my body and my limbs, and swear by all the powers of Heaven and Hell, to devote my life to the obedience of my superiors, and that no danger or peril shall deter me from executing their orders;
>
> That I will exert every possible means in my power for the extermination of the Anarchist, Communist, the Roman heirarchy and their abettors.
>
> I swear that I will die fighting for those whose serpent trail has winnowed the fair fields of our allies and sympathizers.
>
> I will show no mercy but strike with an avenging arm as long as breath remains.
>
> I further pledge my heart, my brain, my body and my limbs, never to betray a comrade; and that I will submit to all the tortures mankind can inflict, and suffer the most horrible death rather than reveal a single word of this, my oath.
>
> Before violating a single clause or implied pledge of this, my obligation, I will pray to an avenging God and an unmerciful Devil to tear my heart out and roast it over flames of sulphur:
>
> That my head be split open and my brains be scattered over the earth, that my body be ripped up, my bowels be torn out and fed to the carrion birds:
>
> That each of my limbs be broken with stones and then cut off by inches that they may be food for the foulest birds of the air.
>
> And lastly may my soul be given unto torment; that my body be submerged in molten metal and stifled in the flames of Hell; and that this punishment may be meted out to me through all eternity.
>
> In the name of God, our creator. Amen.

Read Galatians 5:19-21 and 2 Timothy 3:1-4 for evidence that the inspired Apostle to the Gentiles clearly saw and depicted the present wicked state of the people.

BONUS BENEFICIARIES

The noted paragrapher, Arthur Brisbane, tells us that 800 convict inmates of San Quentin prison will receive $500,000 soldier bonus money. (Other prisons not reported.)

UNPUBLISHED TESTIMONIALS

In the year 1923, I became acquainted with an elderly lady, and she being of the same faith as myself, we often had some wonderful talks on religion. One morning I went to see her for I had heard she was quite ill. I found her discouraged and tried to comfort her. We entered into a covenant with each other. It was as follows:

"If she passed on to the other side before I did, would she petition the Lord for a blessing for me. If I went first I would ask for a blessing for her". When I left her home she seemed much more cheerful. In a few weeks she passed away. After she had been dead some two months I had the following dream:

I dreamt I heard a knock at the door. I went to answer it. When I opened the door there stood before me this sister with two babies in her arms. I was very surprised to see her, so much so that I said, "Why, Sister ———, I thought you were dead." She answered, "I am in body, but not in spirit". While talking I gazed upon these two sweet babies in her arms and I patted their hands and talked to them. After I got through talking to them she looked at me and said, "Here, take them, they are yours". I was astonished and bewildered, but finally replied, "Oh, no, I don't want them, I now have seven children and plenty to do. I don't want any more." She looked at me very sad and said, "Sister, there was a meeting held yesterday behind the veil and you were selected and appointed to raise these two children; and if you knew who they were and the lineage they come from, you would not say no." With that I took the two children from her arms and said no more. After I had taken them from her she seemed to change; her countenance was heavenly and glorious and she spoke with authority saying: "Woe, woe unto the daughters of Zion who procrastinate the day of bringing forth children, for they shall be damned, they shall be damned." I awoke greatly impressed with the dream, and while I had thought I had given birth to all the spirits assigned to me, and the burden of family cares seemed difficult to bear, yet I resolved to go on honoring the first great commandment, to multiply and replenish the earth.

I now rejoice in being able to testify that the dream is fulfilled. Within two and a half years after the dream, through the blessings of the Lord, a son and a daughter were born to us. This was several years ago. Both children live to bless our home. They are bright, well, healthy and promising. We can never feel too grateful for them.

AUNT ANN.

TRUE WORTH

(A valued correspondent contributes the following excerpt from a sermon delivered at the 90th Semi-annual Conference of the Church, Oct. 3-5, 1919, by Frank Y. Taylor, President of the Granite Stake. We deem the lesson taught in Elder Taylor's sermon of sufficient importance to republish his remarks.—Ed.)

Sitting in a business house one day, I was talking with the proprietor, when a man passed the window. He was rather "down at the heel", as we say. His trousers were frayed, his hat was a little torn and his head was bowed down. He looked rather discouraged. As he passed, the business man pointing to him said: "Brother Taylor, there goes a failure in life."

The remark hurt me a little and I said, "I don't know; it depends upon what you call a failure. I think I know the man, perhaps better than you do. It is true he has not worldly goods about him, and he has, perhaps, lost about all he had of earthly things, as far as money or property goes, but he has done a wonderful thing in our community. I know him well; he has been out in the waste places and subdued them —made them blossom as the rose. He has become a pioneer in this way and has done all this wherever he has gone. As soon as a place became so that the people could prosper there, he moved on and tried again, until he has made many places blossom as the rose. In this community, too, I know he has been a thinker; he has been a reader; he has been a progressive fellow, and wherever he has lived he has encouraged boys and girls to go to school and to universities. He has awakened ambition within their hearts. He is a good Latter-day Saint, too, and has taught men the word of the Lord our God. Not only that, but better than that, he has gathered around him his boys and girls; he knows the heart of every one of them, and they know him. They are companions to him and he is a companion to them; they love ,honor and respect him and he has a splendid large family. It is true he has not given them much wealth, but every boy and girl that he has is a Latter-day Saint; they are clean and sweet boys and girls! He loves his fellowmen and—you will pardon me, I know that you are my friend—if I were 'right up against it', as we say, not knowing where to go for something to eat, and needed a little help, and I just had two friends to go to, that man you call a failure in life—as between you and he—I would go to that man!" Said he, "Why he couldn't help you; he has nothing to help you with." "But", said I, "he would divide with me that which he had. I feel that he has been a success and not a failure; he has gained eternal riches; he has stored were moth and rust

do not corrupt, nor thieves break through and steal."

"Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich."

"Wo unto you rich men, that will not give your substance to the poor, for riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation—The harvest is passed, the summer is ended, and my soul is not saved!—Jesus Christ.

A KING'S PAY ENVELOPE

According to a recent dispatch from London, King Edward's salary has been reduced by approximately $184,000.00 annually. "The civil list," says the account, "totals 433,100 pounds (about $2,165,500.00) under recommendations made by the House of Commons by a select committee.

> Under the committee's proposal, 40 000 pounds a year would be set aside to provide for the contingency of the king's marriage. This sum, however, would not be drawn so long as Edward remains a bachelor. Other figures * * * include: For his majesty's privy purse, 110,000 pounds; for the King's household and retirement alowances, 134,000 pounds, and expenses of his household, 152,800 pounds. * * * Other members of the royal family will receive a total of 194,000 pounds (about $970,000.00).

From these allotments of "pin money," so to speak, we are reminded of the counsel given the children of Israel (a descendant of whom is supposed to be the present king of England), by the Prophet Samuel, when the Israelites rejected the rule of the Priesthood and clamored for a king. Among other things Samuel warned them, that a kingdom meant the taking of the sons and daughters of the subjects, placing unnatural burdens upon them; also exacting from them other burdensome tribute. Says the account:

> **And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.**
>
> **And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work.**
>
> **He will take the tenth of your sheep: and ye shall be his servants.**
>
> **And ye shall cry out in that day because of your king which ye have chosen you; and the Lord will not hear you in that day.—I Sam. 8:14-18.**

The king's pocketbook is no small affair, and to keep it filled must create problems difficult to solve. Compared with the king's stipend the $75,000.00 annual salary of the president of the United States, is a mere trifle. The burdens of government will continue a menace to liberty until He reigns whose right it is to reign—the King of Kings.

MODERN OBSTETRICAL PRACTICE

Medical science: TIME, May 25, details obstretrical cases wherein present methods of practice are anything but united. "Let nature take its course", is the plea of experienced Dr. Gertrude Siegmond Nielsen, 41, wife of a University of Oklahoma physicist, and a child specialist; mother of three, says:

> **Child bearing is so essential an experience for a woman that the thwarting of its normal course by the EXCESSIVE use of analgesics may cause great damage to her personality. If she is carried through delivery in an unconscious state, she is deprived of the experience of giving birth to her child and in some cases will pay for this escape from reality by nervous disorders. An analgesic that is perfectly safe for both mother and child has not been discovered. The use of anything that deadens sensation distorts the natural process of childbirth and depresses the respiratory functions of the child. Certainly no woman will wish to be relieved of pain at the risk of harm to her baby.**

Speaking of a drug sometimes administered to induce "twilight sleep", Dr. Rudolph Wieser Holmes, of Chicago, said:

> **I was the man who first brought scopolamine to this country. I wish to God I hadn't done it! I didn't know what it was doing. I have seen hundreds of women die on the delivery table because of the wrongful use of drugs. The Utopia when physicians have a drug that is safe for both mother and child will come. But it will take a long time.**

Then comes Chicago's Dr. Joseph Bolivar DeLee, who is reputed to have brought 8000 babies into the world and supervised the deliveries of 100,000 more. At one time carrying on his profession with a capital of 13 cents and a half loaf of stale bread, his fees in delivery cases, in the homes of the rich, are now said to be from $2000 to $3000. Says the noted obstetrician:

> **It is not illogical to assume that the conditions of the mind affect the muscles active in childbirth. The best and safest aid to mothers will come when the obstetrician learns how to use suggestion. On occasion I have given a woman small doses of an innocuous substance, assuring her in doing so that the substance would put her to sleep. In such instances the woman actually did go to sleep, pure suggestion taking the place of drugs.**

Speaking of infection the doctor states about 4000 deaths occur each year from this cause:

> **About 15 per cent of deaths reported as infections are due to abortions. Every day in the United States at least three women die from abortion. * * * My own hazarded estimation (of the number of abortions in the country each year) is nearer two million. Abortion, that is, the average criminal abortion, is more dangerous than having the baby.**

Here's a health to poverty; it sticks by us when all our friends forsake us.—Boston Bee.

IS IT WORTH WHILE?

Is it worth while that we jostle a brother
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other
In blackness of heart—that we war to the knife?
God pity us all in our pitiful strife!

God pity us all as we jostle each other!
God pardon us all for the triumphs we feel
When a fellow goes down 'neath his load on the heather,
Pierced to the heart. Words are keener than steel
And mightier far for woe or for weal.

Look at the roses saluting each other!
Look at the herds all at peace on the plain!
Man, and man only, makes war on his brother
And laughs in his heart at his peril and pain,
Shamed by the beasts that go down on the plain.

Were it not well in this brief little journey
On over the isthmus, down into the tide,
We give him a fish instead of a serpent,
Ere folding the hands to be and abide
Forever and aye in dust at his side?

Is it worth while that we battle to humble
Some poor fellow soldier down into the dust?
God pity us all! Time eftsoon will tumble
All of us together, like leaves in a gust,
Humbled indeed down into the dust.

—Joaquin Miller.

TRUE FREEDOM

Is true freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we own mankind a debt?
No! True Freedom is to share
All the chains our brothers wear,
And with heart and hand to be
Earnest to make others free!

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
THEY ARE SLAVES WHO DARE NOT BE
IN THE RIGHT WITH TWO OR THREE.

—James Russell Lowell.

The man who for party forsakes righteousness goes down and the armed battalions of God march over him.—Wendell Phillips.

ACHOO!

The cotton trees are shedding cot,
Each weed is oozing powder,
The plants and vines have dark designs
To make my trumpet louder.
This streaming nose, this fevered brow,
This pollen-laden breeze
Is just a joke for other folk—
Excuse me while I sneeze.

The sun is bright (I guess it is)
The days are fine (I reckon)
But what I crave is the ocean wave
Where salty breezes beckon,
On the ocean blue I'd sail—Achoo!

Achoo!!! on the open seas,
I'm far from well. Achoo! Oh hell,
Excuse me while I sneeze!

—From Carey Holbrook's "Life Goes On."
Albuquerque, N. M.

FRIENDS O'MINE

With every rising of the sun
Think of your life as just begun.

The Past has been cancelled and buried deep
All yesterdays. There let them sleep.

Concern yourself with but today,
Grasp it, and teach it to obey.

Your will and plan. Since time began
Today has been the friend of man.

You and Today! A soul sublime
And the great heritage of time.

With God himself to bind the twain.
Go forth, brave heart! Attain! Attain!

—Contributed.

A PRAYER

I thank you, God, for all you've done
To make life wonderful for me.
For stars and moon and clouds and sun;
For mountains, valleys, land and sea.

For water I must drink, and air;
For fruits and plants that grow and bloom
My mother's love; my father's care;
Hy home; my friends; my toys; my room.

Please make me grateful day by day
For HEALTH that comes from living right,
And, ere I close my eyes, to say
"Amen and thank you", every night.

—Helen Emerson Sanders.

Some hae and canna eat, and some wad eat that want it; but we hae meat, and we can eat, and sae the Lord be thankit.—Burns.

Juvenile Page

To our little friends—the men and women of the future—is this page affectionately dedicated. We love you children,—love you for your blunt frankness, your confiding sweetness and the cleanliness of your thoughts. We love your entrancing, dancing, mischievous eyes; your dimpled, roguish, pealing laughter; the monotony of your demands; the strength of your imaginations, and the innocence of your seriousness. We love you because you are natural, even your shrieking, howling protest of imagined injustices, is music to the soul. In your honesty and faith you are so much like the Master who said: "*Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.*" You are like God in that you forgive and forget and because of your tender and kind natures. You guard well your agency and insist on the free exercise thereof. Furthermore, you are like God because you have not unlearned the habits of your spirit youth, and your innocence and genuineness are unchanged.

On this page we hope to build with you—pray, sing, shout and cry with you—yes, we hope to live with you and share your problems. This page belongs to you: may we enjoy it together.

BILLY'S FRIENDS

Once upon a time there lived a little boy named Billy. He was such a nice little boy, that hundreds of bright little fairies lived down deep in his heart. They played all kinds of happy games. Some of them would gurgle out through his mouth playing "shoot the chutes". These were laughter fairies. Some of them would shine out of his eyes and pull his cheeks and the corners of his lips up. These were the smile fairies. Some of them would dance in his toes, making him skip merrily. The rest just danced around inside his body, making him feel well and happy; and in his mind, helping him find ways to make others happy.

One day, however, an old troll came to visit Billy. Do you know what a troll is? This one was an ugly old dwarf, named Selfish Anger. Billy made him feel so welcome that he came back. He soon made such a friend of the naughty old troll that he just moved right in and lived right down in the snuggest part of Billy's heart. The fairies were such gentle little beings that they were frightened and didn't come frolicking so often. The least little thing that Billy didn't like would awaken the troll. He'd spring right out of his hiding place, driving out all the fairies. Then he would push his hands behind Billy's eyes so hard that they would cry. You could see the cross old troll right behind Billy's face, wrinkling it into a frowning, sour, troll face.

All this time, Billy didn't even know that he had a troll living with him. He knew he didn't feel very well—nobody does who lives with a troll. Finally his mother, who was wise, told him that all his sunshine fairies were leaving him and that he had a troll in his heart driving them all away, making him sick, naughty and unhappy.

Billy begged them to stay, and coaxed back the ones who had moved out. He and his fairies fought hard and finally drove the selfish old troll out. Now he never invites him back, even for a visit, and he feels like a different boy.

Cross old trolls are always looking around for someone to live with, so don't let any of them even come visiting you, will you?—B. F.

FATHER SAID NO MORE

"Jimmy, I wish you'd learn better table manners; you're a regular little pig at the table."

Deep silence on Jimmy's part. So father, in order to impress him more, added, "I say, Jimmy, do you know what a pig is?"

"Yes, sir", replied Jimmy meekly. "It's a hog's little boy."

AN UNHAPPY LITTLE BOY

A little boy lives on my street
  And he is always fighting.
He's noted for his angry voice,
  His kicking and his biting.

He isn't kind to animals;
  He isn't nice to babies.
If he were just a little pup
  We'd say he had the rabies.

I'm sorry for this little boy
  For he is most unhappy.
His cheeks are pasty and his eyes
  Are never bright and snappy.

He only eats the things he likes;
  And likes the things he shouldn't;
And does the things he likes to do,
  And things I know YOU wouldn't.

—Helen Emerson Sanders.

PUNGENT PARAGRAPHS

Oh, what a goodly outside falsehood hath! —Shakespeare.

Give me the liberty to know, to think, to believe and to utter freely, according to conscience, above all other liberties.—Juvenile Instructor.

Here's to you, as good as you are, and here's to me as bad as I am; but as good as you are and as bad as I am, I'm as good as you are, as bad as I am.—Old Scotish Toast.

Associate yourselves with men of good quality, if you esteem your own reputation; for it is better to be alone than in bad company.—Washington.

I do the very best I know how—the very best I can; and I mean to keep doing so, until the end. If the end brings me out all right, what is said against me will amount to nothing.—Lincoln.

God forgives—forgives not capriciously, but with wise, definite, Divine prearrangement; forgives universally, on the ground of an atonement and on the condition of repentence and faith.—R. S. Stoors.

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt from the darkest storm.—Colton.

Money is properly only a medium of exchange for labor, and has no moral right or claim to increase, except passing directly through some form of labor.—Aristotle.

Believe me when I tell you that thrift of time will repay you in after life with a usury of profit beyond your most sanguine dreams, and that the waste of it will make you dwindle, alike in intellectual and in moral stature, beyond your darkest reckonings.—Gladstone.

Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.—Ruth.

Our people must be taught that there is something better than good wages—to-wit: Good Faith. That there is something worse than a mortgaged farm—namely: A mortgaged manhood. That poverty is less to be dreaded than prosperity in dishonor, and while this nation takes a third of its income from the bloody vaults of the liquor traffic, every breath of its life must stink with dishonor, though it pile wealth as high as Mount Atlas.—John G. Woolley.

SCHWAB SAYS DON'T STRIVE FOR WEALTH

(By Tribune Leased Wire)

New York, April 15—Charles M. Schwab, registered in a two-bed stateroom on a deck, a valet hovering around, had just one message for the world today before the North German Lloyd liner Europa slipped off toward Europe.

The optimist's message was that of gloom:

"Don't strive for riches. That's my advice to young men. I've worked hard all my life. I've accomplished much—but it means nothing.

"Work honestly and you'll find peace and contentment. That's all anyone can ask."

GEOGRAPHICALLY SPEAKING

Waitress—"Hawaii, gentlemen: You must be Hungary." First Man—"Yes, Siam. And we can't Romania long either, Venice lunch ready?" Waitress—"I'll Russia to a table. Will you Havana?" First Man—"Nome. You can wait on us." Waitress—Good. Japan the menu yet? The Turkey is Nice." First Man —"Anything at all. But can't Jamaica little speed?" Waitress—I don't think we can Fiji that fast, but Alaska." First Man—"Put a Cuba sugar in our Java." Waitress—"Sweden it yourself. I'm only here to Servia." First man—"Denmark our bill and call the Bosphorus. He'll probably Kenyo. I don't Bolivia know who I am. Waitress—"No, and I don't Caribean. Youise guys sure Armenia." Boss—"Somao your wisecracks, it is? Don't Genoa customer is always right? What's got India? You think maybe arguing Alps business?"

CONTORTIONIST

A fellow has to be a contortionist to get by these days. First of all, he's got to keep his back to the wall and his ear to the ground. He's expected to put his shoulder to the wheel, his nose to the grindstone, keep a level head, and both feet on the ground. And at the same time look for the silver lining with his head in the clouds.

GRATITUDE

Uncle John came to visit, and before he left he gave his nephew a dollar bill.

"Now, be careful with that money, Tommy", he said. "Remember the saying, 'a fool and his money are soon parted.'"

"Yes, uncle", replied Tommy, "but I want to thank you for parting with it, just the same."

TRUTH

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

VOL. 2. AUGUST 1, 1936 NO. 3.

Temple Ordinances and Garments

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

> **Since I first began working in the Temple in the days of President Woodruff, a number of changes have been made in the Endowment ceremonies. These, as far as I can recall, have been made since the death of President Joseph F. Smith. The change in the garment is one thing causing no end of controversy among Temple workers. We cannot understand why a certain pattern is necessary to be worn in the Temple, while almost any substitute is permitted to be worn on the outside.**

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

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

for them and constantly apologize because of them. Hence, we say, there are powerful contradictions arising from the whole muddled situation, contradictions that are at once puzzling and embarrassing.

On this point we are credably informed, and it is but fair that it should be mentioned here, that in recent instructions given by an officiating brother in the Temple, to a group about to receive the marriage ceremony, he emphasized in strongest language the fact that there is only ONE garment of the Holy Priesthood, and that is the pattern furnished in connection with the Endowments. This Brother urged his young hearers to be firm in resisting the demands of society and to continue wearing the correct garment in every day life. Such teaching is commendable, but of little force, since it has become the almost universal habit of young couples marrying in the Temple, to abandon the garment given them, as soon as they leave the sacred precincts. Indeed, many enter the Temple with the resolve firmly fixed in their minds, to make the substitution. The question is frequently discussed in the Sunday School and Mutual Improvement classes, with few defenders of the Temple style garments. It is like locking the barn door after the horse is stolen. From this part of the Gospel there is almost a complete apostacy, and there seems little or nothing is being done by the leaders to correct the unfortunate and destructive practices mentioned. But, to the aforementioned questions:

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

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

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

Brigham Young gave this testimony:

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

> **God purposed in Himself, said the Prophet Joseph Smith, that there should not be an eternal fullness until every dispensation should be fulfiled and gathered together in one, and that all things whatsoever that should be gathered together in one in those dispensations unto the same fullness and eternal glory, should be in Christ Jesus; 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, pp. 113, 114.**

From these statements given by the Prophets, we learn,

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

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

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

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

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

> **Now, concerning endowment, in all its phases. My own views are these—that we ought to follow out, as far as we can, the pattern laid down by our leaders. I consider that if there**

ever was any man who thoroughly understood the principle of the Endowments it was Brigham Young. He has been with Joseph Smith from the beginning of the Endowments, to the end, and he understood it if any man did. And before his death he required me to write in a Book, every ordinance in the Church and Kingdom of God, from the **FIRST TO THE LAST**, beginning with baptism, to the **LAST ORDINANCE PERFORMED, THROUGH EVERY DEPARTMENT OF THE ENDOWMENTS.** I was several weeks doing this writing, and President Young corrected it all, until he got through. Then he said to me, **"NOW, THERE YOU HAVE A PATTERN OF ALL THE ORDINANCES OR ENDOWMENTS FOR EVERY TEMPLE WE SHALL BUILD, UNTIL THE COMING OF THE SON OF MAN."**

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

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

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

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

TRUTH herewith gives the testimony of one who is yet living pertaining to this important subject. Daniel R. Bateman, a devoted Latter-day Saint, now in his 80th year, was at the time, one of the body-guards of President John Taylor. It was while President Taylor was domiciled at the home of John W. Woolley at Centerville, the Lord Jesus Christ and the Prophet Joseph Smith appeared to him instructing him with reference to the question of Plural marriage, and other important topics. The morning following the reception of these Heavenly visitors, a meeting was held at the home of Brother Woolley, with an attendance of thirteen. It was at this time President Taylor, under instruction, set five of the brethren apart, with sealing authority, to assist in perpetuating the principle of Plural marriage; and during his instructions at this meeting, President Taylor dwelt upon the garment of the Holy Priesthood. We here give Elder Bateman's written account of these instructions:

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

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

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

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

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

The Lord has given us garments of the Holy Priesthood, and you know what that means. And yet there are those of us who mutilate them, in order that we may follow the foolish, vain and (permit me to say) indecent practices of the world. In order that such people will imitate the fashions they will not hesitate to mutilate that which should be held by them the most sacred of all things in the world, next to their own virtue, next to their own purity of life. They should hold these things that God has given unto them sacred, UNCHANGED AND UNALTERED FROM THE VERY PATTERN WHICH GOD GAVE THEM. Let us have the moral courage to stand against the opinions of fashion, and especially where fashion compels us to BREAK A COVENANT and so commit a grievous sin.—Improvement Era, 9:813-14.

This garment of the Holy Priesthood,

properly possessed and sacredly worn, serves as a protection against both physical and moral assaults of the enemy. The privilege to wear them, rather than proving an embarrassment, should be counted among the choicest blessings bestowed on man. The writer well recalls the earlier days when the Saints were so strenuous in clinging to the garment as given them with their Endowments. They would not even take them off, except to change from the wet to dry ones, while bathing at the lake or other resorts. They were provided with bathing suits so fashioned as to permit the wearing of the garment without exposing them to public gaze. As the flag of our country is looked upon as emblematical of freedom by loyal American citizens, so the garment of the Holy Priesthood was held in most sacred reverance by the early Saints who spurned the invitation of Babylon to follow in its destructive practices.

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

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

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

HAS PERSECUTION CEASED?

God and the devil have never been friends. They never will be. The reader must know they are two separate individualities. God is a glorified and resurrected being, Lucifer is without a physical tabernacle. He did not keep his "First estate" and lost his right to gain a physical body. The principles of government which these two potent beings represent differ radically from each other; they also differ in their effects upon the intelligence of beings who adopt them. God's principles are eternal, unchangeable and undeviating; they are incorporated in the eternal system which makes worlds, peoples them, saves them and brings to pass the "immortality and eternal life of man." The devil's principles are unsound, changeable and deviating; they cannot save nor exalt, because his is a counterfeit order or plan, a plan founded in deceit and maintained by falsehood. The plan of our God leads to peace, joy, progress; brings unending happiness and its reward is eternal glory. Lucifer's plan cannot insure peace, it encourages conflict, sorrow, warfare, leads to stagnation, misery and finally dissolution. These plans were presented in the "pre-existence" and all of God's children were invited to respond to his plan, or yield to the negative order. Those who accepted the principles leading to eternal life were brought face to face with those who followed the negative plan. As the program for salvation and exaltation was made clear an open rupture took place between the great multitude of spirits. A warfare ensued, a contest which shook the spiritual world. God's plan succeeded, then, as it must always, and Lucifer who led his hosts were cast out. Those who stood neutral were inferior in intelligence and were destined to so remain forever.

When the time arrived for this earth to be peopled and Adam and Eve were sent to commence its generation, these spirits who had fought against God and "The eternal plan", were occupying this planet awaiting the orderly development of God's program that they might overthrow his government and his followers here as they had tried to do previously. As the plan which promoted salvation and exaltation was revealed to Adam's posterity, Lucifer introduced his, as far as he could find those who were willing to subject themselves to him. As time developed into generations the two plans again came into collision. Open warfare ensued again. It was a real conflict, it meant that one of the two plans and those who sponsored it must vanish or be vanquished. It was literally a warfare unto death or salvation. The sacred records kept by inspired historians have told what took place in part. The reader has learned through the history of the past that various dispensations have had to be inaugurated to reveal anew the "eternal plan", because the greater mass of people have been more eager to follow the negative system of government than the divine arrangement. Men and women who embraced the heavenly order were subject to intense hatred which developed into persecution, and often time resulted in death. All of the

(Continued on page 44)

EDITORIAL

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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 is 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 the earth and of which we are familiar.

However, we must not loose 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 (becaue 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 what nots. A true Latter-day Saint is non-partisan; 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 successfuly 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 attempts 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 circustances.

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, inconsequence 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 battle 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 pursuaded from their course by the 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 their 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.

THE LAW'S DELAY

Delbert Green has been executed (July 10, 1936). He admittedly, and in cold blood, killed three people—his wife, mother-in-law and uncle. It took the State six and a half years to officially find it out. With the same evidence Canada or England would have disposed of the case in a month's time. It required the pronouncing of sentence of death five different times before the pronouncement took, while in any other civilized (?) country one treatment would have cured the malady. It is an inhuman act to hold out hope where none is due—like a belly-filled cat torturing a mouse unto death. Real civilization stands aghast at the sorry spectacle.

We are not arguing the guilt or innocence of the condemned man—we are concerned with the law's delay. This is a typical case; it is but one in many of a similar nature. It indicates the judicial trend. We are informed that no more than six out of each one hundred murderers, coming under state jurisdiction, are apprehended, convicted and receive the full penalty of the law. The percentage is disgracefully low. No government can long survive such a judicial complex, a system so completely out of tune with justice and righteousness. So long as the criminal element can delay and, as is so frequently done, defeat justice, there is little hope of government stability. Governments thus afflicted are fast going into dissolution; the Lord has so decreed.

The case of Delbert Green passes into history as an example of the weakness of our boasted democracy; it strengthens the hope for an early ushering in of the theocracy of heaven with Christ Jesus the King.

LOVE AND FRIENDSHIP

The star of Friendship beams for all mankind,
Whose souls are true, when senses are refined.
Unlike the planet Love's ephemeral ray,
Whose giddy lustre burns but for a day,
Its gleam is fairest in the dusk of age,
As print is brighter on a time-worn page.

The stream of Love is shallow and unclear,
And waves of trouble on its breast appear,
But Friendship's tide is limpid as it flows,
And calmer, deeper, as it outward goes.

The fire of Love is fickle and untrue,
And wanting fuel, pales its primal hue,
But Friendships glow with self-renewing light,
And warmest in the chilly glooms of night.

The ease of Love, bereft its sunny ray,
Will droop and wither, fade and fall away;
In modest, sweet simplicity arrayed,
The flow'r of Friendship blossoms in the shade.

Time's test on Love may part the brittle chain,
Corroding mar, its prestine beauty stain,
And bonds like these lie mingling with the dust,
When Friendship shows no sign of wear or Rust.

Yet things diverse oft-times insep'rate are,
While each, in other, claims a righteous share,
For Love, the bride of Friendship e'er will prove,
And Friendship is the better half of Love.

—O. F. Whitney.

I want to think well of my neighbor, so if he should happen to pass unkind remarks about me, please do not tell me. I want my neighbor to think well of me; and if in an unguarded moment I may make uncomplimentary remarks about him, I pray you do not repeat them.—Aunt Susie

PLURAL MARRIAGE

the MORMON Marriage System

PART TWO

(In our last issue of TRUTH we published the first of a series of articles, prepared by the late B. H. Roberts, of the First Council of Seventy of the Church of Jesus Christ of Latter-day Saints, on the subject of "Celestial Marriage and Acts of Congress."

These articles were prepared by Elder Roberts in 1884 and presented to the reading public through the CONTRIBUTOR, Vol. 6. The first article of the series supports the theory of Plural marriage being a religious sacrament—one that is calculated to uphold the highest social standards of true Christians. The present chapter confines the argument to ancient scriptural proofs of the divinity of the principle.

As previously stated, Elder Roberts was eminently fitted, both by scholastic and ecclesiastic training to present the views of the Mormon people upon this subject; and he was, in fact, the mouthpiece of the Church with reference to it.—Editor.)

B. H. ROBERTS

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

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

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

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

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

The adulterer, then, cannot inherit the kingdom of God; but we find the following coming from the lips of Jesus concerning Abraham, Jacob, and the prophets:

"There shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrust out." (Luke 13:28).

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

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

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

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

After the death of her husband, Bathsheba became the wife of David; but the child which was the fruits of David's adulterous connection with the woman was smitten by the Lord with death; and all David's fasting and praying was of no avail to save it. (II Samuel 12). After Bathsheba became the polygamous wife of David, however, she bore unto him another son—they called his name Solomon, "and the Lord loved him." (II Samuel,12:24). When King David waxed old and usurpers were laying their plans to secure the throne of Israel to themselves, instead of Nathan the prophet coming with a severe reproof from the Lord, we find him uniting with Zadock, the priest, in an effort to place this polygamous child Solomon on the throne of his father David, and they were successful, Solomon became king. (I Kings 3). The Lord appears to sanction his appointment also, for no sooner is Solomon made king than the Lord appears to him and promises to grant whatever he might desire; and when Solomon prayed for wisdom, the Lord, promised to bestow it upon him in rich abundance, together with long life, honor and great riches. (I Kings 3). Solomon was also chosen to build a temple to the Lord (I Kings 5:5), and when it was dedicated the glory of God filled the house in attestation of Divine acceptance. (I Kings 8:10, 11). The Lord also appeared unto Solomon and gave him an assurance that the temple was accepted. (I Kings 9:1-3). What a contrast between the child begotten in adultery and the one born in polygamy! The one is smitten of the Lord with death in his infancy, the other is "loved of the Lord", exalted to the throne of his father David, chosen to build a temple to God, who gives most positive and public proofs of His acceptance of it, and also reveals himself unto him, warning and encouraging him. Surely in all this the Lord God has stampel adultery with unmistakable marks of His displeasure, while, on the other hand, He has set his seal of approval on polygamy.

Neither is the case of Solomon the only instance where God acknowledges and blesses the children born in polygamy. When Jacob, just previous to his death, blessed his children, he bestowed as great blessings upon the children of his polygamous wives as upon the children of Leah, nay, the blessing of Joseph, the son of Rachel, is greater than that pronounced upon any one of the rest. (See Gen., 49:22-26:

also Deuteronomy, 33:13-18). Moreover, when Reuben, Jacob's oldest son, by transgression, lost his birthright instead of the birthright falling to Simeon, the next oldest son, we are informed that it was given unto the sons of Joseph. (I Chron. 5:1, 2).

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

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

In the laws given to ancient Israel—and God was their law-giver—we find several, which more than foreshadow the permission to practice plurality of wives. Here is one in Exodus 21:7-12, which regulates the practice by forbidding the husband to diminish the food of the first wife, her raiment, or her duty of marriage when he takes him another wife. "If he take him another wife, her food i. e., of the first wife), her raiment, and her duty of marriage, shall he not diminish."

Again, we find a law regulating inheritances in families: "If a man have two wives, one beloved and another hated, and they have borne him children, both the beloved and the hated; and if thy first born son be hers that was hated: then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first-born before the son of the hated, which is indeed the first-born: but he shall acknowledge the son of the hated for the first born by giving him a double portion of all that he hath; for he is the beginning of his strength: the right of the first born is his." (Deut. 21: 15-7).

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

We quote another law: "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her unto him to wife, and perform the duty of an husband's brother unto her, and it shall be, that the first born which she beareth shall succeed in the name of her brother, which is dead, that his name be not put out of Israel." Deut. 25: 5, 6).

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

shall be called in Israel, the house of him that hath his shoe loosed." (Deut. 25: 9, 10).

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

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

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

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

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

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

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

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

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

(To be continued)

KINGDOM OF GOD

At the general conference, April 5, 1897, President George Q. Cannon said:

"We have been taught from the beginning this important principle, that the Church of God is distinct from the Kingdom of God. Joseph gave us the pattern before he died. He gave his brethren an example that has not been forgotten up to this day. He impressed it upon them, that men, not members of the church, could be members of the kingdom that the Lord will set up when he reigns. He picked out the youngest among them, and told them to be sure and remember this. In the minds of all of us who understand this matter there is a clear distinction between the church in its ecclesiastical capacity and that which may be termed the government of God in its political capacity. No people are less open to the charge of mingling the two and seeking to destroy the distinctions between church and state than the Latter-day Saints, any attempt on the part of any one to say that we have any such design, is the attack of an enemy and is untrue."

UNPUBLISHED TESTIMONIALS

(The religion of the Latter-day Saints is bound to attract favorable attention from the broad-minded and honest. We receive frequent comments from those not of our faith, which are encouraging and helpful. TRUTH cannot publish all the splendid tributes that come unsolicited, but we feel an occasional notice of these choice expressions, is not amiss. We herewith present the gist of two such communications.—Ed.)

From a non-Mormon friend at Miami, Florida:

"In answer to my first request for information regarding the article appearing in the 'Real Detective' for April, 1936, and about the people in question, I have received four copies of the little magazine called 'TRUTH', and I find them very interesting.

"From the information given in the article mentioned, and that which I read in 'TRUTH', it seems to me that I would very much like to live among such an honest and loving people (the Saints at Short Creek, Arizona), where there is no crime such as we have on every hand here, with all the vices known to this so-called civilization—among a people who live lives of the greatest hypocrasy that the world has ever known. * * *

"I have always been an admirer of Brigham Young. I do not know of any other man who has accomplished so great an undertaking in the history of this Republic, that he accomplished when he led the early Mormons out of Missouri to the Great Salt Lake desert, and there compelled the desert to blossom as the rose and grow a living for the hardy band of settlers look-

(Continued on page 48)

HAS PERSECUTION CEASED?

(Continued from page 36)

followers of God found that to continue with his plan required the sacrifice of all earthly honors; it required a ready response to even give one's life should the occasion demand it.

In all ages of the world where there has been a gospel dispensation the inspired servants of God have been called upon to explain God's divine plan and also to foretell the consequences of opposition and persecution, which are the inevitable heritage of all those who follow the order leading to "eternal lives". St. Paul taught, "All that live Godly in Christ Jesus SHALL suffer persecution." It was a positive statement. It has proved itself true down through every dispensation where men and women dared to keep the faith. It is as sure as that night time follows day time. No sooner had Joseph Smith opened his mouth in testimony that he had seen the father and the son than persecution, misrepresentation, and warfare commenced. It commenced in dead earnest when the holy priesthood with its keys and powers were again restored and God's government re-established. Every principle of truth which was revealed intensified the warfare already in existence, and this condition continued unceasing until it claimed the lives of Joseph and Hyrum Smith, the prophet and patriarch.

The warfare did not cease with the death of the martyrs; it continued to move upon the unpopular system of heaven. Its principles were true to life, to time and eternity, and its believers became "a peculiar people". The spirit of opposition increased until an organized program of destruction was concocted for all the saints of God. The system and those who embraced it conflicted with the decayed, corrupt and unrighteous order of apostate Christianity all about them. It was litterly an order of stagnation leading to dissolution. From the east the saints were driven to the Rocky Mountains, not because they had a desire to come, but because of the existing hatred for their religion. This hatred followed the Saints here, even though they were 1000 miles away from the western borders of civilization. They were stripped of political and civil rights and privileges and Constitutional law was set to one side to reach them and crush them. Persecution assumed legalized status and under that front made its drive, until a majority of the saints SURRENDERED to the powers of opposition and compromised essential principles of the eternal plan.

Today a generation is living that knows nothing of the hate, of misrepresentation, persecution, drivings, pillagings and martyrdom for conscience sake, which the earlier Saints suffered. A peace and seeming tranquility has settled down upon the people until they have been led into carnal security. Today the Mormon people are spoken of with consideration and are considered on common ground with Christian denominations. To illustrate the spirit prevailing in this nation and abroad, the following is typical of similar declarations which have been made for nearly twenty years:

A WONDERFUL CHANGE

> One of the things I wished to say at the conference I will say now, and that is that I have never felt HAPPIER in my life than over the WONDERFUL CHANGE that seems to have come OVER ALL THE WORLD in the attitude of people toward the Latter-day Saints. It has fallen to my lot now to labor for forty-seven and a half years as one of the officials, almost without exception as I traveled around the country, I found a spirit amounting almost to HATRED in the hearts of the people towards the Mormons. I have found people who would double up their fists and say: "If I had my way I would put all of you Mormons in the Tabernace, and then turn the guns of Fort Douglas upon you."
>
> I remember that during my three years' ministry in Europe I did not succeed in getting one single line of refutation in any of the newspapers of Great Britain, notwithstanding some of the vilest and most wicked and abominable stories were printed against our people. * * * WHAT A WONDERFUL CHANGE! When Brother Talmage, who is sitting upon this stand presided over the European mission, and today while Brother John A. Widtsoe is presiding over the European Mission, we have been able to get practically ANYTHING AND EVERYTHING THAT WE DESIRE PRINTED IN THE NEWSPAPERS. They give us the best kind of notices regarding our conferences there, favorable and honorable notices." (President Heber J. Grant, April Conf., 1930).

Great pride is taken in being able to declare similar declarations throughout all the stakes of Zion and mission fields, by men and women holding standing in the church of Jesus Christ today. This has been one of the outstanding characteristics of the present church administration. The question arises with thinking men and women, why is there no more persecution? Is the great Millennium here? Is the devil bound? Or, is he and his warring angels on a permanent vacation? What has happened? Why this peaceful era? The answer can only be: The devil nor his fallen hosts are asleep; nor have they passed from the battlefield. The saints have turned their backs upon the fullness of the gospel plan. They have refused and covenated not to live it and have pledged themselves to harmonize with the decayed and disgraceful order of apostate Christianity. All the general authorities of the church in 1891 declared publicly, attaching their names to the document saying:

> 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 the people. OUR PEOPLE HAVE VOLUNTARILY PUT ASIDE SOMETHING WHICH ALL THEIR LIVES THEY HAVE BELIEVED TO BE A SACRED PRINCIPLE."

This principle was celestial marriage, and when the leaders and the people did this, with it went keys and powers of the Holy Priesthood. So long as the people of God were true to their trust, to every principle revealed necessary for exaltation and openly defended them; so long as they remained on the firing line and contested inch for inch, the ground, for the rights and privileges God bestowed upon his children, so long did Lucifer and his hosts inspire plans of destruction against them. When the Saints surrendered and compromised to obtain peace and be in harmony with the apostate order about them, then the batteries of the enemy ceased firing because A MAJOR VICTORY had been won by them. It had been foreseen what would take place. The Saints were warned, but gave little heed. Said President Young:

> 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.''

He also said:

> When Mormonism finds favor with the wicked in this land, it will have **GONE INTO THE SHADE; but UNTIL THE POWER OF THE PRIESTHOOD IS GONE,** Mormonism will never become popular with the wicked. (J. of D., 4:38)

At another time he declared:

> **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.** (Disc. of B. Y., p. 171-2)

After President Young's death forces were intriguing to bring rapidly the church people's mind into a condition whereby they would be ready to harmonize with the apostasy of the nation. From many warnings which were given the following, from the late President George Q. Cannon, will serve to inform the reader:

> From the very dawn through all the generations, even to our own day, it has been the case that truth has been unpopular, hence the saying of the Apostle Paul: ''All that live Godly in Christ Jesus shall suffer persecution.'' He did not say that they MIGHT suffer, or that they PERHAPS might suffer, but that they SHALL suffer. It should be one of the consequences of the living godly in Christ Jesus. The Savior told his disciples the same thing. He led them to expect they would be persecuted, that they would be hated of all men for his name's sake. * * *
>
> I would have none of you imagine that there will be a cessation of this persecution. **I HAVE HEARD SOME SAY THAT THE TIME WILL SOON COME WHEN THERE WILL BE A CESSATION OF THIS HATRED AGAINST THE LATTER-DAY SAINTS. DO NOT DECEIVE YOURSELVES WITH ANY SUCH IDEA.** Thousands of times people have said to me, ''Oh, I wish you Latter-day Saints would **ABOLISH THAT HATEFUL INSTITUTION (POLYGAMY).**'' That is a great mistake. If we could do such a thing, it would not bring about the result that the world imagines. If this is the church of Christ—as we declare it to be—just as true as it is, we will be persecuted. **WE CANNOT ESCAPE IT.** It is an inevitable result of the gospel. We might seclude ourselves in the desert of Sahara, as we secluded ourselves in these mountains some thirty-three years ago, and persecution would reach us. **THE ADVERSARY WILL NOT LET US ALONE.** 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 APOSTACY, A COMPLETE DENIAL OF EVERY PRINCIPLE WE HAVE RECEIVED, A THROWING AWAY OF THE HOLY PRIESTHOOD, THAT CAN SAVE US FROM PERSECUTION. WHEN THAT 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, FOR THE DAY WILL COME WHEN SATAN WILL BE BOUND AND THEN PERSECUTION WILL CEASE, BUT UNTIL THEN THERE WILL BE NO CESSATION; UNTIL THEN PERSECUTION WILL ALWAYS EXIST IN SOME FORM OR OTHER, AND WE SHALL HAVE TO MEET IT, SO THAT WE MAY AS WELL MAKE UP OUR MINDS ON THE SUBJECT.** (J. of D., 22:370-74).

This was plain talk; it was gospel truth. President Young's prophecy has been literally fulfilled. Persecution has ceased as the leaders of the church have been declaring for many years. Hatred and wrath are gone and the Saints so-called are eating and drinking with the drunken. Mormonism has found favor with the wicked and the old time gospel has gone into the shade, and too many of the Saints are still unconscious of the fact that "the power of the Priesthood has gone with it", as Brigham Young declared. A form of godliness is rapidly growing in among the people, thousands worship the picture screens upon the Sabbath day in place of going to sacred meeting houses. Spiritual destruction is apparent throughout the valleys and the condition will not be altered fully until the House of God is set in order. This people will not repent of their sins and transgressions, nor again turn unto God as did their parents, until judgments of some drastic nature befall them.—A. B.

The mother of a youngster in the third grade at school called on the teacher and demanded to know why she had called her little boy names.

"Why," said the astonished teacher, "I don't understand. I never call my pupils names."

"You do so," cried the irate mother. "My Willie said you called him a 'scurvy elephant.' "

"I'm afraid Willie misunderstood me. I merely said that he was a disturbing element."

If nobody loves you, be sure it is your own fault.—Doddridge.

Juvenile Page

THE GREAT COMMANDMENT

When Jesus was on earth many of the poor people followed him and they loved to listen to his teachings, because he told them simple truths that all could understand. But sometimes the scribes and Pharisees, who were not humble and who did not like Jesus, would ask him questions thinking to trap him so they could accuse him before the Jewish Council, called the Sanhedrin and have him punished. On one occasion a lawyer, thinking to tempt him, asked him this question:

Master, which is the great commandment in the law?

> **Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.**

Jesus' answer, no doubt, surprised the lawyer, who thought he would say: "Thou shalt not commit murder", or something like that. But the Savior was very wise. He knew that to love God more than anybody else or more than anything else, and then to love one's neighbor as himself, would make a man want to be good. He would never want to steal, or lie, or kill, or do anything that is bad.

What a wonderful world this would be to live in if everybody kept those two commandments. Instead of greed and hate everyone would love each other and would always be trying to do kind things for each other. This time will come; then, as the prophets have told us, all the wild and savage animals will become tame and will not fight each other, nor will they hurt men or children. It is so beautifully stated in the Bible.

> **The wolf shall also dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. * * * They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of knowledge of the Lord, as the waters cover the sea.—Isaiah, 11:6, 9.**

If children will learn to keep the two commandments which Jesus spoke of, it will not be long before the earth will become like heaven and everybody will be happy.—

Joe.

Nothing is so strong as gentleness; nothing so gentle as real strength.—Francis de Sales.

JERRY, THE POLICEMAN

Policemen are the friends of children. Their business is to take care of children and see that no harm comes to them. They wear uniforms, sometimes blue and sometimes brown, with bright shiney buttons; and as they walk down the streets to see that all is well, they think of their own little boys and girls at home; and that makes them like all boys and girls.

Jerry's father was a good policeman. He came over from Ireland when a boy. In New York, where he lived, all the boys and girls knew him and they all liked him because he was so kind to them. He seemed like a father to all of them. One day he took sick from being in the rain and cold, and he died. Jerry was only five years old, but he loved his father and he wanted to grow up and be just like him. He was the only son of his mother. He had two sisters, one older and one younger than he. When Jerry was asked what he wanted to be, he said he wanted to be a policeman like his father. Jerry's mother was proud of her son and often told him of the wonderful things his father did. She told him if he was honest and kind, some day he would be a policeman like his father. This made Jerry want to be good and kind to all people. Of course he sometimes did things he should not do, but when his mother would correct him and tell him he was not like his father, Jerry would feel very bad and resolve to do better.

When Jerry was just a young man, his playmates thought to have some fun. They found a poor, half-starved dog; and instead of being kind to it and feeding it, they tied tin cans to its tail. When the dog ran the cans would rattle and so frighten the animal, he went through the streets yelping and half scared to death. This made Jerry's playmates laugh and they thought it was great sport to see the dog suffer. But Jerry felt bad for the dog and he told them it was wrong to treat dumb animals that way. A boy called "Blackie" was the leader of the gang of bad boys. He thought he would teach Jerry a lesson. He had whipped all the other boys and he was just a big "bully." But when he tackled Jerry he got the trouncing of his life. Jerry was strong but he was very peaceful and would never fight unless he felt it necessary to protect someone weaker than he. He was always kind to animals, and when he saw this dog in distress, he caught it, petted it and took the cans from its tail. Ever after that the dog,

which Jerry named "Gyp", followed him wherever he went.

In our next chapter we will tell how Blackie tried to injure a playmate and Jerry rescued him.—Rex.

NAUGHTY CLAUDE

When little Claude was naughty wunst
At dinner time an' said
He won't say "Thank you", to his Ma,
She makes him go to bed,
An' stay two hours an' not git up—
So when the clock struck Two,
Nen Claude says—"Thank you, Mr. Clock,
I'm much obleeged to you!"

—Riley.

WOMAN BENIGHTED

A Prayer

I am a woman benighted,
I've faced the dishonor of men:
Repentant I come to thee Savior
And plead for thy mercy again.
The pharisee, sated and sinful,
Would tear from my arms thy sweet gift,
And bid me still pose as a maiden
By setting my infant adrift.
Nor did I give heed to the hireling
Who has murdered the infants unborn:
Alone, I have groped in the midnight
And found my sweet babe in the morn.

I had not the heart of a sinner,
I knew but the urge to produce;
A tree that in springtime hath blossomed
In fruition will find its right use.
The scriptures indeed are accomplished.
I've found that a man of true worth
Is rare as the genuine metal
That lies cached away in the earth.

But why should a maiden be lonely
And go to her grave like a thief,
Whose breast hath ne'er suckled an infant?—
Oh, God! who would bear such a grief;
Or why should a maiden find only
A traitor, in robes of a saint?—
(I've paid for the law I have broken,
Oh, God! bear me up lest I faint.)
—But treble the sin I've committed?—
(The rabble will deafen my ears.)
I'd rather be trampled to powder!—
My respite from sorrow and tears.

An Answer

I am a woman requited,
God heard when my pleadings were rife
And gave me a blessed companion
To share joy and sorrow through life.

Oh, Lord, let me go to this woman
Whose pillow is wet with her tears,
For I know that thy blood hath redeemed her:
* * * Lo, she sleeps. Let me silence her fears.

Dear one, it is I who have touched thee,
I've come to bring solace and rest,
The blood of the Lamb hath redeemed thee,
White as wool, thou hast come to be blest.

Wrap up thy garments around thee
Bear thy sweet babe on thy way;
We shall walk by the mercy of moonlight
To the humble abode where I stay.

There I shall share as a Mary
The blessings that cluster my life;
My husband would father thy baby
And claim thee, dear woman, his wife.

Then fear not the snarl of tradition
Nor flee when the beast sets his jaw,
But trust in thy guardian angel—
The righteous know only God's law.

The lowly one: This is our cottage,
Our children have gone to their rest;
My husband still waits my returning,
The fire now glows at its best.

Hush! in the lamplight he prayeth,
And hark!—for the sinner he pleads:
"I'll judge not the grieving transgressor,
Thy grace is enough for one's needs."

Dear girl, here's a man that is sainted;
Like the lily his life is unstained.
He honors the law of the Priesthood—
His heart for the sinner is pained.

But come. He is done with his praying,
He rises with peace on his brow:
"Dear husband, I'm joyfully burdened
With sheaves that are ripened enow.

I've longed for the blessings of Sarah,
I lay these my gift at your feet
And beg thee to take them with gladness"—
(Joyful heart will thou still thy wild beat!)

Now my husband's strong arms are around us,
And his tears gently fall in our hair
While gratitude transcends his speaking:
Oh! the Lord surely answered my prayer!

—Genevieve Borden.

SELF-CONTROL

The noblest lesson taught by life
To every great, heroic soul
Who seeks to conquer in the strife,
Is self-control.

Truth grants no sceptre to the hand
Where pride and passion hold the sway;
He who with honor would command
Must first obey.

An honest doubt is oft the seed
Of truth—that bright, celestial flower—
And weakness, through some noble deed
Is changed to power.

—Juvenile Instructor.

UNPUBLISHED TESTIMONIALS

(Continued from page 43)

ing for Liberty and Freedom, religiously and otherwise, which is supposed to be guaranteed to all people of these United States, by the founders of the Republic. * * * I have traveled and lived over much of the United States. It is all very interesting to me. I have read considerable concerning the early Mormons; have met people who claimed to have lived among them and who speak very highly of their characters and modes of living and of the fine qualities of the young men and women they develop. I want to learn more of this wonderful people, and shall thank you for further literature on the subject."

From a lady writing from Santa Rosa, California:

"My Dear Mrs. B———:

"I have been reading about the little colony at Short Creek. Saw a picture of yourself and family and other members of the place, and I just want to write to congratulate you all on the brave stand you are making, and on your adherence to your faith. I am not a member of your Church—or, at present, of any Church. I was raised a ———, but early in life I saw their sham and false teaching and left that Church over thirty-five years ago. Last winter (1935) I made a trip to Duchesne County, Utah, and had occasion to stay about two months with a Mormon family. I had been taught that Mormons were devils—very bad and wicked people—so you may know my great amazement to find the ones I met fine, good Christians and clean living people. * * *

"I am enclosing a clipping from a local paper, and you will observe that though the American law guarantees (?) religious freedom to all, the way your people and these mentioned in the paper are persecuted for their Faith, it seems to be a question, whether the United States grants religious freedom or not. I have a copy of the Book of Mormon and am much interested in it.

"Please do not think me impertinent for writing you—I just feel impressed to, for I do admire your steadfast adherence to your faith. May the Lord abide with you all, and see you safely through these persecutions. (Here the writer refers to the persecutions of those accused of polygamous living, two of whom were convicted and sent to the State Penitentiary in Arizona.) 'I have heard many people express their admiration for your group, but I just felt I had to tell mine personally."

He who loves best his fellow man
Is loving God the holiest way he can.
—Alice Cary.

FOUND

An elderly man with flowing locks and a somewhat patriarchal beard once lived a secluded life near a noted college, and it was his habit to take morning walks through a semi-wooded tract near by.

On one of his leisurely morning strolls he was met by three of the young students, who conceived the idea of being facetious at the man's expense. They followed one another, a few steps apart, and the first one meeting him said, with assumed dignity and deference, 'Good morning, Father Abraham"; the second one, "Good morning, Father Isaac"; the third one, "Good morning, Father Jacob."

Thereupon the gentleman assumed a very patriarchal air and replied: "Kind sirs, I am not Father Abraham, nor am I Father Isaac or Father Jacob, but I am Saul, the son of Kish, who went out to seek his father's asses; and lo—I have found them." Bee-Hive.

BARGAIN

"Look here, Hiram, when be you goin' to pay me them eight dollars for pasturin' your heifer? I've had her now for about ten weeks."

"Why, Si, thet critter ain't worth more'n ten dollars."

"Well, supposin' I keep her for what you owe me?"

"Not by a jug full. Tell you what I'll do; keep her two weeks more, and you can have her."

It was the teacher's first day in school after a glorious summer spent abroad.

Thinking to test her pupils' alertness she asked, "If the boat in which I crossed the ocean was 750 feet long and 70 feet wide, and it took 7½ days to make the crossing, how old am I?"

A silent hush fell upon the classroom until a youngster near the rear waved his hand.

"You're forty," he said.

"How do you figure that?" asked the teacher.

"Well", drawled the boy, "my brother is twenty and he's only half crazy."

ON TIME

On Finnegan's approach to the gates ajar, Finnegan remarked to St. Peter, "It is a fine job you have had here for a long time."

"Well, Finnegan," said St. Peter, scanning his Irish applicant for a moment, "here we count a million years a minute, and a million dollars a cent."

"Ah!" said Finnegan, "I'm in need of cash, lend me a cent."

"Sure," said St. Peter, "just wait a minute."

TRUTH

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

VOL. 2. SEPTEMBER 1, 1936 NO. 4.

THE WAR-RIDDEN WORLD

"The next war" is an admitted coming event. Diplomats and pacifists are gibberishly talking peace while the nations are feverishly preparing for war. The world war was proclaimed "A war to end wars", "A war to make the world safe for Democracy", etc.; yet the spirit of war is more rife today than in the early days of 1914. The world is admittedly resting on a gigantic powder keg, with lightning flashes striking all about it. Once a flash reaches the powder the trap is sprung—war, a conflict greater than the world has thus far known, is the inevitable result. The irony of it, the tragedy in it, is that men will not know why they are fighting—it will not be known until after the work of destruction is complete. John the Revelator saw this coming conflict when a third of the men of the earth would be killed. Said he:

> **By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.**

It was felt by the survivors of the last war-weary combatants, that another war would be impossible. The savage holocaust, the inferno of consuming lives, the fire of rage lapping up its legions of victims with a mocking born of the hatred of hell, was thought to be lesson enough to sober the most hardened. On this subject an English writer (Coley) makes this forceful observation:

> **Surely everyone knows that the world is balancing for a moment on the edge of the most fearful catastrophe in its history. It is not merely that everywhere there is strife, unrest—that corruption abounds, that evil of all kinds—murder, robbery and the grosser sins—is straining the resources of authority—it is that the whole corporate body is sick. The war that was to end war has produced a thousand bitter enemies. Europe is an armed camp more than ever. The Anglo-Saxon world is gone mad with barbaric music and indecent dances. The Poet Alfred Noyes crisply comments:**
>
> **"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."**
>
> **The war that was to effect our social regeneration! The war! That monstrous evil that is defiling every human heart with its lusts and hates! Where is our fear of God—the fear that is the beginning of wisdom? Where is our faith? It is reasoned out of existence by a "criticism" that is old as the temptation in Eden. Truth has been branded as a "truism" and dismissed; the world subsists upon the witty epigram. To recognize and live by eternal truth is to be dull, to be the gay jest of the litterateurs, the target of the scoffer's Bible criticism. Everywhere judges, ministers, educationists, and all public spirited men and women, stand helpless and appalled at the flood of evil. The cause is that in all our magnificent efforts for relief, one factor has been ignored—the necessity of right relation toward God. Through the past, mankind has tried to get on without God, and has failed. For us there is but one way left. We have tried every other without success. Let us try this one way at last, at the end of our sorrowful experiments. LET US RETURN UNTO THE LORD. The time has come. This call is no despairing hope. The ETERNAL GOD IS OUR REFUGE.**

Perhaps no modern writer has expressed the situation so completely or more clearly. God, the maker of the universe and all that inhabits it, foreseeing the present state of greed and sin, decreed wars, upon the nations, as the one agency calculated to bring about the universal brotherhood of man—"Peace on earth." Said he:

> **The hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion;**
>
> ---
>
> **I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath, and decreed wars upon the face of the earth, and the WICKED SHALL SLAY THE WICKED, and fear shall come upon every man.**
>
> ---
>
> **And thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an Almighty God, until the CONSUMPTION DECREED, HATH MADE A FULL END OF ALL NATIONS; that the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the**

Lord, of Sabaoth, from the earth, to be avenged of their enemies.

The purpose of this article is not to enter into a lengthy dissertation on the justice of God's methods of dealing with his people. However severe the treatment may seem to the finite mind, we cannot question the wisdom of the Infinite in the matter. The great concern now is: Is there an escape from the threatened judgments; and if so, what is it?

Anent this subject is an article appearing in Collier's (July 4, 1936) from the able writer and historian, H. G. Wells, entitled, "The Next War." Mr. Wells is an English author of note, resides in the midst of the great battlefields of Europe, and is well qualified to discuss the present world dilemma. Says he:

> In 1914 he still believed in a certain reality behind democracy; he thought that existing "democratic" governments were conscientiously responsive to current thought; he did not know how deeply furtive reaction and privilege could be entrenched against popular opinion by the British "ruling class" tradition, for example, and by the French army and foreign-office organizations. He did not realize how far governments could go on ignoring the increasing intelligence of mankind. He made himself responsible for the phrase, "the War to end War", and he felt that such a phrase might well be a directive phrase in the war settlement. He thought Germany had to be "liberated from imperialism" by defeat and then at once welcomed back into the "comity of nations."

The writer now with mind disabused of the thought of obtaining the unobtainable, has quite definite views how yet society may be saved from total destruction. He advocates two ideas of world government. One is "That we all belong to one single world community—that in the last resort all the world belongs to all mankind." The other thought claims the "individual for a smaller combatant community, the national sovereign state, which is engaged in a perennial struggle for existence with other sovereign states."

"The two ideas", the writer says, "have been struggling for predominance in the human mind, etc." He advocates as a cure for present world disturbances a "World Pax", or "The kiss of peace", between all nations of the earth. He points out the fact that, "It is far easier for a man to go all around the world today than it was for him to go from Odessa to St. Petersburg in 1736) less than 1000 miles), and the swiftness of a message is beyond comparison." Thus tending toward a universalism that wholly transcends the idealisms of a few generations back. He points out the failure of the "League of Nations", characterizing it as a "League of Victors, whose ideas of peace was simply the protection of the boundaries of their acquisitions from revision."

As desirable as a World Pax may be and as inevitable, if the nations are to survive, the gifted writer points out the dangers confronting the effort and the well-nigh insurmountable obstacles in the way. Says he:

> For any living species a fundamental change of conditions means either adaptation or destruction. * * * Either by a great mental and moral effort man will deliberately adjust himself to his new conditions, or he will be tortured and "selected" until he has been licked into some new shape by them, or he will be exterminated altogether. He cannot remain as he is. He cannot afford much more war. He has to achieve a World Pax speedily or face biological disaster. * * *

> The realization of a World Pax appears at the first onset as an entirely baffling task. What is the situation? The ship of mankind, after a long and troubled voyage through the ages has come upon a dark and unfamiliar shore. It is drifting onto the rocks. The captain, the lawful ruler, is an inadaptable creature of habit; the mate varies between a shifty nonentity and a slightly insane bully. They seem oblivious of the danger into which the ship is driving. But they are in possession of all the controls. There seems to be something radically wrong with the steering gear, but the engineers are mysteriously inaudible below. Such an image of our plight is all too mild. It understates the case absurdly. For on this unguided planet which carries mankind there is no one captain but between sixty and seventy sovereign captains and a variable number of usurping mates. The growing multitude of awakened onlookers are realizing more and more clearly that the ship is now very near indeed to the breakers of an ultimate war cycle.

Not in any sense minimizing the greatness of the task before us, the writer maintains:

> There is a way of escape, but it does not consist in trusting to governments. On the contrary it CONSISTS OF A CRITICISM, AN ANTAGONISM AND POSSIBLY EVEN A REVOLUTIONARY ATTACK ON GOVERNMENTS. We need to rescue a number of world interests from national government control as speedily as possible. * * *

> We want a greater league and a better league, a REAL LEAGUE OF MEN'S WILLS, a league that will not resemble in the slightest degree that politician's put-off at Geneva, a LEAGUE THAT GOES DEEPER THAN DIPLOMACY AND WIDER THAN CONFERENCE ROOMS, INTO THE BRAINS AND HEARTS OF RESOLUTE MEN. In short we want a new practical world religion whose declared objective is a federated world.

After dwelling at considerable length on the desirability of such a world association, the noted author frankly admits the almost insurmountable barriers in the way of such an achievement. Says he:

> I will confess that I myself do not see even the beginning of any such steadfast concerted effort as the world situation demands. Expressions of pacifist intention without any effort to evoke and use the necessary world controls do not count. Things like the British peace ballot have about as much permanent effect upon advancing disaster as a squeaking of mice in a burning house. You are against a World Pax so long as you remain an unqualified supporter of a combatant government. Passive resistance to war, again, is mere neutrality. Pacifist sentiment, it is true, abounds in the world today, but any such obstinate, widespread, sympathetically co-ordinated, constructive un-

derstanding, any such mass of strenuous effort and persistent toil to take hold of affairs as is needed to summon this mighty possibility of a World Pax into existence, does not appear.

Such a forlorn hope! The reefs of the world tragedy ahead and no recognizable power to turn the great "liners" into safe waters! Inevitable death, and horrible at that, staring the world's crew in the face with its grimacing mockery, and no clear way of escape, because of the blind traditions of men! Statesmen no longer possess the wisdom needed. Many there are who can see breakers ahead, but few are able to prescribe the **modus operandi** for meeting them. The league of Nations, an organization set up and joined by nearly every nation on earth, and which was thought by some to be the coveted panacea, has fallen and its inherent weaknesses revealed: It failed to protect Chinese in Manchuria, the Jews in Germany and the Ethiopians in Africa. It has proved, as Mr. Wells stated, a "League of Victors." At a recent conference of the League one Stefan Lux, a Czecho-Slovakian newspaper man, shot himself before the assembly, as a "protest to the way Germany is treating the Jews." "I am not sorry", he said, after the act, "my mind is completely lucid." A female delegate from Sweden, Kustin Hesselgren, the first representative of her sex to address the assembly as a delegate, "voiced what she called the anguish of the women of all nations." Exclaimed she: "Why bear children into a world so hopeless and so insecure?" This pathetic plaint reminds us of the sad picture painted by the Savior, of the days immediately preceding His coming in glory. (Matt. 24:15-21). As important as the injunction to "Multiply and replenish the earth" is, yet the time will come—it is upon us now, and is gaining momentum fast—because of the wickedness of mankind, when it will be "woe unto them that are with child", and little wonder it is that the query should arise in this day of our boasted civilization: **"Why bear children into a world so hopeless and so insecure?"**

We live in an age of scientific achievement—an age of progress and enlightenment, when the comforts and joys of life are more universally obtainable than ever before; and yet with all the advantages we enjoy our hearts are set on the fleeting wealth that robs the soul, and we war with one another. It is as Isaiah said:

> **The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein SHALL NOT KNOW PEACE.**

Nothwithstanding Mr. Wells' failure to approach the subject of a World Pax from a standpoint that a divine solution would offer, his contribution to the problem of world amity is of absorbing interest and cannot wholly fail of its purpose. But to bring into reality the high aims of the writer, requires an unselfishness and an understanding akin to Christian perfection; and this will only be achieved through "blood and tears." (Mr. Wells suggests, the remedy may "Consist of a criticism, an antagonism and possibly even a revolutionary attack on governments.") It is, after all, a task for the Lord and not one that greedy, selfish man can accomplish. The world has strayed so far from the path of truth and righteousness—the fatal detour has taken us into an undeterminable labyrinth of notions—we cannot of our own wisdom regain the true road.

In our last number of TRUTH we dwelt briefly on the Kingdom of God under the caption of "The Priesthood's Supremacy; showing that this organization had taken its initial step; that its constitution had been revealed to the Prophet Joseph Smith, and that in this organization would be found the elements of life, such as a World Pax must necessarily possess.

It was more than 2500 years ago that the great ruler Nebuchadnezzar, king of Babylon, was troubled by a dream, the details of which dream he was unable to recall. The Jewish captive, Daniel, was brought before the king and he, under divine guidance, not only repeated the dream but revealed the interpretation thereof. The dream revealed a great image "whose brightness was excellent", and "form terrible." (Daniel 2:32-35). It was shown that each part of the body of the image represented kingdoms on earth. Beginning with the head of gold, each kingdom became more inferior until the ten toes were reached. These represented ten kingdoms of strength compared with "iron mixed with miry clay." As such a mixture would naturally lack the power of cleavage, so those kingdoms would be "partly strong and partly broken."

> **And in the days of these kings shall the God of heaven set up a kingdom, which SHALL NEVER be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, AND IT SHALL STAND FOREVER.**

And this is God's way of bringing about world amity. Under divine guidance all people shall become one nation, for, said Peter:

> **God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.—Acts 17:26.**

John the Revelator sang:

> **Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for ALL NATIONS shall come and worship before thee; for thy judgments are made manifest.—Rev. 15:4.**

The keynote for a World Pax is sounded by Coley:

In the past, mankind has tried to get on without God, and has failed. For us there is but one way left. * * * Let us return unto the Lord. The time is come. This call is no despairing hope. The eternal God is our refuge.

The machinery is set up; "the God of heaven has already set up a kingdom", to which all nations and people are invited to attach themselves. Refusing to do so, there can be no peace, for "whosoever goeth therein (in the ways of the world) SHALL NOT KNOW PEACE." No league of nations, or any other sort of league, short of that league established in the heavens for the advancement of all men, will bring the desired peace. It will take a league, as Mr. Wells expresses it, "THAT GOES DEEPER THAN DIPLOMACY AND WIDER THAN CONFERENCE ROOMS INTO THE BRAINS AND HEARTS OF RESOLUTE MEN", and by the term "resolute men", let it be known, that they must be men of God whose kingdom is uppermost in their hearts.

It was not in the blurred mind of man that the utopian thought was born: "All people to become one nation." God uttered that decree, and it will stand; but before it can be brought into a reality, the nations will be depleted of the wicked, leaving only those who can become ONE PEOPLE. Peace will not come—it cannot—until "EVERY KNEE SHALL BOW AND EVERY TONGUE CONFESS THAT JESUS (KING OF KINGS AND LORD OF LORDS) IS THE CHRIST."

EARTH LOVER

Earth, send your gentlest ministers
To this plot which now is hers.
Where she lies in still content.
Make for her a firmament
Lovely as the one she knew.
Let the shining drops of dew
Shine for her a thousandfold;
Bid the dandelion's gold
Be more golden than the sun.
Where the little spiders run
Under veils of gossamer,
Let the crickets make a stir.
And if for music she is fain
Give the message to the rain.
Tell the grass and tell the clover
What sweet dust they blossom over.
One who saw and loved her God
In the lowly holy sod!

—Josephine Johnson, New York Times.

Words are wonderful things; they can be sweet like the bee's fresh honey and, like the honey bee, they can have terrible stings. On all angry words keep a lock, a bar and seal, for the wounds they make are often slow to heal. Goldie E. L. Carter.

PRIESTHOOD A GIFT

The Priesthood is a gift from the Almighty, and he has placed a portion of it upon me to honor, and if I honor that calling that Priesthood will honor me, it will magnify me before God, and before the world. I do know that when I take a course to dishonor myself, I degrade myself in the eyes of heaven, and upon earth. When I trifle with the Priesthood I trifle with the Almighty; and when I trifle with President Young I trifle with the Priesthood, and that Priesthood will leave me, and I will fall, and I will become disgraced in the eyes of heaven, and of all Saints; and I forfeit everything that I had attained while I held that Priesthood, when I forfeit it; I forfeit my salvation and every blessing I possess.—Heber C. Kimble, J. of D., 2:157.

DEATH, WHERE IS THY STING?

At 2:53 o'clock on the afternoon of May 7th, 1915, the Lusitania was torpedoed by a German submarine. When the crash came, Charles Frohman was on the upper promenade deck, talking with George Vernon. They were joined by Rita Jolivet, the actress, who was Vernon's sister-in-law, and by an Englishman, Captain Scott. Frohman was smoking a cigar and was calm and apparently undisturbed. Scott went below to get some life-belts. He returned with only two. Miss Jolivet had provided herself with a belt. Scott put one of the life preservers on Frohman, who protested. Frohman insisted that Scott get a belt for himself, whereupon the soldier said: "If you must die, it is only for once." There was a responsive look and a whimsical smile on Frohman's face. He kept on smoking. Then he started to talk about the Germans. He was apparently the most unruffled person on the ship. The liner began to lurch. Its list became greater; huge waves rolled up, carrying wreckage and bodies on their crest. Then, with all the terror of destruction about him, Fohman said to his associates, with the serene smile on his face: "Why fear death? It is the most beautiful adventure of life." Instinctively the four people moved closer, they joined hands by a common impulse, and stood awaiting the end.

The ship gave a sudden lurch; once more a mighty green cliff of water came rushing up, bearing its tide of dead and debris; again Frohman started to say the speech that was to be his valedictory. He had hardly repeated the first three words when the group was engulfed and all sank beneath the surface of the sea. The only survivor of the quartet was Miss Jolivet and it was she who told the story of those last thrilling moments.—Isaac F. Marcosson, Charles Frohman.

EDITORIAL

TRUTH

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MODERATION NEEDED

The political season is on. Politics are responsible for many unnatural and disagreeable situations. Often the best friends turn against each other because of opposite political views. Men may disagree in business, on religious tenets, or on horse racing, and yet remain reasonable and friendly; but during the campaign season of a national election year, all sorts of extremes in language are indulged in. Hatred is bred and prejudice and malice are given full play. Otherwise reasonable men give way to passion and employ stinging invectives, ungentlemanly and uncalled for. Even erstwhile statesmen and diplomats, noted for their level-headedness, during discussions of party policies, become unreasonably ruffled and too often are led to indulge in intemperate language of which later they must inevitably feel ashamed. "Boys flying kites haul in their white winged birds; you cannot do that when you're flying words."

A recent demonstration of this modern fallacy in political contests, was the immoderate language used by the noted radio speaker, Father Coughlin, toward President Franklin D. Roosevelt. In the heat of his remarks on political issues the Father called the President a "LIAR" and a "DOUBLE-CROSSER". As wrong in principle as the President may appear to be to his opponents, it is hardly proper to apply to him such epithets. True, Father Coughlin afterwards affected an apology by, in effect, expressing regrets that the President should merit such a castigation, and the situation was not improved by the alleged apology. Then, too, the President himself may not be entirely blameless. He is credited with using similar language toward those opposing his "New Deal" policies. According to Mr. Mark Sullivan, the noted political writer, Mr. Roosevelt, in referring to his AAA critics (their criticisms later, at least in part, being justified by a decision of the Supreme Court of the United States) stated:

> **As you know, a great many of the high and mighty—with special axes to grind, have been deliberately trying to mislead the people who know nothing of farming by misrepresenting—no, why use a pussyfoot word—by LYING about the kind of farm program which this nation is operating today.**

One may not justly assume that all men are wrong but himself—that the entire regiment is out of step but "Mike"; at least, it may be unreasonable to impugn the honesty of one's opponents in a blanket form. The human element should always be considered. One of the strongest opponents of the President's present policies, Mr. David Lawrence, editor and publisher of the United States News, a national weekly, while unmercifully criticising certain acts of the administration, nevertheless, makes the statement, in effect, that there can be no doubt as to the personal honesty of the Chief Executive. That is a gracious view and should be taken by all men unless the evidence of dishonesty is definitely certain.

The whole situation suggests the absence of God in politics. The American nation, conceived and nurtured on the high plane of justice and righteousness, has succumbed to the "spoils system." "To the victor belong the spoils." This system, now the dominant factor in party politics is both ugly in technique and mean in application. But God is not the author of confusion, nor of hatred, nor of lying. In great hypocrisy we parade the sacred sentence—IN GOD WE TRUST—before the world, cumbering our ill-gotten coins with the phrase, and yet God is effectually read out of the party. During the late war we were accosted with the sorry spectacle of the opposing Christian nations praying for the triumph of their murderous arms against the arms of other Christian (?) nations—all praying to the same God and asking for conflicting blessings; nations engaged in mass murder and asking God for His divine benediction on their heathenish acts. And so it is in the ranks of the political parties today. Political conventions and notification proceedings are opened by prayer, and in the priestly invocations the Lord is charged with the impossible task of bringing victory to all parties!

In the above the second great commandment is entirely ignored—"Thou shalt love thy neighbor as thyself." The Lord said, "Unless ye are one ye are not mine." In this expression is a sermon for all men. True, until the kingdom of God functions, and so long as man-made governments motivate, as at present, on the principle of "might is right", and "to the victor belong the spoils", there will be differences of opinion. Men left to themselves do not think alike. Only those can have the same understanding who are operated upon by the Holy Ghost, for it leads into all truth. There

can be no jarring or contention among men having this gift. That which the Holy Ghost teaches is fundamental—as definitely so as is the law that two and two equals four. Meantime, in government as well as in other departments of life men, having refused the direction of the Priesthood of God, are left to their own narrow views, their vision and wisdom being entirely inadequate for the exigencies of the day.

It is told of the late Apostle Francis M. Lyman: Asked why the Saints were so divided during political campaigns, when the heart of their religion enjoined union, according to PUBLIC OPINION, he replied: "There is no inspiration when it comes to politics." That being true, then why should men engage in politics? Why should men engage in a business that the Lord is shut out from? There can be no excuse for such a silly position. God is in all operations of life where the legitimacy of such operations admit of His presence, and the lives of the participants invite the same. There can be as much "inspiration" in politics as in building a canal or erecting a temple of worship. If "inspiration" is shut out of any business, it is because those engaged in the business are not honest and therefore are not entitled to "inspiration." One may take God along with him through life, or may reject God and take the devil; that is up to each individual.

Latter-day Saints should think seriously of these matters. They should be broad and tolerant. They should be honest with themselves, voting for men of integrity—honest and God-fearing men. Strong, partisan feelings should not be permitted to sway our better judgment. The Lord said, "When the wicked rule, the people mourn." How true it is today. There is weeping and mourning throughout the nations because of the rule of the wicked. Much is being said against "Communism" and the other numerous "isms" of the day, but so long as the world is controlled by the power of selfish "Capitaism" as it is today, no utopia can come to man. The order of heaven provides for a perfect economic system—it is the only economic system that can succeed: and that is what is known as the Order of Enoch or the United Order. God revealed this law to man. It is eternal. Until it is adopted in the lives of His children there can be no cure for the depression. The operation of the law is calculated to bring love into the hearts of men instead of hate—a condition where men will love their neighbor as themselves; where they will rejoice in having all things in common, there being no rich nor poor among them, but all enjoying the fruits of their individual labors in the highest degree.

This will be UTOPIA. This will be the perfect order of heaven. Tears of anguish will give way to shouts of joy. The bite of hunger will be felt no longer and men will cease their deadly combats and refrain from calling each other "LIAR!" This perfect elysium is among the attainable. We challenge the wisdom of men to contend for the perfect life.

NATIONAL WASTE

A critic of the Administration's agricultural policy, voiced through the columns of the United States News, writes:

> I am one of those old-fashioned "horse and buggy" era chaps, who still believes it is wrong under any circumstances whatever to destroy food. I happened to be a visitor in South St. Paul at the time of the little pig-killing mania, and haven't a bit of doubt that the drought and extreme heat the nation is suffering from this year is in just retribution for that wanton and inexcusable act.

It is not surprising that this view of the situation is entertained by many. It is not the privilege of man to waste and destroy that which God has created. True, man sows, cultivates and reaps, but it is God that gives the increase. Man cannot produce the germ of life which bursts forth from the soil, or that emanates from the animal creation, to bring its increase to him; only God can thus create. The secrets of life are wisely withheld from mankind, then for man to take that which God creates for his use, and wantonly waste the same, is an inexcusable act.

The great Prophet leader and colonizer, Brigham Young, on many occasions decried the sin of waste. Said he on one occasion:

> Never consider that you have bread enough around you to suffer your children to waste a crust or a crumb of it. If a man is worth millions of bushels of wheat and corn, he is not wealthy enough to suffer his servant girl to sweep a single kernel of it into the fire; let it be eaten by something and pass again into the earth, and thus fulfill the purpose for which it grew.—J. of D., 1:253.

This is a correct philosophy. "Waste not, want not," is a safe rule to be guided by; no man has the right to destroy, without just reason, that which God has created.

> Every moving thing that liveth, said the Lord to Noah as he came forth from the Ark, shall be meat for you; even as the green herb have I given you all things. But the blood of all flesh which I have given you for meat, shall be shed upon the ground, which taketh life thereof, and the blood, ye shall not eat. And surely, blood shall not be shed, only for meat, to save your lives; AND THE BLOOD OF EVERY BEAST WILL I REQUIRE AT YOUR HANDS.—Gen. 9:9-11 (I. T.)

Since then, God requires a reckoning of these matters at the hands of those responsible for their care, it is a serious thing to inaugurate a program of destruction. To destroy life, to burn wheat, to plow cotton under, in order to create a higher price for the commodities needed by man, is a grave matter. The economic waste independent of the morality of the act, is looked upon by many of the leading thinkers of the day, as

imbecilic. Mr. David Lawrence, in a recent issue of the United States News, shows that the administration spent $1,500,000,000 to produce a reduction in farm output of 15%, then nature comes along and effects a 25% reduction without cost to the Government.

Suppose the billion and a half dollars used to destroy food life, or even a tithe of it, had been employed to perfect a system of distribution, whereby all this so-called surplus in meats, grain and cotton could be placed in the pantries and closets of the needy of the United States and the world; suppose instead of forcing farmers to set fire to stacks of wheat, as was the case last year to satisfy the red tape requirements of an incompetent bureaucracy, the Government had used a part of that huge sum in providing grain elevators, in which all surplus grains could be stored against times of famine and distress, and which, through the efficient distributing system spoken of, could be given to the masses when most needed: such a policy would establish the national administration along side of that of Joseph's as Governor of Egypt, whose wise course saved the ancient nations from starvation and paved the way for Israel's final triumph. Joseph wasted no food; he destroyed no life, except to prolong life.

In the one item, cotton, it is shown that the farmers received $110,000,000 public money to plow under 10,000 acres of cotton in 1933; and about the same amount in each of the years 1934-5, to hold down the cotton crop. This will practically be repeated the present year. And while this is being done and we are effecting a decrease in production amounting to 26% "under the ten year average," other countries are steadily increasing their cotton acreages. Thus India has increased her acreage 6%, Egypt 18% and Brazil 216%. Result: The United States cotton grower has practically lost his export trade while other countries are picking it up. Foreign purchasers are credited with buying some 5,900,000 bales of cotton last year. Much of this years purchases will go to Brazil, Argentina and other wide-awake countries.

As incredible as the statement may sound, yet it remains unchallenged by the administration, over a period of two years, one farmer received the enormous bounty of $219,825 for curtailing production; another had collected $168,000 in one year, and a third had been paid $78,638 for two years.

> I understand, said Senator Vandenberg, as reported in the Congressional Record, March 8th, last, that the average corn-hog benefit payment in Iowa was under $400. But I know about one corn-hog contract in another state where the beneficiary was paid $219,825 in two years for not raising 14,387 hogs on 445 acres. I understand, he continued, that the average cotton contract throughout the south is under $1500. But I know about one cotton contract which paid $168,000 for not planting 7000 acres. Again, I understand the average wheat contract in Kansas runs in the neighborhood of $800. But I know of one such contract which produced 65 checks for a total of $78,638 in two years.

—From the above it is seen that some farmers are paid many times more for not raising produce, than they could possibly have made by raising it. Such a system, to say the least, is beyond human understanding. Mr. Mark Sullivan points out that the Administration is paying the public money to the tune of 45,000,000 for not raising wheat in 1936, "when everybody knows wheat should be raised."

The "little pig-killing mania", was referred to in the beginning of this article. This doubtless had reference to the slaughter of 1,000,000 brood sows about to farrow, and the consequent obliteration of 6,000,000 unborn pigs, in order to boost the price of pork in the interest of the producer. This act was severely excoriated by Senator Borah of Idaho, August 9, 1934, about the time this destruction was going on. Said he, according to press dispatches:

> The destruction of food and the things of which clothing are made in the midst of millions of hungry and ill clad men and women, is the last spasm of pessimism. * * *

He declared "destruction is not the remedy" for 60,000,000 on charity and 20,000,000 living "meagerly." "Reduction", he said, "is not only economically unsound, but inhuman."

How similar is the philosophy of the eminent Senator to that of Brigham Young, quoted above.

Jesus Christ said, speaking of false teachers and rulers: "Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into a ditch."

The Lord has said "the earth is full and there is enough and to spare." "Therefore, if any man take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."

To the Prophet Malachi, the Lord gave the keynote. In that day there was a depression on as there is today. The earth was cursed by drought, pests, etc. The people were poor and were being oppressed. The Lord, through His Prophet pleaded with them. Malachi did not suggest the destruction of crops and animals as a sequel to prosperity, but he did tell the people to be honest, return unto the Lord, pay their tithes, and, said he:

> 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 BE-

FORE THE TIME IN THE FIELD, saith the Lord of hosts.—Mal. 3:10, 11.

The Prophet Isaiah saw this day. He saw that parts of the earth would be depleted and become practically sterile through the operations of nature's destructive elements. Said he:

> **In mine ears, said the Lord of hosts, of a truth many houses shall be desolate, even great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath (about 9 gallons) and the seed of an homer shall yield an aphah 1-10).—Is. 5:9, 10.**

We herewith produce an item on "WASTE" culled from TIME, Aug. 3, 1936:

WASTE

At various times various people have estimated that the U. S. loses annually these sums from these causes:

Crime, $12,000,000,000.
The Common Cold: $2,000,000,000.
Automobile accidents, $1,600,000,000.
Occupational accidents, $610,000,000.
Accidents in the Home, $590,000,000.
Public accidents, $450,000,000.
Fire, $248,763,856.
Hessian fly, $150,000,000.
Cattle ticks, $100,000,000.
Coddling moth, $20,000,000.
Ox warble (a pest), $10,000,000.
Prairie dogs in Nebraska, $80,000.

Last week Professor Wilfred William Robbins of University of California's College of Agriculture announced that weeds cost the U. S. $3,000,000,000 a year. With weed waste included, the annual U. S. wastage appears to be equal to nearly one-half of the national income, which was $53,000,000,000 last year.

Through the breaking of the law of the universe, the earth has ceased to yield her strength. It was told our first parents after the "fall", that "The earth will bring forth thorns, thistles, briars and noxious weeds to afflict and torment man." Added to this curse in this day is crime, disease, accidents, drouth, destructive insects, dust storms, floods, hail, frost, etc. And these have, in many sections of the country, brought about a condition where "ten acres shall yield one bath and the seed of a homer shall yield an aphah." But, the Lord promised through the Prophet Malachi, quoted above, when the people return to Him and cease to serve Baal, "I will rebuke the devourer for your sakes, and shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field."

"THE PASSING OF THE BUCK"

(From the Wall Street Journal, Ind.)

Senator King of Utah believes that even though the Federal deficit of this fiscal year may be smaller than last year's it will still be "stupendous." He holds "the people themselves are at fault that these expenditures are so great and they can't pass the buck to Congress."

All perfectly true. Its importance is not, perhaps, in its novelty but in the fact that it leads the argument about public spending right up to a new point of departure. The people cannot "pass the buck" to Congress, but members of Congress can pass the buck to their constituents, where Senator King correctly says it belongs.

The above is clipped from the United States News. Charging that the people are responsible for the reckless spending, reminds us of the prediction of the Prophet Jeremiah (5:30, 31), which may properly be applied to this day:

> **A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests rule by their means; and my people love to have it so: and what will ye do in the end thereof.**

So long as the people "love to, have it so", there can be no reason for change, and the (false) prophets will continue to "prophesy falsely", thereby plunging the world into an irretrevable chaos, until such time as the God of heaven takes a hand and topples over all man-made governments. May the day hasten.

UNPUBLISHED TESTIMONIALS

(Under the above heading we are impressed to give an extract from a sermon delivered by Brigham Young, February 17, 1856 (J. of D., 3:202 et seq). We think the occasion calls for the warning the counsel contains, and have pleasure in passing it on to our many readers.—Ed.)

DANGER IN VISIONS

My mind then reflects, in a moment, did Jesus have the power to make his disciples believe that he was the Son of God by raising the dead, by laying hands on the sick, by walking on water, by multipying the particles of bread and fish set before the multitude, or by any other miracles? Did he convince, and prove to twelve men that he was the Christ, by the miracles he performed? He did not. He did not convince them by one or all of the acts, which were called miracles, that he performed upon the earth. I know that many think that they are a great proof, that it is astonishing that people will not believe, when they read over the history and miracles performed in the days of Jesus and his apostles. Let me tell you that if his apostles were here in this our day, traveling through the country, raising the dead, laying hands on the sick, casting out devils, walking upon the water, or doing whatever they might be able to perform, it would all be no proof to the people that they were sent of God. I know that some of you think this is strange, and if so, I have strange views on these subjects. It is no proof to me, it is no proof to any person else, and often serves to throw persons, relying upon it, into temptation, and to cast them still further into darkness. "Have you any proof of this?" Yes, right here in our midst.

Men who have professedly seen the most, known and understood the most, in this Church, and who have testified in the pres-

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

I ask, is there a reason for men and women being exposed more constantly and more powerfully, to the power of the enemy, by having visions than by not having them? There is and it is simply this—God never bestows upon His people, or upon an individual, superior blessings without a severe trial to prove them, to prove that individual, or that people, to see whether they will keep their covenants with Him, and keep in remembrance what He has shown them. Then the greater the vision, the greater the display of the power of the enemy. And when such individuals are off their guard they are left to themselves, as Jesus was. For this express purpose the Father withdrew His spirit from His Son, at the time he was to be crucified. Jesus had been with his Father, talked with Him, dwelt in His bosom, and knew all about heaven, about making the earth, about the transgression of man, and what would redeem the people, and that he was the character who was to redeem the sons of earth, and the earth itself from all sin that had come upon it. The light, knowledge, power and glory with which he was clothed were far above, or exceeded that of all others who had been upon the earth after the fall, consequently at the very moment, at the hour when the crisis came for him to offer up his life, the Father withdrew Himself, withdrew His spirit, and cast a veil over him. That is what made him sweat blood. If he had had the power of God upon him, he would not have sweat blood; but all was withdrawn from him, and a veil was cast over him, and he then plead with the Father not to forsake him. "No", says the Father, "you must have your trials as well as others."

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

Eat slowly; only men in rage and gluttons old in sin, mistake themselves for carpet bags and tumble vituals in.—Raleigh.

PAY THE PRICE

We may eat and we may sleep,
Clothe ourselves from head to feet,
Save ourselves an upper seat
And feel better than our kind;
But no one can gain by cheating
And good credit needs close keeping,
There is sowing e'er there's reaping.
And false pride is just a blind.

Every gift must have its price,
Only paying will suffice,
Dodge a debt and meet it twice
'Cause of Interest that it gleans;
And he who uses cash in vain,
Throwing it around like rain,
While his brother is in pain
Shall never know what heaven means.

No matter how we thrive,
Or where we live or strive,
If we truly are alive
We will live the golden rule;
Do not think we're God's elect
And what e'er we do is checked
With the okey of respect:
He who does is just a fool.

There's no use in crying,
There's no good in trying
And no virtue in our dying
In the struggles of today,
If the tasks we do are foolish,
And we're stubborn and real mulish
And our actions downright ghoulish
In our own self righteous way.

For if God's love we'd win
We must free ourselves from sin,
Put our hearts and souls and vim
In a task that's worth the doing;
And in our calling and our might
We can't be so sure we're right
Someone else can't give us light,
Or some day we'll do some rueing.

There are rules to be obeyed
E'en where money would be made,
And the measure's just as staid
As the law of our Great God;
Who, for every blessing given,
Has ordained a law in heaven
To be obeyed e'er we can leaven
Any gift from any sod.

—Dr. Rulon C. Allred.

There's many a trouble
Would break like a bubble,
And into the waters of Lethe depart,
Did we not rehearse it,
And tenderly nurse it,
And give it a permanent place in the heart.

—Anon.

Think all you speak; but speak not all you think.—De Laune.

PLURAL MARRIAGE

the MORMON *Marriage System*

PART THREE

(Parts One and Two of the articles of Elder B. H. Roberts, extracted from CONTRIBUTOR, Vol. 6, have appeared in preceding numbers of TRUTH. In the folowing chapter the writer confines his argument, in the main, to New Testament support of the principle of Plural Marriage. This chapter will be followed by a recital of legislative efforts to suppress the practice.—Editor.)

B. H. ROBERTS

It may be said that all our arguments in defense of plural marriage are drawn from the Old Testament, and that Jesus Christ introduced a new dispensation, in which polygamy was abolished, and monogamy set up instead; and that the saints cannot justify the practice of polygamy by quoting the writings of Moses and the Prophets in its support. This is the answer made by some of our opponents to the arguments set forth in the foregoing articles, and it is supposed that this peculiar assumption demolishes the force of all we have said. Let not the world, however, mistake the position the Latter-day Saints have taken upon this question.

It is not because the Lord approved of the polygamy of Abraham, David, and many other judges, leaders, and kings of Israel that the Saints believe in and practice celestial marriage now. It is not because the Lord gave King David his plurality of wives that the Saints take theirs. It is not because God owned and blessed the issue of polygamists, or that He gave to ancient Israel laws which, if obeyed, would enforce the practice of polygamy, that the Saints in Utah practice a plurality of wives. But it is because God, in this age, in which we live—to accomplish His own wise purposes—gave, on the twelfth of July, 1843, (1) a revelation to the Church of Jesus Christ of Latter-day Saints, through the Prophet Joseph Smith, commanding them, on pain of coming under condemnation before Him, to practice this principle of plural marriage. (See Doc. & Cov., sec. 132). Our references to past events, as recorded in Holy Writ, are merely to prove that God at one time did sustain men in practicing polygamy by bestowing peculiar blessings and promises upon them; and, as proven in the preceding number, did, in various ways, set his seal of approval to this institution; and let it be borne in mind that God is the same yesterday, today and forever.

Paul tells us, "For whatsoever things were written aforetime were written for our learning"; and from that which was "written aforetime", we have proven that plurality of wives as practiced by the ancient patriarchs and prophets was righteous in the eyes of God—must be so, for He has given indisputable evidence of His approval of it, and that which He approved must be holy: "Thou (God) are of purer eyes than to behold evil, and canst not look upon iniquity." (Hab. 1:13.) Having seen that polygamy was right, proper and virtuous in the days of the ancient Saints and Prophets, through what mysterious changes have we passed that it now becomes vile, corrupt, licentious, ungodly and withal threatens the purity of the family and the posterity of the State? "When God permits a thing", says the learned historian Grotius, "in certain cases, and to certain persons, or in regard to certain nations, it may be infered that the thing permitted is not evil in its own nature." Accepting this proposition as self evident, we conclude that since God permitted, and even more than permitted, polygamy—therefore polygamy "is not evil in its own nature."

A kind of vague idea exists in modern minds that polygamy is an institution of the carnal law given to Israel under Moses—or rather was permitted under the Mosaic law; but only those assume this who have not thoroughly examined the subject. Polygamy was not introduced when the Mosaic law was given—it was practiced by the righteous patriarchs prior to that time. Moreover, Paul says: "And the Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." (Gal. 3:8.)

Again: "For unto us was the Gospel preached as well as unto them (ancient Israel—see preceding verse and chapter), but the word preached did not profit them, not being mixed with faith in them that heard it.' (Heb. 4:2). From this we learn that the Gospel was preached in the days of Abraham. It was also preached unto Israel whom Moses led out of Egypt. The law of carnal commandments was added to it because of transgression. (Read Gal. 3:8), in connection with verses 19, 23 to 26.)

The question may arise what was this gospel that was preached unto Abraham and ancient Israel? Why, as we understand it, there is but one Gospel, and that is the same in all ages of the world—the Scriptures call it "the everlasting Gospel." It is redemption to the human family from the consequences of Adam's transgression, through the suffering, death, blood, and resurrection of Jesus Christ; by which is brought about the resurrection of all men. It is salvation from the consequences of our

(1) While the revelation in its present form was first reduced to writing July 12, 1843, as stated by Elder Roberts, the revealtion was actually given, according to the testimony of the late President Joseph F. Smith, as early as 1831. (See Historical Record, p. 219.)

own individual transgression through faith in Christ and obedience to Him—this is the Gospel that was preached to Abraham and ancient Israel, and side by side with it was the practice of polygamy, so that we may conclude that polygamy was permitted in a Gospel dispensation as well as under the carnal law.

Neither did Jesus ever abolish polygamy and set up monogamy in its stead; if He did the writers of the New Testament have been woefully neglectful in recording the important change, for not one word respecting such a thing appears in the New Testament—no, not so much even as a reproof to the many polygamists by whom they must have been continually surrounded. ① "But", says one, "did not Jesus say, when speaking of a man and his wife, 'they twain shall be one flesh?" It is true that some of the Jews came to Jesus, and made inquiry: "Is it lawful for a man to put away his wife for every cause?" In answering this question the Master said: "Have ye not read that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother and shall cleave unto his wife; and they twain shall be one flesh? Wherefore they are no more twain but one flesh. What, therefore, God hath joined together let no man put asunder." (Mt. 19:3-6.)

It will be observed that the subject of discourse throughout is not, is it lawful for a man to take one wife to another, or for a man to take more wives than one, but "Is it lawful for a man to put away his wife for every cause?" And in answering that question Jesus sought to impress upon their minds that a man and his wife were one flesh—God had joined them together, and no man was to put them asunder. When the Jews quoted the law of Moses concerning divorce, Jesus told them because of the hardness of their hearts Moses permitted divorce, but from the beginning it was not so, and explained further, that he who put away his wife, save for the cause of fornication, and married another, committed adultery, and whosoever married the divorced wife under the above circumstances committed adultery also; but let it be remembered that putting away one wife for some frivolous cause and then marrying another as the custom of some is today, by no means describes the circumstance of a man marrying two wives at once, or of taking one wife to another; the passage condemns in no doubtful manner the vile custom of divorce for frivolous causes—but polygamy is not alluded to even in the remotest manner. The only comfort this passage in Matthew can afford the opponents of polygamy is, the word "wife", singular, is used instead of "wives", plural, and they twain shall be one flesh" instead of an expression denoting more than twain being one flesh; but this can be of no importance since Jesus was addressing a people among whom both monogamy and polygamy was practiced, therefore the use of these words in the singular number cannot be regarded as significant.

Then, with a great deal of assurance, the following passage is quoted: "A bishop must be blameless, the husband of one wife." (I Tim., 3:2). The opponents of polygamy say this means a bishop must have one wife only. Even if this rendering of the passage be allowed, it is not a general law against polygamy. If it was the design of the apostle in this passage to condemn the practice of a plurality of wives, why is

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① **According to the position assumed by the early "Mormon" Church leaders, and which finds strong support among the thinking classes of the world, there is additional good reason why no condemnation of plural marriage fell from the lips of Jesus Christ or his apostles. That reason was, the principle being a part of the divine plan, Christ himself, with at least, some of his Apostles, lived the same. Jesus could not avoid living every law, which he revealed for the salvation of man.**

"Jesus Christ", said the late President Joseph F. Smith, "never omitted the fulfillment of a single law that God has made known for the salvation of the children of men. It would not have done for him to come and obeyed one law and neglected or rejected another. He could not consistently do that and then say to mankind, 'Follow me.'" (Marriage, Ballard-Jenson, p. 88).

Commenting on this phase of the subject, Elder Orson Pratt said in 1853: "The psalmist David prophecies in particular concerning the wives of the Son of God (Psalms 45). We quote from the English version of the Bible, translated about 350 years ago (about the year 1500): 'All thy garments smell of myrrh and aloes, and cassia when thou comest out of the ivory palaces where they have made thee glad. KINGS' DAUGHTERS WERE AMONG THY HONORABLE WIVES: upon thy right hand did stand the queen in a vesture of gold.' * * * King James' translators were not willing that this passage should have a literal translation, according to the former Engish rendering, lest it should give countenance to polygamy; therefore they altered the translation to HONORABLE WOMEN instead of WIVES." (Seer 1:160).

Elder Jedediah M. Grant, counselor to President Brigham Young, quotes from Celsus, one of the early heathen philosophers and physicians, who wrote much during the first century on theology. His works were burned by the Catholics, who were shocked because of their alleged impiety. Speaking on the subject of Christ and his apostles and their belief, Celsus is quoted as saying: "The grand reason why the Gentiles and philosophers of his school persecuted Jesus Christ, was, because he had so many wives; there were Elizabeth and Mary, and a host of others that followed him. After Jesus went from this stage of action, the apostles followed the example of their Master. * * *

"The grand reason", continues Elder Grant, "of the burst of public sentiment in anathemas upon Christ and His disciples, causing His crucifixion, was evidently based upon polygamy, according to the testimony of philosophers who rose in that age. A belief in the doctrine of a plurality of wives caused the persecution of Jesus and his followers."—(J. of D., 1:345-6).

it that he did not make the prohibition of the practice general? Why merely say the bishop shall have only one wife, and leave us to infer that the laymen and higher church officials are at liberty to have more than one wife? Again, this construction of the passage reveals this: It must have been the custom of the Christians in the days of Paul to practice polygamy, or why did he write saying, the bishop must have only one wife, if the Christians did not practice polygamy at all? Surely this construction of the passage proves too much for the opponents of polygamy.

But this is a strained, unnatural rendering of the passage to make it condemn plurality of wives. It means, and means only, that a bishop should be a married man. Else, as presiding in a community, having under his watchcare many who have families, how shall he be able to counsel and instruct them, he being a man without experience in managing a family? This view, moreover, is supported by the context, wherein Paul remarks that a bishop must be "one that ruleth well his own house, having his children in subjection with all gravity: for, if a man know not how to rule well his own house, how shall he take care of the church of God?" (5:4, 5.) This passage, then, like the other just disposed of from Matthew, has no reference to the subject of polygamy.

Is it not strange that modern Christians will so vehemently assert that polygamy is condemned by the New Testament? And when you give all attention, listening to their arguments, you find, to paraphrase a speech from the Merchant of Venice, **"They speak an infinite deal of nothing: their reasons are as two grains of wheat in two bushels of chaff; you shall seek all day ere you find them; and when you have them, they are not worth the search"**; for one is a discourse on the evils of divorce, instead of polygamy, to which no allusion is made, either directly or indirectly; the other, instead of condemning polygamy, suggests that a bishop should be a married man.

It will not be amiss here to ask: If a plurality of wives is truly and indeed wrong, why is it that no plain, positive condemnation of the practice is to be found in the writings of Moses, the Prophets or the Apostles and disciples of Christ? And that no such condemnation exists in the writings of these Scripture-makers, is evident from the fact that the opponents of polygamy in arguing against it quote Scripture that does not in the slightest manner allude to the subject.

Let it be remembered, too, that these writers of Scripture were under great obligation to proclaim against the iniquity of the people. The Lord said unto Ezekiel: "Son of man, I have made thee a watchman unto the house of Israel; therefore, hear the word at my mouth and give them warning from me: when I say unto the wicked Thou shalt surely die, and thou givest him not warning, * * * the same wicked man shall die in his iniquity, but his blood will I require at thine hand." (Ezek. 3:17, 18.) So Isaiah: "Cry aloud, spare not, lift up thy voice like a trumpet: Show my people their transgressions, and the house of Jacob their sins." (Isa. 58:1.)

If plurality of wives is wrong, how very unfaithfully have the prophets performed the duty imposed upon them, for not one word have they left on record in condemnation of it, and still the practice of polygamy was common in Israed. But there was John, the forerunner of Christ, who was especially sent to preach repentance, surely he will denounce polygamy, for he was a bold, fearless man, bent only on accomplishing the mission whereto he had been appointed, he lacked not courage to inveigh against iniquity that his Master had bid him condemn, no matter how venerable or respectable it had become through custom, but John is silent.

So the Apostles of Christ: they are men after the same stamp as John; and in no ambiguous terms they condemned every species of evil, every kind of illicit commerce between the sexes—but not one word against a plurality of wives; on the contrary, those who practiced this form of marriage are held up as patterns of faith and integrity to the infant church.

It cannot be possible that God, who is of purer eyes than we are, would suffer any sin—especially of the magnitude that polygamy is estemed to be—to exist for ages uncensured. In addition, then, to the evidences of God's approval of polygamy already enumerated we may add the evidence of non-condemnation.

From what has been said it will appear that the Latter-day Saints have an abundance of evidence drawn from the Scriptures to confirm their faith in the divinity of the revelation received by Joseph Smith commanding the Saints under proper regulations to practice plurality of wives. But why was such a commandment given? What is the good to be obtained by renewing this old system of marriage practiced by the Patriarchs? It would doubtless be answer enough to say, God has commanded it; trust Him, for He will require nothing but what will result in good. But there are reasons that will commend plurality of wives as practiced by the Latter-day Saints to those who will listen to them, and weigh them carefully, and who will not allow their minds to become befogged by the driveling sentimentalism so often urged against it, and which is occasionally mistaken for sound argument. It is a doctrine accepted by the Saints, and abundantly evidenced by

the Scriptures, that man's spirit had an existence prior to his natural birth, and that God is the father of those spirits. It will be remembered that the whole Christian world believe in a contention which took place in heaven—that Lucifer rebelled against "heaven's matchless King", and with him drew away one-third of the host of heaven, and they became the devil and his angels. The rest of the spirits who kept their first estate are permitted to come and take bodies on this earth that they might become acquainted with good and evil and through the experience they gain here be prepared to make greater advancement in the eternities that stretch out before them. We said this doctrine is abundantly evidenced by the Scriptures, but we shall not stop to argue the matter here, as it is sufficient for our purpose to merely make the statement.

Before connecting this matter with the reason God had for commanding plurality of wives, it will be necessary to make another statement: that the tendency of the world morally is downward, cannot be denied. Especially in regard to the relationship between the sexes. We are aware that some ministers of the Gospel, and a few writers boast to the contrary, telling us of the exalted station assigned to women in this age, and of the comparative purity of this generation! The facts, however, do not bear out the assumption. And also Hypocrisy has increased his cunning, still in vain he seeks to cover up the horrid moral deformity of the times. This is another matter that needs no discussion; with those at all acquainted with the world, either by actual contact with it or through the medium of the press, the statement is self-evident—a PRIMA FACIE case. ① It was because of sexual corruption, doubtless, that God in the days of Noah destroyed mankind by the flood. For He "saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." He knew that children born unto such characters would partake of the evil natures of their parents in whose footsteps they would walk, and only grow up to manhood to curse God and increase the wickedness of the race. In justice, then, to those pure spirits that were still to tabernacle in the flesh, God could not permit them to come through such an evil parentage to inherit the weaknesses of their fathers which would drag them down to death and hell—so the floods were sent, and mankind destroyed, except righteous Noah and his family.

We have said that the spirits of men exist before they inhabit bodies on the earth, and that God is their father; Paul says, "We have had fathers of our flesh which corrected us and we gave them reverence: Shall we not much rather be in subjection to the father of Spirits and live?" (Heb. 12:9.)

Many of the most noble of these spirits has God held in reserve to come upon the earth in these last days to accomplish a mighty work. Through what parentage shall they come? Shall the drunkard, or the debauchee beget the bodies their spirits shall inhabit? Shall their mothers be belles of fashion, who, in order to revel in the amusements of modern society, have rendered themselves incapable of giving birth to a healthy, robust progeny; and who no longer desire, neither are they fit to become mothers? We answer directly, that it is not through such a parentage that those noble spirits will come; because they would be loaded down with the diseases, lusts, and imbecility of their parentage. Therefore, God has given a law to his people, which, if obeyed in righteousness, will afford a better fatherhood and motherhood to those spirits than is now known to the world. We refer, of course, to the law of celestial marriage, revealed to the Latter-day Saints, and it will accomplish all we claim for it.

Having seen that God is the father of the Spirits of all men—beyond all questioning He has a parental solicitude for the welfare of his offspring, and will be desirous that good men—men perfect in their generations should become the earthly parents of these spirits that are His children; and for the reason that good men might become the fathers of a numerous posterity, He has revealed this doctrine of plurality of wives. Let it be remembered here that the practice of this principle is confined to the good among the Latter-day Saints. The drunkard, blasphemer, libertine, debauchee, and ungodly sinner cannot go into the temples of God, and enter into these holy associations. The gates are not open to every one, but to those only who are worthy, and who will lead their sons and daughters in paths of rectitude, and teach them in their youth to prize, above all things else on earth, their chastity and virtue.

We cannot do better, perhaps, than to insert here two or three paragraphs from a

① Thomas Parran, M. D., for ten years chief of the Division of Venereal Diseases, of the U. S. Public Health Service, speaking of the one disease, Syphilis, characterizes it as "A plague that disables half a million Americans a year; a plague that does a hundred times as much damage as the dreaded infantile paralysis; a plague that is wrecking lives, shattering homes and filling institutions all over the land with its insane, blind, feeble-minded or unemployable victims. It bids fair to become the greatest American disease." The disease, the eminent Doctor says, "is responsible for more than 10 per cent of all insanity, 18 per cent of all diseases of the heart and blood vessels, for many of the stillbirths and the deaths of babies in the first weeks of life."—Readers Digest, July, 1936.

lecture delivered by Dr. Romania B. Pratt to the ladies of Salt Lake City. These extracts were published in the "Woman's Exponent:"

The duties and requirements of a woman, fulfilling her sphere of motherhood, absolutely demand certain periods of continence, which, if not granted her through thoughtful solicitude for her welfare by her husband or herself assumed, by virtue of the dignity of womanhood, or by the divine right of free agency, the principle of her life and health is encroached upon, and she is forced to perform her ever increasing labors and duties with a decreasing store of vitality.

Upon the observance of this law of nature, so neatly stated in the foregoing, depends the health of the mother and the welfare of the offspring, and plural marriage favors its fulfillment more than monogamy.

The Doctor continues:

There is nothing in the economy or requirements of man's life which require this abstinence beyond the temperate limit of his powers of vitality, and this to me is a proof unanswerable and PRIMA FACIE on the spheres of manhood and womanhood, of the divinity, and I believe is a necessity for the salvation of the human race, of the truth and divine origin of the principle of plural marriage.

With this principle—universal but limited, and governed by laws of marriage inhibiting sensuality and selfishness, insuring to the wife the literal fulfillment of that part of the marriage ceremony which provides that she shall be "nourished and cherished and provided for", and the children be hygienically and physiologically clothed and fed, and properly educated, the solution of the growing social evil would be found. Every woman would be what every true woman's happiness depends upon—a happy wife and mother, queen over her own increasing posterity, and men, honored patriarchs, which are divine rights of both, given by God as a law unto man on earth and throughout all eternity.

Were this the order of the world, abortions, foeticides, infanticides, seductions, rapes and divorces, would be relics of the barbarous age, while intelligence, light, peace and good will and love woud be the motor forces of the world. in short, the Millennium would have come.

(TO BE CONTINUED)

TIRED

(Contributed)

I'm tired, oh, so tired, of the whole new deal,
Of the juggler's smile and the barker's spiel,
Of the mushy speech and the loud bassoon,
And tirdest of the leader's croon.

Tired of the tax on my ham and eggs,
Tired of the "payoffs" to political yeggs.
Tired of Jim Farley's stamps on my mail.
Tired of my shirt with its tax-shortened tail.

I'm tired of farmers goose-stepping to laws,
Of millions of itching jobholders' paws,
Of fireside talks over commandeered mikes,
Of passing new laws to stimulate strikes.

I'm tired of the hourly increasing debt.
I'm tired of promises still to be met;
Of eating and sleeping by government plan,
Of calmly forgetting the "Forgotten Man."

I'm tired of every new Brain Trust thought.
Of the Ship of State—a mere pleasure yacht.
I'm tired of cheating the court by stealth,
And terribly tired of sharing my wealth.

I'm tired and bored with the whole new deal,
With its juggler's smile, its barker's spiel.
Dear Lord, out of all the available men,
Please grant us a Cleveland or Coolidge again.

—Author unknown.

HARD KNOCKS

I'm not the man to say that failure's sweet,
Nor tell a chap to laugh when things go wrong;
I know it hurts to have to take defeat
An' no one likes to lose before a throng;
It isn't very pleasant not to win
When you have done the very best you could;
But if you're down, get up an' buckle in—
A lickin' often does a fellow good.

I've seen some chaps who never knew their power
Until somebody knocked 'em to the floor;
I've known men who discovered in an hour
A courage they had never known before.
I've seen 'em rise from failure to the top
By doin' things they hadn't understood
Before the day disaster made 'em drop—
A lickin' often does a fellow good.

Success is not the teacher, wise an' true,
That gruff old failure is, remember that;
She's much too apt to make a fool of you,
Which isn't true of blows that knock you flat.
Hard knocks are painful things an' hard to bear,
An' most of us would dodge 'em if we could;
There's something mighty broadening in care—
A lickin' often does a fellow good.

—Edgar A. Guest.

PERFECTION

Perfection consists not in doing extraordinary things but in doing ordinary things extraordinarily well. Neglect nothing; the most trivial action may be performed to God.—Angelique Arnauld.

THOUGHTS

Oh, God, in all controversy give me grace to be brave and bear, with a veil of smiling silence to wear.

Juvenile Page

JERRY, THE POLICEMAN

In our last chapter we told of how Jerry, who was but a lad, "beat up" on Blackie, the bully, rescued a poor dog from Blackie's cruelty and named him "Gyp".

Blackie was large of his age and very cruel. He liked to rob the birds of their young, and dash the baby birds against a stone to kill them, while the parent birds flew about screeching, which is their way of begging for mercy. He did many other cruel things. Once a boy, about Blackie's age, but much smaller, named Frank Jones, moved near where Blackie lived. He was a sickly lad and was never able to play, romp and run like the other boys did. His mother was poor and was not able to have the Doctor treat him. He wanted to be strong like the other boys, but he just couldn't do things they could do, Blackie, seeing his condition, decided to have some fun with him.

Near where Blackie lived was a deep ditch filled with water. There was a plank across it for people to walk over. Blackie learned that Frank Jones crossed over this ditch each morning to get milk from Farmer Brown's, so he decided to fix the plank so when a person stepped upon it it would drop into the water and give the person a ducking.

Jerry saw Blackie doing something at the ditch, but didnt know what, so he said to himself: "Blackie's up to some meanness and I will keep an eye open and see what it is,—eh, Gyp?" The dog answered with a knowing yelp and followed his master. Jerry and Gyp hid in a clump of brush near the plank and they saw Blackie behind a large tree watching. As Frank approached the plank Blackie began to snicker and watch more closely. As soon as Frank got both feet on the plank, it went down and he fell into the deep stream. He could not swim and of course he was frightened. The water was cold and, in the middle of the ditch, it was over his head. As he fell in Blackie danced with glee, but when he saw Frank start to go down the stream, crying for help, he himself became frightened and started to run away. That is the way all cowards do. He ran right past where Jerry was hiding. Jerry jumped from behind the brush, caught Blackie and pushed him right into the stream. Just then Gyp jumped into the water, caught Frank's coat and began pulling him out. But Frank was heavy and Gyp could not manage him and both the boy and the dog began to sink in the deep water. Jerry was a good swimmer; he had learnt it from his father, who taught him how to rescue people from drowning. Seeing Frank and Gyp struggling in the water, he quickly took off his coat and shoes and jumped in, got Frank by one arm and pulled him to shore.

Blackie had floated down the swift stream and caught hold of some willows and was hanging on for dear life. He cried and begged Jerry to help him out. Jerry didn't like Blackie, neither did he want him to drown, so he got a long stick and reached one end to Blackie; Blackie took hold of it and Jerry drew him to shore. He felt awfully cheap and promised he would not be mean again. But Blackie could not keep his promise as we will see later on.—Rex.

SPINACH

Once there was a little boy
Who wouldn't eat his spinach.
He had a dreadful case of hives
And, goodness, did his skin itch!

He even had to go to bed.
And then he had a night-mare.
He thought he was a Bunny White
Escaping from a Black Bear.

He ran and ran and ran and ran:
No time for food or water.
And when, at last, he reached his hole,
His legs began to totter.

And all that he could find to eat
Was Spinach! AND HE ATE IT!
And, when he'd finished up the plate,
He found he didn't hate it!

When spinach, then, is served again
And starts a conversation,
Say to yourself: "This isn't bad!
'Twas my imagination!

—Helen Emerson Sanders.

THE WHITE ROSE AND THE RED ROSE

The sun shone brightly on all the world, and especially upon the sweet old garden where bloomed so many roses that rare June day. The air was laden with their perfume, and the birds and the bees and the butterflies came there to revel in the sweetness.

Side by side grew two roses; one a gorgeous red, the other a delicate, pinkish white. Both roses nodded in the sunshine and were very happy.

By and by, a bold bumble-bee came up to the red rose and asked her in his blundering way, for a sip of the honey she had in her heart.

"Go away"' she said haughtily, "I want all my sweetness for myself. Go away, I tell you."

Then the bumble-bee flew clumsily away to the white rose, and asked again for a sip of honey, for he was very tired and warm.

"Yes, indeed", she replied gently, "take all you wish. My sweetness is for everybody, else it would no longer be sweet."

So the bee drank some of the honey in the White Rose's heart, then flew happily away.

Soon a gay humming-bird came with his long bill, and demanded a sip of honey from the proud red rose. She refused him with so much ungraciousness that the little fellow was about to fly away in shame, when the White Rose called softly to him, "Come here, Humming-bird, I have some honey to spare." And she opened wide her golden heart, giving freely of the sweetness God had placed there.

After this a great yellow and black butterfly sailed over the vine-covered wall from the orchard behind, and floated down upon the Red Rose. But she didn't remain long, for she angrily ordered him away, before he could ask for a drink of her honey dew. Once more White Rose fed a hungry little wanderer, and when he was through, all the honey-dew in her heart was quite gone. Then the selfish Red Rose laughed at her kinder sister, and boasted aloud of her own full store.

At last the cool night fell over the old garden, and all the flowers went to sleep, fresh honey, as plentiful as before, and of a richer quality. But alas, for the proud Red Rose. Her boasted store had become a sticky mass, fast turning brown; its daintiness all gone.

A few hours in the sunshine, and the Red Rose began to wither and fade, while the White Rose, with her sweetness freshly supplied each morning, bloomed a long time in the quiet old garden.—Minnie Moore Brown, Juvenile Instructor, June, 1912.

PUNGENT PARAGRAPHS

Men with the smallpox are to be pitied.

Sober second thoughts usually occur the next day.

All wish to possess knowledge, but few comparatively speaking, are willing to pay the price.—Juvenal.

He who has not forgiven an enemy has never tasted one of the most sublime enjoyments of life.—Lavater.

I only need to see my path for this one day.—Mary F. Butts.

A man must stand erect, not to be kept erect by others.—M. Aurelius.

Things do not happen; they have to be done.—G. Harvey.

One person I have to make good—myself. —R. L. Stevenson.

Whatever makes men good Christians, makes them good citizens.—Daniel Webster.

He who bestows the same love upon others as he doth upon himself, may be entrusted with the government of an empire. —Loa-Tsze.

Truth is as impossible to be soiled by any outward touch as the sunbeam.—Milton.

Poor men have poor ways and rich men mean ones.—Jessop.

"Why worry about new clothes—they soon become old; while old ones will last a long time, if taken care of."

The chains of habit are generally too small to be felt 'till they are too strong to be broken.—Samuel Johnson.

How rich is poverty's scant board,
When God hath blessed its lot;
How poor the heaps that wealth has stored,
If He hath blessed them not.
—Selected.

"A person asked some little boys what they were good for. Good to make men out of, said one of them."

Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.—Judges, 10:14.

With the wind of tribulation God separates, in the floor of the soul, the wheat from the chaff.—Molinos.

It is a great dishonor to religion to imagine that it is an enemy to mirth and cheerfulness, and severe extractor of pensive looks and solemn faces.—Walter Scott.

PLENTY OF EXERCISE

Bangs—My wife is reducing by taking exercise. She walks two miles a day and rows a boat a mile.

Rangs—My wife is not reducing, but she takes plenty of exercise, the exercise consisting of jumping at conclusions and running up bills.—Florida Times-Union.

TRUTH

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

VOL. 2. OCTOBER 1, 1936 NO. 5.

AN OPEN LETTER

Subject: The Constitution of the United States

To the Honorable Franklin D. Roosevelt, President of the United States, and Hon. John N. Garner, Vice President thereof; to the members of the Supreme Court of the United States; to the Hon. Cordell Hull, Secretary of State, and all other Cabinet Members; to all members of Congress; to Hon. Homer S. Cummings, Attorney General, and Hon. J. Edgar Hoover, Director of Federal Bureau of Investigation; to Hon. Alfred M. Landon and Colonel Frank Knox, Republican Presidential candidates; to Hon. Norman Thomas and Hon. George A. Nelson, Socialist Presidential candidates; to Hon. William Lemke and Hon. Thomas O'Brien, Union Party Presidential condidates; to Hon. Herbert Hoover, Colonel William J. Donovan, Col. Henry Breckenridge, Hon. Arthur H. Vandenberg, Dr. Edward S. Corwin, Princeton University; Hon. Norman H. Davis, Hon. Alfred E. Smith, Dr. Nicholas M. Butler, Rev. Charles E. Coughlin, Dr. Francis E. Townsend, Rev. Gerald Smith, and to all others whose lives are dedicated to the preservation of the Constitution of the United States.

GREETINGS:

Probably at no time in our generation has so much been said with respect to the preservation of the Constitution of the Republic. Possibly at no time since its adoption has the Constitution been so imperiled as now. The democracy of the United States is being attacked on all sides and its virility and powers are seriously challenged.

The late President Theodore Roosevelt, once said in a speech at Oxford:

> Rome fell by attack from without, only because the ills within her own borders had grown incurable. What is true of your country (England), my hearers, is true of my own; while we should be vigilant against foes from without, yet we need never really fear them so long as we safeguard ourselves against the enemies within our own households. Free people can escape being mastered by others only by being able to master themselves.

The Constitution being the organic law of our nation, is the MAGNA CHARTA of freedom to the American people. It was established in the blood of men and should be maintained, if necessary, at no less cost; for if the Constitution is broken down, then the boast of liberty is of no avail. Regarding this instrument of human freedom, George Washington said:

> The basis of our political system is the right of the people to make and to alter their constitutions of government. But the Constitution which at any time exists till changed by an explicit and authoritative act of the whole people is sacredly obligatory on all.

The Constitution of the United States is an inspired document. The Lord estab-

lished the government as a power under which freedom of conscience might find legitimate scope for action. The land of America was given to Joseph, son of Jacob, and to his posterity as an inheritance forever, and God decreed it should ever be a free land wherein the conscience of man might find safe sanctuary.

Of this document (the Constitution) the Lord, through His Prophet, Joseph Smith, said:

> And for this purpose (for the liberty of mankind) have I established the Constitution of this land, by the hands of wise men whom I RAISED UP unto this very purpose, and redeemed the land by the shedding of blood.—D. & C., 101:80.

> The Constitution of the United States, said Joseph Smith, 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.—History of the Church, 3:304.

Brigham Young, Joseph Smith's successor, gave this testimony of the Constitution:

> The signers of the Declaration of Independence and the framers of the Constitution were inspired from on high to do that work. * * * The general Constitution of our country is good, and a wholesome government could be framed upon it, for it was dictated by the invisible operations of the Almighty; He moved upon Columbus to launch forth upon the trackless deep to discover the American Continent; He moved upon the signers of the Declaration of Independence; and He moved upon Washington to fight and conquer, in the same way as He moved upon ancient and modern prophets, each being inspired to accomplish the particular work he was called to perform in the times, seasons and dispensations of the Almighty. God's purpose in raising up these men and inspiring them with daring sufficient to surmount every opposing power, was to prepare the way for the formation of a true republican government.—Discourses of Brigham Young, p. 550-1.

The purpose of this letter is to point out some of the instances wherein the Constitution has been prostituted and the perils the document faces in consequence thereof, and to invite cooperation in restoring to the Constitution that which it has been robbed of through ruthless legislation and through erroneous decisions of the Supreme Court of the United States. I treat particularly the acts effecting the religion of the Latter-day Saints, known as "Mormons."

In the year 1843, Joseph Smith, the Prophet of God and leader of the Mormon Church, announced a revelation he had received from the Lord, wherein the actions of Abraham, Isaac, Jacob, and other ancient prophets, in the living of Celestial or plural marriage, were approved, and the practice was enjoined upon the Mormon people. Said the Lord to the Prophet, speaking of plural marriage:

> I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then are ye damned; for no man can reject this covenant, and be permitted to enter into my glory; * * * And as pertaining to the new and everlasting covenant, it was instituted for the FULNESS of my glory; and he that receiveth a FULNESS thereof, MUST and SHALL abide the law or he shall be damned, saith the Lord God.—D. & C., 132:4-6.

Shortly after arriving in Utah in 1847 this law of Celestial marriage, which, as stated, embraces a plurality of wives, was accepted as a tenet of the Mormon Church, and many of its members entered therein. Large and honorable families were reared; a bleak and sterile desert was transformed into productive farms and beautiful gardens. The people prospered and were happy. Wives rejoiced in the privilege of motherhood with the companionship of husbands of their choice, and their children, not accidents in birth but always welcome, grew to man and womanhood, clear eyed, strong and virile, with little hereditary or contaminating diseases to mar their existence. Virtue and chastity reigned amidst Israel in these mountains. The principle of plural marriage, far from being the licentious and adulterous system credited to it by biased non-believers, encouraged chastity in both sexes and implanted in the growing community the highest moral ideals known to man.

But the adversary of truth was not pleased. He worked upon the passions of men and women, arousing in them a hatred toward the new sect called "Mor-

mons." True they knew little or nothing from personal knowledge or contact, concerning this despised people, but the people must be corrupt for their envious traducers had so branded them.

In 1862 Congress, surrendering to the voice of prejudice, enacted a law against the practice of polygamy in the territories over which it held jurisdiction. The law was clearly class legislation. The Saints vigorously protested this law, claiming it was aimed specifically at the Mormons. It was held to be, as it surely was, unconstitutional. The law sought to break up family ties formed in deepest affection and purest motives; to bastardize children and to abandon their mothers, casting them upon the mercy of society as unclean and unworthy.

The marriage system of the Mormons is a revelation from God. Under this law men and women are married, not "until death do you part", as is the case with the sectarian world today, but their union, through their faithfulness, continues throughout eternity. The law enjoins upon the Saints the duty of emulating the example of faithful Abraham and other ancient worthies in the living of this principle.

As stated, the Mormon people held this anti-polygamy law to be unconstitutional. They resisted the same with all the powers at their command; they furnished the means for a test case which was taken through the District and Supreme Courts of the Territory and the Supreme Court of the United States. For this purpose, George Reynolds, then an official in the Mormon Church, submitted himself to arrest and trial as a test case. He volunteered the evidence that convicted him. On January 6, 1879, a decision was handed down by the Supreme Court of the United States declaring the law to be constitutional and affirming the decision of the lower courts. George Reynolds served time in the federal prisons of Nebraska and Utah from June 16, 1879, to January, 1881, for the alleged crime of acknowledging more than one woman as his wives and for caring for their children.

However, prosecutions under the law of 1862 were not as numerous as the sponsors of the measure had hoped for; as a result the Edmunds Bill was passed by Congress March 14, 1882. This measure prescribed additional penalties against those guilty of living polygamously, changing the rules of evidence so as more easily to convict, etc. The law was purely *ex post facto,* punishing the victim for living with wives taken in marriage before a law was enacted against polygamy, thus showing the animus directing the legislation. This Edmunds law was sustained as Constitutional, by the Supreme Court, in a decision rendered March 23, 1885.

Continuing their clamor to destroy the Mormon system of religion, additional legislation was demanded by the enemies of the Saints, and in 1887 the Edmunds-Tucker law was enacted, further proscribing the rights and liberties of the Mormon people, disincorporating their Church, escheating its property and DISFRANCHISING THOSE BELIEVING in as well as those practicing polygamy. This last measure was reviewed by the United States Supreme Court and pronounced constitutional, May 19, 1890, Chief Justice Fuller and Justices Field and Lamar dissenting. During the debate upon the measure, several Senators and Congressmen denounced it as glaringly unconstitutional, and it was permitted to become a law only because of the overwhelming sentiment throughout the country in its favor.

The fight waged against those several measures exhausted the resources of the Church; its leaders were in hiding. Some had given their lives for the cause and more than 1300 had served time in the federal prisons. The property of the Church had been escheated to the government and the Church was disincorporated. Under these conditions, Wilford Woodruff, as President of the Church, issued what is known as the Manifesto, which received the endorsement of the Church, October 6, 1890. This action, in effect, pledged the Church to discontinue the practice of polygamy.

However, regarding the action of the government as arbitrary and unconstitutional, and the principle of marriage involved an essentially religious rite, many of the members of the Church refused to vote for the Woodruff Manifesto and, in-

dependent of the Church rules, continued the practice of polygamy. We are informed the principle is still being practiced in a limited degree. Those living the law of Celestial marriage are doing so solely as a religious tenet. They do it because they believe God requires it. This is true of both men and women. They are not guided by a frenzied emotion, nor are they given over to fanaticism. These people are among the leading citizenry of the intermountain country. They are pious adherents to the teachings of the early leaders of their Church. Save by living this law they firmly believe they cannot receive a fulness of glory. It is not for lust—the gratification of physical desires—these people enter into this principle. This is amply proven by their lives. They raise large families; sacrifice to the limit to educate and provide for them. Two of the men are now sufferfering terms of from 18 months to two years each, in the state penitentiary at Florence, Arizona, for acknowledging their plural wives and children and giving support to them. These men are Isaac C. Spencer and Price W. Johnson of Short Creek, Arizona. The principle for which they are suffering stripes is part of their religion.

The Constitution provides that "CONGRESS SHALL MAKE NO LAWS RESPECTING AN ESTABLISHMENT OF RELIGION, NOR PROHIBITING THE FREE EXERCISE THEREOF." Celestial marriage, which embraces as a necessary element thereof, plural marriage, is an essential part of the religion of all true Latter-day Saints. It is a revelation of God. It was practiced by Abraham, Isaac and Jacob and many others of the ancient prophets. It was revealed to Joseph Smith as a part of the New and Everlasting Covenant of the Gospel in the present dispensation. Since, then, the Constitution was written under the direction of the Lord, and the law of Celestial marriage is a law of heaven, those taking part in depriving the people of their constitutional rights, whether it be individual or national, will necessarily come under the condemnation of heaven. It matters not that the Mormon church, under pressure of force and superior numbers, surrendered to the demands of unjust laws, and pledged itself, as a legal institution, to the discontinuance of the practice of plural marrage. It was the government of the United States which forced the Church into this unconstitutional situation. Nor can the Church, by such a forced edict, prevent its members from living the fulness of the law. It is for each individual to live the laws of God as he understands and interprets them, provided always, that in such interpretation and living he infringes on no other man's rights.

That marriage is a religious sacrament cannot be successfully denied. It is so accepted by the Roman Catholic church, the Greek church, the Church of England and other religious denominations. The Catholics affirm:

> Yet although matrimony is of its very nature of divine institution, the human will, too, enters into it and performs a most noble part. For each individual marriage ,inasmuch as it is a conjugal union of a particular man and woman, arises only from the free consent of each of the spouses; and this free act of the will, by which each party hands over and accepts those rights proper to the state of marriage, is so necessary to constitute true marriage that it cannot be supplied by any HUMAN POWER. * * *To take away from man the natural and primeval right of marriage, to circumscribe in any way the principle ends of marriage laid down in the beginning by God Himself in the words "increase and multiply", is beyond the power of any HUMAN LAW.—Four Great Encyclicals.—pp. 75-6.

This is the Mormon point of view as expressed by Brigham Young:

> Where did this commandment come from in relation to polygamy? It also came from God. It was a revelation given unto Joseph Smith from God, and was made binding upon his servants. * * * Joseph Smith told others; he told me, and I can bear witness to it, that if this principle was not introduced, this Church and kingdom could not proceed.—Journal of Discourses, 11:216.

Tyranny is the direct product of injustice. Break the Constitution today with respect to the liberties of one group of citizens, be that group ever so small and inconsequential to the whole, and tomorrow it will be broken from another cause. When the bars of freedom are once lowered for lawlessness to enter, there is no stopping place for mob violence. And that is just the situation today. Back in the sixties and

eighties, to satisfy the howling demands of an unruly mob of religious fanatics and political racketeers, Congress robbed the Mormons of their constitutional right to worship God as their consciences dictated and as God directed. Since that fateful time the Constitution has suffered many onslaughts from those who would like to change our democracy, and revolution is threatening the very foundation thereof. We were warned of this by Abraham Lincoln. Said he:

> Think if you can of a single instance in which a plainly written provision of the Constitution has ever been denied. If by the mere force of numbers a majority should deprive a minority of any clearly written constitutional right, it might in a moral point of view justify REVOLUTION; certainly would if such right was a vital one.—1st Inaugural Address.
>
> (In the Mormon Church case it was by the "force of numbers a majority" deprived a "minority" of "clearly written constitutional rights.")

Wilford Woodruff, one time President of the Mormon Church, voiced this warning:

> The Congress of 1862, and the Supreme Judges of 1879, in their acts and decisions, have taken a dangerous and fearful step; their acts will sap the very foundation of our government, and it will be RENT ASSUNDER, and the God of Heaven will hold them responsible for these things. * * * The Constitution once broken by the rulers of the land, there will be no stopping place until the nation is BROKEN IN PIECES, and no power beneath the heavens can save this nation from the consequences thereof.—Mill. Star, 41:241.

This terrible situation is finding its fulfillment now. The United States has been declared to be "The most lawless nation in the wor'd." I quote the words of Judge Alfred J. Tulley, of the Court of General Sessions in New York City. The noted Judge, in inducting into office a new jurist, said:

> One of the things that you will come to learn is that you have come to the bench of the greatest criminal court in the world, and the oldest court of any kind in the United States, *at a time when this country is suffering under an indictment which proclaims it to be the most lawless on earth.*
>
> *You will find that the United States must plead guilty to that indictment.*—Literary Digest, Sept. 13, 1924.

The late Secretary of War, George H. Dern, in a radio address to the nation, Aug. 28, 1933, declared that "Crime is costing the American people thirteen billion dollars annually and in addition to this they are paying to the racketeers tribute amounting to eighteen billion dollars a year."

J. Edgar Hoover, Director, Federal Bureau of Investigation, United States Department of Justice, in a speech before the Round Table Forum, under the auspices of the New York Tribune, March 11, 1936, places the national bill for crime at a minimum of $120 per year for each American citizen, or a total of fourteen billion dollars. Says he:

> Crime has reached a pinnacle of appalling heights. It lives next door to us. It rubs elbows with us. Its blood-caked hands touch ours. A lackadaisical attitude now has resulted in a crisis. NO AMERICAN HOME is free of this shadow. Aggravated robbery, theft, arson, rape, felonious assault or murder annually is visited upon one of every sixteen homes in America. Last year in this supposedly enlightened, advanced, civilized country there was a minimum of 12,000 murders and an estimated total of 1,445,581 major crimes.—Vital Speeches, Apr., 1936.

Attorney General Cummings, in a statement to Congress, March, 1934, said there is "an organized underworld that has more people under arms than in the army and navy of the United States." Such statements might be quoted AD LIBITUM. However, we feel the necessity of adding two more such warnings:

Abraham Lincoln is quoted as saying:

> I see in the near future, a crisis approaching that unnerves me and causes me to tremble for the safety of my country. Corporations have been enthroned, an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people, until the wealth is aggregated in a few hands and the REPUBLIC IS DESTROYED. — American Progress, March, 1934.

Joseph Smith, discoursing on the evils creeping into the government sounded this warning:

> And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United

> States shall present such a scene of bloodshed as has not a parallel in the history of our nation. Pestilence, hail, famine and earthquake will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. * * * There are those now living upon the earth whose eyes shall not be closed in death until they see all these things which I have spoken fulfilled.—His. of Church, 1:315.

The above was spoken in 1833 and is very near a literal fulfillment. But to return to the subject of constitutional rights:

Col. William J. Donovan, one time Assistant to the Attorney General of the United States, in a recent radio address gave expression to the following:

> This republic came into being as a concrete expression of that political philosophy which had been developing in Europe for centuries, and which was based on the belief that PERSONAL LIBERTY is not only the most priceless possession of man, but the greatest stimulant to human progress.—Vital Speeches, April, 1936.

The Constitution when adopted, was no phantom hope; its mission was clear and definite and its principles sound and lasting. This view is supported by the Honorable Franklin D. Roosevelt, President of the United States, who, at the San Diego Exposition, last October, gave the following very clear and wholesome exposition of the rights of the people:

> 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. Our flag for a century and a half has been the symbol of the principles of liberty of conscience, of religious freedom and equality before the law; and these concepts are deeply ingrained in our national character. * * * In our inner individual lives we can never be indifferent, 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. As it was so well said by James Madison: "We hold it for a fundamental and inalienable truth that religion and the manner of discharging it can be directed only by reason and conviction, NOT BY FORCE OR VIOLENCE."

It was Jefferson who said, "The rights of conscience we never submitted, we could not submit; we are answerable for them to our God." And Blackstone proclaimed,—"That if ever the laws of God and men are at variance, the FORMER are to be obeyed in derogation of the latter."

By the acts of Congress mentioned herein a loyal citizenry has been deprived of their "freedom to EMBRACE, to PROFESS and to OBSERVE" a vital principle of their religion. They are thus deprived of their constitutional rights. And unless and until those rights are restored, in connection with all other rights which have been tampered with, there can be no peace for the Republic. I quote the trite words of Hon. James M. Beck of Pennsylvania, a recognized constitutional lawyer.

> If the present disregard of the Constitution involved only a violation of its express limitations upon Federal power, one need not take too hopeless a view of the future. But something more than the letter of the Constitution has perished. What this generation of Americans has witnessed has been the destruction of the BASIC IDEALS of AMERICAN LIBERTY, of which the Constitution was but one expression. (Spoken before the Bar Association of Tennessee, June 9, 1933).

There is another very important phase of this marriage question to which statesmen should be giving more attention than at present it appears they are giving; which may I suggest, is clearly allied to the marriage principle already discussed.

You are all aware that one of the practical consequences of the Malthusian doctrine of population has been to "enthrone sterility as one of the cardinal virtues" in our industrial civilization. As logical as the Malthus' theory appeared at the time it was announced the results, were the author alive today, would doubtless be disappointing to him. Says Dr. Enid Charles:

> The result is that the process of rationalizing reproduction has now produced a social problem of the first magnitude. The prosperous classes of industrial nations, like other ruling castes in the past, have become the victims of their own ideology. In seeking to mitigate poverty by preventing the poor from reproducing they have moulded the destiny of a civilization which has LOST the power to REPRODUCE ITSELF.—The Twilight of Parenthood, p. 2.

Some economists claim, of course, that "over-production is a cause of war", and therefore human fecundity may be a hin-

derance to world peace and progress. "By over-population", says Dr. Charles, "is meant a population that is rapidly increasing under certain economic conditions. *An increasing population of this kind is a cause of war, just as much as, and no more than hydraulic sanitation or sewing machines.*"—Ib. 101.

The present situation was visualized by the late President Theodore Roosevelt, in a Message to Congress, Dec. 3, 1906. He stated:

> When home ties are loosened; when men and women cease to regard a worthy family life, with all its duties fully performed, and all its responsibilities lived up to, as the life best worth living; then evil days for the commonwealth are at hand. There are regions in our land, and classes of our population, where the birth rate has sunk below the death rate. Surely it should need no demonstration to show that wilful sterility is, from the standpoint of the nation, from the standpoint of the human race, the one sin for which the penalty is national death, race death; a sin for which there is no atonement; a sin which is the more dreadful exactly in proportion as the men and women guilty thereof are in other respects, in character, and bodily and mental powers, those whom for the sake of the State it would be well to see the fathers and mothers of many healthy children, well brought up in homes made happy by their presence. No man, no woman, can shirk the primary duties of life, whether for love of ease and pleasure, or for any other cause, and retain his or her self-respect.

That the dangers hinted at by President Roosevelt are real and are increasing is amply supported by the testimony of leading authorities of the population problem. Dr. Enid Charles, M. A., Ph. D., whom we have already quoted, in her excellent work, "The Twilight of Parenthood", published in 1934 (which work has been judged by those competent to form a judgment, as the most significant book on the population problem in two decades) shows conclusively the danger of national extinction even though, at present, we have an increasing population. Says the author:

> Very few people realize that a population can continue to increase for some time while its fertility and mortality are such that ultimate extinction would be inevitable, if they remained unchanged. Even fewer realize that this is the state of affairs in many civilized countries today, including the United States and Great Britain.—pp. 38, 39.

To keep the population at normal, Dr. Charles quotes Dublin as stating there must be an average of 3.1 children born to each woman, and states, after making allowance for decrease in infant mortality and for a prospective higher marriage rate,—

> It still remains true that a population can only maintain itself at a STATIONARY level if EVERY woman bears on the average about three children, and this is only likely to happen when many women bear FOUR or FIVE Children.—Ib. 195-6.

Quoting further:

> No change in the risk of death short of a recipe for immortality can avert ultimate extinction if fertility remains at its present level. * * * The future population of the United States and Northwestern Europe thus depends on either removing obstacles to parenthood or finding new incentives to the production of more children.—Ib. 102-3.

It is the "removing of obstacles to parenthood", that this message is concerned with. Today, as Dr. Charles points out,

> Where incomes have risen fertility has declined. The more prosperous classes have fewer children. * * * Children have almost ceased to become an asset. They are an expense. * * * Statistics clearly show that the choice between a Ford and a baby is usually made in favor of the Ford.—Ib. 197.

Polygamy and race suicide or birth control, are in no sense analogous. The former has as its prime object human fruitfulness—to carry out the first known commandment, to "Multiply and Replenish", and not only to "multiply" but to pursue such methods as will tend to improve the race mentally and physically. This principle, as taught and practiced in the Mormon polity would, if given proper latitude, tend to correct the unfortunate situation herein outlined. It is a subject challenging the wisdom of the foremost statesmanship —a subject that can never down until the proper solution is applied.

You to whom this letter is addressed are vitally concerned for the future safety of the Constitution, together with the progress and welfare of the Republic, and many of you have expressed that concern in your recent public utterances. You will doubtless agree with the writer, that the great government of the United States, born as it was in the inspiration of heaven, baptized

in the blood of its patriot founders and nurtured by the hardihood and sturdiness of religious and social refugees from the old world, should by this time have learned the lesson of tolerance, the necessity of firmness and fairness, in its dealings with mankind. Will you frankly and honestly take the necessary steps looking to the saving of the Constitution? If the organic law of the Republic is to carry on and safeguard the interests of mankind, the government MUST return to fundamentals. There must be no more tampering with purely religious rights. Measures now on the statute books of both State and Nation curtailing the exercise of religious liberty, must be blotted off. The Nation must return to its original mission of protecting all men in their inalienable rights. The one lesson must be learned: That no government is strong enough to justify an act of injustice toward its meanest citizen. If the United States is to live on, the wrongs of the nation must be righted so far as it may be humanly possible.

Respectfully submitted,

JOSEPH W. MUSSER
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Salt Lake City, Utah

AROUND THE CORNER

(Contributed)

Around the corner I have a friend,
In this great city that has no end;
Yet days go by and weeks rush on,
And before I know it a year is gone.
And I never see my old friend's face,
For life is a swift and a terrible race;
He knows I like him just as well
As in the days when I rang his bell,
And he rang mine. We were younger then,
And now we are busy, tired men—
Tired with playing a foolish game,
Tired of trying to make a name.
"Tomorrow", I say, "I will call on Jim,
Just to show that I'm thinking of him."
But tomorrow comes—and tomorrow goes,
And the distance between us grows and grows.
Around the corner, yet miles away.
"Here's a telegram, sir. Jim died today!"
And that's what we get—and deserve—in the end,
Around the corner, a vanished friend.

—Charles Hanson Towne.

A prayer in its simplest definition is merely a wish turned Godward.—Phillips Brooks.

THE POET'S THEME

("What is the cause of the strange silence of American poets concerning Ameirca's triumphs on sea and land?"—Literary Digest.)

Why should the poet of these pregnant times
Be asked to sing of war's unholy crimes?

To laud and eulogize the trade which thrives
On holy holocausts of human lives?

Man was a fighting beast when earth was young
And war the only theme when Homer sung.

"Twixt might and might the equal contest lay
Not so the battles of our modern day.

Too often now the conquering hero struts,
A Gulliver among the liliputs.

Of old, men fought and deemed it right and just;
Today the warrier fights because he must.

And in his secret soul feels shame because
He desecrates the higher manhood's laws.

Oh, there are worthier themes for poet's pen
In this great hour than bloody deeds of men,

Or, triumphs of one hero (though he be
Deserving song for his humility.)

The rights of many—not the worth of one—
The coming issues, not the battle done;

The awful opulence and awful need,
The rise of brotherhood—the fall of greed;

The soul of man replete with God's own force,
The call "to hights" and not the cry "to horse!"

Are there not better themes in this great age
For pen of poet or for voice of sage,

Than those old tales of killing? Song is dumb
Only that greater song in time may come.

When comes the bard, he whom the world waits for,
He will not sing of war.

—Ella Wheeler Wilcox.

GLORY AND POPULARITY

Glory is safe when it is deserved; it is not so with popularity; one lasts like a mosaic, the other is effaced like a crayon drawing.—De Boufflers.

Evil is in antagonism with the entire creation.—Zschokke.

EDITORIAL

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PRIESTHOOD MATTERS

In an article published in the Improvement Era for September, 1936, Elder John A. Widtsoe, of the Council of the Twelve, treats upon the Priesthood under the heading of "The Needs and Nature of Authority". The article, while meritorious in the main, closes with an obvious attack on statements relative to Priesthood functions appearing in this Magazine. Our readers will recall that in the July, 1936, issue of TRUTH, we touched on the subject—"The Priesthood's Supremacy." In this article it was shown that Priesthood is God; that under its authority the Church and also the Kingdom were organized; that each of these two organizations is auxiliary to and functions under the Priesthood. It was shown that the Priesthood was employed in building up the Kingdom of God before either the Church or Kingdom came into existence as specific organizations, and that it has always been and will so continue to be independent of these organizations and their appendages.

In attacking this position Elder Widtsoe makes statements not supported by the record. Says he:

> It is evident that Priesthood, essentially the power of God, may exist, whether or not the Church is upon the earth. The Lord has possessed His Priesthood or power from "the beginning."

Thus far the statement is true. The Priesthood is all in all and does exist and function without the consent or authority of the Church; it is the creator of the church and always remains superior thereto and independent thereof. But quoting further:

> Nevertheless, it has been so ordained, that whenever the Church of God is upon earth, ALL Priesthood on earth should function within it. The Church is the keeper, under the Lord, of the plan of salvation, and of the Priesthood necessary to carry out the provisions of the plan. THERE CAN BE NO HOLDERS OF THE PRIESTHOOD WHO ARE INDEPENDENT OF THE CHURCH. * * * Similarly excommunication from the Church removes from a man every vestige of Priesthood power that he may have possessed. * * * The Church and Priesthood are interwoven; when the Church is upon the earth neither can exist independently. * * * Whenever the Church is on the earth, all Priesthood on earth is a part of its organization, no Priesthood bearer is independent of the regularly organized Church.
>
> The strength and power of the Church are in its divinely given Priesthood. As it functions so will the Church prosper. In fact the whole truth of the Church depends on the validity of the Priesthood of the Church.

In the interest of brevity and clarity let us treat these propositions under the following headings:

> 1st. Whenever the Church of God is upon earth, all priesthood on earth should function within it.
>
> 2nd. The Church is the keeper, under the Lord, of the plan of salvation and of the Priesthood necessary to carry out the provisions of the plan.
>
> 3rd. There can be no holders of the Priesthood who are independent of the Church. Similarly, excommunication from the Church removes from a man every vestige of Priesthood power that he may have possessed.
>
> 4th. The strength and power of the Church are in its divinely given Priesthood. As it functions so will the Church prosper. In fact the WHOLE TRUTH OF THE CHURCH depends on the validity of the Priesthood.

Treating the fourth point first, we are, in the main, in agreement with Elder Widtsoe. Certainly the strength and power of the Church are in its divinely given Priesthood. The Church could not exist as the Church of Christ without at least some portion of the Priesthood. Certainly as the Priesthood functions, so will the Church prosper, provided—and this is the crux of the proposition—provided the Church is in harmony with the Priesthood and receives its direction therefrom. The Church has not always done this, any more than children are always obedient to their parents. The father of the Church is the Priesthood, and in proportion as the Church carries out the direction of the Priesthood, its father, in just that proportion will it prosper.

One of the leading authorities of the Church is quoted recently as saying: "It is true the Church has gone on a brief detour, but it will get back safely." Such an admission is, to say the least, significant. No thinking person acquainted with the mission of the Church and the revelations given to guide it, will deny that it has gone on a detour. God Himself has, in substance, so declared; and He promised in His own due time to send one Mighty and Strong to bring it back onto the correct road (See D. & S., Sec. 85). But no sane person will charge God with putting His house out of order; and as Priesthood is God, this out of Order situation did not spring from that source. Hence to "prosper" with the functioning of Priesthood the Church must place itself in harmony with Priesthood and remain so.

Certainly it is true, as stated by Elder

Widtsoe, that the "WHOLE TRUTH OF THE CHURCH depends on the validity of the Priesthood." The Church being the child of the Priesthood, if the Priesthood were spurious or illegitimate, so the Church would be. A pure fountain will bring forth pure water and none other kind. This admission of Elder Widtsoe's, that the "whole truth of the Church depends on the validity of the Priesthood", effectually disposes of the question that Priesthood must necessarily operate **exclusively** within the Church. It is the Church that must function exclusively within the Priesthood if it is to be recognized of God; it can no more exist without the Priesthood than a mortal body can live without blood. Priesthood is the life of the Church.

Now to the first point:

> *"Whenever the Church of God is upon earth, all Priesthood on earth should function within it."*

This is true only in part. All Priesthood that the Church is endowed with should function within the Church, and will do so as long as the Church is in order, but the Church may not be endowed with all the functions of Priesthood. This fact is admitted in point Two, viz:

> *"The Church is the keeper, under the Lord, of the plan of salvation and of the Priesthood NECESSARY TO CARRY OUT THE PROVISIONS OF THE PLAN."*

Here it is plainly shown that only so much of the Priesthood as may be necessary for the Church "to carry out" its mission, is entrusted to it. The truth of this is obvious. It could not be otherwise. By way of illustration we might assume that a certain party has been appointed General Manager of a large mercantile store. He has full power to install and to discharge. He selects division managers over departments and to each of these division managers he imparts sufficient of his authority to enable the successful carrying out of the duties of that department. He gives to no one division manager all his authority; nor does he, in delegating part of his authority to others, actually part with any of it himself.

It is clear that Joseph Smith did not at any time endow the Church with a fullness of Priesthood authority. He gave the Church only such portion of Priesthood authority as it could absorb and properly handle. Neither did Joseph trust the Church with all the revelations. In September, 1834, a committee was appointed at Kirtland to make selections from the revelations which had been given to Joseph Smith. Joseph was a member of this committee. The selection was to be made for the guidance of the Church. A year later the work of the committee was approved, and on the title page of the first edition of the Doctrine and Covenants this appears: "Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints: Carefully selected from the Revelations of God and compiled by Joseph Smith, Jun., Oliver Cowdery, Sidney Rigdon, Frederick G. Williams (Presiding Elders of said Church), Proprietors."—His. of the Church, p. 250.

Here it is clearly shown that only a part of the revelations were given to the Church at that time. Other revelations have since been added, and some subtracted, but there are still many more that have not been given to the Church:

> **Would to God, brethren, I could tell you who I am! Would to God I could tell you what I know! but you would call it blasphemy, and there are men upon this stand who would want to take my life. If the Church knew ALL THE COMMANDMENTS one-half they would reject through prejudice and ignorance.—Life of Heber C. Kimball, p. 133.**

The above statement of Joseph Smith shows conclusively the Church was not prepared to receive all the revelations entrusted to the Priesthood, nor is it yet prepared to do so. One case in point is the revelation pertaining to Celestial or plural marriage. The record shows Joseph Smith received this revelation (D. & C., Sec. 132) as early as the year 1831. He did not entrust the Church with it. In 1843 a part of the revelation was reduced to writing and a number of the leading brethren in the Priesthood were secretly taught the law and permitted to enter into it, still the Church was not entrusted with it. It was not until 1852 that the Church was offered the benefits of the law and received the same as one of its tenets. During an interim of more than twenty years the measure remained exclusively a Priesthood issue and was administered to members of the Church wholly independent of the Church. And here let us say a similar condition exists today: The Woodruff Manifesto stopped the system of plural marriages in the Church; and yet the Priesthood, independent of the Church and wholly within its functions, continued to teach the principle and induct people into it. "Plural Marriage", the Church says, through Elder Joseph Fielding Smith, "is one of those IRREVOCABLE and UNCHANGEABLE laws of the Gospel, but the Church is not teaching it now." Obviously then, it is left for the Priesthood, wholly aside from and independent of the Church, to teach this "irrevocable and unchangeable" law of salvation. It is a "law of the Priesthood" and is being taught by the Priesthood.

One case in point should be cited here: Some time after the Manifesto was officially adopted by the Church, Elder Anthony W. Ivins was sent into Mexico to take charge of the colonies in that Republic. He was set apart by members of the First Presi-

dency of the Church to exercise the sealing powers in behalf of those whom they (the First Presidency) should recommend as being worthy to enter into plural marriage. Under this authority many plural marriage unions were consummated. This authority, though limited in its scope, as to territory and to individuals to be accommodated, was given and exercised without Church sanction. Elder Widtsoe must know that this action was taken after the issuance of the Woodruff Manifesto which discontinued plural marriages by sanction of the Church, and he must certainly admit that the matter was never sanctioned by the Church as such; and yet the authorities of the Church have not heretofore bastardized the issue of those unions solemnized under the autority conferred upon Elder Ivins. This action of giving a special mission, fully supported as it is by available records, leads to two definite conclusions:

(a) That such Priesthood authority has, in this dispensation, been exercised outside of the Church, wholly independent of it, and with the sanction of the leaders thereof who, themselves, were endowed with higher Priesthood authority than the Church possessed.

(b) The special Priesthood function was given Elder Ivins with definite limitations, showing that not only the Church may be restricted in the exercise of Priesthood authority, but that when delegated to individuals, its functions may also be limited.

This is another proof that Priesthood does not necessarily function exclusively within the Church, but on the other hand, it may be and frequently is exercised independent of the Church.

Again: a constitution for the kingdom of God was revealed from heaven and at least one branch of the kingdom—that of the Grand Council or Council of Fifty—was organized in the spring of 1844. This was accomplished and the Council proceeded to function and continued for years so to do, wholly independent of the Church and without the knowledge of many of its members. Speaking of this event, Brigham Young said:

> **This (the Church) is what we are in the habit of calling the kingdom of God, but there are further organizations. The Prophet gave the full and complete organization to the kingdom the spring before he was killed. The kingdom is the kingdom Daniel spoke of, which was to be set up in the last days. * * * I shall not read you the names of the members of this kingdom, neither shall I read to you its constitution; but the constitution was given by revelation. * * *—Des. News, Aug. 29, 1874.**

"There are other organizations." Then the Church hasn't a monopoly on organizations, nor on Priesthood functions, for in this organization of the Kingdom the Priesthood functions independent of the Church. That the Church is subordinate to Priesthood is shown in President John Taylor's "Items on Priesthood", which were made the official position of the Church at that time (October, 1880). Here President Taylor speaks of the Aaronic Priesthood as ONE OF THE GRAND AIDS or appendages to the Melchisedek Priesthood (p. 14). This language implies that there are other "AIDS" to the Melchisedek Priesthood. What are they? The Church is one, the Kingdom another, and all organizations growing out of these two major organizations are "AIDS" to the Priesthood.

Sec. 107 of D. & C., verse 5, states: "All other authorities or offices in the church are appendages to this (Melchisedek) Priesthood"; and since the Church can have no identity except through its "authorities or offices", it cannot be held that the Church has authority over the Priesthood, but is an appendage to the Priesthood, which, in majesty and power, controls the Church, functioning both in and out of it.

The question of the rights of the Church and those of the Priesthood was touched upon by Brigham Young after the martydom of Joseph Smith. Said he, in reply to the statement of Sidney Rigdon:

> **Does the Church want it as God organized it? Or do you want to clip the power of the Priesthood, and let those who have the keys of the Priesthood go and build up the kingdom in all the world, wherever the people will hear them.—His. of Church, 7:235.**

If this indicates anything it is that irrespective of the course of the Church, the Priesthood may act in building up the kingdom of God.

The record shows further that while the Church continued in existence from Moses to John the Baptist, yet it operated under only a portion of the Priesthood. "Some of Moses' honor", or some of the Priesthood he held, was conferred upon Joshua, etc.—(Items on Priesthood, 8); and this "honor" in more or less purity continued to John the Baptist,—it was the Aaronic division of the Priesthood. But while a part of the Priesthood continued in the Church the greater or Melchisedek Priesthood functioned out of the Church and entirely independent of it, with such Prophets as Ezekiel, Isaiah, Jeremiah, Daniel and others.—(Ib. 10).

That the Church may wander from the Priesthood and yet continue in existence is evidenced by many historical recordings of Bible, Book of Mormon and recent occurrences. Brigham Young says on this point:

> **Why have they wandered so far from the path of truth and rectitude (gone on a detour)? Because they LEFT THE PRIESTHOOD and have had no guide, no leader, no means of finding out what is true and what is not true. It is said the Priesthood was taken from the Church, but it is not so, the Church went from the Priesthood, and continued to travel in the wilderness, turned from the commandments of**

> the Lord, and instituted other ordinances.—J. of D., 12:69.

The Church in this day has "gone from the Priesthood", in at least the one instance of ceasing to teach an "irrevocable and unchangeable" law of the Priesthood which it once accepted; and to the extent it has strayed from the Priesthood to that extent it is wandering "in the wilderness". An item from the remarks of Apostle Franklin D. Richards is in point:

> The Priesthood in the last days is to be manifested in sufficient power to bear off the kingdom of God triumphant that all Israel may be gathered and saved. If all Israel will not be sanctified by the law which their Moses first offers them, they will peradventure receive a law of ordinances administered to them, not according to the power of endless life. Men will be saved in the last days as in former days, according to their faith and WILLINGNESS to receive the word of God and walk in it.—Mill. Star, 16:36.

It is the Priesthood that controls these matters and not the Church. To hold that the Church, changeable as it is and always has been, has exclusive jurisdiction over the Priesthood activities is an admission that the "tail should wag the dog."

We now pass to the third point:

> *"There can be no holders of the Priesthood who are independent of the Church."*

This portion of the statement we have already answered. Certain functions of the Priesthood have always been exercised independent of the Church by those having authority to do so. The Church is created by the Priesthood and is ever subordinate to it. But to continue on point three—

> *"Similarly, excommunication from the Church removes from a man every vestige of Priesthood power that he may have possessed."*

This statement is a grave fallacy which the leaders of the Church today, in the **interest of their own administration,** should correct. Elder Widtsoe ofiers no proof to verify his statement. We are led to believe that in making the statement the writer was aiming to embarrass those church members against whom action has been taken for either living a law of God or teaching its necessity. It is strange that some of the leading brethren who entered the principle of plural marriage since the Woodruff Manifesto, should continue to harp upon the evil consequences in such a course on the part of others. It is the same as a thief crying "catch thief", to direct public attention elsewhere. To think that in the economy of God one man can be "unchurched" and his Priesthood taken from him for the act of living a law of God, is, to say the least, bewildering; but add to that bewilderment the fact that the Brother who is instrumental in the "unchurching" procedure is guilty of the same act, and acting under the same authority, and yet he retains his Priesthood and his standing among his brethren, and one is led to seriously doubt the good faith of the present leaders of Ephraim. That is the position today. Where is our sense of reason?

The Lord, through His servants, long ago announced this truth as pertaining to excommunications:

> Those who are entrusted with power to excommunicate MUST act in truth and righteousness in their official duties. They are not authorized to cut off any live branch or any inactive particle of the body which may be quickened or warmed or encouraged into life. * * * "Woe unto those who are cut off the Church!" and WOE UNTO THEM who cut men and women off the Church for private pique, or to exercise undue dominion, or for any reason not prompted by "truth and righteousness."—Mill. Star, 40:262-3.

That many a humble, earnest, active and devoted Latter-day Saint is being "cut off the Church" today for doing no more than some of the leaders themselves have done, is a fact that cannot be consistently contradicted.

There is only one way that a man may be deprived of his Priesthood. The Lord prescribes it as follows:

> That they (the rights of the Priesthood) may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify, our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdrew themselves; the Spirit of the Lord is grieved; and when it is withdrawn, AMEN TO THE PRIESTHOOD, or the authority of that man.—D. & C., 121:37.

That is the Lord's way of withdrawing the Priesthood. If a man is wicked, if he is guided by "vain ambition", or attempts to exercise control, dominion or compulsion "upon the souls of the children of men, in any degree of unrighteousness", and will not repent, it is Amen to his Priesthood; this no matter who he may be, whether the President of the Church, an Elder in the Church, or President of a Deacons' Quorum. Conversely, if a man be "handled" for doing that which the Lord has commanded him to do, and he remains faithful to his covenants and sweet in the Spirit of the Lord, no power under the heavens can deprive him of his Priesthood. The Church has no power to take one's Priesthood away from him. That fact is too evident to need further comment, other than to remind Elder Widtsoe that numerous brethren who have been thus unrighteously "unchurched" are continuing to exercise the functions of Priesthood and that quite effectively; and God is answering their prayers and manifesting His approval.

In assuming the position Elder Widtsoe does, as published in the Era and noted herein, he advances two very strange proofs as backing for his statements:

1st. Joseph Smith and Oliver Cowdery had been ordained Apostles by Peter, James and John, and required under that authority to organize the Church of Christ. Yet after the act of organization was accomplished Joseph and Oliver were ordained Elders in the Church, that is the Priesthood that they had received was brought under and made a part of the organization of the Church.

2nd. Those who had been formerly baptized, for the remission of their sins, including Joseph and Oliver, were re-baptized to become members of the Church (D. & C., Sec. 22). Any claim to Priesthood or Priesthood authority by those not members of the Church is false and invalid.

To the first proposition we have but to say that in accepting positions in the Church which was created by Joseph Smith and Oliver Cowdery under the authority of the Priesthood, they in no wise forfeited their right to the exercise of their Priesthood functions outside of and wholly independent of the Church, when the occasion called for it. Indeed Joseph did do so as has been shown, in inducting brethren into plural marriage and in organizing the Kingdom of God. It was entirely appropriate that Joseph and Oliver should become the first officers in the Church they were instrumental in creating, notwithstanding such offices were subordinate to the Apostleship they already held. It will not, we think, be contended that in accepting the position of first and second Elders in the Church, these brethren surrendered or subordinated the Apostleship of Jesus Christ, the highest calling to come to man.

As to the second proof offered, that, though previously baptized for the remission of their sins, Joseph and Oliver had to and did spbmit to re-baptism in order to be permitted to enter the Church which they were instrumental in creating, we are at a loss to understand the state of mind of the eminent writer or the line of reasoning he employes. Joseph and Oliver had been baptized for the remission of sins,—what sins had they committed to render a re-baptism necessary? After Jesus was baptized and then proceeded to perfect the organization of the Church, was it necessary for him to be re-baptized in order that his Priesthood should be brought under and made a part of the Church organization? There is nothing in the record that justifies the statement of Elder Widtsoe that Joseph and Oliver were re-baptized. Surely so important an event would be recorded. The record does show that after the organization of the Church, April 6, 1830 (the organizers having previously been baptized), the sacrament of the Lord's Supper was administered, after which Joseph and Oliver laid "hands on each individual member of the Church present, that they might receive the Gift of the Holy Ghost and be confirmed members of the Church of Christ." Following this Joseph received a revelation from the Lord (D. & C., Sec. 21) in which he was designated a "Seer, a Translator, a Prophet, an Apostle of Jesus Christ, an Elder of the Church through the will of God the Father, and the grace of your Lord Jesus Christ." The reception of this revelation was followed by ordaining "some others of the brethren to different offices of the Priesthood", after which, the Prophet states: "We dismissed with the pleasing knowledge that we were now individually members of, and acknowledged of God, 'The Church of Jesus Christ', organized in accordance with commandments and revelations given by Him to ourselves in these last days, as well as according to the order of the Church as recorded in the New Testament."—His. of Church, 1:76-79.

These brethren then were now members of the Church without having been re-baptized. What was the next step? The Prophet continues his narrative:

> **Several persons who had attended the above meeting, became convinced of the truth and came forward shortly after, and were received into the Church; among the rest, my own father and mother were baptized, to my great joy and consolation; and about the same time, Martin Harris and Orrin Porter Rockwell.—Ib. 79.**

No mention or even inference here of the Prophet or Oliver being re-baptized. On the following Sunday, April 11, the Church met and the "first public discourse" was given by Oliver Cowdery, following which there were baptized (quoting the record), "Hyrum Page, Katherine Page, Christian Whitmer; and on the 18th day, Peter Whitmer, Sen., Mary Whitmer, William Jolly, Elizabeth Jolly, Vincent Jolly, Richard B. Peterson, and Elizabeth Anne Whitmer, all by Oliver Cowdery." It is clearly seen here that between the days of the organization, April 6, and April 18, fourteen had been added to the Church through baptism, but that none of the original organizers were among those baptized; and that Oliver performed some of the ceremonies, before his own supposed "re-baptism" took place!

That the record may be clear: Joseph Smith and Oliver Cowdery were baptized May 15, 1829; Samuel H. Smith, May 25, 1829; Hyrum Smith, David Whitmer and Peter Whitmer, Jun., in June, 1829. (See His. of Church, 1:141, 144, 151). These were the six organizers of the Church. None of them, according to the record, were re-baptized.

In the history of the Church, (1:76) is a foot-note purportedly signed by Joseph Knight, giving the names of the six organizers of the Church, then stating as follows: "Some of these had been baptized previously; but were all baptized on the day of organization." This statement is reported to have come from David Whitmer, many years after the event and after he had left the Church through apostacy. The statement that "some" had been previously baptized is misleading as ALL had previously been baptized, and since there is no record of the re-baptism of any of them, we must con-

clude the statement to be an error—possibly the result of a lapse of memory on the part of the narrator. It is not likely that the Lord would permit His Church to be set up by a group of men, only part of whom had been baptized.

It is recorded that certain parties who had become convinced of the truth and who had previously been baptized in SECTARIAN Churches of which they were members, desired to enter the Church of Jesus Christ without again submitting to baptism. Joseph inquired of the Lord regarding the matter and received the revelation recorded as Sec. 22, D. & C. This is the revelation Elder Widtsoe cites in confirmation of his contention that re-baptism was necessary. But explaining the same, Church Chronology, p. 4, states:

> Some persons who had been baptized in the sectarian denominations desired to join the Church without further baptism, but the Lord, by revelation through the Prophet Joseph, instructed them to enter in at the gate ,as he had commanded, and not seek to counsel God. (D. & C., Sec. 22.)

B. H. Roberts treats the incident in his "Comprehensive History of the Church", 1:91, as follows:

> Subsequently when some persons desired to join the Church without baptism at the hands of the elders, having been baptized by the ministers of other churches, the Lord said: "All old covenants have I caused to be done away in this thing, and this is a new and everlasting covenant, even that which was from the beginning. Wherefore, although a man should be baptized an hundred times, it availeth him nothing, for you cannot enter in at the straight gate by the law of Moses, neither by your dead works. For it is because of your dead works that I have caused this last covenant and this church to be built up unto me even as in days of old. Wherefore enter ye in at the gate, as I have commanded and seek not to counsel your God.—D. & C., Sec. 22).

The subject is also treated in the Doctrine and Covenants Commentary, p. 162. We quote:

> The question having arisen whether baptism, performed by a Baptist minister, or any other who practices immersion, might be accepted as valid, the Revelation, answering that question in the negative, was received. Romanists hold that in the case of emergency, anybody—man or woman, Jew, pagan, or atheist, may administer baptism, and that it is valid, provided the administrator really intended to baptize. In the emergency authority is not needed. The Protestant view is that it is not proper for a layman to preach or to administer the Sacraments in a "settled state of the Church", without having been ordained, but that neither the preaching nor the administration of the Sacraments is thereby rendered invalid. In this Revelation (Sec. 22) we are taught that divine authority is as essential as the correct mode of administration.

In face of this history what excuse can Elder Widtsoe offer for claiming the brethren who had been baptized under the authority of God previous to the organization of the Church, were compelled to be re-baptized in order to become members of the Church? And of what value are such reckless statements in establishing the theory that the Priesthood of God cannot function except within the Church and under the direction of the Church leaders; It is admitted that the Church has gone on a detour and all are anxious that it shall return, but statements of the character we have herein treated are not calculated to assist in getting the Church back on the road from which it has wandered.

We close this comment by quoting a definition of "What is the Church", given by President J. Reuben Clark in the Improvement Era for March, 1936, p. 134:

> I conceived the Church to be the organized Priesthood of God, drawn up in battle formation to carry on unceasing war against error wherever error is to be found. * * * The Priesthood IS ESSENTIAL to the Church but the Church IS NOT ESSENTIAL to the Priesthood.

PLURAL MARRIAGE
the MORMON *Marriage System*

PART FOUR

(In the present chapter, the writer deals with the legislative attempt of the United States to blot out the practice of polygamy in Utah. This will be followed by a recital of fanatical outbreaks, resulting from religious intolerance, such as has ever preceded progress in religious and social reforms. This is the 4th of a series of articles written by Elder Roberts on the subject. —Ed.)

B. H. ROBERTS

In July, 1862, Congress, under the pressure of a popular religious sentiment, enacted a law against the marriage system of the Latter-day Saints. It is true the law is made to punish "bigamy and polygamy in the territories, and other places over which the United States have exclusive jurisdiction"; but doubtless making the law applicable in all the territories was only an effort to make it appear that these enactments against polygamy and bigamy were not special legislation. The effort to disguise the intent of the legislator, however, was in vain; the people of Utah understood that it was meant for them in the beginning. President John Taylor in 1869 wrote as follows:

> Now who does not know that the law of 1862 in relation to polygamy was passed on purpose to interfere with our religious faith? This was as plainly and distinctly its object as the proclamation of Herod to kill the young children under two years old, was meant to destroy Jesus; or the law passed by Pharaoh, in regard to the destruction of the Hebrew children, was meant to destroy the Israelites. * * * This law (of 1862) in its inception, progress and passage, was intended to bring us in collision with the United States, that a pretext might be found for our ruin. These are facts that no honest man will controvert. It could not have been more plain, although more honest, if it had said the "Mormons" shall have no more wives than one. It was a direct attack upon religious faith. —(Discussion with Vice-President Colfax, page 8).

Subsequent events, together with more recent enactments on the same subject have proven the correctness of President Taylor's views. The Saints in every possible manner have sought to convince the nation that plural marriage with them was a part of their religion—the practice being based upon a revelation from God, and sustained by Holy Writ. As an evidence of their sincerity they point to the extra care involved in rearing two, three or four families as compared with rearing one; they can also refer to the risks they have run of fines and imprisonment in obeying what they esteemed to be one of Gods commands to them.

In April, 1882, in view of the bill then pending before Congress, which the people of Utah regarded as threatening their liberties, petitions were sent to Congress by the men, women, and youth of both sexes, of our Territory, praying for a commission of honorable gentlemen to be appointed by Congress to investigate the affairs of Utah before the passage of the unfriendly legislation, as in the estimation of the petitioners such enactments as were proposed could only be passed by men ignorant of the true situation of affairs in the Territory. These petitions set forth that Congress was deceived by the malicious and libelous charges made against the Saints by their unscrupulous enemies. Besides denying the infamous charges made against the inhabitants of Utah, each petition contained a clause respecting the subject of polygamy.

The men said:

> Whatever of polygamy exists among the 'Mormons' rests solely upon their religious convictions.

The women said:

> And moreover, we, your petitioners, hereby testify that we are happy in our homes, and satisfied with our marriage relations, and desire no change. * * * And we most solemnly aver before God and man, that our marital relations are most sacred, that they are devine, enjoining obligations and ties that pertain to time and reach into eternity. Were it not for the sacred and religious character of the institution of plural marriage, we should never have entered upon a principle which is contrary to our early teachings, and in consequence of which our names are cast out as evil by the Christian world.

The following is from the petition sent by the young men:

> We deny that the religious institution of plural marriage as practiced by our parents, and to which many of us owe our existence, debases, pollutes, or in any way degrades those who enter into it. On the contrary, we solemnly affirm, and challenge successful contradiction, that plural marriage is a SACRED, RELIGIOUS ordinance and that its practice has given thousands honorable names and peaceful homes, where Christian precepts and virtuous practices have been uniformly inculcated, and the spirit of human liberty and reliigous freedom fostered, from the cradle to maturity.

This is what the young ladies said:

> The passage of such bills (then pending before Congress—Edmunds' bill and others) would deprive our fathers, mothers and brothers (and ourselves when properly qualified) of the rights of franchise, and in fact, of all the free exercise of our holy religion, which is dearer to us than life itself; * * * for we have been taught, and conscientiously believe, that plural marriage is as much a part of our religion as are faith, repentance, and baptism.

To these petitions were appended more than fifty thousand names.

Congress, however, refused to grant the very just demands of the petitioners, and in the face of all the evidence before them, that with this large body of citizens of Utah plural marriage was a part of their religion, they passed the Edmund's Bill, which increased the severity of the punishment of those who should dare to practice that principle, which fifty thousand people of the Territory of Utah had, in the most solemn manner, declared to be a part of their religion. (1) For one I can only account for this strange conduct of Congress on the score of human weakness. I do not use

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(1) The Lord in stating to what extent man made laws should be obeyed, said "And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me; therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than these cometh of evil. I, the Lord God, MAKE YOU FREE, therefore YE ARE FREE INDEED; * * * —D & C 98:5-8.

Here, then men are made free to ignore any law that conflicts with the constitutional law of the land, and which law "supports the principle of freedom in maintaining rights and privileges, belonging to all mankind." And the constitutional law at that time provided that, "Congress shall make no law respecting an establishment of religion, nor prohibiting the free exercise thereof."

"But," say our critics, "while the anti-polygamy laws might have been considered unconstitutional at the time of their enactment, the decisions of the Supreme Court of the United States upholding them, fixed their constitutionality beyond all question, and therefore, under the decree of the Lord, such anti-polygamy laws must be obeyed. But the assumption is unwarranted. To say that an organically unconstitutional measure can be made constitutional by a human decree is not sense. Let us examine the situation:

The anti-polygamy law of 1862 was declared constitutional by the Supreme Court of the United States, in the George Reynolds case, Jan. 6, 1879. Following this, the Edmunds law, adding strength to the 1862 measure and extending its scope, was passed by Congress March 14, 1882. In face of these facts, the Lord, on October 13, 1882, (7 months after the latter law) gave a revelation through President John Taylor, calling Heber J. Grant and George Teasdale to the Apostleship of the Twelve and Seymour B. Young into the Presidency of Seventies, enjoining upon the latter the duty of entering into plural marriage; "*for*", *said He, "it is not meet that men who will not abide my law shall preside over my priesthood.*"

In this revelation the Lord entirely ignored the anti-polygamy laws that had been passed and declared constitutional. He announced an

irony. I know that in January, 1882, the various religious sects of Utah issued a public call for meetings to be held in every State and Territory of the Union, to make speeches, pass resolutions, and petition Congress to enact laws against the "Mormons." Religious mass meetings were held in nearly all the large cities of the land, and men who knew nothing of the "Mormons", but what they had heard through the vague and untruthful reports of their enemies, spoke learnedly and with misguided zeal upon a question on which they were profoundly ignorant; and while standing in the very midst of the floods of corruption which threatened to overwhelm the land, and morally bankrupt the nation, they displayed their skill in rhetoric, and exhausted their powers of oratory in denouncing supposed evils that existed in Utah. These unhallowed efforts were not unfruitful. Religious zeal was aroused. Popular prejudices were awakened. A flood of petitions reached Congress, demanding legislation against the "Mormons"; and congressmen, anxious to win the approval of their constituents, were subservient enough to yield without investigation, to the demands of popular clamor.

It was in vain that men, women and the youth of both sexes of Utah denied the truth of the foul charges made against them. It was in vain that they asked for a commission of upright men to be appointed to investigate the charges made against them by their accusers; even that poor boon was denied them. Was Congress DETERMINED not to hear the defense of the accused? Senators and representatives, and, in fact, nearly all officials in this nation are placed in their respective positions by the votes of the people, and, for the most part, men occupying positions of honor, trust and profit are disposed to pander the wishes of the populace upon whom they depend for a continuance in office. To keep in popular favor they frequently sacrifice principle to interest. Utah has no representation in the Senate; no power in the House; no voice in the Presidential Election; possesses no political influence in the nation; and is altogether powerless to resist the evils forced upon her. (2) Under these circumstances, politicians and demagogues jeopardize no personal interests, when in answer to popular clamor they invade the liberties of the people of Utah. The religious bigots among their constituents cried against the Mormons—"Crucify them, crucify them", and the liberties of the people of Utah were sacrificed to satisfy the unjust demands of their relentless persecutors.

Had religious mass meetings been called in Utah to petition our local legislature to adopt some measures deemed necessary for the public weal—had the legislature yielded to the demands of this portion of their constituency, what a pious howl would go up about the Church dominating the State. The gravest apprehensions would be aroused for the safety of our nation. The stupendous fabric of our government, erected by the untiring zeal of patriots, and sanctified by their blood and tears, would be esteemed in danger; the partition wall built between church and State would be considered as broken down, and evils innumerable to threaten the liberties of mankind; but as this religious crusade is against the unpopular "Mormons", "there was none who moved the wing, or opened the mouth, or peeped."

This last clause should be modified. There were a few of our statesmen who posesssed the moral courage to protest against the unjust course of Congress. Senator Vest, of Missouri, said, in the course of the debates on the Edmunds Bill: "I am prepared for the abuse and calumny that will follow any man who dares to oppose any bill here against polygamy; and yet, so help me God, if my official life should terminate tomorrow, I would not give my vote for the principles contained in this measure."

Senator Brown said: "No matter what the popular applause may be on the one hand, or the popular condemnation on the other, I will join in no hue and cry against any sect that requires me to vote for measures in open violation of the fundamental law of the land."

Senator Morgan said: "I am not willing to persecute a "Mormon" at the expense of the Constitution of the United States."

Senator Call, of Florida, opposed the measures.

Senator Pendleton, of Ohio, proclaimed against the unjust measures proposed in the Edmunds Bill.

Senator Lamar, of Mississippi, though feeble in health, and unable to take part in the debates on the bill, yet put himself upon record as opposed to what he considered a "cruel measure."

There were also some members of the

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eternal law—a law that all the decrees of kings, congresses or what-not in the world could not annul. He cared nothing for the decision of the Supreme Court of the United States. In effect, He said. "Obey my law and live the Celestial order of marriage, or you cannot preside over your brethren who hold the Priesthood. It was God who inspired and therefore was the author of the Constitution, and certainly He knew its meaning. He flouted the laws of Congress and the decision of the Supreme Court, by giving a revelation counter thereto. And here, may we suggest as that was the law then, so it is the law today.

(2) At this time, it will be remembered Utah was a territorial division of the United States only, and such was not entitled to Senatorial representation as were the States, and while Territories were accorded the privileges of representation in the lower House of Congress no vote was accorded such representatives in that assembly.

House who opposed the passage of the bill, but their voices were lost in the tumultuous clamor for its passage, and it passed. Congress lacked the courage to stand out against the zealous demands of their constituents. Therefore, we said we accounted for the hasty action of that Congress on the score of human weakness.

The passage of the Edmunds Bill was regarded as a great victory by the enemies of the Latter-day Saints; still it has not been altogether unproductive of good to the Saints. The introduction of the bill in Congress produced considerable discussion on the "Mormon" question throughout the land, and although this discussion was, as a general thing, unfriendly to the "Mormons", still it gave an opportunity for fair-minded public men to express their sentiments upon so important a subject; and by their utterances much has been done to present the "Mormon" people in a more favorable light before the masses. "Mormonism" courts discussion. Agitation only brings it into prominence, and causes investigation; investigation reveals its sublime truths, displays its native strength, and produces conviction in the honest seeker for truth; while persecution for conscience sake only unites its devotees, and will intensify their zeal.

The nation can afford to pause long enough at least to ask: "What shall we accomplish by the passage of this special legislation? Will it result in the suppression of "Mormonism?" Or even in the extinction of that objectionable feature of it called polygamy?

No instance comes to my mind from history where heretics were converted from the error of their ways by oppressive enactments of councils, or the proscriptions of tyrants. All history supports this statement of Gibbons:

> **The reluctant victim may be dragged to the foot of the altar, but the heart still abhors and disclaims the sacriligious act of the hand. Religious obstinacy is hardened and exasperated by oppression; and as soon as the persecution subsides, those who have yielded are restored as penitents, and those who resisted are honored as saints and martyrs. (3)**

With this historical truth staring them in the face, Congress can scarcely hope to abolish any part of the religion of the Saints in Utah by oppressive legislation. Although the nation has determinedly closed its eyes to the fact that with the large majority of the people of Utah plural marriage is a part of their religion, testimony which neither Congress nor the nation can ignore is now laid before them—we refer to the report of the Commissioners appointed to execute certain provisions of the Edmunds law. The report was made to the Secretary of the interior, December, 1884; and speaking of polygamy, said:

> **Three-fourths or more of the Mormon adults, male and female, have never entered into polygamic relations, yet every orthodox Mormon, every member in good standing in the church, believes in polygamy as a divine revelation. This article of faith is as much an essential and substantial part of their creed as their belief in baptism, repentance for the forgiveness of sins, and the like.**

Referring to the trial of Rudger Cawson, and the impaneling of the jury to try him, they say:

> **Each juror was asked: "Do you believe it right for a man to have more than one living and undivorced wife at the same time?" Each and every Mormon in the box—a few with hesitation, but nearly all with promptness—answered, "Yes Sir." All such men were successfully challenged for cause, * * * this part of the proceedings afforded strong confirmation of the opinion we have expressed, that all orthodox "Mormons believe polygamy to be right, and that it is an essential part of their creed. (4)**

Certainly from this time forth neither the national legislature nor anyone else will say that plural marriage is not a part of the religion of the Saints in Utah and if it is "an establishment of religion" has Congress any right to make laws respecting it, or to prohibit the exercise thereof?

The temerity which questions the actions of the Congress of this great nation may be regarded as presumption. More especially may this be the case since the Supreme Court of the United States has declared the law of 1862 enacted against polygamy in the territories, Constitutional. Still, while I have great respect for Congress—knowing as all do, that it is composed of men of ability and learning; and having a profound regard for the learning, experience, wisdom and patriotism of the Supreme Court—yet I cannot help but remember that the men composing these very honorable bodies, leg-

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(3) Thomas Jefferson, one of the early champions of human liberty, said: "The rights of conscience we NEVER submitted we COULD NOT submit; we are answerable for them to our God." And Blackstone, the great authority on human laws, set forth this rule: If ever the laws of God and men are at variance, the FORMER are to be obeyed in derogation of the latter."

(4) Brigham Young said, "when this system (of plural marriage) was introduced among this people, it was one of the greatest crosses that ever was taken up by any set of men since the world stood. Joseph Smith told others; he told me, and I can bear witness to it, 'that if this principle was not introduced, this Church and Kingdom could not proceed."—J. of D., 11:216.

December 19, 1891, the First Presidency and Qourum of Twelve joined in a petition to the President of the United States, praying for amnesty, or a pardon in behalf of the Saints for their disobedience to the anti-polygamous laws then on the statute books: Among other facts, the petition recited: "We formerly taught to our people that polygamy or Celestial marriage, as commanded by God through Joseph Smith, was right: THAT IT WAS A NECESSITY TO MAN'S highest exaltation in the life to come." If it was a necessity then, it must be now.

islative and judicial, are but MEN, and are subject to those influences which act upon the minds of men. It is natural for man to love the approval of his fellow man; and—

"Oh, popular applause, what heart of man
Is proof against thy sweet seducing charms!"

Some eighteen centuries and one-half ago, the Son of God was arraigned before the judicial tribunal of Pontius Pilate; and although Pilate "found no fault in him", and "would have let him go", the popular voice cried, "crucify him, crucify him", and Pilate, unable to withstand the influence and demands of the multitude, delivered Jesus into their cruel, murderous hands. Human nature has not changed much since then; and perhaps I shall be pardoned for suggesting that it is just POSSIBLE that Congress and the Supreme Court, to satisfy popular clamor, sacrificed the liberties of the people of Utah.

At any rate my reading would teach me not to regard Congress and judicial tribunals with any superstitious reverence. I know that such institutions have been guilty of the most flagrant acts of injustice in the past. "It was a judicial tribunal", says Charles Sumner, "which condemned Socrates to drink the fatal hemlock, and which pushed the Savior barefooted over the pavements of Jerusalem, bending beneath his cross. It was a judicial tribunal which, against the testimony and entreaties of her father, surrendered the fair Virginia as a slave; which arrested the teachings of the great Apostle of the Gentiles, and sent him in bonds from Judea to Rome; which in the name of the OLD religion, adjudged the Saints and fathers of the Christian Church to death, in all its most dreadful forms; and which afterwards, in the name of the NEW reigion, enforced the tortures of the Inquisition, amidst the shrieks and agonies of the victims; while it compelled Calileo to declare, in solemn denial of the great truth he had disclosed, that the earth did not move around the sun." It was a judicial tribunal, the Supreme Court of the United States, which, in 1857, Chief Justice Taney speaking for the court, decided that negroes, whether free or slaves, "were not citizens of the United States, nor could they become such by any process known to the Constitution." From the whole tenor of the decision it is plain to be seen that in the estimation of the court, "a negro had no rights which a white man was bound to respect."

With these historical evidences of the frailty of judicial tribunals before us, we are encouraged to proceed with our inquiries respecting the enactments of Congress against the religion of the Latter-day aints.

(To be continued)

PRESIDENT ROOSEVELT AT HARVARD

(A valued subscriber has asked that the folowing speech of President Franklin D. Roosevelt be published in TRUTH. We are pleased to grant the request. The speech was made on September 18, last, in connection with the Harvard university's tercentenary celebration. The sentiments of President Roosevelt particularly as bearing on the subjects of Truth, Tolerance, Freedom, Self-reliance, etc., coming as they do in a day when the homely virtues are largely forgotten, both by individual and nation, are profoundly engaging and inspiring. Harvard, the oldest university in America, was a fitting place for such a speech. TRUTH hopes that national life will adjust itself more completely to the high ideals expressed than it has done in the past. In admitting the above article to our columns it must be understood we are in no sense championing a specific political cause. —Ed.)

I am here today in a joint and several capacity: First, as the president of the United States; second, as chairman of the United States Harvard tercentenary commission, which is composed of five members of the senate, five members of the house of representatives, a representative of the United States army and one of the navy, and two representatives of the Universities of California and North Carolina. Finally, I am here as a son of Harvard who gladly returns to this spot where men have sought truth for 300 years.

The roots of Harvard are deep in the past. It is pleasant to remember today that this meeting is being held in pursuance of an adjournment expressly taken 100 years ago on motion of Josiah Quincy.

Sorely Troubled

At that time many of the alumni of Harvard were sorely troubled concerning the state of the nation. Andrew Jackson was president. On the two hundred and fiftieth anniversary of the founding of Harvard college, alumni again were surely troubled. Grover Cleveland was president. Now, on the three hundredth anniversary, I am president.

In the words of Euripides:

"There be many shapes of mystery,
And many things God makes to be,
Past hope or fear.
And the end men looked for cometh not,
So hath it fallen here."

In spite of fears, Harvard and the nation, of which it is a part, have marched steadily to new and successful achievements, changing their formations and their strategy to meet new conditions, but marching always under the old banner of freedom.

In the olden days of New England it was Increase Mather who told the students of Harvard that they were "pledged to the

word of no particular master"; that they should "above all find a friend in truth."

Became Creed

That became the creed of Harvard. Behind the tumult and the shouting it is still the creed of Harvard.

In this day of modern witch-burning, when freedom of thought has been exiled from many lands which were once its home, it is part of Harvard and America to stand for the freedom of the human mind and to carry the torch of truth.

The truth is great and will prevail. For centuries that grand old saying has been a rock of support for persecuted men.

But it depends on men's tolerance, self-restraint, and devotion to freedom, not only for themselves, but also for others, whether the truth will prevail through free reseach free discussion and the free intercourse of civilized men, or will prevail only after suppression and suffering—when none cares whether it prevails or not.

Most Admirable

Love of Liberty and freedom of thought is a most admirable attribute of Harvard. But it is not an exclusive possession of Harvard or of any other university in America. Love of liberty and freedom of thought are as profound in the homes, on the farms and in the factories of this country as in any university. Liberty is the air Americans breathe. Our government is based on the belief that a people can be both strong and free, that civilized men need no restraint but that imposed by themselves against abuse of freedom. Nevertheless, it is the peculiar task of Harvard and every other university and college in this country to foster and maintain not only freedom within its own walls, but also tolerance, self-restraint, fair-dealing and devotion to the truth throughout America.

Many students who have come to Harvard in the past have left it with inquiring and open minds, ready to render service to the nation. They have been given much and from them much has been expected. They have rendered great service.

Met the Challenge

It is, I am confident, of the inner essence of Harvard that its sons have fully participated in each great drama of our nation's history. They have met the challenge of the event; they have seen in the challenge opportunity to fulfill the end the university exists to serve. As the chief executive of the nation, I bring you the solicitation of our people. In the name of the American nation I venture to ask you to cherish its traditions and to fulfill its highest opportunities.

The nation needs from Harvard today men like Charles William Eliot, William James and Justice Holmes, who made their minds swords in the service of American freedom. They served America with courage, wisdom and human understanding. They were without hatred, malice or selfishness. They were civilized gentlemen.

The past of Harvard has been deeply distinguished. This university will never fail to produce its due proportion of those judged successful by the common standard of success. Of such the world has need. But to produce that type is not, I am sure, the ultimate justification that you would make for Harvard. Rather do we here search for the atmosphere in which men are produced who have either the rare quality of vision or the ability to appreciate the significance of vision when it appears. Where there is vision there is tolerance; and where there is tolerance there is peace. And I beg you to think of tolerance and peace not as indifferent and neutral virtues, but as active and positive principles.

No Mere Spectator

I am not, you will observe, conceiving of the university as a mere spectator of the great national and international drama in which all of us, despite ourselves, are involved. Here are to be trained not lawyers and doctors merely, not teachers and business men merely; here is to be trained in the fullest sense—man.

Harvard should train men to be citizens in that high Athenian sense which compels a man to live his life unceasingly aware that its civic significance is its most abiding, and that the rich individual diversity of the truly civilized state is born only of the wisdom to choose ways to achieve which do not hurt one's neighbors.

I am asking the sons of Harvard to dedicate themselves not only to the perpetuation, but also to the enlargement of that spirit. To pay ardent reverence to the past but to recognize no less the direction of the future; to understand philosophies we do not accept and hopes we find its difficult to share; to account the service of mankind the highest ambition a man can follow, and to know that there is no calling so humble that it cannot be instinct with that ambition; never to be indifferent to what may affect our neighbors; always as Coleridge said, to put truth in the first place and not in the second; these I would affirm are the qualities by which the "real" is distinguished from the "nominal" scholar.

It is only when we have attained this philosophy that we can "above all find a friend in truth." When America is dedicated to that end by the common will of all her citizens, then America can accomplish her highest ideals. To the measure that Harvard participates in that dedication, Harvard will be justified of her effort, her purpose, and her success in the fourth century of her life.

THE LADY OF STAVOREN

Once upon a time there was a wicked woman who lived in the city of Stavoren. She thought she was a great lady because she owned many ships at sea and many houses on land, and in her strong boxes were wonderful jewels worth thousands of guilders. In spite of all this wealth she was very discontented, and one day she ordered the captain of her largest boat to set out and bring back the most exquisite, the rarest, the most useful and the most valuable article he could find. So the captain sailed forth.

"Now, wheat," he said to himself after many sleepless nights, "is the most precious thing in the world. So I shall sail across the Baltic Sea to Danzig in Germany and bring back an immense store of grain."

So he sailed forth and after many days returned with his precious cargo. The Lady of Stavoren was furious when she saw what he had brought back. She stamped her foot and flew into a rage.

"Stupid," he cried. "Didn't I tell you to bring back a priceless cargo? Of what use is this wheat? Throw it into the sea at once!"

The captain tried to tell her that wheat was the most priceless thing in the world, that it meant life itself to the poor people in the city and he begged the lady to allow him to distribute it among them. She would not listen. The captain could not bear to throw the grain away so he went among the poor people and said to them, "Perhaps if you plead with the lady yourself, she will save the wheat." But when the messenger of the poor people came to the lady's house she would not see him and threatened to execute the captain if her orders were not carried out. So the cargo of wheat was thrown into the sea.

"My lady," a graybeard said, who watched the costly grain disappear, "some day you will be as hungry as those who now weep here and no one will pity you or help you."

"I am the richest lady in the city of Stavoren," she answered haughtily, "I shall never be hungry."

Then she drew an expensive ring from her finger, and throwing it into the sea, she remarked, "As this ring will never return, neither will your foolish prediction come true." However, the next day the ring was recovered from a fish that was prepared for her table—and then one calamity followed another.

One day word came that the lady's ships had been lost at sea. Shortly afterwards fire destroyed her houses, and her jewels were stolen. The Lady of Stavoren was no longer rich, and when she turned to her neighbors for help, the rich refused to part with their treasures and the poor had no treasures with which to part. One night a strange thing happened. The ocean swept in and covered the houses, and when daylight came, the Zuider Zee rolled above the roofs and towers of Stavoren.

The sanded spot, in front of the harbor, where the grain is supposed to have been dumped, is still called "Vrouwszand," or Woman's Sand.

The way of the world is to praise dead saints and to persecute living ones.—N. Howe.

A tyrant never tasted of true friendship, nor of perfect liberty.—Diogenes.

When a man has not a good reason for doing a thing, he has one good reason for letting it alone.—Scott.

Imperfect knowledge is the parent of doubt; thorough and honest research dispel it.—Tyron Edwards.

Small service is true service while it lasts.—Wordsworth.

He who thinks for himself, and rarely imitates, is a free man.—Klopstock.

To see what is right, and not to do it, is want of courage, or of principle.—Confucius.

Let thy mind's sweetness have its operation upon thy body, thy clothes, and thy habitation.—Herbert.

Time is cried out upon as a great thief; it is people's own fault. Use him well, and you will get from his hand more than he will ever take from yours.—Mrs. Wetherell.

The greatest affair in life is the creation of character, and this can be accomplished as well in a cottage as in a palace.—Ian Maclaren.

No man is born into this world whose work is not born with him; there is always work and tools to work withal, for those who will; and blessed are the horny hands of toil.—James Russell Lowell.

Are you in earnest? Seize this very minute! What you can do, or think you can, begin it!—Goethe.

He who loves goodness harbors angels, reveres reverence, and lives with God.—Emerson.

We are always complaining that our days are few, and acting as though there would be no end of them.—Seneca.

TRUTH

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

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IS WORLD POPULARITY DESIRABLE?

CONFERENCE NOTES

At the late semi-annual conference of the Church of Jesus Christ of Latter-day Saints, much was said that was guiding and elevating. The brethren discoursed upon a broad range of thought, and many of the Saints, no doubt, returned to their homes feeling fed with the "bread of life". The keynote topic, as given by President Heber J. Grant, might be divided into two divisions:

(a) The Church Security Plan, and

(b) The President's success in minimizing prejudice against the Latter-day Saints and making friends with the world.

On the first point President Grant reported the accumulation of large stores of foodstuffs and clothing by the various Stakes and wards throughout the Church.

The President indicated that those who were "worthy" among the Saints, and were willing to assit and take orders, would be provided for during the coming winter. He commended the zeal exhibited by the various ward and stake authorities in assisting the "Security Plan." In a characteristic manner the President urged the Saints, when employed, either privately or publicly, not to "work by-the-day—by the day—the day—the day; but by-the-job!—the job!—the job! ! !" In other words, the speaker wished to convey the idea that people employed should do an honest day's work.

The accumulations above referred to distributed among the 88,000 Latter-day Saints reported as being on the relief rolls last May, will amount to, approximately, the following, per individual:

> **Wheat 2.7 pounds; beans 15/100 pounds; dried fruit 3/10 pounds; meat, less than 2/10 pounds; vegetables 2/10 pounds; potatoes 7/10 bushel; flour less than 1 pound per person, and canned fruit and vegetables almost 3 cans per person.**

President Grant indicated that these supplies may be added to after the coming harvest is completed. Certainly the above accumulation amounts to only a fraction of the requirements as indicated by the leaders in the early summer. Reporting on this matter to the Associated Press, May 24, 1936, President J. Reuben Clark is quoted as saying:

> **Our aim is by October 1, to accumulate enough food, shelter, clothing and fuel, through cooperative effort, to enable our members now on relief to adequately care for themselves during the coming winter.**

The speaker, according to the dispatch, named the number to be removed from the relief rolls as "88,000 needy members."

On the second topic, President Grant told of his achievements at Detroit, Estes Park, Colo., and elsewhere, in allaying prejudice against the Saints. His speeches had the effect, according to the speaker, of exciting great applause. An unusual interest was shown him. This (in contrast with his experience while in Europe, 1903-5, presiding over the European mission, where he was unable to get any refutation of the falsehoods published against the Saints, in the pressed him. At the present time, according newspapers of the country), greatly im- to the speaker, there is little opposition to the Church. The great bankers and financial interests of the world are friendly with the Mormons. This condition has been brought about in the administration of President Grant. Said he:

> *The Church is growing in power, ability and strength all along the lines. Certainly zion is growing and all is well."*
> (See 2 Nephi, 28).

The speaker rejoiced in the fact that his addresses at the places mentioned had been received by his non-Mormon audiences with an enthusiasm and whole-heartedness which caused him to be accused of "stealing the show." So wrought up were his feelings in consequence of the honors heaped upon him that he could scarcely sleep at night.

But there is another side to the situation: Is it a good sign when all men speak well

of the Church, and when its pretended mission is received with universal acclaim? Certainly yes, if and when the part of the world that is not destroyed in the coming wars and pestilences, accepts Jesus Christ and His gospel. Then the world will become one with those of the Latter-day Saints who are true to their covenants.

History is clear that in all gospel dispensations there has been a stubborn resistance to the truths of the gospel by the enemies of righteousness, who, through their secret machinations and public splurges, have deceived the masses and incited among them a mob spirit, until only a small minority of the people—servants of the Lord—has been left to carry on the defensive.

Certainly it is desirable to have the good will of the world when such a boon can be had without the sacrifice of principle. As righteousness spreads in the world the greater will be the genuine friendship shown the Saints, and it should be the purpose of every Latter-day Saints to help to improve the world. Those of the Saints who are living their religion are a people apart from the world; they are looking toward the millennium when the Fatherhood of God and the brotherhood of man will develop into a universal actuality. The Saints, blessed as they are with the fulness of the Gospel, should display a broad spirit of tolerance toward those who are not so fully informed on the laws of eternity.

It must be borne in mind, too, that there are many righteous men and women in the world. Many are deceived and deluded by "the craftiness of men", and yet they have noble desires and are bent on serving the Lord and are looking for the establishment of His Kingdom. The tendency is strong in this direction. Churches are steadily growing more tolerant toward each other. The affiliates of the Church of England are moving toward a return to their Mother, the Roman Church, and that move is quite perceptible among many of the American off-shoots of the Catholic church. Then again, there has been established in recent years a "brotherhood" movement among the Churches which, operating in line with the objective of the "National Conference of Jews and Christians", effected a branch organization in Salt Lake City, April, 1934. Churches affiliated in the move are the Latter-day Saints, Catholics, Episcopal, Methodist, Baptist, Presbyterian, Unitarian, Christian Science, Jewish, Seventh Day Adventists, Greek Orthodox, Congregational, Lutheran and Christian Churches. It will be recalled that at the Chicago World's Fair in 1893, at the world conference of religions, Elder B. H. Roberts, representing the Latter-day Saint Church, was denied the privilege of delivering his address in the main hall provided for the purpose, but was shunted off into a side room wholly inadequate, and entirely out of harmony with the purpose of the conference. This offer, of course, Elder Roberts declined. Forty years later, at a similar gathering at the World's Fair in Chicago, Elder Roberts was not only accorded the regular privileges of delegates, but spoke two times, his remarks being received with marked attention and friendliness. This, on the surface, indicates a healthy trend, but there is involved in the question the part played by the Church itself in sacrificing principles and practices, a part of the gospel, but which were objectionable to otner denominations. This point will be treated later. It must be admitted, however, while crime is on the increase throughout the civilized world, yet there is also a trend towards liberality and breadth in the religious concept of man—a trend that properly cultivated and directed, may result in hastening the ushering in of the Millennial Day.

There can be no part of the Gospel of Jesus Christ that admits of narrow bigotry, prejudice or selfishness. True, when the Saints made FORCED settlements in Nauvoo and other places to which they were driven by religious fanatics and begoted mobs, they were naturally crowded together and, through force of circumstances, were brought to look with suspicion upon the movements of practically all non-Mormons who came among them. This was to be expected. But, possessing the Gospel as the Saints do, and being entrusted with the revelations of the Lord to this dispensation, as they are, there can be no room for narrowness on their part. The very setting makes it imperative that the Saints become the broadest, the most liberal and the most charitable people on earth; there should be no selfish exclusiveness among them, for it is fundamental that the privilege of salvation is extended to every human being. There is no royal road leading into heaven over which the least of God's children are forbidden to travel, except through their own unwillingness to "pay the price".

So much then on the subject of the desirability of cultivating the friendship of honest and well meaning men. But is the Church not going too far in its bid for world popularity? Has this craving for peace and freedom from oppression strengthened the faith of the Latter-day Saints and made of them a greater force for good in the world? These are vital questions; they are fundamental. It requires no argument to show that world friendship made no gesture toward the Saints until after the Church surrendered a vital principle of the Gospel.

The principle of Celestial or plural marriage had been held to be an essential element in the Mormon religion. The Saints understood that to gain the highest exaltation in the celestial Kingdom of God, this

principle of marriage must not only be accepted as an article of faith, but lived. It was to them the "king-pin" principle pertaining to salvation. It was a law of the Holy Priesthood and, in connection with the law of Consecration, the "Fullness of the Gospel"—the cap-stone thereof. It was not polygamy that the enemies of the Church was so anxious to destroy, but Priesthood. The "Priesthood Hierarchy" was the great bug-a-boo that stirred the enmity of the ignorant, the bigots and ungodly. Thus, before plural marriage was introduced as a tenet of the Mormon faith, the adversary attacked the Church. Then it was the unity of the Saints that was objectionable; their industry was criticized; the purity of their lives threatened to esta[illegible]
their power and
their enemies were
through profligate living. Such virtues were objectionable to the masses whose suspicions and enmity were stirred up against the Saints by the adversary. Then came the principle of plural marriage. This was opposed to the false traditions of the ages. The adversary inspired the fear among non-Mormons, that if left in peace, this principle of marriage would disrupt the home and destroy society; hence the gauge of battle was changed and the Priesthood was attacked through this agency. During the forty odd years of strife, the element now claimed as the friends of the Mormons, was their most virulent enemy. These people, in the main, sought the destruction of the Church, robbed the Saints of their political franchise, escheated unto the government their church property, murdered, plundered and subjugated. In consequence of these outrages, the Saints, lacking in faith in the Lord, and tired of the conflict—wishing to be as other people—made an ignominious surrender of this "king-pin" principle. Since the surrender involved the forfeiture of a part of the Priesthood, seriously crippling its power in the earth, Satan called off his hounds of persecution. Said he, in effect:

> **The Mormons have surrendered a law without which the Priesthood is unable to function normally in the Church; they are fast becoming as the world; we will now take them in our arms, praise and flatter them. Through modern society we will create a disgust among their women for the Priesthood garments and through this means cause an abolition not only of this sacred covering, but also of such temple rites and ceremonies as now tend to unite them and make of them a danger to my rule. These will lead to other changes in their religious thought and practice until the Mormons shall become as other people, serving me and rendering obedience to my laws.**

On a previous occasion Satan is reported to have said, substantially:

> **I will take the treasures of earth and with gold and silver buy up armies and navies, popes and priests, and reign with blood and horror in the earth.**

That this was no idle threat is abundantly evidenced by the record. It is estimated that some part of the world has been involved in war continuously since the days of Father Adam, with the exception of about thirteen years. As his satanic majesty made good with that threat so, also, has he made good his promise to rob the Saints of their distinctive virtues by introducing among them the vanities of the world and inducing them to accept the same. In refusing to sign a manifesto presented to him, discontinuing the practice of polygamy, President John Taylor, Sept. 27, 1886, stated that such a manifesto would in the future be adopted by the Church, following which, "apostasy and whoredom would be rampant in the Church.' It is reported that Prest. Heber C. Kimball,
faith of the Saints in
estial Marriage, stated
was ever given up or
repudiated and done away with, "the day will come when the daughters of Zion will walk the streets as common harlots.' That this prediction has been fulfilled there is abundant evidence of.

This is all in line with the program of the adversary as indicated herein, and the thoroughness with which he has accomplished his designs must be apparent to all right thinking minds.

The late President Joseph F. Smith depicted the three dangers threatening the Church within, as:

> **(a) Flattery by prominent men of the world.**
> **(b) False educational ideas.**
> **(c) Sexual impurity.**

These three deterrents were directly and literally employed in the so-called "regeneration" (more properly "degeneration") of the Church of Christ in former ages as well as in this last dispensation. Among the Latter-day Saints these three agencies have accomplished their mission, and in large measure, we have succeeded in gaining the friendship of the world. The first—"flattery by prominent men of the world", has especially had its effect. It is difficult to resist flattery. "The rebuke of a friend is better than the kiss of an enemy." The Prophet Jude hints at this. Said he:

> **These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration BECAUSE OF ADVANTAGE.**

The world applauds the speeches of our leaders, wines and dines them, eulogizing their lives; contributes of its ease and comforts and inspires the oft repeated but sadly misleading statement, "Zion prospers, all is well." So that, as desirable as it may be, and withal, important to so live as to gain the good will and confidence of God-fearing men and women, the Saints should be slow in encouraging the sort of friendships that the leaders of Israel in many

instances boast of accomplishing. In this conclusion we are happy to be in agreement with some of the speakers at the late Conference. Bishop John Wells, in his brief remarks, clearly depicted some of the dangers the Church is facing. Said he: "The Church is slipping—slipping.' One of the leaders is reported as stating on a previous occasion, "The Church has gone on a detour." The two statements are in agreement. Bishop Wells pointed out that the Saints are ceasing to attend their sacrament meetings and many who do attend, he stated, partake of the sacrament of the Lord's Supper, unworthily, thereby bringing condemnation upon them. This, the speaker explained, places the Saints today in like position with the Corinthian Saints. Paul told them:

> **For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are WEAK AND SICKLY among you, and many SLEEP.—1 Cor., 11:29-30.**

The speaker logically concluded that much of the sickness and death among the Saints today, may be attributed to the desecration of the sacramental privilege. Said he: "In the sacrament we renew ourselves on spiritual grounds, and today we are slipping on this important point."

And so, Elder Joseph Fielding Smith also sounded the warning against the belief that prejudice toward the Saints is being swept away by the present move toward obtaining world acclaim. Said he:

> **The whole world ought to turn to us. It ought to come with songs of everlasting joy, singing hosannahs. But sometimes we stress a little too much the fact that the world is receiving us. We shouldn't pat ourselves on the back too much. I see a danger in it.**

On a previous occasion, Elder Smith stated:

> **The Lord is not pleased with this people (the Latter-day Saints). His anger is kindled against us. He is going to punish us unless we repent.**

Nobody, we submit, will seriously contend that the Saints have repented since that warning was uttered. "The Church is slipping,' says Bishop Wells. "It has gone on a detour," said another leading official in discussing its surrender of Partriarchal marriage and other principles; hence the "Lord's anger" must still be "kindled against us", and the oft repeated thesis on "world love and friendship" is largely a misnomer and a serious hinderance to spiritual progress.

At the late conference, Elder Antone R. Ivins, advanced this strange philosophy as proving the healthfulness in present world harmony. The speaker related how, because of disobedience and dissention among the Saints in the days of Kirtland, Missouri and Nauvoo, the Lord permitted them to be

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Prest. Joseph F. Smith:

"The time has arrived in the history of this people when every Latter-day Saint MUST stand on his own responsibility as a tub stands on its own bottom; live the Gospel of Jesus Christ according to the dictates of his own conscience and get the reward; otherwise he must suffer the consequences."—September, 1903.

Prest. John Taylor:

"I, the Lord, do not change and my word and my covenants and my law do not, and as I have heretofore said by my servant Joseph: All those who would enter into my glory MUST and SHALL obey my law. And have I not commanded men that if they were Abraham's seed and would enter into my glory, they must do the works of Abraham. I have not revoked this law, nor will I, for it is everlasting, and those who will ENTER INTO MY GLORY MUST obey the conditions thereof.—September, 1886.

Prest. Brigham Young:

"I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they (the leaders) are led by Him. I am fearful they settle down in a state of self-security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken that influence they could give to their leaders, did they know for themselves, by the revelations of Jesus, that they are led in the right way."

Joseph Smith, the Prophet:

"If a man gets a fulness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping ALL THE COMMANDMENTS and obeying ALL THE ORDINANCES of the house of the Lord."—June, 1843.

driven and sorely persecuted; but now, explained the speaker, that they have become united and are serving the Lord in singleness of heart, these former enemies have become our friends. Said he: "I believe we are now so united that the Lord has turned those who were against us formerly, to be our friends now." Such reasoning is, to say the least, amazing. In contrast with this statement, Bishop Sylvester Q. Cannon, at the general Priesthood meeting of the Conference, warned his hearers that there is considerable criticism going on throughout the Church. It is a criticism against those in presiding positions and "is coming from some of our brethren who, in the past, have been trusted."

This does not sound like the Saints are so united and faithful that the Lord has ceased to chastize them and has turned the love of the enemies of righteousness to them. President McKay, on the same accasion strongly stressed the need of missionary work among members of the Priesthood, to get them to return to faithfulness. He said, "Every member of Priesthood Quorums should be visited and labored with and urged to pay their tithing, commencing with November 1st' This admonition does not argue a united Priesthood. Shall we ever expect the friendship of the world while we are obedient to the commandments of the Lord, at least until "every knee shall bow and every tongue confess that Jesus is the Christ?"

Paul said:

> Yea, and ALL that live godly in Christ Jesus SHALL suffer persecution. (Not, "some MAY suffer", "ALL WILL".)—2 Tim. 3:12.

The Apostle John observed:

> 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.—1 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.

So much for the testimony of ancient Prophets. It is clear that according to their understanding of truth they counted it a serious misfortune for one to court the friendship of the world. In this the last dispensation our early leaders have invariably discouraged this tendency which they saw the Saints were leaning towards. Said George Q. Cannon, of the Quorum of Twelve:

> 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.

And again, from Elder Cannon:

> 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.—Ibid 22:373-4.

Brigham Young was equally forceful in denouncing the spirit that encouraged surrendering vital principles for world popularity. Said he:

> Hatred and persecution have 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 may never come.—Ibid 4:327.

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 you 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 you may know the righteous from the wicked, and that the whole world goaneth under sin and darkness even now. —D. & C. 84:49-53.

On this question of courting the friendship of the world and the consequent results, much was spoken and written in the early history of the Church in Utah. In President John Taylor's day the Saints were wavering; they, like Israel, wanted a king—wanted to be as other people. The requirements of the Gospel had become irksome and they chafed under their imagined bondage to an unpopular belief. The brethren sought diligently to stem the tide of apostacy and the following editorial comment in the Deseret News, the official organ of the Church, April 23, 1885, is a sample of the efforts then put forth to keep the Saints in line with the gospel.

> As already stated, were the step so much desired on the outside to be taken, (that is, to discontinue the practice of polygamy), there would be little need of 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, because of the **LOVE IT HAS FOR ITS OWN.** The Saints might have the meager satisfaction of having **ALL MEN** speak well of them, but it would be overshadowed by the miserable reflection that they were subject to the woe and misery consequent upon their getting into that lamentable situation. (Also see **TRUTH** 1:90).

This step the Church did take, in consequence of which the Saints, as predicted, are fast loosing their distinctiveness as servants of the Lord, and, as boasted by the present leaders, "all men are speaking well of them."

An example of this fact is seen in the introduction of President Heber J. Grant at the Institute of Human Relations, held in Estes Park, Colorado, August 7-12, 1936, under the sponsorship of the National Conference of Jews and Christians. The introduction was given by Dr. Frank Kingdon, President of the University of Newark, N. J. It was, in part, as follows:

Certainly no discussion of majority and minority groups would be complete without a representative of the Latter-day Saint Church, the Church that we ordinarily speak of as the Mormons; and yet so strong are the prejudices that still exist in American life against this organization, that this is the first time in the history of that Church that a representative of the Church has been invited to address an audience such as this.

President Grant has been President of the Latter-day Saints for eighteen years, and this is the first time that an audience composed of people from India, China and America have given him a chance to talk about the social implications of the group that he leads so successfully and efficiently, and yet that group has been, as you know, very influential in the affairs of the nation. Some of the men from the State of Utah, belonging to this Church, have been amongst those who have been highest in the councils of the nation; so I feel, this morning, that it is somewhat in a **SPIRIT OF PENITENCE** that I ask President Grant to speak.—Improvement Era, Oct., 1936, p. 589.

Just what did President Kingdon feel to repent of? Is he acquainted with the Mormon polity as established under the leadership of Joseph Smith and Brigham Young and because of which the Congress of the United States enacted suppressive laws, clearly unconstitutional? Did he express repentance on behalf of the United States, or was it a personal abashment he felt? Is he now prepared to receive, or even tolerate, the fulness of the Gospel? Is he prepared to allow the Church to return to the practice of one of its most important tenets of faith —Celestial or plural marriage—and still eulogize the leader as in this instance and allow him to talk? We fear not. We fear the friendship indicated on the occasion is the result of a surrender by the Church of its most vital principle of faith, and that it is not in reality a friendship born of repentance—the result of godliness—a friendship that is calculated to endure in all circumstances. Is proof of this statememnt wanted? Let the Church return to its former faith and practice concerning Celestial marriage, and other exalting principles —or in other words, return unto the Lord with singleness of heart—and see how quickly present world friendships will turn to hatred and result in dire persecution. The adversary will not tolerate a return of the Church to the fullness of the gospel without initiating a campaign looking to its complete destruction.

Then what of the Church? Is it to forever remain in darkness and go into final dissolution? Certainly not. God has promised to send His one "Mighty and Strong", (D & C 85) to set "His House in order." It will be as President Daniel H. Wells said in the year 1875:

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

And this testimony is corroberated by President Heber C. Kimball.

But the time will come when the Lord will choose a people **OUT OF THIS PEOPLE,** upon whom He will bestow His choicest blessings.—Des. News, Nov. 9, 1865.

This preparation preparatory to the choosing, is now going on and the Church will be saved and returned to its primitive faith and strength. Meanwhile, the Saints should not be lured away from the path of righteousness by the "flattery of men", by "false education," or by "sexual sin," or by any other agency. Let all keep in mind the statement of Jesus Chirst which is fundamental, and which applies today and until Satan is bound:

Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake.

Rejoice ye in that day, and **LEAP FOR JOY:** for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. * * *

Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.—Luke 6:22, 23, 26.

SUSPICION

Nations are more suspicious of one another, more grimly embattled, arming more fiercely and quickly than ever before.—Bernard M. Baruch, London, Aug. 23, 1936.

The difference between perseverance and obstinacy is, that one often comes from a strong will, and the other from a strong won't.—Henry Ward Beecher.

EDITORIAL

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DOCTRINE AND COVENANTS

A correspondent asks the question: "Has the Mormon Church published in English a Doctrine and Covenants since 1920, or about 1930, that does not contain Section 132, favoring plural marriage?"

We are advised that no regular edition of the Doctrine and Covenants has been published by the Church excluding the section mentioned. In 1930, however, the Church did put out a small book entitled: "LATTER-DAY REVELATIONS". It was prepared, as TRUTH is informed, by the late Dr. James E. Talmage, a member of the Quorum of Twelve and, as we are further informed, was designed for the use of missionaries in the field, and to gradually replace the regular standard edition of the Doctrine and Covenants.

Of the original 136 sections, ninety-three were omitted from the edition. Of the 43 sections remaining, parts were omitted from eighteen, leaving only 25 of the original sections intact. The whole sections retained are as follows: 1, 2, 4, 7, 13, 18, 20, 22, 27, 29, 38, 43, 46, 59, 65, 76, 83, 87, 89, 107, 110, 119, 133, 134, 136. Sections from which parts were deleted are: 19, 42, 45, 50, 56, 58, 63, 64, 68, 84, 88, 93, 98, 101, 121, 124, 130, 131. The book was copyrighted by Heber J. Grant, Trustee-in-Trust for the Church. We quote the following from the Preface or "Foreword" of the book:

> Except as illustrative instances of the Lord's way of directly communicating with His prophets, many of these revelations, once of present and pressing significance, became relatively of reduced importance with the passing of the conditions that had brought them forth.
>
> This little book contains selected Sections and parts of Sections from the Doctrine and Covenants, the selections comprising Scriptures of general and enduring value, given as the Word of the Lord through the First Elder and Prophet in the present dispensation, which is verily the "Dispensation of the Fulness of Times."
>
> The complete Doctrine and Covenants is a current publication, accessible to all, so that comparison between that volume and this is a simple undertaking. * * *

It will be noted that among the sections excluded are 49 and 132, the only sections bearing on the Marriage laws of the Lord. Possibly it was considered these scriptures were not of "general and enduring value." Other sections excluded were 116, revealing "Adam-ondi-Ahman", the place where Father "Adam shall come to visit his people, or the Ancient of days shall sit as spoken of by Daniel the Prophet." Also section 113 embodying answers pertaining to the "Stem", "Rod", and "Root" of Jesse; and Section 129, which gives "Three Grand Keys by which Good or Bad Angels or Spirits may be known."

Samples of omissions made from some of the retained Sections are given: Verses 1 to 17 and 23 of Sect. 130 are deleted. These embody important information regarding the appearance of the Father and His Son, Jesus Christ; the future state of angels and their place of residence; the reckoning of time; the sanctification of the earth and the Urim and Thummin and Seer Stones, etc. From Sec. 131 there was omitted verses one to five, inclusive, giving forth the following glorious knowledge:

> 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.
>
> (May 17th, 1843) The more sure word of prophecy (mentioned by Peter) means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood.

And finally, verses 1 to 32 were omitted from Sect. 121, that incomparable "Prayer and Prophecy" section, than which, perhaps, there is no more sublime, no loftier, deeper, or more soul-stirring literature extant:

"O God! where art thou? And where is the pavilion that covereth thy hiding place?

"How long shall thy hand be stayed, and thine eye, yea, thy pure eye, behold from the eternal heavens, the wrongs of thy people, and of thy servants, and thine ear be penetrated with their cries?

"Yea, O Lord, how long shall they suffer these wrongs and unlawful oppressions, before thine heart shall be softened towards them, and thy bowels be moved with compassion towards them? * * *

"My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; and then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes; thy friends do stand by thee; and they shall hail thee again, with warm hearts and friendly hands; thou art not yet as Job; thy friends do not contend against thee, neither charge thee with transgression, as they

did Job; and they who do charge thee with transgression, their hope shall be blasted, and their prospects shall melt away as the hoar frost melteth before the burning rays of the rising sun; * * *

"And not many years hence, that they and their posterity shall be swept from under heaven, saith God, that not one of them is left to stand by the wall: cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them; but those who cry transgression, do it because they are the servants of sin, and are the children of disobedience themselves; and those who swear falsely against my servants, that they might bring them into bondage and death; woe unto them; because they have offended my little ones, they shall be severed from the ordinances of mine house; * * * for there is a time appointed for every man, according as his works shall be. * * * A time to come in which nothing shall be withheld, whether there be one God or many Gods, they shall be manifest; all thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ; and also if there be bounds set to the heavens, or to the seas; or to dry land; or to the sun, moon or stars; all the times of their revolutions; all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws and set times, shall be revealed, in the days of the dispensation of the fulness of times, according to that which was ordained in the midst of the Council of the Eternal God of all other Gods, before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence, and into his immortal rest."

Such exquisite, such soul stirring, faith building facts, clothed as they are in language which at once, challenges the genius of man to duplicate, were omitted from this Latter-day Revelation book as not being of sufficient "general and enduring value", to warrant their inclusion!

Sept. 24, 1834, at Kirtland, Ohio, a committee was appointed "for the purpose of arranging the items of the doctrine of Jesus Christ for the government of the Church." This committee comprised: Joseph Smith, Jun., Oliver Cowdery, Sidney Rigdon and Frederick G. Williams. The committee reported to a general assembly of the Church on August 17, 1835, when the work of the committee was accepted and approved by the respective quorums of Priesthood, and by the church body. In approving the Book of Doctrine and Covenants, the Quorum of Twelve and the High Councils of Kirtland and Missouri testified:

> **The Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these Commandments were given by inspiration of God, AND ARE PROFITABLE FOR ALL MEN, and are verily true." They have been "Carefully selected from the Revelations of God", and contains "items or principles for the regulation of the Church as taken from the revelations which have been given since its organization, as well as from former ones. * * * His. of Church, 2:245-251.**

Revelations were added to the book subsequently, and it has been regarded standard scripture of the Church until, as above explained, parts not regarded as of "general and enduring value" were attempted to be scrapped.

BILLIONS!

"Huge," "Gigantic," "Immense," "Enormous," "Prodigious," "Stupendous," "Colossal!" were some of the expletives used in describing the amazement felt over the "Billion dollar Congress," as it was known, not many years back. The people then thought that the country was well on the road leading to the "bow-wows."

One of Linclon's Biographers, in describing the simplicity of the great Emancipator's official life, pictures him at the market, basket on arm, purchasing a few articles of food for the White House table. During his war-time administration the public debt rose from $90,580,873.72, July 1, 1861, to $2,680,647,869.74, July 1, 1865.

During the late war, the national debt reached some over Twenty-six Billion dollars. This was reduced during the prosperous years preceding the depression to around Sixteen Billion dollars. It has now soared to more than double that amount. The government interest bill alone is reported as exceeding Nine hundred Million dollars annually and that it will approximate the Billion dollar mark by the coming spring!

A few years back the country had fainting spells and spasms because the cost of running the government had reached a Billion dollars, but now we are quite complacent in the knowledge that our national interest bill alone approximates that amount. Cannot the leaders see the dangerous shoals ahead! Democracy is experiencing its greatest test—CAN THE REPUBLIC ENDURE?

Any system of government that offers the same regard to him who loafs as to him who works hard is going to kill the greatest force that has made the United States the country it has become in 150 years.—Lee Bristol.

PLURAL MARRIAGE
the MORMON *Marriage System*

PART FIVE

(The present chapter deals with the fanatical outbursts of the enemies of the Mormons against their marriage system. This will be followed by the concluding chapter, which is an analysis of the different measures adopted looking to the suppression of this system of marriage.—Editor.)

B. H. ROBERTS

Throughout Europe, a hundred years ago, each nation had its establishment of religion. Persons not belonging to their national establishment of religion were excluded either wholly or in part, from any participation in the public honors, trusts, emoluments, privileges, and immunities of the state. The establishing of national religion has done much to disturb the tranquility of society, and brought upon mankind innumerable evils. To illustrate: Henry VIII, King of England, died in 1547, leaving the crown by his will; first to his only son, Edward, then to Mary, his daughter by Catherine of Aragon, his first wife, and lastly to Elizabeth, his daughter by his second wife, Anne Boleyn.

Edward was but nine years of age at the time of his accession, and the Duke of Somerset, his uncle, was appointed Protector of the realm. The Protector, as well as the Archbishop of Canterbury, Crammer, favored the reformed religion. Somerset had been protector scarcely a year, when he dircted Archbishop Crammer and a committee of divines to compile a book of common prayer in the English language. The year following, in 1549, Parliament abolished all other forms of worship, and established this in its stead. So zealous were the instigators of this movement to establish the national religion, that they appointed a commission "to examine and search after all heretics, and contemners of the Book of Common Prayer." Two persons convicted of holding heretical doctrines were condemned to the flames, and the persecution extended all over England.

In 1553, Mary became queen; and being a zealous Catholic, she resolved to restore the Roman Catholic faith. The statutes passed in the reign of Edward VI, establishing the Protestant church of England were repealed, and in 1554, Mary married Philip, the Catholic prince of Spain. It was now the fate of the Protestants to experience a relentless persecution at the hands of incensed Catholics, who had been proscribed and oppressed under the reign of Edward VI. Many were condemned to the flames, and the severe punishments inflicted upon the heretics sicken the heart, and bring the blush of shame to the cheek when we see such evidences of

"Man's inhumanity to man."

At the death of Queen Mary, Elizabeth succeeded to the throne of England. She was a Protestant in faith, and her accession to the throne, promptly restored the Protestant religion. Her ecclesiastical supremacy was also proclaimed. This was the signal for another religious persecution; though it proved to be less cruel than that experienced in the preceding reign.

Mary, Queen of Scots, disputed Elizabeth's right to the crown of England, and she being a Catholic, was warmly supported by the professors of the Catholic faith, who hoped, through her, to see the Protestant religion suppressed, and their own made dominant throughout England. To this end deep plots were laid, looking to the assassination of Queen Elizabeth. The conspiracy failed, and the Scottish queen was beheaded. Thus history goes on, page after page, to record the suffering, the oppression, the cruelty, the murderous plots which grow out of efforts to control the consciences of mankind. The experience of the past warns the legislators and rulers of today not to interfere with the secred rights of conscience. We are responsible for the exercise of those rights to the King of Kings alone; and when earthly potentates invade the domain of conscience they intrude their unwelcome presence on holy ground, and I rejoice to see men grand enough to refuse obedience to the invader.

Early in the seventeenth century, many people fled from religious persecutions in the European nations, and made America, then a new and undeveloped continent, their place of refuge. Yet some of these sects who fled from intolerance and persecution in the Old World were not willing to tolerate differences of opinion in religious matters. The Protestants refused to grant the Catholics the same rights which they claimed for themselves; the Puritans were not willing that the Baptists and Quakers should settle in their midst, and hence arose religious persecution in the New World. These parties who were driven from the older colonies founded new ones, where more liberty was guaranteed to the settlers, and men began to talk of having the right to worship God according to the dictates of their own consciences. The oppression exercised by the English administration and Parliament towards the American colonies of Great Britain caused the colonies to forget for a time the distinctions which formerly existed in consequence of differences of religious opinions, and unite in defense of their dearest rights. After the victory was won, and the invader of their liberties was forced to acknowledge the independence of the American colonies,

the new nation had to deal directly with the question of religious toleration. A variety of sects had established themselves in the different colonies, and when the Constitution was adopted for the purpose of forming a more perfect union, it was seen at once by the American statesmen that it was altogether impracticable to found a national establishment of religion. Which particular sect could they choose to be fostered by the government? Had they chosen one to the disparagement of the others, innumerable evils would have arisen in the state. Wisely, therefore, the statesmen of the young republic concluded to let religion be a matter between each man and his God alone; and put it beyond the power of the nation to interfere in religious matters by inserting in the Constitution the following provision:

"*Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.*" (See first amendment to Constitution). Not only does this clause in the first amendment put it out of the power of Congress to establish a national religion, but it also forbids Congress interfering with the free exercise of religion. The Pagan, the Jew, and the Mohammedan are to be as free from the interference of Congress as are the various Christian sects of religion. Webster, who doubtless will be accepted as an authority in defining words, gives the following definition of religion:

"Any system of faith and worship; as the religion of Turks, Hindus or Christians, true and false religion.' Accepting this as a correct definition of religion, the first amendment would protect the Turkish and Hindu religion as well as the Christian from Congressional interference. We do not form this conclusion upon the authority of Webster alone. By consulting the writings of those who took a prominent part in drafting and establishing the Constitution, and those more particularly who contended for religious liberty, we learn that it was the intention that all religions should be equaly protected.

We insert a few paragraphs from the writings of some of those men who were active in advocating the wise provisions in our Constitution which establish religious liberty.

The following extract is from the works of Thomas Jefferson, Vol. I, p. 45. It is true these remarks were made respecting the bill establishing religious freedom in Virginia; but that bill and the first amendment to the Constitution are one in spirit. Both would place religion beyond the control of human interference, and, therefore, these remarks of Jefferson's serve to show the spirit in which we must regard the Constitution now under investigation:

> The bill establishing religious freedom, the principles of which had, to a certain degree, been enacted before, I had drawn, in all the latitude of reason and right. It still met with opposition; but with some mutilation in the preamble, it was finally passed; and a singular proposition proved that its protection of opinion was universal. Where the preamble declares that coercion is a departure from the plan of the holy Author of our religion, an amendment was proposed, by inserting the words, "Jesus Christ", so that it should read, "a departure from the plan of Jesus Christ the holy Author of our religion". the insertion was rejected by a great majority, in proof that they meant to comprehend within the mantle of its protection the *Jew and the Gentile, the Christian and the Mohammedan, the Hindoo and infidel of every denomination.*

Surely this is a correct idea of religious liberty. Anything short of this would not be just. The following extract from a letter from John Adams, May 16, 1822, gives us to understand that he, too, considered freedom in religion was to be universal:

> I do not like the late resurrection of Jesuits. They have a general now in Russia, in correspondence with the Jesuits in the United States, who are more numerous than everybody knows. Shall we not have swarms of them here? In as many shapes and disguises as ever a king of the Gypsies—Bamfield Morecarew, himself assumed? In the shape of printers, editors, writers, schoolmasters, etc. I have lately read Pascal's letters over again, and four volumes of the history of the Jesuits. If ever any congregation of men could merit eternal perdition on earth and in hell, according to these historians, though like Pascal, true Catholics. it is this company of Loyola. **OUR SYSTEM OF RELIGIOUS LIBERTY, HOWEVER. MUST AFFORD THEM AN ASYLUM. (E. Jeff, 640)**

The capitals are mine, but what a broad, noble view is here of "our system of religious liberty!" Though Adams esteemed the Jesuits to be worthy of eternal perdition, still he was willing to acknowledge that "our system of religious liberty afforded them an asylum." (1) Surely this proves that religious freedom was intended by these early statesmen, who established the Constitution, to be universal.

> Happy, thrice happy, said Washington to his army on the occasion of his announcing to it the treaty of peace with Great Britain, shall they be pronounced who have contributed anything, who shall have performed even the meanest office in erecting this stupendous fabric and empire on the broad basis of independency, who shall have assisted in protecting the rights of human nature and estabishing an asylum for the poor and oppressed of **ALL NATIONS AND RELIGIONS.**

From this it appears that he who is styled the father of his country, understood that "all religions" were to find an asylum

(1) Voltaire's stand with reference to human rights is fundamental. Said he:
"I wholly disprove of what you say but will defend to the DEATH your right to say it."
Brigham Young's appraisal of the value of human liberty is expressed thus:
"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or be afraid of doing so * * *"

in this nation. But is there to be no limit to religious liberty? Is it to be supposed that Congress is to allow murders to be committed, and then acquit the parties who did the deed, because they claimed it to be a part of their religion thus to murder their fellow men? Reckless indeed would he be, who would make such a claim as that. Each person should be so limited in exercising his religious belief that he be not allowed to trespass upon the rights or liberties of others. "One man's liberty ends where another man's begins." This we consider is the proper limit of personal and religious freedom. This is the view taken by Madison in his letter to Edward Livingstone. He said:

> I observe with much pleasure the view you have taken of the immunity of religion from civil jurisdiction in every case where it does not trespass on private right or public peace. (3, Mad. p. 24).

So Jefferson:

> The rights of conscience we never submitted, we could not submit. We are answerable for them to our God. The legitimate powers of government extend to such actions only as are injurious to others. (Query, xvii, p. 169.) (2)

Our investigation has certainly proven that in the United States religious freedom is to be universal, protecting not only the Christian in the exercise of his faith, but the Hindu, the Pagan, and Mohammedan as well; (3) and that "the powers of government extend to such actions only as are injurious to others." Therefore we may lay it down as a correct principle: that so long as a people in practicing their religion do not interfere with the rights and liberties of other people, they should not be vexed, or maltreated by those who differ from them respecting religion; and not only should the government refrain from persecuting them, by passing oppressive enactments against them, but it also should prevent others from molesting them.

Now, let inquiry be made as to whether the Latter-day Saints have ever trespassed upon the rights of other people or not. Have the Saints ever meddled with, or in any manner molested the Methodists or Baptists, or Presbyterians, or Catholics? No. Yet all these sects exist in Utah, where the Mormons are the overwhelming majority in population. Furthermore, the members of orthodox societies have been ever active in misrepresenting the Latter-day Saints abroad. With a few honorable exceptions, the sermons and lectures of the sectarian preachers, who sojourn in Utah for a season and periodically go east to raise funds ostensibly for the purpose of regenerating the Mormons are of a character to mislead and embitter the popular mind against the Saints. Moreover, these same good church members join in with as soulless a set of political tricksters as ever cursed any portion of God's earth, and who have for their avowed object the destruction of the liberties of the Mormons—yet can these parties point to a single instance of their being interrupted in their proceedings, political or religious? No such circumstance can be pointed out.

Does the religion professed by the Saints threaten the destruction of the rights or privileges of any body? No. I am aware that it is alleged that the principle of plurality of wives threatens to destroy the purity of the family, and undermine the prosperity of the state; but is the allegation true? Of one thing we are certain, and that is that here in Utah the plurality of wives as practiced by the Saints is not destructive of the purity of the family. It is not just to confound the principle of

(2) This truth is appropriately expressed in the Declaration of Independence thus:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are LIFE, LIBERTY and the PURSUIT OF HAPPINESS.—That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,—That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness."

In the statement, "all men are created equal", it will be understood that they are "created equal" only in their right to "life, liberty and the pursuit of happiness", and not in their intellectual or physical powers.

In backing up the principle expressed in the Declaration of Independence, above quoted, Abraham Lincoln, in his first Inaugural Address, went so far as to justify REVOLUTION as a means of securing to man his inalienable rights. Said he:

"If by the mere force of numbers a majority should deprive a minority of any clearly written constitutional right, it might in a moral point of view justify REVOLUTION; certainly would if such right was a vital one."

To more safely secure human rights, the Fifth Amendment to the Constitution was effected. It reads in part:

"* * * Nor (shall a person) be deprived of LIFE, LIBERTY, or PROPERTY, without due process of law; * * *"

This, then, answers those critics who profess seeing no difference in a religious liberty that requires, or consents to, the taking of human life, and that which makes plural marriage a part of its creed. The one destroys life and society while the other gives life and purifies society.

(3) This broad view of religious freedom is comprehended within the Constitution of the Kingdom of God, which, in time, will be the only government on earth. Brigham Young, in describing the scope and functions of this Kingdom, said:

"Now I want to give you these few words—the Kingdom of God (is that kingdom) that protects every person, every sect, and all people upon the face of the whole earth, in their legal rights."—Truth 2:22.

"A man may be a legislator in that body which will issue laws to sustain the inhabitants of the earth in their individual rights, and still not belong to the Church of Jesus Christ at all."—His. of Church 7:382.

Celestial marriage with the polygamy of Oriental lands, for they have but little in common. In Utah every woman is free to make her own marriage contract. No coercion is employed—nor indeed, from the situation of affairs, could it be employed, even if there were a disposition to use it. The utmost freedom is enjoyed by all in the matter of marriage, which, as we understand it, is not the case in Oriental countries. There is nothing in the marriage system of the Saints that is dangerous either to the liberties of women or the purity of the family. The association between the husband and the first wife is not destroyed when the husband takes another wife. Among the Saints it creates no scandal. The second wife occupies a position that is just as sacred as that in which the first wife stands. The children of the second wife are regarded as equally honorable with the offspring of the first wife. Each wife enjoys the love, esteem, companionship and confidence of her husband; and under these circumstances wherein is the purity of the family destroyed? We are not prepared to deny that evils exist in polygamous families. We frankly admit that in some instances men fail to deal justly with their families in the plural order of marriage. But does that prove plural marriage is evil and incompatible with the purity of the family? We think not. In hundreds of thousands of instances men who live in the monogamic order of marriage maltreat, neglect and abuse their families; but because this is the case are we to conclude that marriage is a failure, and incompatible with the happiness of mankind? Why, no. Such a conclusion would be regarded as absurd. Would it not be equally as absurd to judge polygamy in the manner named?

If the purity of the family is not corrupted by purality of wives among people who practice it, is it at all likely that the purity of the family in other states will be corrupted by their practice? It is the extremest folly for people in the east to become alarmed for the safety of their family organization. The Mormon system of marriage does not menace the purity of their families. But all arguments to the contrary, our enemies insist that our system of marriage is dangerous to the best interests of society and clamor for its suppression. They shut their eyes and refuse to behold the peace, the happiness, the tender regard for each other, which exists in those households where plurality of wives is practiced. (4) In spite of the protests of those living in this order of marriage our legislators would break up these holy associations, and make honorable wives and virtuous mothers outcasts, degrading them to the level of prostitutes, and place upon the innocent brows of their offspring the brand of infamy. If we tell them that these men and women have entered into these associations under the belief that they were doing the will of God—that it was a part of their religion—we are told that if they grant plural marriage to be an establishment of religion and therefore refrain from punishing it as a crime, that every evil-doer would set up a plea that whatever crime he committed was a part of his religion, and in consequence of this would claim an immunity from punishment. Judging from their expressed apprehensions our legislators and judges fear, if they grant plurality of wives to be a part of the religion of the Latter-day Saints, that the Hindus may come to this land and insist upon burning widows upon the funeral pyres of the husbands; or others, perhaps the thugs, will claim the right to commit murders as a part of their religion. But is there no difference between burning women and marrying them? Between the destruction of life and perpetuating it?

The early Christians were falsely accused of murdering an infant in order to have its blood to literally commorate the sacrament of the Lord's Supper by drinking thereof.

(4) That the Mormon system of polygamy tends to elevate rather than to degrade society is testified to by scores of honest non-Mormon men and women, themselves amply qualified to speak upon the subject. Two such testimonies are herewith presented:

Phil. Robinson, the noted correspondent for the London "Times", said this concerning Mormon polygamy:

"Polygamy here, as I have seen it, is neither unnatural, wicked, nor licentious. The demeanor of women here is, as compared with Europe, chastity itself, and the children are just as healthy, pretty, vigorous children as one sees in the country or by the sea-side in England, and in my opinion nowhere else. Utah born girls, the offspring of plural wives, have figures that would make New York envious, and they carry themselves with almost Oriental dignity."—Race Suicide vs. Children, p. 53.

Ella Wheeler Wilcox, the distinguished poetess and writer, refers to the Mormons and their system of marriage, in the New York Journal as follows:

"I have looked into the eyes and the hearts of women who were and are plural wives, and I have arrived at positive convictions regarding all these interesting people—for interesting they most certainly are, and cultured and refined. * * * The men and women born of polygamous mothers, in the upper classes of Salt Lake City, are SUPERIOR in physique and in mental endowments to the same members selected at random in other cities I have seen. * * * I believe this to be explained by the great desire of the men to propagate healthy children and the consequent care given to the expectant mothers, and by the willingness of the women to accept the cares of maternity. * * * Wherever children are wanted and welcomed, wherever men and women regard the office of parentage as sacred and desirable from any cause, the offspring will excel physically and mentally. * * *

"Before we cast any more stones at their (these polygamous children's) ancestors, let us weed from the ranks of our own churches and our own fashionable society, all the unwelcome and fatherless children, all the deserted, betrayed girls, and stand them in a row, and practice upon them as targets, in order that we may have a surer aim when we stone the polygamists again."—Truth 1:22.

Christians of today celebrate the sacrament by partaking of bread and wine. Suppose some over apprehensive legislator should introduce a law abolishing the celebration of the sacrament, and should offer as a reason for the enactment that, if they permitted the celebration of the sacrament to continue in the churches, some fanatic might possibly insist upon using more literal emblems of the flesh and blood of Christ than bread and wine; and to accomplish this, do that which the early Christians were falsely accused of doing—murder an infant for its blood. What reply would the Christian sects make? They would say: "To murder a child, even to get its blood to celebrate the Lord's Supper would be a diobolical crime; but our celebration of the Lord's Supper by partaking of bread and wine is not a crime; injures no one; trespasses upon no one's liberties, and calls to mind the great sacrifice made for us by our Savior. While it is right for our legislators to punish those actions which are injurious to others—even though parties should claim said acts to be a part of their religion—yet they have no right to strike down a sacrament of our faith which is not injurious to others."

This would be the answer. Ours is the same: the Suttee is the destruction of life. Murder is a crime from which man naturally recoils with abhorrence. It requires not the aid of human enactments to convince the mind that murder is a crime. It is *Malum in se*. That is, it is in and of itself a crime. The human enactment does not and cannot make it any more of a crime than it is by nature—the human law only fixes the punishment. It is destructive of the rights of others and therefore should be suppressed.

This is not the case with the Celestial marriage of the Latter-day Saints. That is not *Malum in se*, is not in and of itself a crime, and is only a crime because it has been made so by the enactments of Congress. (5) Plural marriage as practiced by the Saints does not interfere with the rights or liberties of others. Those who claim it as a part of their religion—in practicing it do no injury to others—therefore it does not come within the scope of the legitimate powers of government, since, according to Jefferson, "the legitimate powers of government extend to those actions only that are injurious to others."

From the foregoing it is evident, first, that Congress should make no law respecting an establishment of religion, either to select a religion for the citizens, or interfere with the free exercise of any existing religion, or any which may arise in the nation; second, that it was the intent of those who labored to establish religious liberty in America to make such liberty universal; not only protecting the Christian in the free exercise of his religion, but the Hindu and the Mohammedan also, and indeed protecting all men of all religions or of no religion; third, that the legitimate powers of government extend to such actions only as are injurious to others; fourth, that those actions which trespass upon the rights of others, or interfere with the liberties of other people should be restrained, even though certain parties claim those actions to be a part of their religion; but, fifth, if in the exercise of any religion the devotees therefore do not trespass upon the rights of others, or invade their liberties, then they should be unmolested in the free exercise of their religion, be it ever so unpopular or even absurd.

In the light of these principles laid down, let us review the subject in hand—plurality of wives. The Latter-day Saints claim plurality of wives to be a part of their religion, and the honorable commission appointed by the President with the approval of the Senate to administer the Edmunds law, have testified that this principle of marriage is an essential part of the religion of the Saints, as much so as repentance and baptism for the forgiveness of sin. Therefore, since Congress, acording to the first amendment, is to make no law prohibiting the free exercise of religion; no law should be made interfering with the free exercise of this principle of the religious faith of the Saints, unless it can be shown that the plural marriage of the Saints is destructive of the rights or liberties of others. As yet no one has been able to prove that the Saints in practicing their religion have trespassed upon any one, or invaded any one's liberties, and since their actions are not injurious to

(5) On this point the late Elder Francis M. Lyman, a member of the Quorum of Twelve, very aptly said:

"Congress may make baptism, confirmation, ordination, partaking of the sacrament, gathering, building temples, paying tithing and praying to God, crimes. If made so by law they would be just such crimes as polygamy and unlawful cohabitation are now."—Contributor, 8:39.

"Plural marriage may be pronounced a crime by legislative enactment", said the late President Joseph F. Smith, "but all the congresses in the world cannot legislate into it, nor into the practice of it under divine command, a SINGLE ELEMENT OF CRIME."—Deseret News, March 24, 1886.

Legislating polygamy—a religious faith—a crime, has its counterpart in early Jewish history. King Nebuchadnezzar promulgated a decree (law) that at the sound of a certain strain all should "fall down and worship" a golden image that the king had set up. To worship any other way meant death in a fiery furnace. And, too, King Darius, in like manner, fathered a law that made prayer to "any God or man for thirty days, save of thee", (the king) a crime with the penalty of death attached. The three Hebrews and the Prophet Daniel were involved in these man-made crimes, but which were not MALUM IN SE, as mentioned by Elder Roberts.

others, government cannot rightfully interfere with the practice of their religion.

Therefore, with all due respect to the Congress who enacted the law of July, 1862, and the Supreme Court of the United States, we conclude that the enactment which defined the plural marriage of the Latter-day Saints to be a crime, and made it punishable by fines and imprisonment was passed in violation to the first amendment to the Constitution.

To be continued.

CORRECTION

In our last issue of TRUTH, page 68 we credited Brigham Young with the following statement:

> **Where did this commandment come from in relation to polygamy? It also came from God. It was a revelation given unto Joseph Smith from God, and was made binding upon his servants. * * * Joseph Smith told others; he told me, and I can bear witness to it, that if this principle was not introduced, this Church and Kingdom could not proceed.—J. of D. 11:221.**

In according President Brigham Young credit for this statement we were in error. It was President John Taylor who delivered the sermon of which the statement was a part. The error in no sense changes the force of the truth set forth.

PRESIDENT THEODORE ROOSEVELT ON EIGHTH AND NINTH COMMANDMENTS IN POLITICS

The two commandments which are specially applicable in public life are the eighth and ninth. Not only every politician, high or low, but every citizen interested in politics, and especially every man who, in a newspaper or on the stump, advocates or condemns any public policy or any public man, should remember aways that the two cardinal points in his doctrine ought to be, "Thou shalt not steal", and "Thou shalt not bear false witness against thy neighbor." He should also, of course, remember that the multitude of men who break the moral law expressed in these two commandments are not to be justified because they keep out of the clutches of the law. Robbery and theft, perjury and subordination of perjury, are crimes punishable by the courts; but many a man who technically never commits any one of these crimes is yet morally quite as guilty as is his less adroit but not more wicked, and possibly less dangerous brother, who gets into the penitentiary.

As regards the eighth commandment, while the remark of one of the founders of our government, that the whole art of politics consists in being honest, is an overstatement, it remains true that absolute honesty is what Cromwell would have called a "fundamental" of healthy political life. We can afford to differ on the currency, the tariff and foreign policy; but we cannot afford to differ on the question of honesty if we expect our republic to permanently endure. No community is healthy where it is ever necessary to distinguish one politician among his fellows because "he is honest." Honesty is not so much a credit as an absolute prerequisite to efficient service to the public. Unless a man is honest we have no right to keep him in public life, it matters not how brilliant his capacity, it hardly matters how great his power in doing good service on certain lines may be. Probably very few men will disagree with this statement in the abstract, yet in the concrete there is much wavering about it. The number of public servants who actually take bribes is not very numerous outside of certain well known centers of festering corruption. But the temptation to be dishonest often comes in insidious ways. There are not a few public men who, though they would repel with indignation an offer of a bribe, who will give certain corporations special privileges because they have contributed heavily to campaign funds; will permit loose and extravagant work because a contractor has political influence; or, at any rate, will permit a public servant to take public money without rendering an adequate return, by conniving at inefficient service on the part of men who are protected by prominent party leaders. Various degrees of moral guilt are involved in the multitudinous actions of this kind; but after all, directly or indirectly, every such use comes dangerously near the border line of the commandment which, forbidding theft, certainly by implication forbids the connivance at theft, or the failure to punish it. * * *

Great is the danger to our country from the failure among our public men to live up to the eighth commandment, and from the callousness in the public which permits such shortcomings. Yet it is not exaggeration to say that the danger is quite as great from those who year in and year out violate the ninth commandment by bearing false witness against the honest man, and who thereby degrade him and elevate the dishonest man until they are both on the same level. The public is quite as much harmed in the one case as in the other, by the one set of wrongdoers as by the other. "Liar" is just as ugly a word as "thief", because it implies the presence of just as ugly a sin in one case as in the other. If a man lies under oath or procures the lie of another under oath, if he perjures himself or suborns perjury, he is guilty under the statute law. Under the higher law, under the great law of morality and righteousness, he is precisely as guilty if, instead of ly-

ing in a court, he lies in a newspaper or on the stump; and in all probability the evil effects of his conduct are infinitely more widespread and more pernicious. The difference between perjury and mendacity is not in the least one of morals or ethics. It is simply one of legal form.

The same man may break both commandments, or one group of men may be tempted to break one and another group of men the other. In our civic life the worst offenders against the law of honesty owe no small part of their immunity to those who sin against the law by bearing false witness against their honest neighbors. The sin is, of course, peculiarly revolting when coupled with hypocrisy, when it is committed in the name of morality. Few politicians do as much harm as the newspaper editor, the clergyman, or the lay reformer who, day in and day out, by virulent and untruthful invective aimed at the upholders of honesty, weakens them for the benefit of the frankly vicious. We need fearless criticism of dishonest men, and of honest men on any point where they go wrong; but even more do we need criticism which shall be truthful both in what it says and what it leaves unsaid—truthful in words and truthful in the impression it designs to leave upon the readers' or hearers' minds.

We need absolute honesty in public life; and we shall not get it until we remember that truth-telling must go hand in hand with it, and that it is quit as important not to tell an untruth about a decent man as it is to tell the truth about one who is not decent.

Juvenile Page

JIMMY'S REWARD

By John Burgess

Jimmy was a little boy who lived with his parents on the outskirts of the city. He was a very good little boy, happy all the time—that is, unless he was thinking about wanting a dog to play with. His father told him he could not afford to keep a dog as he did not earn much money. Jimmy would coax for a dog, but was told by his father that he was saving all the money he could, to send the boy's mother to the hospital so that she could be well and happy again. So Jimmy stopped asking for a dog as he loved his mother and would do anything for her.

One day, as Jimmy was walking along the country road, a large truck loaded with sheep was traveling at a fast pace and almost ran into him and in missing him collided with a tree. Some of the bars which enclosed the sheep were broken and most of the frightened animals jumped out and ran in all directions. The two men, with Jimmy's help, rounded up the sheep. After repairing the truck they drove away.

Jimmy sat down to rest as he was rather tired from running after the sheep. All of a sudden he heard a "Bah, bah!" and to his surprise and delight he saw a little lamb poking its head through some bushes. Jimmy ran to it, put his arms around the little creature and it nestled to him and was quiet and contented. He wanted to give the lamb back to its owners, but they were gone and he did not know who they were nor where to find them. He went his way home, the lamb joyfully trotting beside him.

He told his mother all about the accident and how the lamb was left behind. She told him that they would take good care of it until the men returned. But days, weeks and months passed and the men never came back to reclaim their property. Jimmy and the lamb became the greatest of pals. It followed his master everywhere he went and Jimmy forgot all about wanting a dog. As time passed his pet was growing into a beautiful ram. Jimmy gathered food and fed it well and brushed and groomed his pet and it was a splendid looking animal.

One day Jimmy's father was reading the daily newspaper of a ram sale that was to be held the next day. He asked Jimmy if he would not like to enter his sheep in the show, as he knew it was a purebred. Jimmy felt terrible over the prospect of losing his pet but when his father told him he wanted to sell the sheep to get money to restore his mother's health, he gladly consented.

At the sale Jimmy's ram was found to be a grand specimen and Jimmy's father got several hundred dollars for it. Jimmy's mother was cured with part of the money received. A few days later Jimmy's father came home laughing, saying he had a new job with more money. Then he handed Jimmy a big basket. When the boy lifted the lid, there was a beautiful collie puppy. Jimmy was the happiest boy in the world, with his mother well again and his father with a good job, and he himself possessor of a dog he had always wanted.

TAR BABY GOOD GAME

This is an excellent outdoor game for boys and girls. The only equipment needed is a soft, light rubber ball. One player is chosen "it" by a test of accuracy of rolling the ball nearest to a given mark. The others form a circle, place their hats on the ground and stand by them. The "it" drops the ball into one of the hats. All of the players except the one in whose hat the ball was dropped run in any direction they can. The player into whose hat the ball was dropped must pick up the ball and call "Halt!" Each player must stop at that command until the player with the ball throws it at the player nearest him. If he hits the other player, the latter must then pick up the ball and call "Halt." If the player throwing the ball misses he has to continue being "it". And each time he misses he gets a "tar baby" (small stone) dropped in his hat. The players getting five "tar babies" first must stand about 40 feet from the others and give each a turn at throwing at him with the soft ball. The penalty may be changed to suit the majority choice of the players.

IF——!

If you could have the things in life
That boys and girls are strong for,
Like candies, cakes and ice cream cones,
And things that youngsters long for,
You'd think your happiness complete
If everything came easy,
But just suppose you couldn't breathe
And your poor chest was wheezy!

Suppose your teeth began to ache
And you had indigestion!
Suppose they gave you castor oil!
Ah, that's a different question!
So, don't you think it would be best
To find a four leaf clover
And wish the first of all for HEALTH?
Just think the matter over.

—Helen Emerson Sanders.

WASHINGTON PREDICTED OCEAN FLIGHTS

In more ways than one, George Washington was a prophet. With uncanny exactness he was able to ferret out future events having to do with the development of his country.

So far as can be learned, he was the first to prophesy a trans-Atlantic flight. In 1774 he wrote to General Deportail:

"Our friends in Paris in a little time will come flying through the air instead of ploughing through the ocean, to get to America."—The Revealer., July 15, 1935.

As a man thinks so is his speech.—Publius Syrus.

WHEN YOU KNOW A FELLOW

When you get to know a fellow, know his joys and know his cares,
When you've come to understand him and the burdens that he bears,
When you've learned the fight he's making and the troubles in his way,
Then you find that he is different than you thought him yesterday.
You find his faults are trivial and there's not so much to blame
In the brother that you jeered at when you only knew his name.

You are quick to see the blemish in the distant neighbor's style,
You can point to all his errors and may sneer at him the while,
And your prejudices fatten and your hates more violent grow
As you talk about the failures of the man you do not know,
But when drawn a little closer, and your hands and shoulders touch,
You find the traits you hated really don't amount to much.

When you get to know a fellow, know his every mood and whim,
You begin to find the texture of the splendid side of him;
You begin to understand him, and you cease to scoff and sneer,
For with understanding always prejudices disappear.
You begin to find his virtues and his faults you cease to tell,
For you seldom hate a fellow when you know him very well.

When next you start in sneering and your phrases turn to blame,
Know more of him you censure than his business and his name;
For it's likely that acquaintance would your prejudice dispel
And you'd really come to like him if you knew him very well.
When you get to know a fellow and you understand his ways,
Then his faults won't really matter, for you'll find a lot to praise.

—Edgar A. Guest.

THE ENGINEERING PROFESSION

As our population grows in numbers, as our problems become more complex, so also grows the need for wider and wider vision of the engineering profession. Our problems of transportation, of housing, of power, of communication, of economical use of our natural resources, and a safety and protection to our people now require long planning in advance. We no longer have a right to think in terms of our own generation. A greater America for our children will in large degree depend on the engineering profession.—Herbert Hoover.

TRUTH

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

VOL. 2. DECEMBER 1, 1936 NO. 7.



JOSEPH SMITH



JOSEPH SMITH

Memoirs of the Prophet Joseph Smith

This issue of TRUTH is devoted, in the main, to a brief reflex of the life and labors of Joseph Smith the Prophet and head of the present dispensation, the annivrsary of whose birth occurs on December 23rd.

Though charged by his critics as being unlettered and obscure in birth, environment and training, the Prophet rose majestically above the plane of his enemies and met each situation confronting the work of the Kingdom with a conquering strength. In both his writings and orations was reflected a culture, coupled with a strength of purpose and character which few men of this generation have possessed. With cutting blows his words of reproof have silenced the foes of righteousness, while, for the oppressed, his kindly words flowed forth with a graciousness and tenderness, at once a balm to soothe and heal, and a power to inspire his hearers to reach for greater heights.

Born on December 23, 1805, Joseph was the fourth in a family of ten children. Of his boyhood days we will not treat, as much has been published in available literature. In modern vernacular Joseph was a real he-man—an athlete, but not a "bully"; gentle, but not a "sissy"; determined, but not stubborn; humble, but not fawning. He possessed the strength to serve, the courage to acknowledge faults and the gallantry and breeding of a gentleman.

Joseph Smith was called of God to preside over this dispensation. He began early in life, the preparation for a mission second only in importance to that of Father Adam and the Savior. His name is enrolled in the "Book of Life', among the great Prophets. He was in very deed an Apostle of the Lord Jesus Christ.

Beginning his major labors at the age of fifteen, when the vision of the Father and Son was shown him, Joseph established the Priesthood, the Church and the Kingdom, giving each a definite organization; built two Temples; stood arrest on spurious charges nearly fifty times, suffered the tortures of imprisonment, built three commonwealths, gave to a tottering world a sane religious foundation, became a candidate for the Presidency of the United States, delved deep into the German, Hebraic and Greek languages, and after the space of less than twenty years, at the age of thirty-nine, he surrendered his life in sacrifice, sealing his testimony with his blood.

Who was Joseph Smith? To the world at large and to many of the Saints, he doubtless was and still is an enigma. In the Compendium, by Richards and Little, 1892, p. 289, we read:

> **The Three Personages.**—Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth: these personages, according to Abraham's record, are called **GOD** the first, the Creator; **GOD** the second, the **Redeemer**; and **GOD** the third, the witness or Testator.

In Doctrine and Covenants, Sec. 135:5, Joseph is characterized a "Testator", and in verse 7, a "Witness."

Joseph's record of achievements is astounding. We know of none more so save that of "God the Creator' and "God the Redeemer." In the brief space of twenty years he gave to a hostile world an organized plan of salvation, which completely changed the religious thought of the Christian world —a thought that had come into form through many centuries of religious conflict and heathen dogma. He reintroduced the true Gospel plan which immediately challenged all the traditional fallacies of a deteriorated Christianity.

Brigham Young said:

> It was decreed in the councils of eternity, long before the foundations of the earth were laid, that he, **JOSEPH SMITH**, should be the man, in the last dispensation of this world, to bring forth the word of God to the people and receive the fulness of the keys and power of the Priesthood of the Son of God. The Lord had his eyes upon him, and upon his Father, and upon his Father's Father, and upon their progenitors clear back to Abraham, and from Abraham to the flood, from the flood to Enoch, and from Enoch to Adam. He has watched that family and that blood as it has circulated from its fountain to the birth of that man. He was fore-ordained from eternity to preside over this last dispensation.—**TRUTH** 1:44.

Joseph, like Jesus Christ before him, was lamentably misunderstood. Many of those who had covenanted to stand by him, forsook him when the test came. Said he:

> Of the Twelve Apostles chosen in Kirtland, and ordained under the hands of Oliver Cowdery, David Whitmer and myself, there have been but two but what have lifted their heel against me—namely Brigham Young and Heber C. Kimball.—Ch. History, 5:412.

> Would to God, brethren, I could tell you who I am! Would to God I could tell you what I know! But you would call it blasphemy, and there are men upon this stand who would want to take my life.—Life of Heber C. Kimball, p. 333.

> It would have been as Joseph said to me at Kirtland, "Brother Brigham, if I were to reveal to this people what the Lord has revealed to me, there is not a man or a woman that would stay with me.—J. of D., 9:294.

But who was Joseph Smith?

He said of himself: "*I am a rough stone. The sound of the hammer and chisel were never heard on me until the Lord took me in hand. I desire the learning and wisdom of heaven alone.*"

That sublime attitude may account for the bigness of the man: "I desire the learning and wisdom of heaven alone." A real progressive though he was,—a leading advocate of education, still he understood the true meaning of the term "education.' Said he: *"One truth revealed from heaven is worth all the sectarian notions in existence."*

Teaching the Saints upon the subject of the God-head, Brigham Young gave this key as to who Joseph was:

> **If you find out who Joseph was, you will know as much about God as you need to at present; for if He said, "I am a God to this people". He did not say that He was the only wise God. Jesus was a God to the people when he was upon earth, and is yet. Moses was a God to the children of Israel, and in this manner you may go right back to Father Adam. —J. of D. 4:271.**

Commenting again on Joseph's mission, Brigham Young said:

> **The house of Israel is scattered upon every island and among every nation; they have to be gathered by the Gospel's being preached to them; and we expect to have the Devil to fight. Joseph said, years ago, that he had all hell on his back, and all the world. All the evil influences that knew anything about him were combined to crush him; but, said he, "I will rise above them all, and bear off the kingdom"; and so he did, until he was slain. God suffered him to be slain for his testimony, that it might become a law through being sealed by his blood, which was the case the moment his blood was spilled, the same as with the law of Jesus Christ when he spilled his blood. Then the testimony becomes in force.—Ib. 352.**

Again, said Brigham Young:

> **As I have frequently told them, no man in this dispensation will enter the courts of heaven, without the approbation of the Prophet Joseph Smith, Jun. Who has made this so? Have I, have this people, have the world? No: but the Lord Jehovah has decreed it. If I ever pass into the heavenly courts, it will be by the consent of the Prophet Joseph.—Ib. 8:224.**

In what light was Joseph Smith regarded by non-Mormons?

Testimony of Josiah Quincy, Mayor of Boston from 1845-1849, from "Figures of the Past":

> **If the foretelling of future events that could not possibly have been foreseen by human wisdom—events, too, that from outward appearance were very unlikely to come to pass; if the prediction of such events and their subsequent fulfillment evidences a true prophet, then Joseph Smith must have been a true prophet.—Scrap Book of Mormon Literature, 2:3.**

Thomas Ford, Governor of the State of Illinois at the time of the martyrdom of Joseph and Hyrum, and under whose treachery the murderous deed was accomplished, sixteen years later, in his History of Illinois, stated:

> **The Christian world, which has hitherto regarded Mormonism with silent contempt, unhappily may yet have cause to fear its rapid increase. Modern society is full of material for such a religion. At the death of the Prophet, fourteen years after the first Mormon Church was organized, the Mormons in all the world numbered about two hundred thousand souls (one-half million, according to their statistics); a number equal, perhaps, to the number of Christians, when the Christian Church was of the same age. It is to be feared that, in the course of a century, some gifted man like Paul, some splendid orator, who will be able by his eloquence to attract crowds of the thousands who are ever ready to hear, and be carried away by the sounding brass and tinkling cymbal of sparkling oratory, may command a hearing, may succeed in breathing a new life into this modern Mohammedanism, and make the name of the martyred Joseph ring as loud, and stir the souls of men as much, as the mighty name of Christ itself.—Life of Joseph Smith, Cannon, p. 468.**

Considering the undoubted prejudice and bias behind this statement of Ford, his appraisal of the Prophet's work and the lasting strength in it, must appeal to the reader as no less than remarkable.

Two great minds in conflict—Wisdom of God pitted against the Wisdom of man:

Speaking on the floor of the United States Senate, some years before the Mormon hegira to the Rocky mountains, and referring to this whole western region, Daniel Webster spoke in opposition to the establishing of a mail route from Independence, Missouri, to the mouth of the Columbia River. Said this great orator:

> **What do we want with this vast, worthless area? This region of savages and wild beasts, of deserts, of shifting sands and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put these great deserts, or those endless mountain ranges, impenetrable, and covered to their very base with eternal snow? What can we ever hope to do with the western coast, a coast of 3000 miles, rock-bound, cheerless, uninviting, and not a harbor on it? Mr. President, I will never vote one cent from the public treasury to place the Pacific Coast one inch nearer to Boston than it now is.—History of Utah, Whitney, 1:288-9.**

Said Joseph Smith, August 6, 1842:

> **I prophesied that the Saints would continue to suffer much affliction, and would be driven to the Rocky Mountains, and many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and SOME OF YOU WILL LIVE TO GO AND ASSIST IN MAKING SETTLEMENTS AND BUILDING CITIES AND SEE THE SAINTS BECOME A MIGHTY PEOPLE IN THE MIDST OF THE ROCKY MOUNTAINS.—Scrap Book of Mormon Literature, 2:32.**

It was to the very heart of the inhospitable country spoken of by Daniel Webster, that the Saints were to be led in accordance with the above prophecy; and how literally the prophecy has been fulfilled to date must appeal to all.

An incident, related by Parley P. Pratt:

It was during the time the Prophet and a number of his brethren, including Elder Pratt, were suffering indescribable torments in the jail at Richmond, Missouri. The prisoners were manacled together by chains in

a room of a "cold, open, unfinished court house late in November.' The narration:

"In one of those tedious nights we had lain as if in sleep till the hour of midnight had passed, and our ears and hearts had been pained, while we had listened for hours to the obscene jests, the horrid oaths, the dreadful blasphemies and filthy language of our guards, Colonel Price at their head, as they recounted to each other their deeds of rapine, murder, robbery, etc., which they had committed among the **'Mormons'** while at Far West and vicinity. They even boasted of defiling by force, wives, daughters and virgins, and of shooting or dashing out the brains of men, women and children.

"I had listened till I became so disgusted, shocked, horrified, and so filled with the spirit of indignant justice that I could scarcely refrain from rising upon my feet and rebuking the guards; but had said nothing to Joseph, or any one else, although I lay next to him and knew he was awake. On a sudden he arose to his feet, and spoke in a voice of thunder, or as the roaring lion, uttering, as near as I can recollect, the following words:

"'SILENCE, ye fiends of the infernal pit. In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die THIS INSTANT!'

"He ceased to speak. He stood erect in terrible majesty. Chained and without a weapon; calm, unruffled and dignified as an angel, he looked upon the quailing guards, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet till a change of guards.

"I have seen the ministers of justice, clothed in magisterial robes, and criminals arraigned before them, while life was suspended on a breath, in the Courts of England; I have witnessed a Congress in solemn session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones and crowns; and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but **once**, as it stood in chains, at midnight, in a dungeon in an obscure village of Missouri."—Autobiography of Parley P. Pratt, pp. 229, 230.

Some HIGH LIGHTS in God's contribution, through Joseph Smith, to the theology of the day:

God is a personal being, an exalted and glorified man, with "body, parts and passions.'

"As man is now God once was: as God is now man MAY become."

There are many Gods as there are many universes, and every man born into this world, who kept his first estate, may aspire to godhood.

This doctrine is contradictory to that of the Christian world wherein it is proclaimed:

"There is but one living and true God, everlasting, without body, parts or passions; of infinite power, wisdom and goodness."

This is the "Unknown God" mentioned by Paul. He was also mentioned in the Atlanta News of Atlanta, Georgia. Said the News:

> **We need in Atlanta—we need in Georgia—we need in America—the old time faith in a personal and known God, who is our Father in Heaven, who has given us His Son for a Savior. A revival of the knowledge of God in Christ Jesus will level forever, in and out of the churches, countless thousands of altars. "To the Unknown God."—Scrap Book of Mormon Literature, 1:537.**

Baptism by emersion an essential to all reaching the age of accountability.

The sectarian world teaches that baptism, if essential at all, may be performed either by "dipping" or "sprinkling". The Catholics hold that "sprinkling' is a proper form of baptism and that all communicants must be baptised. The Baptists hold that emersion is the proper form, while others hold baptism to be optional.

Eternal Punishment:

Joseph Smith taught the real meaning of the term, "Endless Torment", "Endless Punishment", "Eternal Damnation" and "Eternal Punishment". In this teaching he destroyed the awful notion of the sectarian world that men, dying in sin, are condemned to suffer in hell eternally. (D. & C., 19). Such a doctrine has placed babes "a span long' in purgatory to suffer the vengeance of fire eternally, because they were not baptized before death. Joseph taught that while man may be consigned to "eternal punishment", which is "God's punishment", after having paid the penalty for his sins, he may be released. He also taught that children dying in infancy, being free from sin, are saved and become part of the kingdom of God—that Jesus Christ atoned for the sins of Adam. The sectarian notion pictures God as a monstrosity of cruelty, while Joseph Smith properly taught that He is a God of Justice and Mercy.

Temples:

Joseph Smith brought into existence the principle of Temples and their uses. He taught that work done therein may not only benefit the living but also the dead, fulfilling in part, the promise of God through Malachi:

Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.—Mal. 4:5, 6.

Under this promise, and by the authority of the Priesthood, the Gospel is being preached to those, in the spirit world, who died without having accepted it, and work is being done for them vicariously in the Temples for which Joseph Smith gave the pattern.

The United Order:

This, Joseph Smith taught as the great economic law of heaven; through its operation selfishness and envy will eventually disappear. There will be a leveling of mankind—no rich nor poor among them and men will learn to "Love their neighbor as themselves.'

Celestial or Plural Marriage:

Joseph Smith taught that the union between husband and wife may have an eternal existence; that the fruits of that union may continue on; this all contrary to the sectarian notion that the marriage covenant lasts only "unto death do you part." It is through this eternal union that men are permitted to become Lord of lords, King of kings, and Gods in the eternities, their wives and children following and assisting them in the building up of their kingdom. Also that Celestial Marriage embraces, as a necessary element thereof, Plural marriage—the "Law of Abraham."

Agency:

This principle is a part of the Gospel taught by Joseph Smith. All men are free to choose the course they shall take. Their agency cannot be abridged. They may choose between good and evil. As they choose so shall their exaltation or condemnation be:

They who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.—Book of Abraham, 66.

Brief Excepts From the Sayings of the Prophet

Seek ye wisdom from the best books.

It is impossible to be saved in ignorance.

The glory of God is intelligence.

A man is saved no faster than he gets knowledge.

The cause of human liberty is the cause of God.

We will never be justly charged wtih the sin of ingratitude.

Baptism is a covenant with God that we will do His will.

Our affections should be placed upon God and His work more intensely than upon our fellow-beings.

I will walk through the gates of heaven, and claim what I seal and those that follow me and my counsel.

All children are redeemed by the blood of Jesus Christ, and the moment they leave this world they are taken to the bosom of Abraham.

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.

Beware, oh earth! how you fight against the Saints of God and shed innocent blood; for, in the days of Elijah, his enemies came upon him, and fire was called down from heaven to destroy them.

Sectarian priests cry out concerning me and ask: "Why is it that this babbler gets so many followers and retains them?" I answer: "It is because I possess the principle of love. All that I offer the world is a good heart and a good hand.

I asked a short time since for the Lord to deliver me out of the hands of the governor; and if it needs must be to accomplish it to take him away; and the next news that came pouring down from there was that Governor Reynolds had shot himself.

At Far West, Missouri, on the 4th day of July, 1883, the liberty pole was struck by lightning and shattered into splinters. Joseph walked around on the fragments, saying:

"As that pole was splintered, so shall the nations of the earth be."

An angry sectarian in Kirtland commanded fire to come down out of heaven to consume the Prophet and his house. Joseph smiled and said:

"You are one of Baal's prophets; your God does not hear you."

A visitor, who remarked that the people had been gathered from the four quarters of the earth, of different races and creeds, asked the Prophet:

"Mr. Smith, how do you govern these people?"

"I teach them correct principles and they govern themselves."

Brigham Young said of Joseph Smith:

Joseph, our prophet, was hunted and driven, arrested and persecuted, and although no law was ever made in these United States that would bear against him, for he never broke a law, yet to my certain knowledge he was defendant in FORTY-SIX law suits, and every time Mr. Priest was at the head of and led the band or mob who hunted and persecuted him. And when Joseph and Hyrum were slain in Carthage jail, the mob painted like Indians, was led by a preacher.—J. of D. 14:199.

I heard Joseph say many times, "I shall not live until I am forty years of age."—J. of D. 18:361.

Though he had prophesied that he would not live to be forty years of age, yet we all cherished hopes that that would be a false prophecy, and we should keep him forever with us; we thought our faith would out-reach it, but we were mis-

taken—he at last fell a martyr to his religion. I said, "It is all right; now the testimony is in full force; he has sealed it with his blood, and that makes it valid."—J. of D., 1:364.

Joseph "made a promise in the name of the Lord saying that the soul that has righteousness enough to ask God in a secret place for life, every day of his or her life, shall live to be three score years and ten."—Relief Society Magazine, 2:97.

"Brethren, if you get onto the devil's ground, he will handle you! Keep away from him, the farther the better!"—Joseph Smith, Improvement Era, 5:944.

Salvation cannot come without revelation; it is in vain for any man to minister without it. No man is a minister of Jesus Christ without being a Prophet. No man can be a minister of Jesus Christ except he has the testimony of Jesus, and this is the spirit of prophecy.

We came to this earth that we might have a body and present it before God in the Celestial Kingdom. The great principle of happiness consists in having a body. The devil has none, and this is his punishment. When cast out by the Savior he asked to go into the herd of swine, preferring a swine's body to none.

There is no other way beneath the heavens that God hath ordained for man to come to Him, except through faith in Jesus Christ, repentance and baptism for the remission of sins, then follows the promise of the gift of the Holy Ghost. Any other course is in vain.

Many men will say: "I will never forsake you, but will stand by you at all times." But the moment you teach them some of the mysteries of the Kingdom of God that are retained in the heavens and are to be revealed to the children of men when they are prepared for them, they will be the first to stone you and put you to death. It was the same principle that crucified the Lord Jesus Christ, and will cause the people to kill the Prophets in this generation.

We do not believe it is just to mingle religious influences with civil government, whereby one religious society is fostered, and another proscribed in its spiritual privileges, and the individual rights of its members as citizens, denied.

Attempts to promote universal peace have failed. The world has had a fair trial for six thousand years; the Lord will try the seventh thousand Himself.

If a man gets a fullness of the Priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping ALL the commandments and obeying ALL the ordinances of the house of the Lord.

See to it that you do not betray the revelations of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be given and revealed unto man in this world or that which is to come, lest innocent blood be found on your skirts, and you go down to hell.

And if any man preach any other Gospel than that which I have preached, he shall be cursed; and some of you who now hear me shall see it and know that I testify the truth concerning them. There is no error in the revelations which I have taught.

He who seeketh a sign is an adulterous person; and that principle is eternal, undeviating, and firm as the pillars of heaven; for whenever you see a man seeking after a sign you may set it down that he is an adulterous man.

I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing or corrupt priests have committed many errors.

I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer God by abiding by its precepts, than by any other book.

They who obtain a glorious resurrection from the dead, are exalted far above principalities, powers, thrones, dominions and angels, and are expressly declared to be heirs of God and joint heirs with Jesus Christ, all having eternal power.

Let the people of the whole Union, whenever they find a promise made by the 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.

Let the penitentiaries be turned into Seminaries of learning, where intelligence, like the angels of heaven, would banish such fragments of barbarism.

Spirits are eternal. At the first organization in heaven we were all present, and saw the Savior chosen and appointed, and the plan of salvation made, and we sanctioned it.

The sacrifice required of Abraham in the offering up of Isaac shows that if a man would attain to the keys of the Kingdom of an endless life, he must sacrifice all things. When God offers a blessing or knowledge to man, and he refuses to receive it, he will be damned.

When the Twelve or any other witnesses stand before the congregations of earth, and preach by the power and demonstration of the Spirit of God, and the people are astonished and confounded at the doctrine and say: "That man has preached a powerful discourse, a great sermon", then let that man, or those men, take care that they are humble and ascribe the praise and glory to God and the Lamb; for it is by the power of the Holy Priesthood and the Holy Ghost that they thus speak. What art thou, O man, but dust? and from whom dost thou receive thy power and blessings but from God?

The Prophet was preaching in Philadelphia, when a man called out for a sign and would not let Joseph proceed peaceably with his sermon. After having vainly warned the man of what Christ said concerning sign-seekers, the person still persisting, Joseph said to the congregation:

> "This man is an adulterer."
> "It is true", cried another, "for I caught him in the very act"; and the sign-seeker afterwards confessed that the charge was correct.

May 18, 1843, when Joseph Smith was dining with his friend, Judge Stephen A. Douglas, at Carthage, Illinois, turning to the Judge the Prophet said:

> You will aspire to the presidency of the United States, and if ever you turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of the Almighty upon you; and you will live to see and know that I have testified the truth to you, for the conversation of this day will stick to you through life.

Judge Douglas did aspire to the presidency of the United States. He ran against Abraham Lincoln at a time and under circumstances, that from all human interpre-

(Continued on page 109)

EDITORIAL

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SPENCER AND JOHNSON LIBERATED

On November 8th, 1936, Isaac C. Spencer and Price W. Johnson were released from the Arizona State Penitentiary at Florence. They had been confined in prison at Kingman and at Florence 10 months and 27 days. Their alleged crime was the living of the Patriarchal order of marrige in accordance with revelations of the Lord through His Prophet Joseph Smith. These brethren lived the same principle of marrige that Father Abraham lived, and through which the Lord promised a blessing to all the nations of the earth. The christian world today live in anticipation of finally resting in the bosom of Abraham, at the same time repudiating his life and the channel through which all mankind is to be blessed!

Elders Spencer and Johnson were sentenced to serve time in the state penitentiary from 18 to 24 months. The time was shortened through "good behavior." These brethern, let it be said to the honor of the prison officials, received humane treatment while sojourning in their midst. This is specially true with reference to the Sheriff—Ernest Graham—of Mohave County, while they were confined in the prison at Kingman, and also the Warden and guards at the Florence penitentiary. At the latter place the brethren were made Trusties after the third day of incarceration; first, working as gardeners, then in the tannery and finally in the dairy department. Unfortunately Elder Spencer experienced poor health during almost the entire term of his confinement, while Elder Johnson's health remained normal.

Many kindnesses were shown the prisoners by non-Mormon sympathizers both from in and out of the State of Arizona, this including substantial financial help.

Arriving at their former home, Short Creek, Arizona, the brethren were cordially greeted by their former neighbors and friends. A testimonial was tendered them on the following evening. The occasion was a gala affair and will long be remembered by those who were fortunate to participate. It was an oasis of good cheer, as it were, in the midst of a desert of bigoted persecution. In responding to the wonderful welcome tendered them, the brethren manifested no ill will toward those responsible for their imprisonment, but each bore a strong testimony of the truthfulness of the Gospel as revealed through the Prophet Joseph Smith. It was made clear that while they intended doing all within human reason to uphold the laws of their State, they made no surrender of principle. They rejoiced in the experiences accorded them while defending a holy principle of marriage, and hoped ever to be found valient in upholding the laws of truth and righteousness.

Elders Spencer and Johnson were prosecuted on the charge of polygamous living, by Mr. E. Elmo Bollinger, public prosecutor of Mohave County, in collaboration, as it is understood and so announced at the time, with the officials of the Mormon Church. It was then noisely proclaimed that the movement to suppress the belief in and the practice of plural and celestial marriage would be vigorously pushed, but no additional arrests have been made to date. It will be remembered that Sylvia Allred, alleged wife of Isaac C. Spencer, pleaded guilty to a charge of "Open and notorious cohabitation" with her husband and was given a suspended sentence of 18 months in the penitentiary. She is the mother of five beautiful children and is working hard to care for them.

That these prosecutions proved anything but popular among the leading officials of the State of Arizona is evidenced by the many expressions of regret and disgust which have been voiced by them since the brethren entered prison. It is felt by them that if Mohave County was really interested in purging itself of vileness and crime, there was ample opportunity afforded nearer home. "It was a great mistake," is the expression of a number of the leading citizens of Arizona. It was probably due to this unreasonable action on the part of the County prosecutor that caused his retirement from public service at the recent election.

That men, penalized for living their religion,—a God given privilege, and a constitutional right—such as Elders Spencer and Johnson were, feel no remorse of conscience as a result of being confined with common and, at times, desperate criminals, has often been proven. In the persecution of the Saints during the eighties, when some 1300 of the brethren were sent to the penitentiaries from Utah, Idaho, Arizona, etc., for living polygamously in accordance with their faith, the brethren invariably emerged from their prison habitat with cheerful

countenances and proud of their achievement in acquitting themselves as men. It has always been so. Neither Daniel nor the three Hebrew boys felt the blush of shame for their imprisonment; and this was true of Peter, Paul, Alma, Amulek, Joseph, Brigham and the host of others who have been imprisoned for righteousness sake. This truth was so beautifully testified to by the late President George Q. Cannon, editorially in the Juvenile Instructor, September 1, 1886. we feel we can do no better than to reproduce President Cannon's article as it appeared in the Salt Lake Telegram under the caption, "As I Remember.' The article was, at the time, made a part of the annual report of Governor Arthur L. Thomas to the Department of the Interior, September 1890. As it applied to the brethren then, so with equal force, it applies today:

> What is the use of punishment if it does not punish? Any attempt to degrade a man is a miserable failure if he accepts the intended degradation as an honor.
>
> This is the case with all those convicted and sent to the penitentiary in this territory, in Idaho, in Arizona or in Detroit, for plural marriage or what is called unlawful cohabitation. The design has been to attach the stigma of criminality to them, but thus far the design has failed utterly.
>
> The men sent to prison know that they are not criminals. Neither while in prison or when they emerge therefrom do they view themselves in any other light than as martyrs. This also is the estimate placed upon their conduct by all their co-religionists; they esteem them as sufferers for righteousness, the defenders of the great and sublime principle of religious liberty. But it is not only themselves and their friends who take this view of their conduct. Their chief enemies and persecutors feel their superiority. They are forced to acknowledge that with all the machinery of punishment at their control they cannot make the Latter-day Saints bow to their wishes. This utter inability to bring the people to their terms causes them to boil with rage.
>
> Instead of being impressed and softened by the spectacle of a people willing to endure these punishments for their religion, they become more and more exasperated. They are filled with diabolical hatred, and would if they had the power spill the blood of their victims. In this way they show that they are conscious of the great superiority of the people whom they would destroy. It is always an evidence of a base and craven nature in a man to resort to such methods as are employed at present against the Latter-day Saints.
>
> The congress of the United States by its legislation lifts us out of comparative obscurity into public prominence. It places us upon its own plane and it says: "We look upon you as a power to be dreaded. You contain the elements of great strength and we think it is necessary to crush you while we can do so. If we let you alone you will grow beyond our reach and we cannot overpower you." This is the secret of all those unjust laws against us and their cruel enforcement. This accounts for the readiness with which men in power trample over and upon the constitution, the laws and the rules which prevail in courts of justice that we may be reached and stricken down. The conduct of the nation toward us is a tribute to our strength and power, a most excellent indication of the fear entertained concerning our future. Yet how ridiculous it is for a nation of nearly sixty million people to feel and act this way towards a community numbering a quarter million. What a spectacle for God and man. To see a great nation like ours trampling upon its charter and its laws to enable its officials to reach a people as numerically weak as the Latter-day Saints. If it were not afraid of us would its legislators do this?

GOD'S PROMISES DO NOT FAIL

Too often men are prone to treat the predictions of the Prophets of God, both ancient and modern, as the expression of mere personal feelings, or to over zealousness. But this is an unsafe assumption. In the present day much is occurring to prove that not "one jot nor tittle" of the promises of the servants of God, given under the inspiration of heaven, will fail.

John the Revelator, speaking of the present day, said:

> 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 the hail; for the plage thereof was exceeding great.—Rev. 16:21.

According to bible authority a "light" talent is given at 65 pounds and a "heavy" talent at 130 pounds. Certainly it is difficult for men to visualize a hailstone coming through the air, weighing even 65 pounds—a light talent. However, according to the DIE WOCHE, a German Magazine, published in Berlin (Sept. 30, 1936) such a hailstorm took place in Lungsi (China), May 16th of this year. The account states, in part:

> The event started with a general storm, black clouds, wind, and rain, which soon turned into hail. In the beginning the hail fell of the size of a cherrystone, and by and by it increased in larger volumes and weight, dove's eggs, chicken eggs, goose eggs, until the scene was beyond description and the heavens literally began to shoot bombs. Numerous blocks of ice, the weight of ten, twenty and thirty pounds, until the giant ice blocks reached the weight of a hundred to a hundred and twenty pounds! It is unnecessary to describe the destruction that was caused by such a bombing on that strip of land.

While the above incident may not be regarded a complete fulfillment of the Apostle's prediction, it certainly is a foreshadowing of the great events scheduled to transpire in this day. In September, 1830, the Lord spoke of a time when the

> Sun shall be darkened and the moon shall be turned into blood, and the stars shall fall from heaven, and there shall be greater signs in the heaven above, and in the earth beneath; and there shall be weeping and wailing among the hosts of men; and there shall be a GREAT HAILSTORM sent forth to destroy the crops of the earth; and it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; * * *
>
> Wherefore, I the Lord God, will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them; and their tongues shall be staid that they shall not utter against me; and their flesh shall fall from off their bones, and their eyes from their sockets.—D. & C., 29:14-19.

These predictions are not fables. As God spoke them, so they will be fulfilled. Only

those who are preparing themselves by having "oil in their lamps", may expect to escape the dreadful calamities which have already begun to be manifested in the earth. Our Father has no pleasure in the sufferings of mankind. He would that all men might turn and live in accordance with the laws of heaven, but the earth cannot forever groan under the burden of the sins of man. Justice will claim her own. It is as Jesus Christ said:

> 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. Behold, your house is left unto you desolate.—Matt. 24:37, 38.

While in this day men may not actually be stoning the Prophets with rocks, they are pelting them with vile epithets, ignoring their teachings and warnings and wholly repudiating the Gospel of Jesus Christ which the Prophets are teaching, hence no other alternative is left the Lord but the destruction recorded.

MEMOIRS OF THE PROPHET JOSEPH SMITH

(Continued from page 106)

tation he should have won the election; however, in his campaign talks he listened to the enemy of the Saints and expressed condemnation of them. He was defeated, and died a disappointed man.

A Miracle on the Prairie

Elder O. B. Huntington relates the following circumstance, which was detailed to him by Father Zera Cole, while they were at work for the dead in the Logan Temple. The incident was also testified to by Elder William Cahoon:

Brother Cole was with the Camp of Zion which went up to Missouri in 1834. While traveling across a vast prairie, treeless and waterless they encamped at night after a long and wearisome day's march. They had been without water since early morning, and man and animals suffered greatly from thirst, for it had been one of the hottest days of June. Joseph sat in his tent door looking out upon the scene. All at once he called for a spade. When it was brought he looked about him and selected a spot, the most convenient in the camp for men and teams to get water. Then he dug a shallow well, and immediately the water came bubbling up into it and filled it, so that the horses and mules could stand upon the brink and drink from it. While the camp stayed there, the well remained full, despite the fact that about two hundred men and scores of horses and mules were supplied from it.—Life of Joseph Smith, Cannon, 499.

Joseph's Testimony on Celestial Marriage

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 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 (D. & C., Sec. 132) 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 hence forth. And they say if I do so, they will kill me! Oh, what shall I do? If I do not practice it, I shall be damned with my people. If I do teach it, and practice it, and urge it, they say they will kill me, AND I KNOW THEY WILL. But WE HAVE GOT TO OBSERVE IT. It is an eternal principle and was given by way of commandment and not by way of instruction.—Contributor, 5:259.

Joseph Smith on the Constitution of the United States

It is one of the first principles of my life, and one that I have cultivated from my childhood, having been taught it by my father, to allow every one the liberty of conscience. I am the greatest advocate of the Constitution of the United States there is on earth. In my feelings I am always ready to die for the protection of the weak and oppressed in their just rights. The only fault I find with the constitution is, it is not broad enough to cover the whole ground.

Although it provides that all men shall enjoy religious freedom, yet it does not provide the manner by which that freedom can be preserved, nor the punishment of Government officers who refuse to protect the people in their religious rights, or punish those mobs, states, or communities who interfere with the rights of the people on account of their religion. Its sentiments are good, but it provides no means of enforcing them. It has but this one fault. Under its provision, a man or a people who are able to protect themselves can get along well enough; but those who have the misfortune to be weak or unpopular are left to the merciless rage of popular fury.

The Constitution should contain a provision that every officer of the Government who should neglect or refuse to extend the protection guaranteed in the Constitution should be subject to capital punishment, and then the President of the United States would not say, "YOUR CAUSE IS JUST, BUT I CAN DO NOTHING FOR YOU"; a governor issue exterminating orders, or judges say, "The men ought to have the protection of law, but it won't please the mob; the men must die anyhow, to satisfy the clamor of the rabble; they must be hung, or Missouri be damned to all eternity." Executive writs could be issued when they ought to be and not be made instruments of cruelty to oppress the innocent, and persecute men whose religion is unpopular.—History of the Church, 6:56.

As a closing testimony to the mission of the Prophets Joseph and Hyrum Smith, we quote D. & C., 135:6, 7:

> *Hyrum Smith was 44 years old, February, 1844, and Joseph Smith was 38 in December, 1843; and henceforward their names will be classed among the martyrs of religion; and the reader in every nation will be reminded that the "Book of Mormon", and this book of Doctrine and Covenants of the church, cost the best blood of the nineteenth cen-*

tury to bring them forth for the salvation of a ruined world: and that if the fire can scathe A GREEN TREE for the glory of God, how easy it will burn up the "dry trees" to purify the vineyard of corruption. They lived for glory; they died for glory; and glory is their eternal reward. From age to age shall their names go down to posterity as gems for the sanctified.

They were innocent of any crime, as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men; and their INNOCENT BLOOD on the floor of Carthage jail, is a broad seal affixed to "Mormonism" that cannot be rejected by any court on earth; and their INNOCENT BLOOD on the escutcheon of the State of Illinois, with the broken faith of the State as pledged by the Governor, is a witness to the truth of the everlasting Gospel that all the world cannot impeach; and their INNOCENT BLOOD on the banner of liberty, and on the MAGNA CHARTA of the United States, is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations; and their INNOCENT BLOOD, with the innocent blood of all the martyrs under the altar that John saw, will cry unto the Lord of hosts, till he avenges that blood on the earth. Amen.

PLURAL MARRIAGE
the MORMON Marriage System

PART SIX

(This is the concluding installment of the series of articles prepared under the direction of the Church, by the late Elder B. H. Roberts on the subject of Celestial Marriage. It is expected that this series of articles, with some additional information, will shortly be published in pamphlet form to meet the rapidly growing demand for copies of the completed thesis.—Editor.)

B. H. ROBERTS

Having briefly examined the enactments of Congress against the religion of the Latter-day Saints as violating the provision of the Constitution inhibiting interference with the free exercise of religion, we now inquire into the more recent enactment of Congress known as the Edmunds act, which became a law March 22, 1882. (1)

The Edmunds act is supplementive of the enactment of Congress of 1862. It is a crimes act, amending Section 5352, Revised Statutes, which is a part of the crimes act of the United States. This law defines polygamy to be a man taking to wife more than one woman "simultaneously or on the same day" or who, having a living and an undivorced wife, shall marry another. Those guilty of committing this offense may be fined not more than five hundred dollars, and be imprisoned in the penitentiary not longer than five years, or be punished by both fine and imprisonment. The law also defines cohabiting with more than one woman, whether in the marriage relation or outside of it, to be a misdemeanor, punishable by a fine of three hundred dollars, or imprisonment for six months, in the discretion of the Court. Still farther: The eighth section provides

> That no polygamist, bigamist, or any person cohabiting with more than one woman, and no woman cohabiting with any of the persons described aforesaid in this section, in any territory or other place over which the United States have exclusive jurisdiction, shall be entitled to vote at any election held in any such territory or other place, or be eligible for election or appointment to, or be entitled to hold any office or place of public trust, honor, or emolument in, under, or for any such Territory or place, or under the United States. (2)

By the provisions of this section of the act under consideration, polygamists are punished, 1st, by being stripped of the right of suffrage; 2nd, by being made ineligible for election or appointment to any office or place of trust, honor, or emolument in the Territories, or under the United States.

It may be claimed that to deprive persons of the right of suffrage, and disqualifying them to hold office, is not punishment. But those who hold these views should remember that the Edmunds act amends section 5352 of the Revised Statutes of the United States; and that this whole title of the Revised Statutes of which section 5352 is a part, is the crimes act of the United States, and the penalties affixed to a crimes

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(1) This series of articles from the pen of Elder Roberts, let it be remembered, first appeared in the CONTRIBUTOR during the years 1884-5. We assume the articles were prepared for publication about that time.

(2) "The Edmunds Act was passed upon as constitutional by the Supreme Court of the United States March 23, 1885. This law of 1882 was supplemented by the "Edmunds-Tucker law"—enacted in 1887—which made the legal wife or husband, in cases of polygamy or unlawful cohabitation, a competent witness, provided the accused consented thereto; it also enlarged the powers of the United States Commissioners and Marshals, and required certificates of all marriages to be filed in the office of the Probate Court. The penalty for the violation of this last provision was a fine of one thousand dollars, and imprisonment for two years. The law disincorporated the Church, and ordered the Supreme Court to wind up its affairs and take possession of the escheated property."—B. H. Roberts.

This latter measure was declared constitutional by the U. S. Supreme Court May 19, 1890, Chief Justice Fuller and Justices Field and Lamar dissenting. It will be interesting to note that not only were the members of the Supreme Court divided in their opinions as indicated, but the measure itself was permitted to become a law without the signature of the President, Grover Cleveland, who, it is reported, while characterizing the measure as unconstitutional, yet permitted it to become law only because of the very large demand throughout the United States for such legislation; and he feared if this legislation failed more drastic measures against the Saints would be adopted by Congress.

act certainly have for their object the punisment of the violators of that law. To deprive a person of the right of voting is a greater punishment than to deprive him of property, for it is the right preservative of all other rights. To the inhabitants of Utah it is worth more than houses or lands, for the ballot is the only weapon with which they can beat back designing demagogues who seek the control of the Territory with a view to plunder and oppression.

This same section further punishes men supposed to be guilty of polygamy, by depriving them of the right to hold office in the Territory, or under the United States. They are not permitted to acquire positions of profit, trust, honor, or emolument; they are excluded from the ranks of honorable associates and positions. And yet we are told this is not punishment! No punishment to have an office of honor or trust or profit taken from one? No punishment to be degraded and disgraced? No punishment to stamp the name with infamy? Whoever says these things are not punishment contradicts the decision of the Supreme Court of the United States. Judge Field, of the Supreme Court, in the case of Cummings vs. The State of Missouri (see 4 Wall. Reports) held that "The deprivation of any rights, civil or political, previously enjoyed, may be punishment, the circumstances attending and the causes of the deprivation determining this fact. Disqualification from office may be punishment, as in the case of conviction upon impeachment. Disqualification from the pursuits of a lawful avocation or from positions of trust, or from the privilege of appearing in the courts, or acting as an executor, administrator, or guardian, may also, and often have been, imposed as punishment." The circumstances attending the disfranchisement of many of the Mormon people determines that the disabilities created by the Edmunds act were meant for punishment. The qualifications it requires electors and officeholders to possess were never before known in any part of the nation. The whole history of the passage of this act confirms one's belief that the part which strips many worthy citizens of the suffrage and the right to hold office was meant for punishment.

Granting the disabilities created by the Edmunds act to be punishment, we next inquire how is the punishment inflicted. Articles V and VI of the amendments to the Constitution provide that

> No person shall be held to answer for a capital or otherwise infamous crime unless on presentment or indictment of a grand jury. * * * nor be deprived of life, liberty, or property without due process of law. In all criminal prosecutions the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the state and district wherein the crime shall have been committed, * * * and to be informed the nature and cause of the accusations; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor; and to have the assistance of counsel for their defense.

Such are the rights guaranteed by the Constitution to the citizens of the United States; but in the passage and inforcement of the Edmunds act nearly all these bulwarks erected to protect the citizens from injustice have been torn away, and punishment inflicted contrary to all received principles of law and justice. Is the one upon whom this punishment of disqualification for voting and holding office inflicted indicted by a grand jury? Is he confronted by the witnesses against him? Does he have compulsory process for obtaining witnesses in his favor? Does he have the assistance of counsel for his defense? There is but one answer to all these inquiries, and that is in the negative. Let us proceed further: Is the one accused found guilty by an impartial jury of his peers and of the vicinage? No; but an illegal, expurgatory test oath was presented him and if he refused to take it, he was adjudged guilty and the punishment of disqualification for voting and holding office was applied. (3)

Right here it might not be amiss to refer to the jury system of Utah: By the passage of the Poland Bill, in 1874, it was arranged that the grand and petit juries should be made up of half "Mormons" and the other half non-"Mormons." The non-"Mormon" class comprise about twenty-two per cent of the whole population. The enactment of Congress therefore gave twenty-two per cent of the population the same representation in the juries as was allowed the seventy-eight per cent. The injustice of such an act is apparent and requires no argument to point out the unfairness. The enactment of Congress known as the Edmunds bill, passed in March, 1882, in section 5, provides:

(3) Not only did Congress and the Supreme Court of the United States enact such oppressive and suppressive measures, but the States in which the Latter-day Saints largely resided, followed suit. The constitution of the State of Idaho contains this provision:

"No person is permitted to vote, serve as a juror, or hold any civil office * * * who is a bigamist or polygamist, or is living in what is known as patriarchal, plural or celestial marriage, or in violation of any law in this State or of the United States forbidding any such crime; or who in any manner teaches, advises, counsels, aids or encourages any person to enter into bigamy, polygamy, or such patriarchal, plural, or celestial marriage, or to live in violation of any such law, or to commit any such crime; or who IS A MEMBER of or CONTRIBUTES TO the support, aid, or encouragement of any order, organization, association, corporation, or society, which TEACHES, advises, counsels, encurages, or aids any person to enter into bigamy, polygamy, or such patriarchal or plural marriage, or which teaches or advises that the laws of this State prescribing rules of civil conduct are not the supreme law of the State."

Under the above provision all members of the Mormon Church were excluded from the ordinary privileges of citizenship in the State of Idaho.—Smoot Investigation, 1:767.

> That in any prosecution for bigamy, polygamy, or unlawful cohabitation under any statute of the United States, it shall be sufficient cause of challenge, to any person drawn or summoned as a juryman or talesman, * * * that he believe it right for a man to have more than one living and undivorced wife at the same time.

The questions asked by the United States prosecuting attorney supposed to be authorized by this provision of the Edmunds act, result in excluding from the grand jury, at least, all "Mormons", as it is feared they would not find indictments for polygamy and unlawful cohabitation. Whether this be true or not, it is not necessary to our purpose to discuss here. But by this arrangement the whole criminal proceedings of the Territory are intrusted in the hands of men who represent but twenty-two per cent of the population—the Gentiles or non-"Mormon' class. In 1884, E. S. Goodrich, Esq., published an article in the Chicago Times, headed, "Mormonism Unveiled." This gentleman considers the criminal statistics of the territory for 1882 with the following result, and he obtained his figures from official sources:

> The total number of all arrests for crime and misdemeanors in these localities (the populous districts of the Territory) during 1882, was two thousand one hundred and ninety-eight, of which the seventy-eight per cent of the "Mormon" population furnished three hundred; and the twenty-two per cent of the non-"Mormons" one thousand eight hundred and ninety-eight. * * * So that the "Mormons", comprising seventy-eight per cent of the population of the Territory, contributed one-eighth of the arrests made during 1882, and the non-"Mormons" having only twenty-two per cent, contributed seven-eighths.

Is it not dangerous to the interests of society in Utah to entrust all the criminal investigations to a grand jury chosen from a class of citizens who, while they only represent twenty-two per cent of the population, yet furnish seven-eighths of the arrests made in the Territory? Is it not quite likely, since these non-"Mormons" are bitterly opposed politically and religiously to the vast majority of the people of Utah, that while MALICE will prompt them in their "findings" against the "Mormons", "favors' will induce them to find no indictments against members of their own party?

When you come to the petit jury the situation is not much improved. Under the challenges arranged for in section 5 of the Edmunds act, all "Mormons", in prosecutions for polygamy, bigamy, or unlawful cohabitation, are successfully challenged for cause. The theory of trial by jury is that it shall be impartial, but juries before which "Mormons" are tried are not impartial. They are composed of men which are opposed to them, both in politics and religion—are their avowed enemies. The innocent "Mormon", as well as the one who may be guilty, goes not to his vindication, but to his conviction, when tried by such a jury. It is claimed that the bias in favor of "Mormon' institutions would render it impossible for a "Mormon" juryman to act impartially in judging as to the matter of fact as to the guilt or innocence of one accused of polygamy or unlawful cohabitation; while a non-"Mormon", who not only dislikes the particular feature of Mormonism denominated celestial marriage, but hates that whole system of faith and worship, and is "filled from the toe, top full" of bitterness against the devotees, can act impartially in judging the guilt or innocence of a member of the "Mormon" Church accused of crime. Is this consistent? If the **favor** of the "Mormon" juryman would prevent him being impartial, would not the **malice** of the non-"Mormon' render him incapable of acting impartially. This Edmunds act, then, besides being, as we believe, an invasion of our religious liberties, violates several provisions of the Constitution, in that it inflicts punishment without due process of law—it is a legislative enactment inflicting punishment with out a judicial trial, and therefore a bill of attainder.

Bills of attainder, in a technical sense, are legislative enactments convicting a person of some crime for which it inflicts upon him, without any trial whatever, the punishment of death. If they inflict a milder punishment, they are usually called bills of pains and penalties. Judge Field, of the Supreme Court of this nation, in Cummings vs. the State of Missouri, from which I have before quoted, said: "A bill of attainder is a legislative act which inflicts punishment without a judicial trial."

The definition includes a bill of pains and penalties as a bill of attainder, and indeed so it is; and if the Edmunds act is not a bill of attainder, then no legislature ever passed one. Judge Story, speaking of such enactments, says:

> Such acts are in the highest degree objectionable and tyrannical, since they deprive the party (accused) of any regular trial by jury, and deprive him of his life, liberty, and property, without any legal proof of his guilt. In a republican government, such a proceeding is utterly inconsistent with first principles. It would be despotism in its worst form by arming a popular legislature with the power to destroy at will the most virtuous and valuable of its citizens of the state. (Story on the Constitution, p. 144)

The Constitution expressly forbids the passage of such acts. The language is: "No bill of attainder or **ex post facto** law shall be passed" (Art. 1, Sec. 9). Section 10 of the same Article prohibits a State passing a bill of attainder, etc. Hence since the Edmunds act is a bill of attainder, it violates the Constitution, which forbids the passage of such acts.

How forcible the remarks of Judge Story are to one acquainted with Utah affairs, wherein he says, the passage of such acts "would be despotism in its worst form, by arming a popular legislature with the power

to destroy at its will the most virtuous and valuable citizens of the state.' If inquiry be made, it will be found that it is the "most virtuous and valuable citizens" of Utah—men who laid the foundation of the Territory's prosperity—who have been afflicted, whose rights and liberties have been stricken down by the Edmunds act.

I cannot conclude this series of articles without referring again to the enactments of Congress respecting Utah being an invasion of our religious liberties. We are graciously told by our judges that the religious liberty vouchsafed to us by the Constitution means freedom to **believe** whatever we choose, to entertain such **opinions** as we please; but we are not at liberty to practice our religious belief, nor to act in accordance with our opinions. If this is what is meant by the guarantee of religious liberty in the Constitution, then "What thrice mocked fools are we!" We have always understood we were free in the United States, not only to believe, but to practice any principle of religion, so long as in doing so we trespassed not upon the rights of others; and if it is not so, then religious liberty in the United States is a myth, and the Constitution a fraud, which keeps "the word of promise to our ear, and breaks it to our hope", for no government ever existed, however tyranical it may have been, but what its subjects could have enjoyed this much religious liberty. Why, the peasants of the monarchies of Europe—aye, the very serfs of autocratic Russia could believe what they pleased so long as they attempted not to carry their belief into practice. (4)

Such an interpretation of the first amendment to the Constitution, which provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," makes a farce of our boasted religious liberty. We have fondly believed that our revolutionary forefathers had, in the institutions of our country, for which they shed their blood, bequeathed to us, their posterity, the precious boon of pursuing happiness in our own way, and freedom to worship God according to the dictates of our own conscience—that they had planted the tree upon which was to grow the luscious fruit which they and their fathers had so longingly desired in the monarchies of the Old World; but after lovingly clinging to this belief for more than a hundred years, we awake to find our hopes dust, and the fruit from the tree of liberty but Sodom apples—fair to the eye, but within filled with bitter ashes! Can intelligence believe an interpretation so monstrously absurd? Can we believe that the men who were grand enough, in the face of an ignominious death, to declare their independence of Great Britain for liberty's sake, would so mock their posterity with such delusive hopes? I will not—I cannot believe it! I could more readily believe our judges, who thus interpret the law, have erred, or allowed their prejudice against the Celestial Marriage of the Latter-day Saints to influence their judgment.

We claim no immunity from proper punishment for those who, in practicing their religious belief, shall do injury to others, or trespass upon the liberties of their fellowmen; but we do claim this: So long as men, in practicing their religion, do no violence to the rights of others, government cannot rightfully interfere with their religion, cannot prohibit the free exercise thereof, and when the correctness of this interpretation of the clause in the Constitution respecting religion is recognized, the Celestial Marriage of the Latter-day Saints will no longer be punished by fine and imprisonment, for it is a principle of religion, the practice of which is not injurious even to those who may not believe it.

(4) **Franklin D. Roosevelt, President of the United States, at the San Diego Exposition, October, 1935, defined religious freedom, as guaranteed by the Constitution, as follows:**

"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. Our flag for a century and a half has been the symbol of the principles of liberty of conscience, of RELIGIOUS FREEDOM and equality before the law. * * * In our inner individual lives we can never be indifferent, and we assert for ourselves COMPLETE freedom to EMBRACE, to PROFESS and to OBSERVE the principles for which our flag so long has been the lofty symbol." This conception of freedom of conscience—a conception which grants the right for one to not only "PROFESS", but to also "EMBRACE" and "OBSERVE", the principles of his religion—is fundamental and is as the Fathers of the Republic intended it to be.

NEW AND EVERLASTING COVENANT

"All Latter-day Saints enter the New and Everlasting covenant when they enter this Church. They covenant to cease sustaining, upholding and cherishing the kingdom of the Devil and the kingdom of the world. They enter into the New and Everlasting Covenant to sustain the kingdom of God and no other kingdom. They take a vow of the most solemn kind, before the heavens and the earth, and that, too, upon the validity of their own salvation, that they will sustain truth and righteousness instead of wickedness and falsehood, and build up the kingdom of God, instead of the kingdoms of this world."—Brigham Young, Deseret News, May 22, 1868.

The worth of a state in the long run, is the worth of the individuals composing it.—J. S. Mill.

In revenge a man is but even with his enemies; but it is a princely thing to pardon, for Solomon saith, "It is the glory of a man to pass over a transgression."—Bacon.

Juvenile Page

DANNIE'S FAITH

Dannie was a little crippled boy. He had not always been crippled. He could remember when he used to run and play like other boys. Dannie had been happy then. But he was seldom happy now because of the terrible pain in his leg.

Often he lay awake at night and cried. It was always worse at night because there was nothing to look at but the stars, and nothing to hear but the clock and the wind which sometimes screamed high and loud as though it were very angry and sometimes moaned low and sad as though it, too, were in great pain.

Sometimes Dannie just couldn t keep quiet on his little bed and mother would come in to try and make the pain go away. Sometimes it would go away, but sometimes it wouldn't. Then mother would wake father. He would bring the blessed oil, pour some on Dannie s head and ask God to make the pain go away so he could sleep. Nearly always after that the pain would leave.

One night, when the pain had been very bad Dannie couldn't sleep, for even after the pain had ceased and he had pretended to be asleep so father and mother would go back to bed, he lay looking out at the stars and listening to the clock and wondering why he had to suffer. It wasn't just that the pain was hard to bear, but it made father and mother sad to see him suffer.

"I wish I could die", thought Dannie. "I wish I had never been born at all."

"No you don t", said a kind voice.

Dannie looked around quickly to see who had spoken. He saw a kindly man with very white hair looking down at him.

"Who are you?" asked Dannie.

"I am just an old man who has lived for ever and ever so long.'

"How did you get in here?"

"It wasn't hard to get here', replied the man, and his smile was tender and full of understanding as though maybe he had suffered a lot himself.

"I have come to help you understand why you have had to suffer and help you to learn to conquer your suffering."

"Conquer it?" asked Dannie.

"Yes. Pain is evil and evil may be conquered if we have faith enough.'

"What is faith?"

"Faith is power.'

"Like steam?"

"Yes. Only faith can work with forces we do not even know about. Faith is the power that God used to make the world. If you learn to use it, it can make you well and strong again. Our Father in heaven has a great work for you to do. The evil one has tried to destroy you so that you cannot do your work. But you can help your heavenly Father to make you well by using the power of faith.'

"How?" asked Dannie eagerly.

"By remembering what I have told you. That pain is evil, that God wants you to be well. He is trying to make you well and with his help you can be. When father asks God to make you strong you must say in your heart: 'I am trying—and I will grow strong because God is helping me.' '

"Oh, thank you', said Dannie, "I will remember and I know I can be made well now."

And because Dannie never forgot the lesson the old man taught him, and had faith in God, he got perfectly well and grew to be a man and did a lot of good in teaching others the power of faith.

—AUNT JENNIE.

JERRY, THE POLICEMAN

Part Three

Men who are kind to dogs and other animals always have their friendship. You remember that Jerry, when a young boy, gave the "bully" Blackie a sound trouncing for being cruel to Gyp, the poor, stray dog. Gyp, you remember, was half starved and had no real home. Blackie caught him one day, tied some cans to his tail then threw rocks at him, making the poor dog run down the street with the cans rattling and scaring him almost to death. Jerry rescued Gyp and took him home, fed him and was very kind to him.

Gyp always followed Jerry after that experience, and more than once when danger threatened Jerry, Gyp came to his help. One time a terrible thing happened to Jerry. He came home from the swimming pond, after having a good time in the water with Gyp and the boys. Jerry's mother advised him not to go swimming that day, but Jerry disobeyed her. It was a hot day and he was sleepy. Near his home there was a straw stack into which the boys had tunnelled a large hole. Jerry crawled into this tunnel and dropped off to sleep. While he slept he dreamed of the time when he would be a grown man and be a policeman like his father had been; and have a brand new suit of clothes with shiney brass buttons and a policeman's star. In the dream he thought how hard his mother had worked to send

him to school, get good food for him to eat and nice clothing to wear. He remembered the time when he disobeyed his mother and climbed up a large apple tree and a limb broke landing him on the ground with a broken arm; and how his mother had a doctor come and she nursed him tenderly. And now he, as he thought in his dream, was a grown man and a policeman, he would care for his old mother, be extra kind to her and see that she had plenty of good food to eat and nice clothes to wear.

While Jerry was having such a good dream and was resting nicely, a thunderstorm came up and it thundered and lightninged. He, of course, could not hear the noise as he was down in the straw stack. Suddenly a bolt of lightning struck an iron fork that was on the stack and set the straw on fire. In a jiffy fire was all over the stack and was even creeping into the hole where Jerry was sleeping. Jerry awoke suddenly, choking from the smoke. He was very frightened. He thought he was to be burned up. He called to his mother but, of course, no one could hear him. His mother had taught him to pray; and as the fire crept closer and was even burning his face, he thought of the Lord and sobbed out a prayer; when, of a sudden, Gyp jumped right through the blaze and caught hold of Jerrys trousers and began dragging him out of the straw. Jerry didnt need dragging, for when Gyp showed him the way out, he crawled through the flames on his hands and knees and was soon far enough from the straw that the fire could not further harm him.

Jerrys hands and face were quite badly burned and all the hair was gone from off his head, and he looked a sight, but with the good nursing his kind mother gave him he was soon well again and his hair grew back curlier than ever.

Jerry remembered that he had disobeyed his mother and had gone swimming against her wishes. He resolved never to disobey her again. He also learned how the Lord answers prayers and resolved to live so his prayers could always be answered. Gyp was proud of his work in helping Jerry out of the fire and he became the favorite of all the boys and girls in the village. Don't you think it pays to be kind to dumb animals?—Rex.

CHARITY

An imperfect soul seeing what is good and great and true, but very often failing in the attempt to attain it, is apt to be very harsh in its judgments on the shortcomings of others. But a divine and sovereign soul—a soul that has more nearly attained to the measure of the perfect man—takes a calmer and gentler, because a larger-hearted view of those little weaknesses and indirectnesses which it can not help but daily see.—Farrar.

TRUTH IS STANDING AT THE CHURCH DOOR

By Morton Alexander

We respect all truth that the churches have and we speak in general terms in this article and take in all Christendom.

"There are 250,000 churches in America with 250,000 pastors. I am standing at the door of these churches. I have an urgent message. Men and women are dying—little children are perishing, countless thousands of them. I must plead for them.

"For centuries your church has preached Brotherhood—and all the time it has stood firmly in defense of an economic system that made Brotherhood impossible. You have preached 'Love'—but you have upheld an economic system that breeds Hate. You have preached justice, and truth—but you have protected an economic system that outrages Justice, scorns Truth and fattens upon falsehoods. You have preached Peace and Goodwill—yet you have stood foursquare in support of an economic order that has darkened the world with blood-shed and slaughter and filled it with Greed and Envy and Lust."

THE OPTIMIST

Ole Uncle Finn was a good ole chap,
But he never seemed fer to care a rap.
If the sun forgot
To rise some day,
Just like as not
Ole Finn would say:
"Oncommon dark, this here we're in,
But 'taint so bad as it might 'a' been.'

But a big cyclone came long one day,
An' the town was wrecked and blowed away.
When the storm had passed
We turned around,
And thought at last
Ole Finn had found
The state o' thing he was buried in
About as bad as it might 'a' been!

So we dug 'im out o' the twisted wreck
And lifted a rafter off his neck:
He was bruised an' cut,
And a sight to see;
He was ruined, but
He says, says he,
With a weak look 'round an' a smashed-up grin,
"'Taint half so bad as it might 'a' been!"

But after all, its the likes o' Finn
Makes this world fit fer livin' in.
When days are drear
And skies are dark,
It's good to hear
Some old chap bark,
"Now see here, son", with a cheerful grin,
"'Taint half so bad as it might 'a' been!'

—Author Unknown.

JOSEPH THE SEER

(Possibly no man in his day held a greater love or a higher esteem for the Prophet, Joseph Smith, than did his loyal companion, John Taylor, whose faith in the Prophet's integrity and mission, could never be shaken. As a final testimony of this great and deep reverence for Joseph, Elder Taylor voluntarily accompanied him to Carthage jail, and there, in the Prophet's "Garden of Gethsemane", spent the last precious moments with his friends, Joseph and Hyrum, before the brutal slaughter. he, himself, receiving four balls from the guns of the mob. As a final tribute to the "man of God" whom he loved, Elder Taylor composed the following verses—a tribute that is destined to endure through the ages. In this anniversary number it is appropriate that this poetic gem be again recorded.—Editor).

The Seer, the Seer, Joseph the Seer!
I'll sing of the Prophet ever dear.
His equal now cannot be found,
By searching the wide world around.
With Gods he soared in the realms of day,
And men he taught the heavenly way.
The earthly Seer! the heavenly Seer!
I love to dwell on his memory dear;
The chosen of God and the friend of man,
He brought the Priesthood back again;
He gazed on the past and the future, too,
And opened the heavenly world to view.

Of noble seed, of heavenly birth,
He came to bless the sons of earth;
With keys by the Almighty given,
He opened the full rich stores of heaven;
O'er the world that was wrapped in sable night,
Like the sun, he spread his golden light;
He strove, O, how he strove to stay
The stream of crime in its reckless way!
With a mighty mind and a noble aim,
He urged the wayward to reclaim;
'Mid foaming billows of angry strife,
He stood at the helm of the ship of life.

The Saints, the Saints, his only pride!
For them he lived, for them he died!
Their joys were his, their sorrows, too,
He loved the Saints, he loved Nauvoo.
Unchanged in death, with a Savior's love,
He pleads their cause in the courts above.
The Seer, the Seer! Joseph the Seer!
O, how I love his memory dear!
The just and wise, the pure and free,
A father he was, and is to me.
Let fiends now rage in their dark hour—
No matter, he is beyond their power.

He s free! he's free the Prophet's free!
He is where he will ever be,
Beyond the reach of mobs and strife,
He rests unharmed in endless life.
His home's in the sky, he dwells with the Gods,
Far from the furious rage of mobs.
He died, he died for those he loved,
He reigns, he reigns in the realms above.
He waits with the just who have gone before,
To welcome the Saints to Zion's shore.
Shout, shout, ye Saints, this boon is given;
We'll meet our martyred Seer in heaven.

Let us have faith that right makes might, and in that faith let us to the end, dare to do our duty as we understand it.—Abraham Lincoln.

It is an evil habit to be ever looking for faults in others; misreading and caritaturing their conduct. Habitual faultfinders are worse than those they find fault with.—Sel.

TRUTH

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

VOL. 2. JANUARY, 1937 NO. 8.

Slanderous Statements Refuted

On the 27th day of September, 1886, at the home of John W. Woolley, in Centerville, Davis County, Utah, an event of far-reaching import took place.

President John Taylor, the anointed of the Lord and His mouth-piece on earth, was in hiding in the Woolley home. He was wanted by the Government for an infraction of the anti-polygamy law, a Congressional measure applying to Territories of the United States.

For some time previous to the above date, an agitation had been fostered by some of the wealthy members of the Church—weak in faith—looking to the discontinuance of the practice of plural marriage. The Government, it will be remembered, had passed laws and imposed strictures on the Mormon religion, with the avowed purpose of forcing a surrender of the principle of Celestial Marriage. The anti-polygamy legislation of 1862 had been adjudged constitutional, notwithstanding which fact, the Lord, on October 13, 1882, through His servant, John Taylor, commanded Seymour B. Young to enter that principle of marriage. The Lord, in other words, entirely disregarded man-made legislation against the principle of Plural marriage. (1) But the threat of more drastic laws was still filtering into the Territory from Washington—laws that threatened to disfranchise all the Mormons and escheat to the Government, not only Church but private property. It was this last threat that so aroused certain wealthy and influential members of the Church, causing them to urge such action on the part of the Church, as would satisfy its enemies and put an end to the ever-increasing conflict between the Mormons and non-Mormons.

A self-appointed committee waited on President John Taylor, then in hiding. This was on September 26, 1886. A proposed manifesto was presented for President Taylor's signature, and its contents discussed. Not feeling in harmony with such a move, the Prophet dismissed the committee with the statement that he would seek the direction of the Lord on the matter and act accordingly.

What took place during that night and on the following day is fraught with such far-reaching results, that the enemy of truth and righteousness has fought with fiendish hate the actions of that occasion. Fifty years have passed and still the hatred increases.

It was upon this occasion that the Lord gave to President Taylor the revelation often referred to as the "1886 Revelation". It reads as follows:

> **My son John, you have asked me concerning the New and Everlasting Covenant and how far it is binding upon my people; thus saith the Lord. All commandments that I give must be obeyed by those calling themselves by my name, unless they are revoked by me or by my authority, and how can I revoke an everlasting covenant, for I the Lord am everlasting and my everlasting covenants cannot be abrogated nor done away with but they stand forever.**
>
> **Have I not given my word in great plainness on this subject? Yet have not great numbers of my people been negligent in the observance of my law and the keeping of my commandments, and yet have I borne with them these many years; and this because of their weakness—because of the perilous times, and furthermore it is more pleasing to me that men should use their free agency in regard to these matters. Nevertheless, I the Lord do not change and my word and my covenants and my law do not, and as I have heretofore said by my servant Joseph: All those who would enter into my glory MUST AND SHALL obey my law. And have I not commanded men that if they were Abraham's seed and would enter into my glory, they must do the works of Abraham? I have not revoked this law, nor will I, for it is everlasting, and those who will enter into my glory must obey the conditions thereof; even so, Amen.**

The revelation, it will be noted, makes it clear that the Lord had no intention of revoking the law pertaining to Plural marriage; and that while it was left for men to accept or reject the same, as they should feel

disposed, nevertheless, "*All those who would enter into my glory MUST and SHALL obey my law.*" "*And have I not commanded men*", the Lord continued, "*that if they were Abraham's seed and would enter into my glory, they must do the works of Abraham? I have not revoked this law, nor will I, for it is everlasting, and those who will enter into my glory MUST obey the conditions thereof.*"

It was also upon this occasion that Prest. Taylor predicted that a document similar to the one proposed for his signature, and which, he said, "emanated from the lower regions", would some day be signed, "following which apostasy and whoredom would be rampant in the Church." He also told those present that some of them would be handled by their brethrent for living the law for which they were then in hiding, predicting further, that one-half of the Church would apostatize, yea and one-half of the other half, over the principle for which they were in hiding. And it was on this occasion that the venerable Prophet called five of the brethren into an adjoining room, and set them apart, with the calling of Apostles and Patriarchs, to exercise the sealing authority; and they were placed under covenant to see that the principle of plural or patriarchal marriage, known also as Celestial marriage, was perpetuated, even after the Church should take action to abandon its practice, as he foresaw would occur. These men were authorized to ordain others, as the necessity arose, to exercise like authority. One of the five thus commissioned was President Taylor's first counselor, George Q. Cannon; Joseph F. Smith, his second counselor, was, at the time, in hiding in the Hawaiian Islands. On his return home just previous to the death of Prest. Taylor, and which home-coming was at the President's request, it is understood that a like commission was given him. So important was this matter, that sworn statements of the proceedings of the meeting referred to, were, on September 22, 1929, taken from two of the surviving members of the meeting—Lorin C. Woolley and Daniel R. Bateman. Elder Woolley has since passed beyond, leaving, as sole survivor, Elder Bateman, whose 80th birthday will soon occur. His mind is clear. He is undeviating in his testimony, and those having the courage to talk with him will discover in him those elements constituting men true servants of God.

Another man is yet living who is said to have been at the meeting referred to. He was at the time a young chore-boy, passing in and out of the house from time to time; and while he recollects such a gathering as having taken place his memory as to details is not such as to constitute him a reliable witness. This man is George Earl, now residing at Centerville, Utah. Elder Earl, in a recent interview, while disclaiming a recollection of the details of the meeting referred to, with emphasis stated that after a life-long acquaintance with John W. Woolley, Lorin C. Woolley and Daniel R. Bateman, he considers them to be men of probity and strict honesty, and that their testimony on any question can be relied upon.

The sworn statement referred to is herewith given, omitting for brevity, the preliminaries thereof and the oath of the attesting officer. (2) The statement follows:

> On September 26, 1886, George Q. Cannon, Hyrum B. Clawson, Franklin S. Richards, and others, met with President John Taylor at my father's residence at Centerville, Davis County, Utah, and presented a document for President Taylor's consideration.
>
> I had just got back from a three days' trip, during most of which time I had been in the saddle, and being greatly fatigued, I had retired to rest.
>
> Between one and two o'clock P. M., Brother Bateman came and woke me up and asked me to be at my father's home where a manifesto was to be discussed. I went there and found there were congregated Samuel Bateman, Charles H. Wilkins, L. John Nuttall, Charles Birrell, George Q Cannon, Franklin S. Richards and Hyrum B. Clawson.
>
> We discussed the proposed Manifesto at length, but we were unable to become united in the discussion. Finally George Q. Cannon suggested that President Taylor take the matter up with the Lord and decide the same the next day. Brothers Clawson and Richards were taken back to Salt Lake. That evening I was called to act as guard during the first part of the night, nothwithstanding the fact that I was greatly fatigued on account of the three days' trip I had just completed.
>
> The brethren retired to bed soon after nine o'clock. The sleeping rooms were inspected by the guard as was the custom. President Taylor's room had no outside door. The windows were heavily screened.

LOYALTY

"O ye Twelve! and all Saints! profit by this important KEY—that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it, that you do not betray HEAVEN; that you do not betray JESUS CHRIST; that you do not betray the BRETHREN; that you do not betray the REVELATIONS OF GOD, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be given and revealed unto man in this world or that which is to come. Yea, in all your kickings 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, His. of Church, 3:385.

Some time after the brethren retired and while I was reading the Doctrine and Covenants, I was suddenly attracted to a light appearing under the door leading to President Taylor's room, and was at once startled to hear the voices of men talking there. There were three distinct voices. I was bewildered because it was my duty to keep people out of that room and evidently someone had entered without my knowing it. I made a hasty examination and found the door leading to the room bolted as usual. I then examined the outside of the house and found all the window screens intact. While examining the last window, and feeling greatly agitated, a voice spoke to me, saying, "Can't you feel the Spirit? Why should you worry?"

At this I returned to my post and continued to hear the voices in the room. They were so audible that although I did not see the parties I could place their positions in the room from the sound of their voices. The three voices continued until about midnight, when one of them left, and the other two continued. One of them I recognized as President John Taylor's voice. I called Charles Birrell and we both sat up until eight o'clock the next morning.

When President Taylor came out of his room about eight o'clock of the morning of September 27, 1886, we could scarcely look at him on account of the brightness of his personage.

He stated, "Brethren, I have had a very pleasant conversation all night with Brother Joseph." (Joseph Smith). I said, "Boss, who is the man that was there until midnight?" (3) He asked, "What do you know about it, Lorin?" I told him all about my experience. He said, "Brother Lorin, that was your Lord."

We had no breakfast, but assembled ourselves in a meeting. I forget who opened the meeting. I was called to offer the benediction. I think my father, John W. Woolley, offered the opening prayer. There were present, at this meeting, in addition to Prsident Taylor, George Q. Cannon, L. John Nuttall, John W. Woolley, Samuel Bateman, Charles H. Wilkins, Charles Birrell, Daniel R. Bateman, Bishop Samuel Sedden, George Earl, my mother, Julia E. Woolley, my sister, Amy Woolley, and myself. The meeting was held from about nine o'clock in the morning until five in the afternoon without intermission, being about eight hours in all.

President Taylor called the meeting to order. He had the Manifesto, that had been prepared under the direction of George Q. Cannon, read over again. Then he put each person under covenant that he or she would defend the principle of Celestial or Plural Marriage, and that they would consecrate their lives, liberty and property to this end, and they personally would sustain and uphold that principle.

By that time we were all filled with the Holy Ghost. President Taylor and those present occupied about three hours up to this time. After placing us under covenant, he placed his finger on the document, his person rising from the floor about a foot or eighteen inches, and with countenance animated by the Spirit of the Lord, and raising his right hand to the square, he said, "Sign that document,—never! I would suffer my right hand to be severed from my body first. Sanction it,—never! I would suffer my tongue to be torn from its roots in my mouth before I would sanction it!"

After that he talked for about an hour and then sat down and wrote the revelation which was given him by the Lord upon the question of Plural Marriage (which revelation is given above). Then he talked to us for some time, and said, "Some of you will be handled and ostracized and be cast out from the Church by your brethren because of your faithfulness and integrity to this principle, and some of you may have to surrender your lives because of the same, but woe, woe, unto those who shall bring these troubles upon you." (Three of us were handled and ostracized for supporting and sustaining this principle. There are only three left who were at the meeting mentioned—Daniel R. Bateman, George Earl and myself. So far as I know those of them who have passed away all stood firm to the covenants entered into from that day to the day of their deaths.)

After the meeting referred to, President Taylor had L. John Nuttall write five copies of the revelation. He called five of us together: Samuel Bateman, Charles H. Wilkins, George Q. Cannon, John W. Woolley, and myself.

He then set us apart and placed us under covenant that while we lived we would see to it that no year passed by without children being born in the principle of plural marriage. We were given authority to ordain others if necessary to carry this work on, they in turn to be given authority to ordain others when necessary, under the direction of the worthy senior (by ordination), so that there should be no cessation in the work. He then gave each of us a copy of the Revelation.

I am the only one of the five now living, and so far as I know all five of the brethren remained true and faithful to the covenants they entered into, and to the responsibilities placed upon them at that time.

During the eight hours we were together, and while President Taylor was talking to us, he frequently arose and stood above the floor, and his countenance and being were so enveloped by light and glory that it was difficult for us to look upon him.

He stated that the document, referring to the Manifesto, was from the lower regions. He stated that many of the things he had told us we would forget and they would be taken from us, but that they would return to us in due time as needed, and from this fact we would know that the same was from the Lord. This has been literally fulfilled. Many of the things I forgot, but they are coming to me gradually, and those things that come to me are as clear as on the day on which they were given.

President Taylor said that the time would come when many of the Saints would apostatize because of this principle. He said "one-half of this people will apostatize over the principle for which we are now in hiding, yea, and possibly one-half of the other half" (rising off the floor while making this statement). He also said

God Give Us Men

God give us men. The time demands
Strong minds, great hearts, true faith and willing hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor, men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun crowned, who live above the fog
In public duty and private thinking!
For while the rabble with their thumb-worn creeds,
Their large professions and their little deeds
Mingled in selfish strife; lo! freedom weeps!
Wrong rules the land, and waiting justice sleeps!

—J. G. Holland.

the day will come when a document similar to that (Manifesto) then under consideration would be adopted by the Church, following which "apostasy and whoredom would be rampant in the Church."

He said that in the time of the seventh president of this Church, the Church would go into bondage both temporally and spiritually and in that day (the day of bondage) the One Mighty and Strong spoken of in the 85th Section of the Doctrine and Covenants would come.

Among many other things stated by President Taylor on this occasion was this: "I would be surprised if ten per cent of those who claim to hold the Melchisedek Priesthood will remain true and faithful to the Gospel of the Lord Jesus Christ, at the time of the seventh president, and that there would be thousands that think they hold the Priesthood at that time, but would not have it properly conferred upon them."

John Taylor set the five mentioned apart and gave them authority to perform marriage ceremonies, and also to set others apart to do the same thing as long as they remained on the earth; and while doing so, the Prophet Joseph Smith stood by directing the proceedings. Two of us had not met the Prophet Joseph Smith in his mortal lifetime, and we—Charles H. Wilkins and myself—were introduced to him and shook hands with him.

(Signed) LORIN C. WOOLLEY.

Daniel R. Bateman, being present while the above experience was related by Brother Woolly, testified as follows:

I was privileged to be at the meeting of September 27, 1886, spoken of by Brother Woolley, I myself acting as one of the guards for the brethren during those exciting times.

The proceedings of the meeting, as related by Brother Woolley, are correct in every detail. I was not present (in the room) when the five spoken of by Brother Woolley were set apart for special work, but have on different occasions heard the details of the same related by both Lorin C. Woolley and John W. Woolley, and from all the circumstances with which I am familiar. I firmly believe the testimony of these two brethren to be true.

(Signed) DANIEL R. BATEMAN.

By this action of President John Taylor, which it must be assumed, was taken in accordance with instructions from the Lord, additional machinery for the continuance of the Celestial order of marriage was set up. It must be remembered that in taking the action referred to, President Taylor acted not as President of the Church, but as President of Priesthood; the subject in hand being distinctly a law of the Priesthood. (See D. & C., 132:58, 61). It had been entered into by members of the Priesthood wholly apart from and independent of the Church. This latter fact must be apparent to all students of Church history; for while the law was given, according to Elder Orson Pratt, as early as 1831, and was adhered to by Joseph Smith and a number of his associates during the Prophet's lifetime and thereafter, it was not accepted as a tenet of the Church until the year 1852. And even then such acceptance by the Church amounted to merely an acquiescence in the principle involved, and as it should be administered to worthy members of the Church under the hands of the Priesthood. At no time has the Church, as an organization, so far as available records disclose, passed upon the qualification of applicants for the blessing referred to, nor has it taken part, in an official way, in the conferring of the same. The Patriarchal order of marriage is a law of the Holy Priesthood, pure and simple, and, in that respect, is in the same category as other sacred ordinances in which the Church, as an organization, takes no part. True, it may be the function of the Church to pass upon the worthiness of its male members to receive the Priesthood; it is the Church that directs the work of proselyting for new members, administering the sacrament of the Lord's Supper to its members, etc., but induction into the higher order of marriage is accomplished, and always has been when the true order prevailed, aside from and independent of the Church. Therefore it was perfectly proper, and fully in keeping with the authority vested in John Taylor, as the President of Priesthood, and the mouth-piece of God, to endow the brethren with the sealing powers and authority referred to, to be exercised in accordance with his instructions and free from Church dictation. This very thing he did, and that, with the approval and under the direction of Heavenly beings.

It was under this authority conferred under the hands of John Taylor that Anthony W. Ivins exercised the sealing powers in Mexico, after the Church adopted the Manfesto. (4) It was by this authority that John Henry Smith, John W. Taylor, Abraham Owen Woodruff and others joined people in the Patriarchal order of marriage after the issuance of the Manifesto; and it was by the same authority that Abraham H. Cannon, a member of the quorum of the Twelve, entered into Plural marriage, after the Manfesto. (5) The Church neither approved nor

(1) The case involved was that of George Reynolds, who was convicted of polygamy under the law of 1862. On appeal to the Supreme Court of the United States on the question of the constitutionality of the law, a decision was rendered January 6, 1879, upholding the measure. It will be interesting to note that the Edmunds' Bill strengthening the law of 1862, was passed March 14, 1882; it, too, ante-dating the action of the Lord in ignoring such legislation, as evidenced by His revelation of October 13, 1882. The Edmunds' Bill was declared constitutional March 23 1885, by the supreme Court, after which, on September 26, 1886, the "Revelation of 1886" was received. In 1887 the Edmunds-Tucker law was enacted in Congress against the Saints. Each and all of these laws prohibiting the practice of plural marriage in the Territories of the United States were ignored by the Lord by His revelation to Wilford Woodruff, November 24, 1889. These revelations are particularized herein elsewhere.

(2) The statement is published in full in Supplement to New and Everlasting Covenant of Marriage, p. 55 et seq.; also in "Marriage, Ballard-Jenson Correspondence, p. 99 et seq.

(3) It was the custom in "underground" days to address the brethren, while in hiding, by a fictitious title. President Taylor was known to his associated brethren as "Boss".

(4) See TRUTH 2:74.
(5) See TRUTH 1:20, 21.

disapproved these several actions. The Church, especially after suppressing the principle by officially adopting the Manifesto and placing a specific interpretation thereon, had no right to concern itself, either one way or the other, with the actions of the Priesthood pertaining to this law of the Priesthood. By adopting the Manifesto, the Church in effect, said: "Our action of September, 1852, in accepting the law of Celestial or Plural marriage as a tenet of faith, is hereby rescinded, and the Church will no longer teach nor assist in sponsoring the principle." And thus the matter was left as it had been before the Church accepted the law and, for that matter, as it continued to be after such acceptance, the Priesthood's responsibility.

In support of this conclusion, we again quote Elder Joseph Fielding Smith, a memof the Quorum of Twelve. Said he: "*Plural marriage is one of those IRREVOCABLE and UNCHANGEABLE laws of the Gospel, but the Church is not teaching it now.*" And in passing let us ask the question: Since the law is "IRREVOCABLE' and "UNCHANGEABLE', and therefore necessary to exaltation, if the Church isn't teaching it, who is? Certainly it must be taught. A law, the living of which, is essential to the highest exaltation in the Celestial glory, and which was given, with other principles of the Gospel, never again to be taken from the earth, cannot become a "dead letter' on the statute books of God's Kingdom. The "Revelation of 1886' makes this point clear.

Some twelve years ago Elder George F. Richards, another member of the Quorum of Twelve, while attending conference in the Hyrum Stake, and during the general meeting of the conference on Sunday, stated to the congregation that he had "placed the Stake Presidency and members of the High Council under covenant to accept the REVELATIONS contained in the Doctrine and Covenants, WITHOUT RESERVATION." As the 132nd section, commanding the Saints to enter into "my law ' of Plural marriage, was then and is yet a part of that book, the action mentioned by Elder Richards can mean nothing less than that the members of the Stake Presidency and High Council MUST accept and enter into that law. It might be contended that the Manifesto of Wilford Woodruff, also being a part of the Book, neutralized the effect of Sec. 132, but when it is remembered that Elder Richards placed the brethren under covenant to accept all of the "REVELATIONS" in the Book, "WITHOUT RESERVATION", and that the Manifesto is delared not to be a revelation (as will be shown later), it is apparent that those officers accepted and subscribed to the covenant to abide that law—the law of Plural marriage. It may, however, be consistently contended that Elder Richards acted not in the capacity of a Church official in requiring the covenant referred to, because the Church had taken action to discontinue the operations of the law. His action, no doubt, was an attempt at functioning in a purely Priesthood capacity and was thought to be in keeping with the Lord's instructions through President John Taylor:

"For it is not meet that men who will not abide my law, (admittedly the law of Plural marriage which was the law of the Priesthood), shall preside over my Priesthood. (6) Since then, the Stake Presidency and members of the High Council occupy presiding positions among the Priesthood, they must, as Elder Richards properly interpreted through his action, accept all the revelations contained in the Doctrine and Covenants, including that known as Section 132, enjoining the law of Plural marriage upon the Lord's Priesthood. "*For all those*", said the Lord, "*who have this law revealed unto them MUST OBEY the same*"; and all who read or have access to that Revelation, and are mentally capable of understanding it physically fit to enter it, have had the law "revealed to them. '

> **"Who will not be saved?" said Brigham Young, "Those who have received the truth, OR HAD THE PRIVILEGE OF RECEIVING IT, and then reject it."—J. of D. 8:35.**

In the light of the above facts, it should be readily understood that President Taylor as God's mouth-piece and President of Priesthood, was well within his rights in conferring the authority on the brethren mentioned.

We have gone into this matter at some length in order to show the inconsistency of the attitude of some of the leading Church officials today. In order to square their actions of attempting to excommunicate from the Church those of the Saints who still accept the law of Plural marriage as an essential principle, they resort to the flimsiest sophistry engaging in unworthy subterfuges, mental twistings and eccesiastical somersaults. They also resort to calumny and indulge in character assasination. This they do, too—oh the shame of it!—while they themselves have been beneficiaries of the system they now pose as condemning! This fact, in and of itself, is proof of the instability of the position they are attempting to maintain. While acting to deprive the victims of their wrath, of the Priesthood which has been conferred upon them, these brethren are using their own powers and authority in unrighteousness. (See D. & C., Sec. 121)

With respect to these matters TRUTH calls to the attention of its readers certain

(6) Revelation from the Lord to John Taylor dated October 13, 1882, wherein Heber J. Grant and George Teasdale were called into the Quorum of Twelve, and Seymour B. Young was called into the Presidency of the Seventy.

statements being circulated, both by mouth and letter, by Joseph Fielding Smith, of the Quorum of Twelve, and touching the subjects herein treated. Elder Smith, "in season and out of season," has attempted to blast the faith of the Saints in the words of reputable men. He has not confined his evil efforts to the living, but his vituperative ravings have reached into the grave, and have sought to besmirch the characters of those who have valiantly fought the battle here and have now gone into the spirit world. Honest men often differ in their understanding of matters. Such differences should be treated with a Christian tolerance, especially among brethren; but we conceive it to be an act of cowardice to appear friendly with men during their life time, and slander them when dead. Good sportsmanship will always give a man a chance to defend himself.

Among these victims of Elder Smith's unholy wrath are the late John W. Woolley and Lorin C. Woolley, his son. The former died December 13, 1928, in his 97th year, after leading a life of signal usefulness in the Kingdom of God. He was a courageous defender of the faith. He had been associated with the Prophet Joseph Smith—knew him personally and reverenced him as a true Prophet of God. He had crossed the plains eight times assisting the Saints to gather to Utah. It was at the home of John W. Woolley, at Centerville, that President John Taylor, George Q. Cannon and numerous others found sanctuary from their enemies, who had driven them into hiding because of their religion. He acted as one of the body-guards of the brethren and, on more than one occasion, placed his own life in jeapordy for their protection. It was his home that was sanctified by the visit of Joseph Smith and the Lord Jesus Christ, on the memorable occasion mentioned herein; and he was one of the five trusted brethren chosen at the time to bear off the Kingdom with reference to the perpetuation of the Patriarchal order of marriage. As a young man he received a Patriarchal blessing from Joseph Smith, Sen., the first presiding Patriarch in this dispensation. Among other promises he was told:

> **The gifts of the Gospel will rest upon thy mind and the law of the Lord will be written upon thy heart * * * Thou will be called THE LORD'S ANOINTED, and thy life and health will be held sacred for the blessings * * * .**

Elder Woolley, for years, had charge of ordinance work in the Salt Lake Temple, under the appointment of the late President Joseph F. Smith. He was a personal friend and a confidant of President Smith. He died faithfully and steadfastly maintaining the truth. At his funeral it was truthfully said of him that he had faithfully kept his second estate and was a true servant of the Lord.

Lorin C. Woolley, the son of John W., was a "chip off the old block." At thirteen years of age, he was given his endowments and was ordained an Apostle by President Brigham Young; and while he was never numbered with the Quorum of Twelve, he maintained his Apostleship to the end. For years he jealously guarded the lives of the brethren, and more than once offered his own life for their safety. Both he and his father, it is stated on indiputable evidence were among those favored ones who received the personal ministration of the Savior. He, with his father was a close confidant of the Prophets Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and Joseph F. Smith, and his home, on many occasions, welcomed and shielded those of the Saints who were driven into hiding for the truth's sake. Lorin died September 19, 1934. At his funeral the speakers, consiting of Elder Joseph E. Williams of the Bishopric, Governor Henry H. Blood, and Bishop Wesley E. Tingey, among other things, expressed the following thoughts:

> **That John W. Woolley, father of the deceased, would go on as a Patriarch of his family throughout the eternities, and that Lorin would do likewise, each of them having lived the Patriarchal order in the New and Everlasting covenant of Marriage, as well as having lived all other principles of the Gospel, as revealed, to the best of their knowledge. The speakers lauded Lorin as a "neighbor and friend and a builder of the commonwealth. No request was ever made of him for help that he did not respond to liberally. Lorin had taken two missions, the speakers said, "and don't tell me he will lose any of his reward. He did not go out for dollars and cents, but for the glory of God." The wives and children were admonished to walk in the principles of salvation as Lorin had done and had taught them to do.**

These are two of the men whom Joseph Fielding Smith now seeks to injure in order to maintain the present equivocal attitude of the Church, of which he is a leading official.

In correspondence as recent as October last, to members of the Church, Elder Smith makes the following charges:

> **The statement of Lorin C. Woolley and Daniel Bateman to the effect that President John Taylor set apart five, or any number of men, in 1886, exercising sealing authority is a pure falsehood. * * * Lorin C. Woolley and Daniel Bateman have been guilty of numerous falsehoods.**

Also with reference to John W. Woolley, he says:

> **John W. Woolley, father of Lorin, was for many years a worker in the Salt Lake Temple. He was inveigled by some of these treacherous fellows to perform so-called "plural marriages." * * * There stands by my side a man who was very intimate with President Taylor when he was an exile in Davis County, one who served him as one of his body guard and as a teamster, who was intimate with President Taylor, and who knows that all the Woolleys have said is FALSE AS HELL ITSELF. And this I know**

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EDITORIAL

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THE KING ABDICATES

Kingdoms are tottering to their ruin. The Prophet Daniel foresaw this situation. In his interpretation of the dream of Nebuchadnezzar he saw that, growing out of the then existing kingdom, would come weaker kingdoms, until they would finally represent in strength and cleavage a mixture of iron and clay:

> And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.
>
> And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.
>
> And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.
>
> Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain and the interpretation thereof sure.—Daniel 2:42-45.

The European situation with its puppet kings, its "dictators" and its Capitalism, Nazism, Fascism, Socialism, Communism, Bolshevism, and what not, is in a sorry plight—and this may also be said of America. There is no cleavage among them, for they all are seeking supremacy. Diplomacy and intrigue, are regarded by each nation with distrust.

Before the days of kings in Israel, the people were ruled over by God, through His Prophets. In those days justice reigned; for when the ruling power transgressed the laws of righteousness, God removed the sinning ruler and gave His children another leader, Thus Eli, for his partiality toward his wicked sons, was demoted and Samuel led the people. In his day, however, the people cried for a king. They wanted to live as did the heathen nations. The term "king" is from "kining", "kyng", hence literally, "Son of a tribe, i. e., "elected by a tribe." The Prosaic methods of the Prophet Samuel were not glamorous—showy enough; more pomp and color was wanted. The Lord warned Israel of what would happen if they rejected their Theocratic Government for a kingdom. (See 1 Samuel 8.) But the people wanted a king and got it. They have been "paying the fiddler" ever since. The Lord said to Samuel:

> Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.—I Sam. 8:7.

Here is a perfect example of God's reign through His Priesthood, and of the "Free Agency" of man. In Samuel God reigned. Samuel's every official act was the act of God. In rejecting what was supposed by them to be Samuel, they were rejecting God; but man cannot be robbed of his "agency". Israel demanded a king, and one was given them.

The land of America, the cradle of the human race, was given to Joseph and his seed. It was described by the Lord as a "land of promise—flowing with milk and honey, choice above all other lands"; but upon this land of Joseph there was to be no kings, for it was to be a "land of liberty" Says the Lord through His Prophet Jacob:

> And this land shall be a land of liberty unto the Gentiles, and there shall be NO KINGS upon the land, who shall raise up unto the Gentiles; and I will fortify this land against all other nations; and he that fighteth against Zion shall perish, saith God; for he that raiseth up a KING against me shall perish, for I, the Lord, the King of Heaven, WILL BE THEIR KING, and I will be a light unto them for ever, that hear my words.—2 Nephi, 10:11-14.

Israel heard not the words of the Lord, through His Prophets, hence they were given kings to preside over them and to discipline them, until they shall be desirous that God shall be their king. Many bloody conflicts have marked the colonizing of the Western continent, but no permanent kingdom has survived thereon. It is yet a "land of liberty", while European kingdoms are steadily crumbling.

Edward the VIII has abdicated his throne. Being the eldest son of King George V, he ascended the throne last January upon the death of his father; his coronation was to take place in the coming May. But for reasons not clearly understood by the laity he chose to surrender the throne to his brother, the Duke of York.

The abdication of Edward is attributed by some to his disappointment in not being permitted, under the unwritten British Constitution, to marry the woman of his choice, Mrs. Simpson, an American; and by others, that his progressive, democratic spirit, so shocked his elders, he was forced to either abdicate the throne or surrender his determination to stand at the head of the half

billion British subjects,—he must either be a puppet or resign. He chose the latter. Bernard Shaw, the Irish author, says he gave up a distasteful job because he was sick of trying to run it.

With the "affairs" of the king we are not concerned in this writing. Certainly the reputation for virtue of the reigning monarchs of Europe, during the writer's life, has not been anything to boast of. King Edward VII, grandfather of the present Edward, was known to have been loose in his sexual life. His immoral career was palliated by the fact that he made no attempt to elevate either of the victims of his lust to the throne, to be his queen. And this is a point we desire to emphasize. In the present imbroglio among British royalty, the criticism of Edward's course is not that he consorted freely with "mistresses"—he is charged with having many "affairs" with women, some the wives of his reputed friends—but that he should wish to marry below his royal level,—take to wife a woman he has associated with, is unforgivable in royal psychology. "The King can do no wrong", no matter how many daughters of God he violates; but he must marry none of the victims of his sexual debauchery! In God's kingdom no such standards are recognized. A king must be as pure and clean as his meanest subject is expected to be—he must set the example. If a woman is good enough to pleasure with she is worthy the privilege of sharing in the life and labors of her male paramour. To hold that a king may share his sexual strength with a woman who is not worthy to be his associate through life, is too silly for second thought. She with whom a man chooses to associate sexually must be regarded as his equal, so long as she remains true to her vows with him, and he is her equal so long as he remains true to his vows. No nation can condone sexual promiscuity and long survive the deadly effects thereof.

The example of Judah and his illicit association with Tamar, his daughter-in-law, is in point. He approached her, thinking her to be a "harlot", bue he lived to confess that "she hath been more righteous than I." (Gen. 38) Also of King David, the supposed ancestor of the present Edward. He was not blessed in his unlawful association with Bathsheba, whom he violated while she remained the wife of Uriah. After she became his wife, however, she bear Solomon the wise.

But the kingdoms of the present day are of part iron and part clay. They are rapidly decaying. Says Constantine Brown, in the Salt Lake Tribune, Dec. 13 last:

> **Great Britain undoubtedly a democracy, but it is a democracy sui generis. (A democracy peculiar to itself.) There are parties fighting each other. The king can be a puppet or an able and intelligent man; it is immaterial so long as he keeps up the appearances the people have been taught to respect and admire.**

And we read in LIFE:

> **The real rub between King Edward and the British Cabinet is not Mrs. Simpson, but Edward's symptoms of turning into an aggressive king. Old English Tories dismiss the King's liberalism as a rich playboy's whim. But he touches them squarely on their rawest spot with Great Britain's Depressed Areas—South Wales, Cumberland, and Tyneside in northwest England. Edward has publicly visited them all, flagrantly embarrassed his government by declaring that "something MUST be done", and having his picture taken in front of such sorry landscapes as those depicted on these pages. The Conservative government has led Great Britain out of Depression and into Prosperity. Nevertheless its chief sin of omission has been its failure to solve the heart-rending problem of the Depressed Areas.—Life, Dec. 4, 1936.**

This is the first abdication of the throne of a British monarch since James the II fled to France because of the refusal of parliament to accept Catholicism. Edward is said to be the first British monarch to abdicate voluntarily. Of course we are not informed of the real pressure that was used in forcing the present abdication. One advantage, however, that comes to the ex-king, is the privilege of the sluffing of titles. He is rid of the following:

Edward, Albert, Christian, George, Andrew, Patrick, David Windsor—Proclaimed Edward the VIII of Great Britain, Ireland, the British Dominions beyond the Seas, King, Emperor of India, defender of the faith, and what not. He now becomes plain David Windsor, a title in keeping with his Americanized views. However, it seems he has been given a paliating title—Duke of Windsor, under which David may strut in regal plumage, as the King is permitted to do, and which permit is about all the honors that are now left to the British crown.

The abdication of King Edward has a hidden meaning, as TRUTH conceives it—a meaning of far-reaching consequences. Thrones are toppling, kingdoms are crumbling and republics are fast going into decay. The time is fast nearing when the Prince of Darkness will be compelled to make terms, and the King of Kings will take his sceptre and reign over His people. The present European difficulty is tending in that direction and is a hopeful sign.

"Not that the story need be long, but it will take a long while to make it short."
—Thoreau.

"I never found the companion that was so companionable as solitude."—Thoreau.

"Some circumstantial evidence is very strong—as when you find a trout in the milk."—Thoreau.

Thou hast also given me the shield of Thy salvation; and Thy gentleness hath made me great.—II Samuel, 22:36.

SLANDEROUS STATEMENTS REFUTED

(Continued from page 122)

to be a fact also. When men attempt to make it appear that President John Taylor could not trust his own counselors, George Q. Cannon and Joseph F. Smith, and the President of the Council of Twelve, Wilford Woodruff, and had to turn to obscure fellows who never did anything in the Church and were never heard of until they began to LIE as they had been taught by the FATHER OF LIES, it is just too silly for words.

Elder Smith alludes to these brethren as "OBSCURE, HALF-BAKED FELLOWS like Woolley, Bateman and others"; and in a conversation with one of the Saints he expressed his spleen thus: "Lorin C. Woolley, the instigator of the whole thing (meaning the special arrangement to continue Plural marriage), WAS THE MOST NOTORIOUS LIAR THAT EVER WALKED THE FACE OF THE EARTH."

It will be futile for Elder Smith to attempt to deny these charges for they are well authenticated. We might dismiss them with the simple observation that true servants of the Lord do not use such language toward their brethren. When a man is in the right he is not driven to the extremity of relying on his ability to call his antagonists "liars', "the father of lies", "the most notorious liar", and what not. In his verbal vomitings, referring as he did, to such men as John W. Woolley, Lorin C. Woolley, George Q. Cannon and Daniel R. Bateman, as *"Obscure, half-baked fellows, who never did anything in the Church and were never heard of until they began to lie as they had been taught by the father of lies"*, Elder Smith has greatly over-shot his mark and bared to the Saints his own innate littleness. A common trait of the stay-at-home man is to yap vociferous criticisms at the battle-scarred veteran, who stood firm at the "front" during the heat and hardships of the conflict.

But there are other phases of the statement that might well be taken up. The Elder tries to make a point of a statement of an intimate acquaintance of President Taylor while he was "an exile in Davis County." 1st—The name of this party is carefully and judiciously concealed. 2nd—President Taylor, during his exile, was at different places in Davis County, and it would have been an easy matter for this man, whoever he is, to have known certain facts at one place and not be familiar with incidents happening at another. The defamer says, *"and this I know to be a fact also."* How does he know it? He was fourteen years old at the time. He was not in Davis County then, nor was he familiar with the situation there. Let him tell the source of his knowledge.

The Elder tries to make a point that in the ordination of the five brethren mentioned, the Lord overlooked His faithful servants, George Q. Cannon and Joseph F. Smith, then the two counselors of John Taylor, and in this surmise he becomes bolder in inconsistency. George Q. Cannon, as the statement shows, was one of the five "obscure and half-baked men" set apart at the time. Nether the Lord nor John Taylor overlooked him in order to select those OTHER "obscure and half-baked fellows like Woolley, Bateman and others", as Elder Smith expresses it,—not even stopping to consider the fact that Daniel R. Bateman whom he is attempting to vilify, was not even one of the five chosen, but was a witness to the general proceedings. And here let us stop to observe that it was "obscure" and, in the minds of some who considered themselves educated, "half-baked fellows like Woolley and Bateman", (as Elder Smith expresses it) that have been chosen to carry on the work of the Lord since the beginning. Moses was "obscure", so was David—a common sheepherder; Elijah depended upon the ravens to feed him and he lived in caves; Jesus was jeered at as being "the carpenter's son", and hissed at because of his "obcurity." He chose for his Apostles—not professors nor financial giants—but poor fishermen, "obscure men." Then Joseph Smith was chosen. He was without scholastic training and was called a "gold digger". The world said, "Why should this ignorant boy be chosen when there were so many educated divines (doubtless of the type of Elder Smith) in the world from among whom a proper choice might be made." It seems that this has been the Lord's way from the beginning. Perhaps Elder Smith has a better way?

A pretty spectacle—humorous and tragic at the same time—Elder Smith has made of the situation through his choloric disposition. The reason Joseph F. Smith was not among those "obscure and half-baked fellows" like George Q. Cannon, the Woolleys and others, who were set apart at the time mentioned, was not because of his superior education, but because, at the time, he was in the Hawaiian islands on a mission and could not receive the special appointment until after his return home, which was accordingly done. Wilford Woodruff, President of the Quorum of Twelve, had already received a like commission at the hands of the Prophet Joseph Smith when the fullness of the Apostalic calling was conferred upon him in Nauvoo.

We think that Joseph Fielding Smith, as unsound and unscrupulous as his statement makes him appear, will not deny before certain people yet living, that his worthy father took part in fostering the living of plural marriage after the issuance of the Manifesto. And that he did so in conformity with the action of John Taylor, as mentioned, is obviously true.

"Out of the mouths of two or three wit-

nesses shall all things be established." There are a number of the brethren now living who heard not only Lorin C. Woolley and Daniel R. Bateman, but also John W. Woolley, relate the incidents of the meeting referred to and their story agrees in all essential details. The writer hereof was fortunate in not only hearing of the action of John Taylor, as above outlined, from the lips of the brethren mentioned, but he also heard it from President George Q. Cannon who, in 1898, explained in his presence, that President John Taylor had arranged for the continuance of Plural marriages, and that Abraham H. Cannon, his son and while alive, a member of the Quorum of Twelve, who was then, though dead in the flesh, being bitterly criticised for having entered the law since the Manifesto, did nothing but that which he was instructed to do. Said he further: "I would like to defend my son's course before the Saints, in the Tabernacle, but they, by reason of their prejudice, are not prepared to receive it." Evidently such prejudice still exits.

Should Elder Smith wish an audience with any of these "living witnesses", in order to question them more closely, such can easily be arranged. We are concerned only with the truth, which we know will triumph in the end. We despise character assassins!

Now as to the genuineness of the above purported "Revelation of 1886", wherein the Lord is charged with saying *He had not revoked the law, "nor will I, for it is everlasting, and those who will enter into my glory must obey the conditions thereof."* It will be conceded that such a revelation, if genuine, must be accepted and complied with. As to its existence, we have this to offer:

The late President Anthony W. Ivins, in a letter to certain Saints in Calfornia, under date of February 10, 1934, wherein he sought to repudiate the said revelation and the present practice of plural marriage, states:

> **The latter purported revelation of John Taylor (of 1886) has no standing in the Church. I have searched carefully, and all that can be found IS A PIECE OF PAPER FOUND AMONG PRESIDENT TAYLOR'S EFFECTS AFTER HIS DEATH. IT WAS WRITTEN IN PENCIL, AND ONLY A FEW PARAGRAPHS WHICH HAD NO SIGNATURE AT ALL.—Supplement to New and Everlasting Covenant of Marriage, p. 15.**

In this admission we find that there was a "piece of paper", "written in pencil, and only a few paragraphs", without signature, and this, according to Elder Ivins, was found among the papers of President Taylor.

It is clear from President Ivins' statement that he was attempting to hide the real identity of an important document. He did not produce it, but it is in existence. A photostatic copy is at hand. It is said to be in the handwriting of President Taylor. It was regarded by such men as President Joseph F. Smith as genuine. It was discussed in the council of the Twelve, and, while never acted upon in an official way by the Church in Conference assembled, it was accepted by that Quorum, or at least several members thereof, as genuine. Speaking of this same document, Elder Melvin J. Ballard, December 31, 1934, in a letter to Elder Eslie D. Jenson of Millville, Utah, stated:

> **The pretended revelation of President John Taylor never had his signature added to it, but was WRITTEN IN THE FORM OF A REVELATION, and UNDOUBTEDLY WAS IN HIS HAND WRITING; nevertheless it was never submitted to his own associates in the Presidency and the Twelve nor to the Church and consequently does not bind the Church in any sense. (7) BUT STILL THERE IS NOTHING IN THE REVELATION THAT THE CHURCH DISPUTES BECAUSE THE CORRECTNESS OF THAT PRINCIPLE IS SET FORTH WITH EMPHASIS, and the Church has never disputed the truthfulness of the 132nd Section when the right to practice that principle has been sanctioned by the Lord and the Church."—Marriage—Ballard-Jenson Correspondence, p. 27.**

Here Elder Ballard admits the existence of the Revelation, but apparently bases his rejection of it on the fact that it was not signed. He said it was in the form of a revelation and in the hand-writing of President John Taylor, but was not signed. Can it be that President Taylor was just practicing on how to write a Revelation? But we know of none of the revelations recorded in the Doctrine and Covenants being signed by the recipients thereof; then why require this particular revelation to be signed by John Taylor. It was given by Jesus Christ, and if signature be necessary at all, it is Christ who should have signed it,—and indeed He did, for the form and language is unmistakably His, as Brother Ballard admits.

Elder Ballard further says: "*But still there is nothing in the revelation that the Church disputes because the correctness of that principle is set forth with emphasis,* * * * " This being true, and we take it Brother Ballard knew what he was saying, why make such a determined effort to prove the revelation to be spurious, also non-existent? On June 17, 1933, the First Presidency of the Church issued an "Official Statement" over their signatures, from which we excerpt the following:

> **As to this pretended revelation it should be said that the archives of the Church contain no such revelation; the archives contain no record of any such revelation, nor any evidence justifying a belief that any such revelation was given. From the personal knowledge of some of us, from the uniform and common rec-**

(7) The statement that the revelation was not submitted to President Taylor's associates, is an error. George Q. Cannon, 1st Counselor, was in the room when the revelation was written; he was furnished a copy of it and voted to accept it. Joseph F. Smith, the 2nd Counselor, was in Hawaii at the time, and upon returning home accepted the Revelation and received a copy of same from President Taylor. It was also discussed in meetings of the Twelve as herein shown.

collection of the presiding quorums of the Church, from the absence in the Church archives of any evidence whatsoever justifying any belief that such a revelation was given, we are justified in affirming that no such revelation exists.

By this statement the Presidency of the Church made an effort to show that no such revelation existed, though we are morally certain that they were satisfied that such a revelation had been received from the Lord. Was it taken out of the archives of the Church on this occasion and deposited elsewhere, in order to permit the leaders to make the statement they did? Elders Ivins and Ballard both said it was in existence, but "was not signed." It was in the form of a revelation and in the hand-writing of President John Taylor. What a sickly effort the authorities have made to rid the Church of the responsibility of the "Revelation of 1886!"

If further evidence of the action of President John Taylor, in strengthening the machinery for the perpetuation of the principle of Plural marriage were required, one need but point to the many cases of plural marriages performed on behalf of officials in the Church since the Manifesto of Wilford Woodruff. Six of the members of the Quorum of Apostles were carged by the Salt Lake Tribune with entering into Plural marriage after the Manifesto, and the charge was not denied—it could not be. Joseph Fielding Smith knows this to be a fact; it is so generally known that an attempted denial now would be reckless indeed. In fact Elder Smith, himself, is extremely guarded in his disclaimers upon this point. Says he:

The issuing of the Manifesto ended all AUTHORIZED plural marriages in the United States, and they were not performed by authority or consent of the Church.

In this statement Elder Smith clearly dodges the issue; the statement is misleading, a characteristic stand of the leaders of the Church since the adoption of the Manifesto. Here the Elder speaks of "plural marriages in the United Etates", while it is well known that the Manifesto of Wilford Woodruff prohibited plural marriages in all the world, so far as the Church was concerned. It not only stopped the entering into new plural marriages, but it also stopped the practice of living with a plural wife, even though she were taken before the Manifesto was adopted. This fact President Woodruff admitted on October 19-20, 1891, while before Judge C. F. Loofbourow, the Master in Chancery. On this occasion an investigation was under way as to the status of the Church with reference to the law against polygamy and polygamous cohabitation, the Church having petitioned the Government for the return of its escheated property. President Woodruff made it clear that the Manifesto was meant to stop polygamy, as well as polygamous living, (unlawful cohabitation) in the Church,—and that throughout the entire world.—Smoot Investigation, 1:21.

This fact was also admitted by President Joseph F. Smith in the Smoot investigation at Washington in 1904, wherein he testified that he had broken both the law of the land and the LAW OF GOD in living with his plural wives since the Manifesto.—Smoot Investigation, 1:334-6. Eleven children had been born to President Smith, by his plural wives, since the Manifesto. As an evidence of this fact of law breaking we recall that President Smith plead guilty to an infraction of the anti-polygamy law, November 23, 1906, before Judge Morris L. Ritchie, in the Third Judicial District Court of Utah, and was fined $300.00 and costs. For a similar offense Heber J. Grant, now President of the Church, was, on September 8th, 1899, fined $100, after he plead guilty to the charge of unlawful cohabitation before Judge Norrell. (See S. L. Tribune, Sept. 9, 1899.

It must not be understood by these statements that we are criticising Presidents Smith and Grant for continuing to live with their plural wives after the Manifesto and in opposition to the law; they could not do otherwise and be MEN. But that the Manifesto was made to cover this matter is apparent from the facts recited.

Of late years it has been an obsession of the leaders of the Church, to refer to D. & C., 58:21, wherein the Lord said:

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land."

And upon that statement they justify their acts in assisting in the prosecution of the Saints, disremembering the fact that they themselves are guilty of an infraction of the same law. They fail, for reasons that seem best to suit their purpose, to cite the later Revelation wherein the Lord defines the law He meant must be observed as follows:

And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them; and that LAW OF THE LAND which is CONSTITUTIONAL, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me; therefore, I, the Lord, justify you, and your brethren of the Church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than these, cometh of evil.—D. & C., 98:4-7.

It is true there are some who claim that the anti-polygamy law, after being upheld by the Supreme Court of the United States, became the "constitutional law of the land." But this is wrong. God ignored the same by directing Seymour B. Young to enter into the principle in 1882, some years after the

law of 1862 was declared Constitutional by the Supreme Court. This is clear proof that the Lord paid no attention to laws of men which were basically unconstitutional.

Let us observe in passing, that if it was not a sin to disobey the requirements of the Manifesto in the days of Heber J. Grant and Joseph F. Smith, IT IS NOT A SIN to do so today.

In the above statement of Elder Smith, he infers that plural marriages were performed, but that they were not performed by "authority or consent of the Church." No, for the Church is no longer teaching this "IRREVOCABLE and UNCHANGEABLE" law; but that the law was continued OUT of the Church must be admitted even by Joseph Fielding Smith, who doubtless knows of many brethren inducted into the principle after the issuance of the Manifesto—brethren who, in many cases, were and are yet holding responsible positions in the Church.

Another point we wish to notice briefly: The impression has existed among the Saints generally that the Manifesto was a revelation from the Lord to the Saints through Wilford Woodruff. This idea we have, on numerous occasions, shown to be false. The subject was treated quite fully in the July 1935 number of TRUTH under the caption, "Was the Manifesto a Revelation." A reading of the Manifesto itself is a sufficient refutation of its orgin being devine. It was prepared by a Committee of Church members, corrected and added to by a committee of non-Mormons, recopied and signed by President Wilford Woodruff, addressed "TO WHOM IT MAY CONCERN." It is published in the current editions of the Doctrine and Covenants and should be read by all.

Elder Smith, we are pleased to note, attempts to straighten out this question of the Manifesto being a revelation. Says he:

> **It is true that the Manifesto is not a revelation. It is also true that it has not been presented to the people as a revelation. It is equally true that the Manifesto is a result of a revelation. It is verily true that President Wilford Woodruff did receive a revelation, from the Lord, in which he was instructed to teach the people to discontinue the practice of plural marriage. It is a fact beyond the power of disputation that President Woodruff did have a revelation and in that revelation he was instructed to take the course he did and discontinue the practice of plural marriage in the CHURCH.**

The Church and the community are indebted to Elder Smith for helping to clear up this long mooted question. "The Manifesto is NOT a revelation," says he. We knew it was not all the time, but because we said so we were accounted apostates, liars and what not. So many of the Saints thought it was a revelation. TRUTH is happy to be able to render the service of now informing the Saints from an official source that they were mistaken. Friendships have been broken and families seriously split over this question. Tragedies might have been averted had this information come sooner.

Another point is cleared up in this statement of Elder Smith. Says he: "It is a fact beyond the power of disputation that President Woodruff did have a revelation and in that revelation he was instructed to take the course he did and discontinue the practice of plural marriage IN THE CHURCH."

Whatever revelation President Wodruff had has not been published. Joseph Fielding Smith as Church Historian should know of its existence. It would be enlightening to the Saints to have it published. In any event it establishes a precedent. In that revelation, according to Elder Smith, President Woodruff was to take a course to "discontinue the practice of plural marriage IN THE CHURCH." This accounts then, for the fact that while numerous cases of plural marriages occurred after the Manifesto, many of them among leading Church officials, they were not fostered by the Church. The Church had taken a stand against them. And since Plural marriage is a law of the Priesthood, it was the Priesthood and not the Church that "carried on." And that is the very thing that President John Taylor under divine direction made provision for, notwithstanding the vehement disclaimer of Elder Smith of the fact. No other conclusion, in the circumstances, can be arrived at. For if plural marriages were to stop altogether among the Saints, why didn't they stop? Why should members of the Quorum of Twelve enter into that practice contrary to the law of God, if that was His law, and get away with it? We have already recited the fact that Presidents Joseph F. Smith and Heber J. Grant were convicted of an infraction of this law, and they were not disciplined by the Church. The illogical position of Elder Smith is clearly apparent.

But where is the revelation spoken of as having been received by Wilford Woodruff? We ask this defamer of human character to answer. He is the Historian of the Church and should know. Such revelation has not been published. Will Elder Smith produce it? The Saints are entitled to know what it is. It should be no secret. The last revelation received by Wilford Woodruff that has been produced and which bears directly on this subject, is dated November 24, 1889, wherein the Lorld told him to "*place not yourself in jeopardy to your enemies BY PROMISE. Your enemies seek your destruction and the destruction of my people.*" In this revelation the Lord told the President to "*make no further pledges from the Priesthood.*"

This revelation was copied from President Woodruff's Journal and has been published. (8) Here the President was told not to sign

(8) Supplement to New and Everlasting Covenant of Marriage, p. 63, et seq.

a Manifesto—to make no further pledges or promises. If there is a later revelation counseling him to sign the Manifesto let us have it.

On November 1, 1891, in a conference in Logan, Cache Stake, President Woodruff made this statement with reference to the signing of the Manifesto:

> **I went before the Lord, and I wrote what the Lord told me to write. I laid it before my brethren—strong men as Brother George Q Cannon, Brother Joseph F. Smith, and the Twelve Apostles. I might as well undertake to turn an army with banners out of its course as to turn them out of a course that they considered to be right. These men agreed with me, and ten thousand Latter-day Saints also agreed with me. Why? Because they were moved upon by the Spirit of God and by the revelations of Jesus Christ to do it.—Des. News, June 1, 1935.**

It is this statement that Elder Smith relies upon in charging that the Manifesto was signed as a result of a revelation. But the statement of the venerable President is subject to interpretation. The leaders have, on more than one occasion, resorted to subterfuge and a form of deception in order to maintain the right to live their religion. Many examples of such might be recited, but space will not permit at this time. A case or two we will notice: President Joseph F. Smith, while before the Committee on Privileges and Elections in the Reed Smoot case, testified that in living with his plural wives and raising children by them since the Manifesto, he was guilty of breaking a law of God.—Smoot Investigation, 1:334-6.

President Smith did not believe that statement at the time he made it, neither did the majority of the Saints at home believe it. It is true that in living with his pluarl wives as he admitted doing, he was breaking a law of tee land, but NOT a law of God. In the same investigation, President Smith testified that the Manifesto was a revelation.—1:289 ets eq. He was led to do this by the situation which surrounded him at the time. Now Joseph Fielding Smith says the Manifesto is NOT a revelation. One of them was wrong.

And so it was in making the statement President Woodruff did about "writing what the Lord told him to write", the inference being, and it was so understood by the Saints at the time, that he wrote the Manifesto from the Lord's dictation. Testifying in the Smoot case, Elder George Reynolds said that President Woodruff wrote something, and a committee was appointed to correct it and prepare it for publication.—2:52, 53. Elder Reynolds was referring to the Maniefsto.

It is hardly conceivable that the Lord would dictate a statement to His mouthpiece that required the appointment of a committee to render it intelligible and fit for publication. But if the Manifesto was dictated by the Lord to Wilford Woodruff, and he wrote it, it certainly was a revelation, the statement of Joseph Fielding Smith to the contrary notwithstanding.

The facts are, President Woodruff, in making the statement he did was meeting an extraordinary situation. He was under pressure. A few weeks previously he had testified before the Master in Chancery that the Manifesto was intended to stop polygamy in the Church throughout the entire world and that it also placed a ban on unlawful cohabitation. In other words, this interpretation meant that men should give up their plural wives, throw them overboard, repudiate them. The statement caused resentful feelings among many of the Saints. Bitter complaints reached the ears of the leaders. A spirit of rebellion against the leadership of the Presidency was in the offing. Something must be done. President Woodruff attempted to meet the situation and appease the Saints. He gave out the inference that the Manifeso had been given as a Revelation from God. This was the way many of the Saints took it; and today, thousands of them, without even having read the Manifesto, declare its divinity as a revelation.

But Joseph Fielding Smith says the Manifesto is not a revelation and was "never presented to the people" as such, but that it was given in response to a revelation. But that revelation is not in existence. Wilford Woodruff was one of the leading historians in the Church. His Journals record important and leading items of history coming under his personal notice from his early membership in the Church until near his death. The writer has seen him, on more than one occasion, after a conference with his conferees, go at once to his desk and make entries in his Journal. The Revelation of 1880, given through him at Sunset, Arizona, and the one of 1889, referred to above, were recorded in his Journal by his own hand, as also were matters leading up their reception. Knowing this situation one would naturally expect the revelation wherein he was "told what to write", would also be recorded in his Journal. But we are informed this is not so. There is, however, a very enlightening item in President Woodruff's Journal which cannot be ignored in throwing light upon this subject. It was quoted by the late President Brigham H. Roberts, and is as follows:

> **September 25: I have arrived at a point in the history of my life as the President of the Church of Jesus Christ of Latter-day Saints where I am under the necessity of acting for the temporal salvation of the Church. The United States Government has taken a stand and passed laws to destroy the Latter-day Saints on the subject of polygamy, or patriarchal order of marriage, and after praying to the Lord AND FEELING INSPIRED, I have issued the following proclamation which is sustained by my counselors and the Twelve Apostles.**

This statement, in the view of the writer, discloses the truth. It was made previous to the President's appearance before the Mas-

ter in Chancery, and, of course, previous to his giving out the impression that men must forsake their wives. At that time he was not under the stress that later arose to vex him. In this statement, President Woodruff went before the Lord in prayer, and "feeling inspired", signed the Manifesto. Here he makes no claim to a direct revelation. He "felt inspired" to do things. Doubtless our brethren felt "inspired" to start the Mexican Rubber Company some years ago that proved such a financial ruin to many. Inspiration doesn't always come from above. The brethren in those hectic days felt compelled to make statements, as shown herein, that were calculated to appease the enemy, and the Saints must read between the lines if they would know what the brethren really meant. The Journal statement of President Woodruff cannot be impeached. It tells the story. President Woodruff signed the Manifesto, which had been prepared for his signature by committees comprising both Mormons and non-Mormons, after praying to the Lord, and "feeling inspired" to do so.

We believe in the integrity of Wilford Woodruff; that he was, as Joseph Fielding Smith says, an honest man. We believe that he signed the Manifesto, discontinuing the practice of Plural marriage IN THE CHURCH, because of the demand of members of the Church, who grew tired of the conflict and demanded a change, just as Israel of old demanded a king. Israel wanted to be as other people, and the Lord, after warning them, and they rejected His warning, told Samuel to give them a king. History records the terrible results thereof. And so this people in face of the warnings of the early leaders of the Church, demanded an opportunity to live as Babylon, and the Lord yielded; for after all, the free agency of man cannot be abridged. And for this reason, and this alone, was the Manifesto permitted to be signed by Wilford Woodruff. This is the most that can be conceded that the Lord had to do with the Manifesto of 1890.

President Taylor said the day would come when a document similar to the Manifesto then under consideration, would be adopted by the Church, following which "APOSTASY AND WHOREDOM would be rampant in the Church." That this situation is upon us, and the prophecy is being fulfilled, hundreds of mothers and fathers, whose homes have been saddened and wrecked, testify of to today. WHY ELDER SMITH SHOULD ATTEMPT TO MINIMIZE THE SITUATION IS BEYOND OUR POWER TO UNDERSTAND.

The authority of the Priesthood is here. It functions. Elder Smith knows it. President Grant knows it. The Patriarchal order of Marriage has never ceased since the principle was revealed to the Prophet Joseph Smith; it MUST GO ON, for the salvation of the world. The earth cannot be redeemed without it. Joseph and Hyrum gave their lives in support of it. Many martyrs have been made in the maintenance of it. All the machinations of earth and hell cannot stop it. It is a principle of salvation and exaltation, and is NOT confined in its operations to the present leadership of the Church. Let it be remembered that the more the "mustard tree" is kicked, the broader the seeds are scattered, to germinate and bring forth fruit in abundance.

PLURAL MARRIAGE

the MORMON *Marriage System*

In preceding numbers of TRUTH has appeared a series of articles prepared by the late Elder B. H. Roberts, on the above subject. It has, on numerous occasions, been charged by the enemy of the "system" that its introduction had as a principle motive the pandering to the lustful appetites of men; and that if the question had been left for decision to the women, the practice could not have gone on. To refute this impression, the following article is presented. Here, it will be observed, the women—and those were the leading women of Utah, high-minded, educated and refined, the peer of womanhood—championed the cause of the Patriarchal order of marriage quite as strongly and boldly as did the men. Early in the history of polygamy in Utah, woman suffrage was established by legislative enactment (in winter of 1870), according to the women of the Territory equal voting rights with the men. This measure placed in the hands of the women a weapon, secret and powerful, by which the marriage system could have been changed, had they desired to do so.

And on the charge that polygamy was degrading to womanhood and, if given the opportunity, the women themselves would put a stop to the system, it is well to present an item of history of which little is known by the prseent generation, showing the imbecility in the actions of those who undertook the self-imposed task of reforming the Mormon women of Utah. The incident is found in the erection of a "Home" in Salt Lake City for polygamous wives, under congressional authorization. On the assumption that the Mormon women were slaves to this "peculiar marriage system" and that their emancipation could be brought about only through the powerful machinery of Government, a movement was set on foot for the providing of a "Home" in which polygamous wives might find safe refuge and be properly taken care of. It was thought they would gladly accept this boon at the hands of the Government, leave their husbands, and in that way the objectionable marriage system would be dealt a death blow. With this purpose in view, in 1886, the "Woman's Industrial Home" was opened, the move being sponsored by the "reforming" class of non-Mormon women. The "Home" was created to provide "homes and employment for homeless and destitute polygamous wives and their children." Congress was prevailed upon to make several appropriations aggregating $112,000.00, and the movement was taken over by the Government. A large building was erected on Fifth East, between First and Second South Streets. The "Home", though equipped to house hundreds, according to Historian B. H. Roberts, "was a ghastly failure from first to last." An average of seven was said to be the number of inmates that entered the "Home" and these were of the pauper class of apostate Mormon and non-Mormon women, few of whom had been connected in any way with the Mormon plural marriage system. "The greatest

number of women reported admitted to the 'House', and who had been connected with polygamy'', said Representative Isaac Struble, from Iowa, in a speech in the house of representatives, October 4, 1888, ''was ten cases.''.

Proving a signal failure, ''after a useless existence of ten years, the building and grounds were sold at public auction to the highest bidder in Washington, D. C., September 7, 1899, for $22,500.'' It is now being used as a family hotel.—(See Comprehensive History of the Church—Roberts, 6:184 et seq.

And this spurning of governmental protection was another answer by the women of Mormondon, polygamous wives, to the challenge of the great government of the United States, and the reforming ''busy bodies'' of the country!

TRUTH presents these views as a fitting climax to the splendid articles of Elder Roberts. —Editor.

As Congress was being called upon to pass additional drastic legislation against the plural marriage system of the Mormon people in Utah, another mass meeting was held at the old Salt Lake Theatre November 16, 1878. It was called and presided over by polygamous women and after giving their testimonies in behalf of plural marriage a resolution was drawn up and the whole proceeding was sent to the world. Excerpts from testimonies given at the time follow:

ELIZA R. SNOW said:

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

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

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

BATHSHEBA W. SMITH said:

"It is somewhat surprising that we, WHO ARE THE TRUE REPRESENTATIVE WOMEN OF UTAH, having, in connection with our husbands, assisted in redeeming these once desolate valleys, should be called to assemble to vindicate ourselves against misrepresentation made by our Christian sisters, those who arrived here at so late a date and for so different an object; we were driven from our homes to seek refuge somewhere else, for the testimony of Jesus and the word of God. They know why we are here. We came because we loved God. * * * As a legal citizen of this great republic, I enter my most fervent protest against this unlawful and unhallowed crusade founded on misrepresentation. Congress has no right to interfere with our most sacred religion. As well might that honorable body legislate against baptism by immersion as against plurality of wives. God has revealed these principles and they MUST be sustained. With our own free consent our husbands take more wives, and when children crown our joy, around our sacred family altars we bow the knee and supplicate our heavenly father's blessing on our household, and rejoice in his divine favor as legitimate wives with honorable children."

ZINA D. YOUNG said:

"The principle of our holy religion that is assailed is one that lies deep in my heart. Could I ask the heavens to listen; could I beseech the earth to be still, and the brave men who possess the spirit of a Washington to hear what I am about to say! I am the daughter of a master Mason; I am the widow of a master Mason, who, when leaping from the windows of Carthage jail pierced with bullets, made the Masonic Sign of distress; but, gentlemen, (addressing the representatives of the press that were present) those signs were not heeded except by the God of heaven. That man, the prophet of the Almighty, was massacred without mercy! He is now with those who are crying, 'Wait a little longer, until the blood of your brethren, the martyrs, is shed.' (Applause). * * *

"The principle of plural marriage is honorable, it is a principle of the Gods—it is heaven born. God revealed it to us, among other things, as a saving principle; we have accepted it as such, and we know it is of Him for the fruits of it are holy. Worthy men and women of old practiced it, even the Savior himself traces his lineage back to polygamous parents. We are proud of the principle because we understand its true worth ,and we WANT OUR CHILDREN TO PRACTICE IT, that through us a race of men and women may grow up possessing

sound minds in sound bodies, who shall 'live to the age of a tree'."

MISS ANNIE WELLS read the following preamble and resolutions:

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

"First, resolved, that we, women of the Church of Jesus Christ of Latter-day Saints and loyal American citizens, claim the right guaranteed by the Constitution, that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof'; a right which we seek to exercise, not to the injury of others, but within the pale of peace and justice, of life, liberty and the pursuit of happiness, according to the dictates of our own consciences.

"Second, resolved: That we protest against any enactment of any laws which deprive American citizens, whether male or female, of any constitutional right; and that we make a united effort to secure the unanimous voice of the women of our faith, to plead the passage of the 16th amendment during the coming session of Congress;

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

"Fourth, resolved: That we do truly appreciate the efforts, and labors of the noble ladies of the national women's suffrage association, who, though opposed in their feelings to plural marriage, and without sympathy for our religious views, bravely defended the cause of woman's rights in Utah, in the halls of Congress, and take this public opportunity of tendering them an expression of our sincere and heart felt thanks.

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

MARRIAGE AND ETERNITY

(On the suggestion of one of our valued readers we excerpt the following from an article on marriage, appearing in the SEER. This periodical was published in Washington, D. C., beginning in the year 1853, by Elder Orson Pratt, under Priesthood direction. The article was republished in the Millennial Star, 15:584, from which the extract is taken. The position here set forth is sensible, sound and scriptural. It is undoubtedly the position of the early Church leaders, and is in strict accord with the revelations of the Lord upon the subject.—Editor.)

"* * * We cannot feel justified in closing this article on the subject of marriage, without saying a few words to unmarried females in this Church. You will clearly perceive, from the revelation which God has given, that you can never obtain a fulness of glory, without being married to a righteous man for time and for all eternity. If you marry a man who receives not the Gospel, you lay a foundation for sorrow in this world, besides losing the privilege of enjoying the society of a husband in eternity. You forfeit your right to an endless increase of immortal lives. And even the children which you may be favored with in this life, will not be entrusted to your charge in eternity, but you will be left in that world, without a husband, without a family, without a kingdom—without any means of enlarging yourselves, being subject to the principalities and powers who are counted worthy of families, and kingdoms, and thrones, and the increase of dominions forever. To them you will be servants and angels—that is, providing that your conduct should be such as to secure this measure of glory. Can it be possible that any females, after knowing these things, will suffer themselves to keep company with persons out of this Church? It matters not how great the morality of such persons may be, nor how kind they may be to you they are not numbered with the people of God, they are not in the way of salvation, they cannot save themselves nor their families, and after what God has revealed upon this ubject, you cannot be justified, for one moment, in keeping their company. It would be infinitely better for you to suffer poverty and tribulation with the people of God, than to place yourselves under the power of those who will not embrace the great truths of heaven. By marrying an unbeliever, you place yourselves in open disobedience to the command of God requiring His people to gather together. Do you expect to be saved in direct violation of the commands of Heaven? If not, keep yourselves wholly and entirely from the company of unbelievers. Do you wish the fellowship of the Saints? If you do, have no fellowship for unbelievers. For after the great light which our Father in Heaven has

given, none of the Saints will have any confidence in your honesty or sincerity, if you will recklessly throw yourselves away, and cut off all hopes of your future exaltation. No female that has respect for the work of God, or a respect for her future character among His people, will associate or keep company with any but Saints."

ORIGIN OF ZION'S CAMP AND NOTED PROPHECY, AS TOLD BY PRESIDENT WILFORD WOODRUFF, APRIL 2, 1898.

In 1833 the Church of Jesus Christ of Latter-day Saints was driven out of Jackson County, Missouri, for the word of God and testimony of Jesus Christ. There Bishop Partridge was tarred and feathered by the mob. That was the time of the falling of the stars in that country. Soon afterwards Bishop Partridge called for volunteers to go to Kirtland to see the prophet. Two men volunteered out of those who had been driven from Jackson county. One was Parley P. Pratt and the other was Lyman Wight. They went to Kirtland and laid before the prophet the circumstances, and the prophet called these two men, and others, to go ahead and gather up the strength of the Lord's house and to prepare the camp of Zion. P. P. Pratt came to my house. I had just been baptized. I was engaged for a year in furnishing lumber by contract. P. P. Pratt told me it was my duty to lay aside all my temporal matters, go to Kirtland, and join Zion's camp. I obeyed his counsel. I arrived in Kirtland on Saturday and there met with Joseph and Hyrum Smith in the street. I was introduced to Joseph Smith. It was the first time that I had ever seen him in my life. He invited me home to spend the Sabbath with him, and I did so. They had meeting on Sunday.

On Sunday night the prophet called on all who held the priesthood to gather into the little log school house they had there. It was a small house, perhaps 14 feet square. But it held the whole of the priesthood of the Church of Jesus Christ of Latter-day Saints who were then in the town of Kirtland, and who had gathered together to go off in Zion's camp. That was the first I ever saw Oliver Cowdery, or heard him speak; the first time I ever saw Brigham Young and Heber C. Kimball, and the two Pratts, and Orson Hyde and many others. There were no apostles in the church then except Joseph Smith and Oliver Cowdery.

When we got together the Prophet called upon the elders of Israel with him to bear testimony of this work. Those that I have named spoke, and a good many that I have not named, bore their testimonies. When they got through the prophet said, "Brethren, I have been very much edified and instructed in your testimonies here tonight. But I want to say to you before the Lord, that you know no more concerning the destinies of this church and kingdom than a babe upon its mother's lap. You don't comprehend it." I was rather surprised. He said, "It is only a litte handful of priesthood you see here tonight, but this church will fill North and South America—it will fill the world." Among other things he said, "It will fill the Rocky Mountains. There will be tens of thousands of Latter-day Saints who will be gathered in the Rocky Mountains, and there they will open the door for the establishing of the gospel among the Lamanites, who will receive the gospel and their endowments and the blessings of God. This people will go into the Rocky Mountains; they will there build temples to the Most High. They will raise up a posterity there, and the Latter-day Saints who dwell in these mountains will stand in the flesh until the coming of the Son of Man. The Son of Man will come to them while in the Rocky Mountains."

I name these things because I want to bear testimony before God, angels and men that mine eyes behold the day, and have beheld for the last fifty years of my life, the fulfillment of that prophecy. I never expected to see the Rocky Mountains when I listened to that man's voice, but I have, and do today. I will say here that I shall not live to see it, you may not live to see it; but these thousands of Latter-day Saint children that belong to the Sabbath schools, I believe many of them will stand in the flesh when the Lord Jesus Christ visits the Zion of God here in the mountains of Israel. And while I bear testimony before God, angels and men, that mine eyes behold the fulfillment of the revelation given that night, I just as much believe the remaining part of it will be fulfilled as I stand here in the flesh. I rejoice at seeing the progress of the work that lies before us. There is a great work before this people in the fulfillment of these prophecies that have been given. Joseph Smith was full of revelation. He foresaw this people, and this work until it was wound up.

POLITENESS

True politeness is ever an indication of good breeding. With some people it is innate, with others it is acquired by cultivation, but, however it comes, politeness, if continuously practiced, will exert a powerful influence for good upon one's whole life.

It's the distinguishing line separating the gentleman from the boor. Like a magnet, politeness attracts notice, wins respect, elicits admiration and strengthens friendships; while, conversely, rudeness repels, annoys and arouses a feeling of disgust in the minds of those who are refined and cultured.

The boy, or girl, who maintains an attitude of politeness to his father and mother,

showing a thoughtful consideration in every movement, giving ready obedience to their slightest wishes, and asking and answering questions in a soft, gentle but sympathetic tone of voice, is greatly to be admired and will undoubtedly make his mark in the world. It follows as "the night, the day," if he is thus polite with his parents he will be also with his brothers and sisters and with people generally.

Our Savior is the great exemplar, and a careful perusal of the four gospels leads one to believe that His life was adorned with this admirable gift. He was ever thoughtful, tender, sympathetic, and loving towards the poor and needy and those who were in any manner afflicted. They who appealed to him in faith were not turned away unanswered and disappointed. His divine teachings, so considerate, so impressive, so fully adapted to the needs of the soul, could only come from a great heart and a gentle nature and leave no doubt in the mind that Jesus was truly polite in His intercourse with men. That little children should follow in His footsteps and become like Him is a consummation much to be desired, and would be commendable and praiseworthy in all.

It was a spirit of wisdom that prompted the sage to say: "A soft answer turneth away wrath."

—Rudger Clawson.

LISTEN, WORLD! *By Elsie Robinson*

THE PRAYER OF A WORKING GIRL

Dear God,
I wonder if you've time
To listen
To this thing
I'd like to ask.

Perhaps a prayer
Seems kind of funny
In a place like this
That's roaring
With machines,
And jammed with desks,
And filled with men
All yelling orders—
(Or just hanging 'round
To try and get
Some girl to make a date)
And yet it seems
As if we girls
Need praying more
In such a place
Than in church
That's still—and safe—
And so I'm praying, God,
And if You've got
The answers
I sure wish
You'd shoot 'em straight!

They say girls work
Because they like it, God—
Because they're keen
On money or careers,
Well, maybe so—
But as for me,
What I want most
Is not
Those things at all—
What I want most
Is just your help
To stay
A woman
In this world
Of working men—
The kind of woman
That my mother was.
So sweet and gentle
That you never guessed
How brave and strong
She was
Beneath her quiet ways.

Help me be soft,
Like she was—
Soft, in spite
Of all the brawls
A working girl must face—
And square like she was—
Square, in spite
Of all the tricks
A working girl must use
To hold her place—
And honest,
Though I know
It may not pay
And cheerful,
Though the job
Goes wrong all day.

Help me to stay
A woman,
The dreams I used to have
At seventeen—
Kid dreams of kneeling
In the fairy sheen
Of wedding satin
Trailing white—
And sweet,
Half-frightened dreams
Of my own husband
Coming home at night
To me,
And our new baby!
Oh, please help me keep
Those dreams
In spite of all
The work and worry,
And the times
When things seem
Too horribly hard
For any girl to take!

And so I'm asking—
Help me hang on hard
To my kid dreams—
Help me stay clean
And pure,
The way my mother stayed,
Until I find my man—
And then, dear God,
Please fix it so I can
Quit work—
And just do nothing
All the time
But love my man
And make his home
And have his babies, God!

Thats what I pray—
And now I've got
To quit—
The boss is yelling—
But You'll not
Forget the thing
I've asked for,
Will You, God?

Just staying decent
Till she finds her man,
That's all the breaks
That any girl
Would ask.
Amen.

Juvenile Page

DANNIE LEARNS OF NEPHI'S FAITH

You remember Dannie, the little boy who wished he had never been born because he could not walk and was always in pain? And the old man who came to teach him to use the power of faith?

This man told Dannie many things about this wonderful power, and before he left that first night, promised to help Dannie.

"You have helped", Dannie told him. "Already I feel much better."

"That is good", the old man said. "But there may be other times when you can't sleep. Then, if you will ask your Heavenly Father to send me to you, I will come. That will make your faith grow strong because you will be using it. Because you cannot use your legs they do not grow strong. Faith is like that. If you do not use it, it will not grow.'

"I see", said Dannie. "I must use my faith to bring you to me. Then it will grow until I can use it to make me well."

"That is right. And when I come I will tell you stories about what other people have done through faith.'

"I love stories", cried Dannie. "Would it be too much to ask you to tell me one now?"

"Not at all. That is what I am here for. My first story is about a man named Nephi, who lived over two thousand years ago. He and his father and mother and three brothers were leaving their home in Jerusalem because they had been told by the Lord that that city was going to be destroyed. But after they had traveled for three days the Lord commanded Nephi and his brothers to go back to Jerusalem and get some records which they needed.

The records were in the possession of a man named Laban. Nephi's brothers did not believe they could get the records from him, for he was a wicked man and had great power, but Nephi knew that whenever the Lord tells his children to do a thing he will help them do it. So he told his brothers that they must do what they were commanded. As the brothers had feared, Laban would not give the records up. Then Nephi and his brothers tried to buy them with the riches they had in Jerusalem when they commenced their journey. Laban wanted the money and jewels they brought, but he also wanted to keep the records, so he sent his servants to kill Nephi and his brothers.

But they ran away and hid in a cave, leaving their wealth behind them. Then the two older brothers beat Nephi and Sam with sticks, because they wanted to try again. Then an Angel came and rebuked them because of their little faith; he also told them that it was wicked to beat their brothers and that they should go back and the Lord would deliver Laban into their power.

Nephi believed the Angel and went alone to get the records, and as the Angel had promised, he found Laban overcome with wine. He took Laban's clothing and put it on. Laban's servants believing him to be their master, gave him the records. Thus through faith, Nephi accomplished a task his brothers thought impossible."

Dannie looked at his visitor with a new light of courage and peace in his eyes as the story ended.

"I guess nothing is impossible when the Lord is on your side", he said.

"No. Nothing", replied the man. "Good night, Dannie.'

"AUNT" JENNIE.

THE BLIND WEAVER

A blind boy stood beside the loom
And wove a fabric. To and fro
Beneath his firm and steady touch
He made the busy shuttle go.

And oft the teacher passed that way
And gave the colors, thread by thread;
And by the boy the pattern fair
Was all unseen—its hues were dead.

"How can you weave?" we, pitying cried;
The blind boy smiled—"I do my best;
I make the fabric firm and strong,
And one who sees does all the rest."

Oh, happy thought! beside life's loom
We blindly strive our best to do,
And He who marked the pattern out
And holds the threads—will make it true.

—Beth Day, in Children's Friend.

"Every citizen in the town
Runs the minor poet down;
Every citizen—don't you know it?
Is himself a minor poet."

—Murray.

Small habits well pursued betimes
May reach the dignity of crimes.

—Hannah Moore.

If you your lips would keep from slips
Five things observe with care:
To whom you speak, of whom you speak,
And how, and when, and where.

—Anonymous.

THE KING OF MECHANICS

The blacksmith has sometimes been called the king of mechanics, and this is the way he is said to have earned the distinction:

The story goes that, during the building of Solomon's Temple, that wise ruler decided to treat the artisans employed on his famous edifice to a banquet. While the men were enjoying the good things his bounty had provided, King Solomon moved about from table to table to become better acquainted with his workmen. To one he said:

"My friend, what is your trade?"

"A carpenter."

"And who makes your tools?"

"The blacksmith," replied the carpenter.

To another Solomon said: "What is your trade?"

And the reply was "A mason."

"And who makes your tools?"

"The blacksmith," replied the mason.

A third stated he was a stonecutter and that the blacksmith also made his tools. The fourth man whom King Solomon addressed was the blacksmith himself. He was a powerful man, with bared arms, on which the muscles stood out in bold relief, and, seemingly, almost as hard as the metal he worked.

"And what is your trade, my good man?" said the king.

"Blacksmith," replied the man of the anvil and sledge.

"And who makes your tools?"

"Make 'em myself," said the blacksmith.

Whereupon King Solomon immediately proclaimed him the King of Mechanics, because he could not only make his own tools, but all other artisans were forced to go to him to have their tools made.—The Contributor, 6:233.

MY WAGE

I bargained with Life for a penny,
  And Life would pay no more.
However I begged at evening
  When I counted my scanty store.

For Life is just an employer,
  He gives you what you ask,
But once you have set the wages,
  Why, you must bear the task.

I worked for a menial's hire,
  Only to learn, dismayed,
That any wage I had asked of Life,
  Life would have paid.

—Jessie B. Rittenhouse.

The following is engraved on one of the entrances to the Municipal building in Los Angeles, California: "He that violates his oath profanes the divinity of faith itself."—Cicero.

OUR NEW YEAR RESOLUTION

WE RESOLVE:

To be Gentle, but not soft; Yielding, but not fickle; Humble, but not fawning; Religious, but not sanctimonious; Courteous, but not insincere; Playful, but not boisterous; Just, but not harsh; Lenient, but not deaf; Charitable, but not blind; Sympathetic, but not compromising; Generous, but not wasteful; Chivalrous, but not with affectation; Friendly, but not common; Modest, but not prudish; Polite, but not a "dandy"; Human, but not beastly; Prayerful, but not hypocritical; Strong, but not coarse; Firm, but not obstinate; Brave, but not reckless; Obedient, but not a "yes man"; and, above all, to be FRANK AND TRUTHFUL, free from malice and undue harshness.

Divine love is a sacred flower, which in its early bud is happiness, and in its full bloom is heaven.—Hervey.

Praise loudly; blame softly.—Catharine II.

What I aspired to be and was not, comforts me.—Browning.

HYPOCRACY

Do not, as some ungracious pastors do.
Show one the steep and thorny way to heaven,
Whilst, like a puffed and reckless libertine,
Himself the primrose path of dalliance treads,
And recks not his own rede.

—Shakespeare.

"I never was a good son or a good brother or a good patriot in the sense of thinking that my mother and my sister and my native country were better than other people's, because I happened to belong to them."

—Shaw.

Wisdom is glorious, and never fadeth away . . . the very beginning of her is the desire of discipline, and the care of discipline is Love; Love is the keeping of her laws.—Wisdom of Solomon.

TRUTH

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

VOL. 2. FEBRUARY, 1937 NO. 9.

Early Experiences of the Saints

As Rehearsed by Apostle George A. Smith

(In this issue of TRUTH we present excerpts from a sermon of Apostle George A. Smith, given at Salt Lake City, March 18, 1855 (J. of D., 2:211, et seq.) Elder Smith, at the time, was the official Historian of the Church; by reason of which position, as well as the fact of his natural ability and his personal experiences during the drivings of Missouri and Nauvoo, he was especially qualified to give out the very valuable information his sermon contains. As conditions mentioned by Elder Smith tending to curtail the Lord in fully revealing His will to the Saints in the early history of the Church, continue to exist to an alarming degree in this day, the lesson taught by the preachment is still of vital importance and should be carefully heeded. It is seriously contended that should the Prophet Joseph Smith appear to the general assembly of Saints today, and attempt to advance some of the doctrines he hinted at while in mortality, he would be just as savagely rebuffed as he was before his martyrdom. In fact, should our Lord and Savior return to earth, mingle with men, and teach the doctrines he tried to make clear while here during the Meridian of time, the cry, "CRUCIFY him!", would again be sounded. Truth can be absorbed only as the candidate for truth is willing to place his all on the altar of Faith and Obedience, and worship God with an eye single to His glory. TRUTH takes pleasure in presenting Elder Smith's reflections for the edification of the thoughtful and faithful.—Editor.)

According to the example already given this afternoon, I shall commence by taking a text, which will be found recorded in the 23rd chapter of the Gospel, according to St. Matthew—"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." * * *

These words were uttered by the Savior while looking at the vast city and surrounding country which was then inhabited by the Jews, who were residing there in security, surrounded with plenty, and were at the same time almost universally in open rebellion against the law of heaven.

It has been a very common saying in the world that the Lord was able to do everything, that He could do anything He had a mind to do, and accomplish what He pleased; that He possessed universal power, and could accomplish what He undertook. But what says our text? "How oft would I have gathered you, but you would not." This indicates that He could not do it, because they were not willing; that is the way we understand the language. It is plain also from the text, that if the people of Jerusalem, the children of Israel, would have listened, and would have been gathered, He would have nourished them, and conferred upon them the principles of salvation, the laws of exaltation which it was His desire to give them. Let me say, then, that from the foundation of the world, or, in other words, from the fall of man until the period of the declaration of the words of our text, we find plainly illustrated, in the whole history contained in the sacred book, the principle that the Lord wished to reveal unto the children of men things which had been hid from before the foundation of the world, principles which would exalt them to celestial thrones, but they would not, or, which amounts to the same, He could never find a people, could never communicate with a generation of a very numerous body of men that would obey His commandments, listen to His council, and observe His wisdom, or be led by His revelations. * * *

As we have learned, from Elder Hyde's sermon this afternoon, the same thing is illustrated in the history of Joseph; he wished to reveal the will of God to his brethren, but they rebelled, and sold him into Egypt. Moses undertook to give the children of Israel the laws of the Priesthood, to make them a holy people, a chosen generation, a kingdom of Priests, but what was the result? They would not re-

ceive it, and although God had delivered them from the plagues of Egypt, from the hands of Pharaoh, brought them through the red sea, and led them by a cloud by day and a pillar of fire by night, yet when Moses went into the presence of God to receive His law, to receive those principles that were to magnify them, and make them a kingdom of Priests, a holy people, they, a whole people, concluded that it was best to worship a calf. "Why", said they, "our neighbors worship calves, they have gods, they have idols, and we wish to worship something that we can see, for we do not know what has become of this Moses, and we want a god that we can see and handle."

Micah, after reflecting how often the Lord had attempted to reveal His law, and as his eye by the spirit of prophecy, glanced down through the vista of time to the last days, exclaims in a transport of joy, "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, "Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

This was just a glimpse that the Prophet had of the establishment of the purposes of Jehovah in the last days. He saw the nations flowing to the tops of the mountains to receive that law of redemption which the world would not receive in the meridian of time, when the Savior made His appearance, and presented himself to the house of Israel, chose His apostles, conferred upon them the keys of the Priesthood, and sent them forth to bear testimony to the sons of men. The result of His divine mission is manifested in the words of our text, "O Jerusalem, Jerusalem, how often would I have gathered you as a hen gathereth her chickens under her wings, but ye would not."

Says John, when speaking of our Savior, "He came unto His own, and His own received Him not. But as many as received Him to them gave He power to become the sons of God." Power was given them to become the sons of God, and joint heirs with Christ; hence the principles of exaltation were clearly illustrated by Jesus Christ and His Apostles, yet the people would not receive them. In a few years afterwards we find that every person who preached the pure Gospel of Jesus Christ was doomed to destruction by the hands of wicked men, the power of the adversary increased, Paganism overwhelmed the true Church, and Pagan institutions were substituted instead, and the Christian religion either had to hide itself in the dens and caves of the earth, or bow to the unmeaning mummeries of ancient Pagan Rome. Notwithstanding this, the Lord had His eye upon the great point to be attained, the great object to be accomplished, when He would again attempt to gather the children of Israel together, and nourish them, and teach them of His ways, and learn them to walk in His paths.

Joseph's Enemies Active

The very first moment after the angel of God had communicated to Joseph Smith the revelation of the fulness of the Gospel, what do we discover? We discover that all the bloodhounds of earth and hell were let loose upon him. The very first attempt that could be made to bear testimony of the Gospel was to be thwarted by persecution, the editorial thunder was immediately let loose,, and as the old Quaker said to the dog that came to his store, being a little offended at the animal, "I will not kill thee, but I will give thee a bad name", so he turns him out and halloos, "Bad dog", judging rightly that somebody would suppose him to be mad, and shoot him. That was the devil's plan, when this Gospel was first introduced, the cry was, "False prophet, imposter, delusion, fornication", mixed up with all kinds of slander.

Every person who is well acquainted with the history of this Church, knows that at the commencement of it the persecutions commenced, and they continued to increase until the death of the Prophet. Forty-seven times he was arraigned before the tribunals of law, and had to sustain all the expense of defending himself in those vexatious suits, and was every time acquitted. He was never found guilty but once. I have been told, by Patriarch Emer Harris, that on a certain occasion he was brought before a magistrate in the State of New York, and charged with having cast out devils; the magistrate, after hearing the witnesses, decided that he was guilty, but as the statutes of New York did not provide a punishment for casting out devils, he was acquitted.

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 before 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.

Apostacy Begins

For this purpose, in 1833, the Saints commenced to build a Temple in Kirtland, the cost of which was not less than one hundred thousand dollars. A mere handful of Saints commenced that work, but they were full of faith and energy, and willing, as they supposed, to sacrifice everything for the building up of Zion. In a few weeks some of them apostatized; the trials were too great, the troubles were too severe. I know persons who apostatized because they supposed they had reasons; for instance, a certain family, after having traveled a long journey, arrived in Kirtland, and the Prophet asked them to stop with him until they could find a place. Sister Emma, in the meantime, asked the old lady if she would have a cup of tea to refresh her after the fatigues of the journey, or a cup of coffee. This whole family apostatized because they were invited to take a cup of tea or coffee, after the Word of Wisdom was given.

Another family, about the same time, apostatized because Joseph Smith came down out of the translating room, where he had been translating by the gift and power of God, and commenced playing with his little children. Some such trials as these, you know, had to be encountered.

I recollect a gentleman who came from Canada, and who had been a Methodist, and had always been in the habit of praying to a God who had no ears, and as a matter of course had to shout and halloo pretty loud to make him hear. Father Johnson asked him to pray in their family worship in the evening, and he got on such a high key, and hallooed so loud that he alarmed the whole village. Among others, Joseph came running out, saying, "What is the matter? I thought by the noise that the heavens and the earth were coming together", and said to the man, "that he ought not to give way to such an enthusiastic spirit and bray so much like a jackass." Because Joseph said that, the poor man put back to Canada, and apostatized; he thought he would not pray to a God who did not want to be screamed at with all one's might.

We progressed in this way while we were building the Kirtland Temple. The Saints had a great many traditions which they had borrowed from their fathers, and laid the foundations, and built that Temple with great toil and suffering, compared with what we have now to endure. They got that building so far finished as to be dedicated; this was what the Lord wanted. He wished them to provide a place wherein He could reveal to the children of men those principles that will exalt them to eternal glory, and make them Saviors on Mount Zion. Four hundred and sixteen Elders, Priests, Teachers and Deacons met in the Kirtland Temple on the evening of its dedication. I can see faces here that were in that assembly. The Lord poured His Spirit upon us, and gave us some little idea of the law of anointing, and conferred upon us some blessings. He taught us how to shout hosannah, gave Joseph the keys of the gathering together of Israel, and revealed to us, what? Why the fact of it was, He dare not yet trust us with the first key of the Priesthood. He told us to wash ourselves, and that almost made the women mad, and they said, as they were not admitted into the Temple while this washing was being performed, that some mischief was going on, and some of them were right huffy about it.

We were instructed to wash each other's feet, as an evidence that we had borne testimony of the truth of the Gospel to the world. We were taught to anoint each other's heads with oil in the name of the Lord, as an ordinance of anointing. All these things were to be done in their time, place, and season. All this was plain and simple, yet some apostatized because there was not more of it, and others because there was too much.

On the evening after the dedication of the Temple, hundreds of the brethren received the ministering of angels, saw the light and personages of angels, and bore testimony of it. They spake in new tongues, and had a greater manifestation of the power of God than that described by Luke on the day of Pentecost. Yet a great portion of the persons who saw these manifestations, in a few years, and some of them in a few weeks, apostatized. If the Lord had on that occasion revealed one single sentiment more, or went one step further to reveal more fully the law of redemption, I believe He would have upset the whole of us. The fact was, He dare not, on that very account, reveal to us a single principle further than He had done, for He had tried, over and over again, to do it. (1) He tried at Jerusalem; He tried away back before the flood; He tried

(1) But there has been a great difficulty in getting anything into the heads of this generation. It has been like splitting hemlock knots with a corn-dodger for a wedge, and a pumpkin for a beetle. Even the Saints are slow to understand.—Joseph Smith, Truth, 1:95.

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

It would have been as Joseph said to me in Kirtland, "Brother Brigham, if I were to reveal to this people what the Lord has revealed to me, THERE IS NOT A MAN OR A WOMAN that would stay with me."—Brigham Young, J. of D., 9:294.

in the days of Moses; and He tried, from time to time, to find a people to whom He could reveal the law of salvation, and He never could fully accomplish it; and He was determined this time to be so careful, and advance the idea so slowly, to communicate them to the children of men with such great caution that, at all hazards, a few of them might be able to understand and obey. For, says the Lord, my ways are not as your ways, nor my thoughts as your thoughts; for as the heavens are higher than the earth, so are my ways than your ways, and my thoughts than your thoughts. * * *

Now if the Lord had considered it wisdom, on the day of the Kirtland endowment and great solemn assembly, to come forward and reveal to the children of man the facts that are laid down plainly in the Bible, and had told them that without the law of sealing, no man could be exalted to a throne in the celestial kingdom, that is, without he had a woman by his side, and that no woman could be exalted in the celestial world, without she was exalted with a man at her head, that the man is not without the woman, nor the woman without the man in the Lord; had He revealed this simple sentiment, up would have jumped some man, saying, "What! I got to have a woman sealed to me in order to be saved, in order to be exalted to thrones, dominions, and eternal increase?" "Yes." "I do not believe a word of it, I cannot stand that, for I never intended to get married. I do not believe in any of this nonsense." At the same time, perhaps, somebody else might have had faith to receive it. Up jumps somebody else, "Brother Joseph, I have had two wives in my lifetime, cannot I have them both in eternity?" "No." If he had said yes, perhaps we should all have apostatized at once.

Commanded to Curse Enemies

Now I will illustrate this still further. The Lord did actually reveal one principle to us there, and that one principle was apparently so simple, and so foolish in their eyes, that a great many apostatized over it, because it was so contrary to their notions and views. It was this, after the people had fasted all day, they sent out and got wine and bread, and blessed them, and distributed them to the multitude, that is, to the whole assembly of the brethren, and they ate and drank, and prophesied, and bore testimony, and continued to do so until some of the High Council of Missouri stepped into the stand, and, as righteous Noah did when he awoke from his wine, commenced to curse their enemies. You never felt such a shock go through any house or company in the world as went through that. There was almost a rebellion because men would get up and curse their enemies; although they could remember well that it is written that Noah cursed his own grandson, and that God recognized that curse to such an extent that, at this day, millions of his posterity are consigned to perpetual servitude.

Many men are foolish enough to think that they can thwart the power of God, and can liberate the sons of Ham from that curse before its time has expired. Some of the brethren thought it was best to apostatize, because the spirit of cursing was with men who had been driven from Missouri by mob violence. Yet every word that they prophesied has been fulfilled. They prophesized that the bones of many of those murderers should bleach on the prairie, and that birds should pick out their eyes, and beasts devour their flesh. Men who have traversed the plains of Mexico, California, Nebraska, and Kansas, have often seen the fulfillment of that prophecy in the most marvelous manner. We have seen their names upon trees, on the heads of old trunks, and bits of boards; the names of men that I knew, and I knew just as well, in the Kirtland Temple, what would be their fate, as I know how. But that tried us, some of us were awfully tried about it. The Lord dared not then reveal anything more; He had given us all we could swallow; and persecution raged around us to such an extent that we were obliged to forsake our beautiful Temple, and flee into the state of Missouri.

He there put us into another sieve, and sifted us good, and we were then driven from the state of Missouri, leaving the Prophet and a good many of his brethren in prison. We thus passed on from the year 1837 until the year 1843, when the Lord concluded that the people who had been gathered, since the scattering from Missouri, had been made acquainted with the principles of His kingdom so long, that they must have become strong enough for Him to reveal one sentiment more.

Law if Sealing Revealed

Whereupon the prophet goes upon the stand, and, after preaching about everything else he could think of in the world, at last hints at the idea of the law of redemption, makes a bare hint at the law of sealing, and it produced such a tremendous excitement that, as soon as he got his dinner half eaten, he had to go back to the stand and unpreach all that he had preached, and left the people to guess at the matter. While he was thus preaching, he turned to the men sitting in the stand, and who were the men who should have backed him up, for instance, to our good old President Marks, William and Wilson Law, and Father Cowles, and a number of other individuals about Nauvoo, for this occurred when the Twelve

were in the Eastern portions of the United States, and said: "If I were to reveal the things that God has revealed to me, if I were to reveal to this people the doctrines that I know are for their exaltation, these men would spill my blood." This shows the improvement that had been, the advancement that had been made, and the light that had been attained. He also said that there were men and women in that congregation who imagine themselves almost perfect, and who would oppose and reject the principles of exaltation, and would never fully realize their mistakes until the morning of the resurrection.

* * *

In tracing the history of this Church through the records, I make myself acquainted with the circumstances, and I cannot but see illustrated before the eyes of the whole people the fatherly care that God had to take in revealing to this people the law of exaltation. Finally, He revealed so much of it that William Law, one of the first Presidency, and one of the most sanctimonious men in Israel, got alarmed for fear that Joseph was going to kill him, and he called the whole of the police before the City Council, and had them all sworn, and cross-examined, to find out if Joseph had instructed any of them to kill him. I told some of the boys at that time, that he knew he had done something that he ought to die for, or he would not be so afraid of his best friend. Joseph said to the Council and the police, "I might live as Caesar might have lived, were it not for a right hand Brutus"; and the illustration of that saying is most clearly shown by William Law's preparations in bringing about the murder of the Prophet. The men who were in his bosom, shared his confidence, and professed to be his warmest and best friends, were the men to treacherously shed his blood.

Why? Because he had revealed one additional principle of the law of redemption, that is, that the man is not without the woman, nor the woman without the man, in the Lord; that if a man went to the eternal world without obeying the law of sealing, he would remain forever alone, forever a servant, and could never have any increase; that if a woman entered the celestial world without having complied with the law of sealing, as entrusted by the Savior to his Apostles, she would remain forever alone, and without any increase; and if either man or woman should reject the principles of that law, they would forever lament and mourn that they might have been exalted to an eternal increase, and an everlasting dominion, but they would not have it.

There was a very high degree of hypocrisy manifested in the manners of this President William Law that always astonished me. I have learned, in writing history, one or two very singular instances.

In 1843 Joseph Smith was arrested two hundred and fifty miles from home; the Saints felt a great anxiety for his safety; hundreds of individuals went out of Nauvoo on horseback, and took possession of all the roads between the Mississippi and Illinois rivers, and some set out on a steamboat, with a determination to examine every boat on the rivers and attack anyone that had him on board; and some of the most rapid marches on record were performed on that occasion. Among others William Law started out with a party; when he met Joseph he rushed up to him and took him in his arms, and hugged him, and kissed him before some fifty or a hundred witnesses. He must have loved him wonderfully, for, about a half an hour previous to his meeting Joseph, he had got the idea that he had been shipped on board a steamboat into Missouri, and he was dreadfully excited. Brother O. P. Rockwood, or John Butler, can tell you how he talked. "Oh", says he, "I would not have Joseph taken to Missouri and killed for anything in the world, for property would fall one-half its value in Nauvoo." There is the saying of a man who, like Judas, could kiss the Prophet, when probably there were not many men in the whole city who would have cared a farthing for all the property in the world, when compared to saving Joseph's life.

After the death of the Prophet, the world and the devil thought that they had once more destroyed the attempt of the Almighty to reveal the law of exaltation, as only part of the work of rearing the Temple was then done. The news spread all over the United States that the Governor of Illinois had treacherously pledged the faith of the state for the safety of Joseph Smith, and also how honorably the Prophet had acted under these trying circumstances, being well aware that his death was intended, and the people were really shocked at such base treachery, but generally exclaimed, "How disgraceful! How disgraceful! To murder him so treacherously! But on second thoughts, it is a good thing he is dead."

Bye and bye the devil discovered that Brother Joseph's blood was not spilled before the Lord had said, "You have done enough, you may rest from your labors." He had conferred upon others the knowledge of the Priesthood; and God raised up another man to be a Prophet unto Israel, to be a President, a Ruler, and Instructor. I once heard a person say, "O! I do wish Brother Brigham was as good a man as Joseph was." Now let me tell you, brethren, that if Brother Brigham was one particle better man than he is, he could not stay among us, he would have to leave us;

he is just as good a man as we are at present worthy of having in our midst. The Lord in mercy to us has given us a great Prophet and a wise Ruler in Israel, that we may exert our powers, influence, and wisdom, under his direction, to prepare for the revelation of the law of exaltation which has been so long promised.

We went to work in Nauvoo and finished the Temple, and had no sooner got it done but we had to leave it to be burned by our enemies; and they then thought that if we were only driven into the wilderness, our sufferings would be so great in the desert that we should all perish, and that would be the end of the matter. The devil wisely got up a new system of treatment; after they had robbed us of everything we had, and driven us from all the comforts of life into the desert, he commenced to adopt the "let alone system" upon us, under the impression that we would die of our own accord. They commenced this under glorious auspices, when we had nothing to eat, nothing to wear, not a drop of rain to water the earth, and a desert all around us, of the apparent fertility of which you may judge, when the mountaineers said they would give a thousand dollars for the first bushel of wheat or corn that was raised in the valley. While letting us alone a considerable change took place; but it was hard to let us alone long, they had to give us an occasional poke, that we might know they were still alive.

While letting us alone the Gospel was introduced into the Sandwich Islands, and into Denmark, and has begun to pour out its blessings in Sweden, Norway, Italy, France, Germany, Switzerland, Africa, Australia, Malta, Gibraltar, the Crimea, and the East Indies, and is spreading all over the world ten times more rapidly than ever. All this came through "letting us alone". I do not know but they may conclude it to be best to give us another blow-up; if they do, it will be precisely as it was with the man who did not like the mustard stalk in his garden, which grew up, and became large and full of seed. The owner saw it had gone to seed in the garden, and became dreadfully irritated with the gardener, and got the hoe and beat the stalk to pieces in his anger, and scattered the seed all over the garden. That is the way our enemies have operated the whole time, so they may as well take the "let alone system" as any other. Joseph prophesied that if they would let us alone, we would spread the Gospel all over the world, and if they did not let us alone, we would spread it anyhow, only a little quicker. * * *

We are here, and the Lord is determined, if He can accomplish it, if we will let Him, to reveal unto us the laws of exaltation. He is determined to make this people "Kings and Priests unto God and His Father", to give them the keys of exaltation for the redemption of themselves, and of all their dead back to the time when the covenant was broken. If this people will be submissive and obedient to the laws and instructions of His Prophets and His Apostles, obey the teachings that are given unto them and keep themselves pure. He will reveal unto them all those blessings; and will not say unto us, as He said to Jerusalem, "How oft would I have gathered you, but you would not." If we will be submissive and listen to the revelations of the Most High, remembering that His ways are not as our ways, and His thoughts as our thoughts, for as the heavens are higher than the earth, so are His ways than our ways, and His thoughts than our thoughts; if we will remember this, and act upon it, we are in the way to obtain those keys of power, and profit by them; that is to say, we are right on the grand turnpike to exaltation.

I recollect a story I heard Joseph once tell to a sectarian minister; he had been preaching to him some of the first principles of the Gospel; the minister acknowledged that the doctrines were strictly according to the New Testament, but gave a kind of a pious sigh, and said, "I am afraid there is something wrong at the bottom of it." Joseph replied, "I feel a good deal as the honest Irishman did, who landed in America, and started to go into the country, and see how it looked. As he was walking along the road, he came across a very pious minister of the Methodist order, who came up to the Irishman, and, thinking he must say something about religion, as he sat in his two-wheeled gig, says, 'Patrick, have you made your peace with your God?' 'Ah, faith, sir, and sure we never had a falling out.' That rather shocked the Priest, and he gave vent to an earthly grunt, and said, 'You are lost, lost.' 'Faith, sir, how can I be lost in the middle of the big turnpike?' " I tell you we are in the middle of the "big turnpike", and if we continue in it, the keys of exaltation are with us and the great work of God will unfold to this people things that have been hid from before the foundation of the world. Let us be as clay in the hands of the potter, and strive with our mights to build up this work, and it will not be said of us, as it was of Jerusalem, "O Jerusalem, Jerusalem, how oft would I have gathered you but ye would not."

May God bless you, and enable us to fulfill and carry out His great and glorious designs, is my prayer in the name of Jesus Christ, Amen.

Heaven is a prepared place, but let it not be forgotten that it is for prepared people.—Sel.

EDITORIAL

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MISSIONARY WORK

We have been asked on different occasions with reference to the proper method of performing missionary work in the world. One correspondent asks: "Has the law of the Lord as recorded in the Doctrine and Covenants, Sec. 84, verse 86, wherein the Elders were required to preach the gospel without purse or scrip, been rescinded; if so, when?" Another relates that his son, assigned to labor in one of the southern states, had been threatened with a release unless he was furnished with a certain amount of money each month to enable him to "pay his way." This son, it seems, was willing and desirous of remaining at his post and trust in the Lord for food and raiment, which method, however, was opposed to the policy of the mission. And from another brother comes the statement that his son could get along on less money than he is receiving, but for his companion, the son of a wealthy Latter-day Saint, who is constantly furnished with funds more lavishly than needed. To keep up with this rich boy, more money than is ordinarily required is demanded.

These are serious questions. They have been discussed pro and con for years. We have no intention nor desire to enter into a controversy with the leaders of the Church on the subject, nor are we inclined to try and regulate the Church with respect thereto. However, it will not be amiss to call to the mind of our readers the law of the Lord pertaining to this subject.

D. & C., 84:86, as referred to by one of our correspondents, reads:

> 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.

Here a definite rule is laid down. The rule embraces all who are called to preach the "gospel of the kingdom." It is effective "from this hour"; (Sept. 22, 23, 1832) and the rule is that no missionary shall "take purse or scrip", when he goes forth to "proclaim this gospel of the kingdom."

God works in harmony with law; indeed He cannot do otherwise. Full compliance with law is that which enables Him to rule as God. Then what is the law, and its purpose, as pertaining to the preaching of the Gospel, and what are the evidences thereof?

The law, in part, is set forth above; and continuing, it reads:

> 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. (Verse 87)

Here, then, is the purpose of missionary work: 1st, "To improve the world", and, 2nd, "To teach them (the world) of a judgment which is to come."

The Lord makes a wonderful provision for the safety and comfort of His ambassadors. Verse 80 says:

> And any man that shall go and preach this gospel of the kingdom, and FAIL NOT to continue faithful in all things shall not be weary in mind, neither darkened, neither in body, limb, nor joint: and an hair of his head shall not fall to the ground unnoticed. And they SHALL NOT GO HUNGRY, NEITHER ATHIRST.

Through this promise the missionary, complying with the rules thereof, is given divine care, with the assurance that his bodily requirements will be amply provided for. It was just such a promise that enabled the three Hebrew brethren, Daniel and others to go through the tests they were put to. It is an eternal law; Peter and Paul tested it out, and so did Joseph Smith, Brigham, Heber and numerous others.

Let us suppose a case: The Government of the United States sends an ambassador to England. The voice of the ambassador is the voice of the Government which sent him. So long as the ambassador performs his duty, he is sustained, supported and protected by his Government. To insult such ambassador is an insult to his Government. Similarly, to insult an Elder of the Church of Christ, who has been sent abroad to proclaim the "gospel of the kingdom", is to insult the King himself. The King says:

> WHOSO RECEIVETH YOU RECEIVETH ME, AND THE SAME WILL FEED YOU, AND CLOTHE YOU, AND GIVE YOU MONEY. AND HE WHO FEEDS YOU, OR CLOTHES YOU, OR GIVES YOU MONEY, SHALL IN NO WISE LOSE HIS REWARD.

Here, then, is a test: "Whoso receiveth you receiveth me." What of those who refuse to receive God's servants? "And he

that doeth not these things is NOT MY DISCIPLES; BY THIS YOU MAY KNOW MY DISCIPLES."

This then is a positive way of identifying the disciples of Christ. It is the only way that the Lord has prescribed; it is the purpose of the mission. The ambassador of Jesus Christ calls the world to repentance and teaches them in the ways of righteousness, and those who receive his teachings are Christ's disciples, while those refusing to do so are NOT his disciples.

The question is, if the missionary travels with purse and scrip, pays his way, and does not give the people the chance to prove their identity, how is he to know who is the disciple of the Lord? The law is definite; its requirements are fixed. Has the law been repealed? We know of no such action. It is an eternal law, just as the law of Baptism is eternal. The law was adhered to and proved by Alma and Abinadi; by Peter, James and John, and by Paul and the other Apostles; by Joseph Smith, Brigham, Heber, John Taylor and many others, in the days of Kirtland and Nauvoo. It was tested out after the Saints came to the Mountains. Scores of Elders proved its virtue. The writer's father, in 1852, left Salt Lake City, with a group of Elders, westward bound, all going without purse or scrip. Reaching the Pacific, a non-Mormon came to the group, unsolicited (except by the Master) and proffered the amount needed to take each Elder over the waters to his destination, between $5000 and $6000. This Elder preached the Gospel in India and England for five years, receiving nothing from home and returning home via New York, completely circumnavigating the earth. During the entire time of his mission, he was given money as needed and was adequately fed and clothed. He never lacked. This is but one example in hundreds. President Heber C. Kimball tells of the time when he and Brigham Young started out with $16.50. In 500 miles they paid out $82.00 and "had some money left when we got to the end of our journey." Says Heber:

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

The writer was in the Southern States during the presidency of Elias S. Kimball, 1895-1897, when upwards of five hundred elders were preaching the gospel "without purse or scrip." It was the policy of the mission to do this.

Bringing the subject down to date, we have the testimony of Elder Nicholas G. Smith, President of the California Mission. At the April Conference, 1935, Elder Smith spoke apologetically of his own sons spending money (furnished by himself) in their missionary labors, and referred to an Elder (Rolfe) laboring in his mission without purse and scrip. He quoted Elder Rolfe as follows:

> **Since I have been here (in the California mission) I have had five pairs of garments given to me. My father and mother are dead, but I love this Church and I knew that inasmuch as the Christ had said that we were to preach the Gospel without purse or scrip it could be done. I have marvelled as the months have passed by that my shirts have outlasted the shirts of my companions, my suit has outlasted the suits of my companions; and during the two years that I have been serving in this mission, I have not received a cent from any of my people. I have preached the Gospel without purse or scrip.**

The statement of this Elder was verified by both President Smith and by the District President, under whose direct supervision Elder Rolfe labored.

Speaking on this point, President Joseph F. Smith, on April 5, 1897, said:

> **One thing which shows great advancement is the fact that Elders perform missionary labors WITHOUT PURSE AND SCRIP. This practice was begun in the South, and it is noticeable that where this is followed the success of the Elders is apparently greater. The Latter-day Saints did not believe a few years ago that it was possible to proclaim the gospel after the fashion now followed. Another benefit of this method of work is that it develops faith and gives the Elders an enduring testimony. Rich men among the Latter-day Saints do their sons irreparable wrong when they send them large sums of money. The Elders who depend for their support upon the money in their pockets are the LEAST USEFUL in the work.**
>
> **Words of criticism have been passed upon officers of the Church on account of the rigid way in which the Elders were made to follow the principle of traveling without purse and scrip in the South (1895-1897). The condemnation is ill-advised. It requires no faith to go into the world with money, but to go unprovided cultivates faith and stability. Whoever heard of anyone who came with the hand-carts afterwards apostatizing! It is almost a universal rule that these people were rooted in the faith. They placed their confidence and faith in God.—Salt Lake Herald, April 5, 1897.**

The late President George Q. Cannon was a strong advocate of adhering to the Lord's method of presenting the gospel to the world, and he was well qualified to counsel the Saints relative thereto. Speaking on the subject in the year 1900, he traced the change from obedience to the law to disobedience with the resultant demoralizing effect. Said he in part:

> **Until the Civil War broke out the elders of this church went out in that fashion (Meaning without purse or scrip). I was presiding in Europe in 1860-4. Money at that time became more plentiful in this country, and some of**

> the elders over there began to receive funds from their parents, with which they might travel and see Europe. BY DEGREES, THIS FASHION HAS GROWN UP, UNTIL NOW IT IS ALMOST UNIVERSAL. Well, I do not believe in it. Up to that time we all preached the gospel without purse or scrip, and you know how successful the work was. That fashion was then introduced, innocently enough and without any wrong intention; but it has had A DEMORALIZING EFFECT upon the elders of this church. I noticed the effect it had in Europe on the few who received money from home while I was there; in almost every instance it injured the man's usefulness, and took from him his zeal, and his faith to a certain extent. Why should a man exercise faith for the Lord to provide him with friends to entertain him when he had plenty of money in his pockets? Why should he follow the method the Lord set forth, and do as He commanded, when he was independent as to whether the people would receive him or not?—Deseret News, August 18, 1900).

It is urged that inasmuch as some countries have passed laws against vagrancy, that it is not now safe for Elders to be canvassing there without money, and therefore it is not feasible to attempt to travel without purse or scrip. The writer recalls the experience of his brother, laboring in Germany many years ago, when the laws against vagrancy in his district were very strict. On two or three occasions he was arrested by the police on the charge of vagrancy; just before each arrest, however, Saints had placed money in his hands, the display of which liberated him, and he did not have to go to jail. This has been the experience of many others. We must not assume that in giving the law He did, God did not know that man made laws would be passed in an attempt to contravene His law.

It is true, law or no law—of man, that God will take care of those of his servants who place their trust in Him.

With ordinary reasoning this principle should be understood. An Elder who is called as an ambassador of Jesus Christ, (assuming, of course, that he is authoritatively called) to go into the world and deliver a certain message, has a right to look to Christ for the necessary wherewithall to meet his legitimate expenses.

The Lord, whose ambassadors the Elders are supposed to be, has said, "The laborer is worthy of his hire;" and those who go into the field at His appointment, and who remain faithful in all things, (as ambassadors are supposed to do) shall "not be weary in mind, neither darkened, neither in body, limb, nor joint." Could a promise be more far reaching? They shall not be weary in mind nor darkened. What a solace! So close is the watch-care of the Lord over His ambassadors, that not even a hair of their heads shall fall to the ground unnoticed! Nor shall they be permitted to "go hungry, neither athirst!"

Could an ambassador of any country be more perfectly protected? Why should any Elder choose to rely upon his own strength and resources rather than upon the resources thus vouchsafed by the Lord? The answer, of course, is, "lack of faith." Young men are loyal enough to be willing to go into the world to preach the gospel, but many of them, lacking faith in the Lord, consent to go provided their parents, or some other earthly power, will guarantee their safe passage and support. There are others who would gladly go and preach without purse or scrip, were it not against the rules of the church to do so.

Says one: "Things have changed since the early Elders traveled without purse or scrip. It was feasible then, but it is impractical today." Says another: "The people among whom the Elders labor today are poor and ill-prepared to share their scanty board with Elders."

But has God changed? Is He not able today—just as able as He was anciently—to provide for His servants in accordance with His promise? Surely if Christ could feed the multitude with a few loaves and fishes, or take money out of a fish anciently, he can do the same thing today. His power to sustain the Elders is not proscribed, except as they themselves proscribe it, neither have his promises been withdrawn, nor his law changed. What if people are poor—all the more need of the Elders taking a course that will bring them a blessing, for the master said, "And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward." Here is a principle. It is the same principle that guided the Prophet Elijah to Zarephath, to a widow, for sustenance. The incident is profitable at this time. There was a famine in the land, brought about through the wickedness of the people. God loved Israel, but found it necessary to punish them. He told Elijah to go to Zarephath, where a widow woman would sustain him. Elijah was God's ambassador; he was a Prophet; he had a mission, which made it necessary that he be sustained. He had faith in the promise of the Lord, although the circumstances then looked more doleful for the necessary relief than they can possibly look today where the Elders are laboring. We quote the incident from 1 Kings, 17:10-17:

> So he (Elijah) arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.
>
> And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.
>
> And she said, As the Lord thy God liveth, I have not a cake, but an HANDFUL OF MEAL in a barrel, and a LITTLE OIL in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.
>
> And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a

little cake first, and bring it unto me, and after make for thee and for thy son.

For thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.

And she went and did according to the saying of Elijah: and she, and he, and HER HOUSE, did eat many days.

And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which He spake by Elijah.

This is a concrete example. Elijah was an ambassador of God. It was God's duty to provide for him. A famine was in the land. The ruling power, blaming Elijah for it, sought his life. He was directed to go to this widow woman for sustenance. She had only one meal left for her son and herself, after which, she concluded they must die of starvation. Elijah assured her that if she would take care of him, a servant of the Lord, her food would not diminish but that she and her son would continue to eat. She trusted; her faith failed not; the test was made, and God did not forsake them. Suppose Elijah, with the spirit of modern missionary work, had put forth the plea that the people, and especially this widow, was too poor to provide for him, and refused to accept of her hospitality, and permitted her with her son to die of starvation; with the facts before us, what would we think of his faith?

The Elders of Israel today have no right to deprive the Saints in the world of the privilege of sustaining them; for it means depriving them of a blessing. Thousands of Saints in the world would be better off for the privilege of taking care of the ambassadors of Christ.

And this leads us up to another principle: Under the present rule of requiring the Elders to "pay their way" those who are unable to do so and whose parents are not prepared to meet the necessary expense, are deprived of the privilege of filling missions to the world—this, no matter how faithful and competent they may otherwise be. Often times good, faithful, experienced and capable Elders, yearning for the privilege of taking the gospel into the world, are denied the blessing because of their lack of finances to sustain themselves while in the field; and this, notwithstanding the Lord's promise:

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

Had the present rules of requiring Elders to have stipulated amounts of money to sustain them while in the field, been in vogue in the early days of the Church, Brigham Young, Heber C. Kimball, Wilford Woodruff, John Taylor, the Pratts and scores of others, would have been denied the privilege of "thrusting in their sickles", as the Lord here mentions. The very best proselyters the kingdom has had have been those who, in the depths of poverty, placed their faith in the promises of the Lord and went forth without purse or scrip, to call the world to repentance. In this day, under the present rule, such men would not be permitted to take like missions. In other words, a descrimination is made in favor of the wealthy, although it is the poor that shall inherit the earth, and to whom the Lord looks mainly for results.

True, parents, on numerous occasions, have testified having been assisted in raising funds to maintain their children on missions; and in some cases they are known to have sold their last cow, mortgage their property, and in other respects greatly sacrificed to meet, as they viewed it, the requirements of the Lord. Such diligence and willingness to sacrifice, whether wise or not, is commendable. We know that when an emergency arises, and Elders require fnancial help, the Lord can inspire the source of help, either from home or abroad. His agreement is to adequately care for the Elders, and their agreement with Him is to go "without purse or scrip," depending on His help in all things, thereby enabling God's sheep to prove their identity as disciples of Christ.

It is our view that there is not a portion of the world into which "Mormon" missionaries cannot go today, and preach the gospel "without purse or scrip," as the Lord has commanded, providing they are called by the authority of God. "If the Gospel is preached to the nations", said Brigham Young, "it is BECAUSE the Elders of Israel in their poverty, without purse or scrip, preach the Gospel to the uttermost parts of the earth." J. of D., 8: 354-5.

And again, he said:

Go trusting in God, and continue to trust in Him, and He will open your way and multiply blessings upon you, and your souls will be satisfied with His goodness. I cannot promise you any good in taking an unrighteous course; your lives must be examples of good works.—Ib. 73.

Whenever God's ways are rejected, His saints wander off on a detour. God's laws with respect to the preaching of the Gospel, have not changed; and the labors of the Elders, when put forth in a way contrary to His law, will not be successful. Hence, in the missionary field today we find the Elders adopting all kinds of fantastic ideas to get their message before the people. In England, Australia and other places, groups of Elders report having organized themselves into base ball teams and playing against the home teams in their districts. Other physical activities are

no doubt being followed by the missionaries in order to popularize their personalities with the people. We cannot think such tactics are accomplishing that which the Lord intended of missionary work. The work of taking the Gospel to a dying world is a serious matter, and only those may hope to be successful, who strictly follow the plan the Lord has given. It is as Bishop Heber Bennion expressed it:

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

So serious and sacred is this work that the Lord has accorded to His ambassadors great power and authority—to bind up the law and seal up the testimony. Said He:

> He that receiveth you not, go away from him alone by yourselves, and clean your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and **RETURN NOT AGAIN UNTO THAT MAN.**
>
> And in whatsoever village or city ye enter, do likewise.
>
> Nevertheless, search diligently and **SPARE NOT**; and wo unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me. * * *

The "proof of the pudding is in the eating of it," and so the proof of the efficacy of complying with God's laws in all things, and particularly in the matter of missionary work, is established in the experience of the brethern who have followed that course. The various missions in the East during the early history of the Church, the European mission, the Hawaiian mission, New Zealand and others, were opened up by the Lord as herein set forth. God was with His servants. He promised to sustain them and He did so while they were observing to keep His commandments. The only mission we know of that has not been a success, in this respect is the Japanese mission. In the opening of this field, according to the information at hand, the instructions of the Lord, "Let no man among you, from this hour, take purse or scrip, that goeth forth to proclaim this Gospel of the kingdom," were entirely ignored. After laboring for some time there, Heber J. Grant the President thereof, came home discouraged on account of not being able to learn the language, and later the mission was closed, all the Elders being called away from that part of God's vineyard. When George Q. Cannon assisted in opening up the Hawaiian misson, the Elders were very much discouraged because of the difficulty in learning the language; but we are told that Brother Cannon left the matter up to the Lord, in consequence of which the language was given him by revelation—the "gift of tongues." The Lord had said:

> Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man. (Verse 85).

And further:

> 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. (Verse 88).

In Brother Cannon's case, as in hundreds of like cases, these promises were literally fulfilled, the gifts of the spirit being liberally bestowed upon them in accordance with their needs. It is worse than folly to suppose the Lord would send an ambassador into the world with the promises mentioned, and then leave him without help at the moment help is most needed. But in the case of the Japanese mission this help was seemingly withheld. For what reason? A graphic account of the opening of the mission is given by Alma O. Taylor, one of the Elders assigned thereto under the presidency of Brother Grant. (See Improvement Era, November 1936, pp. 690-1.) In this account Elder Taylor makes it clear that the law of the Lord to work without "purse or scrip" was ignored. Elders chose "the best hosteleries" as their headquarters, "at a cost much heavier than Mormon missionaries were accustomed to pay, or old traditions could sanction." The Elder goes on to say, "the traditional **without-purse-or-scrip** policy, if followed, might have been fatal; a permit to proselyte would undoubtedly have been denied." In other words, the Lord's plan as announced by Jesus Christ, to be carried out "from this hour", by "all the faithful who are called of God," could not be made to work in Japan. The Lord had surely slipped up in this instance; the Japanese mission knew better than the Lord and any other course than that pursued by those Elders would have been fatal! Elder Taylor continues:

> To the writer, who was one of his companions in Japan, it remains an unexplained thing that there should be **SO LITTLE** response to the ardent pleadings of the Lord's servants in the midst of what, to them at least, seemed such justifiable need. President Grant at one time in Japan stated to me that he **NEVER ONCE** felt sure, with that sureness which the clear witness of the Spirit gives, that any given decision or plan was right.

And yet the Lord had promised to "all the faithful" who followed His instructions,

that they should not be "weary in mind, neither darkened, neither in body, limb, nor joint." So that either the Lord was, in this instance, remiss in His duty toward the Elders, or else they failed to follow the instructions of the Lord, thereby forfeiting the promised blessings. The mission was given up. Says Elder Taylor:

> President Grant himself probably at times wonders what he accomplished in Japan. As he has often told publicly, he did not learn the language, so he could not preach or teach except uncertainly through ill-trained interpreters. His few converts made through such inadequate interpreters, later drifted away.

This example is given, not to discredit nor belittle the efforts of the brethren who opened up the Japanese mission, but to show that any plan other than that which the Lord lays down for the accomplishment of His work, will invariably fail, at least in part, while the following of the Lord's plan in faith and humility, will always succeed, for, as Nephi said, "the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they might accomplish the thing which he commandeth them." That this statement has been demonstrated in literally thousands of cases among the Latter-day Saints, is too well known to require further comment. The law of the Lord is plain:

> Behold I send you out to prove the world, and the laborer is worthy of his hire.
>
> And any man that shall go and preach this gospel of the kingdom, AND FAIL NOT TO CONTINUE FAITHFUL in all things shall not be weary in mind, neither darkened, neither in body, limb, nor joint: and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.
>
> Therefore, take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithall ye shall be clothed; for consider the lilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these; for your Father who art in Heaven, knoweth that you have need of all these things.
>
> Therefore, let the morrow take thought for the things of itself.
>
> Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man.
>
> Therefore let no man among you, (for this commandment is unto ALL THE FAITHFUL who are called of God in the Church unto the ministry), FROM THIS HOUR TAKE purse or scrip, that goeth forth to proclaim this gospel of the kingdom.
>
> Behold, I send you out to prove 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 around about you, to bear you up.—D. & C., 84: 79-88.

If you find a person who says he loves God and is not happy, there is something wrong with him.—Michaux.

"THEY ALL BELONG TO GOD"

"Tell the boys and girls never to harm an animal, either wild or tame, as they all belong to God."

Thus the wise philosopher and intrepid explorer, Martin Johnson, voiced his last message to America a few hours before sailing through the air to his death, in a plane headed for Los Angeles. The famous lecturer and game hunter had just finished a lecture in the Tabernacle at Salt Lake City, on the evening of January 11, after which he granted an interview to Tribune Junior reporters, Beverly Anne Burt and Marjorie Rae Taylor, leaving on the following morning on that fateful journey.

In the message of Mr. Johnson a great principle was enunciated. He expressed a truth worthy of an appeal to all thinking men and women: "They all belong to God." Why not? God made them; they are His creation. They were placed upon earth to help perfect and glorify it. God created man also, and gave him direct supervision over the animal kingdom, with, however, certain definite limitations.

> For, behold, the beasts of the field and the fowls of the air, and that which cometh of the earth, is ordained for the use of man for food and for raiment, and that he might have in abundance: * * *. And wo be unto man that sheddeth blood or that wasteth flesh and hath no need.—D. & C., 49:19, 21.

Here man is given license to use the creations of heaven provided he does so within reason. He has no right to "shed blood", nor "waste flesh", when not in need of the same—certainly not for the sport of killing. As pertains to human beings, the law of God is, "Thou shalt not kill." To shed the blood of innocence is an unpardonable sin. A murderer, even though he may repent and attain to a glory, can never be exalted in the Celestial Kingdom of God. He has taken that which he cannot return—life. But with the animal creation: these are for man's use, to be used in wisdom and thanksgiving. In another commandment, the Lord says:

> Yea, flesh also of the beasts and of the fowls of the air, I, the Lord, have ordained for the use of man WITH THANKSGIVING; nevertheless they are to be used sparingly. * * *."—Ib. 89:12.

The present day tendency among many to take life for the thrill in it, is a sin in the sight of the Lord; for in doing so men attempt to appropriate to themselves that which does not belong to them. The hunter goes into the forest, on the mountains, or at the lake shores, not with courage or in gallantry, but "Playing safe with the hunting pack, the trap and the prism glass", and there he destroys in thoughtless and, at times it would seem, fiendish glee, that which God has created and for which the "killer" has no legitimate use. The sport

of killing—taking life—that which man cannot give or return, seems the actuating motive of the average hunter. The graceful, bounding deer and elk, the lumbering elephant possessed with almost human intelligence, the playful squirrel, and the beautiful birds, these mighty nimrods track to their lair and proceed with the "killing" while boasting of their prowess and having their picture taken with their quarry. Often the hunted animal is left wounded in the snow-bound gullies of the canyons to die an agonizing death, and what for?—for sport! God, what a costly pleasure!

The late President Joseph F. Smith expressed his disgust at wanton killing in this forceful language, heretofore published in TRUTH (Vol. 1:72), and which we deem worthy of reproducing at this time:

> I never could see why a man should be imbued with a bloodthirsty desire to kill and destroy animal life. I have known men—and they still exist among us—who enjoy what is, to them, the "sport" of hunting birds and slaying them by the hundreds, and who will come in after a day's sport, boasting of how many harmless birds they have had the skill to slaughter, * * *. I do not believe any man should kill animals or birds unless he needs them for food (or raiment). * * * I think it is wicked for men to thirst in their souls to kill almost anything that possesses animal life. It is wrong, and I have been surprised at prominent men whom I have seen whose very souls seem to be athirst for the shedding of animal blood. They go off hunting deer, antelope, elk, anything they can find, and what for? "Just for the fun of it." Not that they are hungry and need the flesh of their prey, but just because they love to shoot and destroy life.

To the honor of one of the greatast of all sportsmen and hunters, Mr. Johnson, whom we have quoted, let it be said to his credit, although he has spent much of the past 27 years hunting wild game, his "shooting iron" has been the camera's eye and his ammunition the photographer's film. His mission has been to bring the lives and habits of the wild within the range of man's vision, and to teach the human being the sacredness of life and the glories of God's creations.

When the enmity of man ceases toward dumb animals, so shall their enmity and viciousness cease. The Prophet Joseph Smith said:

"One of the reasons why God withdrew His Spirit from the earth was because people were so ready to take the life of animals." And it follows, as night the day, that when the people lose their thirst for blood, the animals will lose theirs. In this connection Joseph Smith gives a beautiful example of kindness towards animals:

> In pitching my tent we found three massasaugas or prairie rattlesnakes, which the brethren were about to kill ,but I said, "Let them alone—don't hurt them! How will the serpent ever lose its venom, while the servants of God possess the same disposition, and continue to make war upon it? Men must become harmless, before the brute creation; and when men lose their vicious dispositions and cease to destroy the animal race, the lion and the lamb can dwell together, and the suckling child can play with the serpent in safety." The brethren took the serpents carefully on sticks and carried them across the creek. I exhorted the brethren not to kill a serpent, bird or an animal of any kind during our journey unless it became necessary in order to preserve ourselves from hunger.—His. of Church, 3:71.

The responsibility of man toward the animal creation is voiced by the Lord through His servant Noah. After the flood subsided and the earths population was again to be started, we are told that—

> God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth. And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; **INTO YOUR HANDS ARE THEY DELIVERED.**
>
> Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. * * *
>
> And surely, blood shall not be shed, only for meat, to save your lives; and the blood of every beast **SHALL I REQUIRE AT YOUR HANDS.**—Gen. 9: 8, 9, 11. I. T.

Here then is the relationship of animals to man. They belong to him, for his comfort and good, but not to destroy except when needed "to preserve life." And man will be held to account strictly for the lives of all animals.

The utopia of peace among the creations of God is within the grasp of man. Let the dying message of Martin Johnson go thundering down the ages: **"TELL THE BOYS AND GIRLS NEVER TO HARM AN ANIMAL, EITHER WILD OR TAME, AS THEY ALL BELONG TO GOD."**

Was there ever a more beautiful picture than that given the world by the Lord through the Prophet Isaiah:

> The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fattling together; and a little child shall lead them.
>
> And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.
>
> And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cocktrice's den.
>
> They shall not hurt nor destroy in all my holy mountain: for the **EARTH SHALL BE FULL OF THE KNOWLEDGE OF THE LORD** as the waters cover the sea.—Is. 11:6-9.

JOSEPH SMITH A PROPHET

If Jesus lives, and is Savior of the world, Joseph Smith is a Prophet of God, and lives in the bosom of his Father Abraham. Though they have killed his body, yet he lives and beholds the face of his Father in heaven; and his garments are pure as the angels that surround the throne of God; and no man on the earth can say that Jesus lives, and deny at the same time my assertion about the Prophet Joseph. This is my testimony, and it is strong.—Brigham Young. J. of D., 1:38.

PLURAL MARRIAGE

the MORMON *Marriage System*

(In this number of TRUTH we quote from a sermon of President John Taylor, delivered in 1883 and during the "crusades." For full discourse, see J. of D., 25:229 et seq.—Ed.)

Good has revealed, through his servant Joseph Smith, something more. He has told us about our associations hereafter. He has told us about our wives and our children being sealed to us, that we might have a claim on them in eternity. He has revealed unto us the law of celestial marriage, associated with which is the principle of plural marriage. I will speak a little upon this subject. It is very seldom that I refer to it, but there is need for it occasionally. I speak of it as that law given to us of God. I do not know, but I have been informed that there are those who seem to be opposed to this law in one or two places where we have been traveling. Now, I dare not oppose anything of the kind. I dare not violate any law of God. **And I will tell you what Joseph Smith said upon the subject. He presented this principle to the Twelve, and called upon them to obey it, and said if they did not the Kingdom of God could not get one step further.** Why could it not go one step further? Because we had a religion to live by, but none that placed our associations upon eternal principles or gave us a claim upon each other in the family relations in the eternal worlds. But through this principle we coud be sealed to one another through time and eternity; we could prepare ourselves for an exaltation in the Celestial Kingdom of God. It is one of the greatest blessings that ever was conferred upon the human family. It is an eternal law which has always existed in other worlds as well as in this world. I will here call your attention to the revelation itself, which reads:

> Verily, thus sayeth the Lord unto you, my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants, Abraham, Isaac and Jacob; as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter; therefore prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same.

This you will see is strictly in accordance with what I have told you Joseph Smith told the Twelve—that if this law was not practiced, if they would not enter into this covenant, then the Kingdom of God could not go one step further. Now, we did not feel like preventing the Kingdom of God from going forward. We professed to be the Apostles of the Lord, and did not feel like putting ourselves in a position to retard the progress of the Kingdom of God. The revelation, as you have heard, says that "all those who have this law revealed unto them must obey the same."

Now, that is not my word. I did not make it. It was the Prophet of God who revealed that to us in Nauvoo, and I bear witness 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", and the Revelation further says:

> For behold! I reveal unto you a new and everlasting covenant, and if you abide not that covenant, then are ye damned.

Think of that, will you. For it is further said: "No one can reject this covenant, and be permitted to enter into my Glory."

There are many people who try to excuse themselves in this matter, and who essay to do as they please, but as the Lord God liveth He will not excuse them. He expects those who profess to be his people to carry out that law. The revelation continues to say:

> For all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world;
>
> And as pertaining to the new and everlasting Covenant, it was instituted for the fullness of my Glory; and he that receiveth a fullness thereof, must and shall abide the law, or he shall be damned, saith the Lord God. * * *

Now, as I have already said, the reason was very obvious why a law of this kind should be had. As a people we professed to be Latter-day Saints. We professed to be governed by the word, and will, and law of God. We had a religion that might do to live by, but we had none to die by. But this was a principle that God revealed unto us, and it must be obeyed. 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 my 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 depth of the human soul. I had always entertained the strictest regard for 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 not 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, and I hold today the same ideas. 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 seemed to put off, as far as we could, what might be termed the evil day. Some time after these things were made known to us, I was riding out of Nauvoo on horseback, and met Joseph Smith coming in, he, too, being on horseback. Some of you who were acquainted with Nauvoo, know where the graveyard was. We met upon the road going on to the hill there. I bowed to Brother 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", and I afterwards did, and I have done it more times than once.

* * *

I have related this to show why these eternal covenants are entered into; and that man among you who would seek to pervert these things and teach them to others, and seek to frustrate the designs of God in regard to them, I tell you God will lay his hand upon him unless he repents, and speedily takes another course. I don't know when I have talked so plainly as I have talked today; but these are the feelings of my heart and they are true. It is for us to magnify our calling and not to tamper with the things of God.

Juvenile Page

DANNIE USES HIS FAITH

Dannie couldn't sleep. It wasn't that his leg pained him, but just that he was tired of lying in bed. A week had passed since the kind old man had called on him. Every night Dannie had hoped he would come again but he had never wanted to see him so much as he did tonight. If only there was someone to talk to. Mother was so tired, Dannie did not want to disturb her. Why didn't the man come again?

Then he remembered that he must use his faith. Ask his Heavenly father to send the kind old man to him.

Dannie had learned to pray almost as soon as he had learned to talk. He had often asked his Heavenly Father for things he wanted. But he had never asked for anything and expected to get it almost as soon as he finished asking. It hardly seemed fair to expect God to answer a prayer without any notice, so to speak.

Maybe He was busy. Would He have time to answer immediately? Well He couldn't be expected to answer a prayer before it was spoken.

A bit timidly Dannie turned his face down inside his pillow. (He couldn't get on his knees, for Dannie could not use his legs at all). And drawing a long uncertain breath, whispered:

"Father in Heaven, please send the kind old man to see me."

For a moment he lay with his face in his pillow, half hoping to hear a voice, a footstep or some sign that would tell him his prayer was answered, yet half fearing that it would not be.

When the silence and the waiting could no longer be endured, he opened his eyes and looked out of the dimly lighted square that was his window. The stars blinked solemnly down at him as though they would like to help, but couldn't.

Dannie looked about the room, all dark and still, with tiny points of light reflecting from the bedpost, the mirror and the metal on his wheel chair.

He had to blink hard to keep back the tears of disappointment. He was so lonely. The man had promised. Why hadn't he come?

Maybe my faith isn't strong enough", he said to himself, and a cold, icy fear gripped his little heart. What would Nephi have done?

The thought of Nephi made him brave again. Nephi had tried three times before he had obtained the plates. Dannie had been almost ready to give up after one try.

"But I won't give up!" he cried with sudden determination. "I'll try again and this time I will have faith enough. I must! If I haven't enough faith to bring my friend to see me when he promised, I can never expect to have enough to make me well."

So with eyes tight shut and both hands unconsciously knotted into hard, little fists, Dannie once more buried his face in his pillow and prayed.

"Dear Father in Heaven, I am so lonely; I am so tired. I do so want someone to talk

to me. Please find the kind man who promised to tell me stories and tell him I need him. Amen."

Even when he had finished his prayer, Dannie lay there with his face in his pillow, his fists still tight beneath his little chest and though he did not speak his mind kept saying, "Please, Father in Heaven, please."

He wasn't sure how long it would take for his prayer to reach the Father, nor how long it would take him to find the kind old man, but now he knew that his friend would come. He must come. He had promised.

"Yes, Dannie, I promised, and here I am", said the well remembered voice, and Dannie relaxed slowly, turning to look with shining, triumphant eyes up into the kindly eyes of his friend. His faith had won.

—AUNT JENNIE.

TOO LATE

An angel passed over the earth one morning and met a little child playing in a sunny field. "Little one", said he, "do you love the Master?"

The child looked up with bright eyes and said: "Yes, I am one of His little lambs."

"Then", said the angel, "there is work for you to do; go and do it."

"Yes, I will do it after awhile," said the child. "It is only morning now, and the day will be so long, and I do love to play."

And the child ran after the butterflies and flowers. The angel on his way murmured, "The day will end, and the night comes, and it will be too late."

In a few years the child had grown into a school boy. The angel visited the earth one morning and passing near the school found the boy locked out, too late at school.

"My boy", said he, "the day is passing, night will come, and your work is not yet begun."

"Oh", laughed the boy, "there is plenty of time; the sun was shining so brightly I could not stay shut up in a school-room."

In a few more years the angel visited the earth for the last time. He was passing down a hill one evening when he overtook an old man leaning on a staff. Slowly he plodded down the hill toward an open grave.

"My friend", said the angel, "have you completed your work?"

"The night is come", said the old man, "and my work is not yet begun; the day seemed so long, but now it is too ate." And he tottered into the open grave.—Children's Friend.

"Life is worth living because of our friends,
And the things in common we share.
We love to live on, not because of ourselves
But because of the friends who care."

Selected

MY CROWN—A CHILD

Dear Lord, I do not ask
  That thou shouldst give me some high work of thine,
Some noble calling, or some wondrous task—
  Give me a little hand to hold in mine.

I do not ask that I should ever stand
  Among the wise, the worthy, and the great;
I only ask that softly, hand in hand,
  A child and I may enter at thy gate.

Give me a child to point the way
  Over the strange sweet path that leads to thee;
Give me a little voice to teach to pray;
  Give me two shining eyes thy face to see.

The only crown I ask, dear Lord, to wear
  Is this—that I may teach a little child
How beautiful, oh, how divinely fair
  Is thy dear face, so loving, sweet and mild!

I do not need to ask for more than this—
  My opportunity! 'Tis standing at my door.
What sorrow if this blessing I should miss!
  A little child! Why should I ask for more?

Marion B. Craig

DEFEAT

No one is beat till he quits,
  No one is through till he stops,
No matter how hard Failure hits,
  No matter how often he drops,
A fellow's not down till he lies
In the dust and refuses to rise.

Fate can slam him and bang him around,
  And batter his frame till he's sore,
But she never can say that he's downed
  While he bobs up serenely for more.
A fellow's not dead till he dies,
Nor beat till no longer he tries.

—Edgar A. Guest.

And he did evil, because he prepared not his heart to seek the Lord.—II Chronicles 12:14.

The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.—Isaiah 57:20.

TRUTH

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

VOL. 2. MARCH, 1937 NO. 10.

The GOSPEL—*The* WHOLE GOSPEL —*and Nothing but the GOSPEL*

In the present day of scepticism, of shifting hopes and faith standards and of faltering foot-steps, it is well to hark back and contemplate the lives and counsels of men that bore the brunt of the fight in the early part of the present gospel dispensation. With the restoration of the gospel through the Prophet Joseph Smith, men of courage and wisdom—men who refused to compromise with sin—were moved upon by the Spirit of the Lord to take up the gauge of battle and establish truth on an indestructible foundation.

While persecution was the constant heritage of the Saints, strong minds and unflinching wills developed in the Church. Driven from "pillar to post", the majority of the Saints worshipped with a oneness of spirit; they accepted the challenge of the advarsary and gave no quarter. However, there came a time in a succeeding generation, when the members of the Church who had not been hardened by persecution, began faltering in their faith. In their quest for ease and comfort a flabbiness in faith set in. This situation was foreseen by the early leaders; they sounded the warning. Said the Prophet, Joseph Smith:

> **You are not as yet brought into as trying circumstances as were the ancient Prophets and Apostles. Call to mind a Daniel, the three Hebrew children, Jeremiah, Paul, Stephen, and many others, too numerous to mention, who were stoned, sawn assunder, tempted, slain with the sword, and wandered about in sheep skins and goat skins, being destitute, afflicted, tormented, of whom the world was not worthy. They wandered in deserts and in mountains, and hid in dens, and caves of the earth; yet they all obtained a good report through faith; and amidst all their afflictions they REJOICED that they were counted WORTHY TO RECEIVE PERSECUTION FOR CHRIST'S SAKE.—History of Church, 1:450.**

Joseph Smith announced the appointed time for the redemption of Zion to be September 1836, "if," and here was the condition which the Lord imposed: "If—verily I say unto you—If the Church, with one united effort, perform their duties—if they do this, the WORK SHALL BE COMPLETE." But as a penalty for not living faithful, the Lord not only showed that Zion should not then be redeemed, but "Behold, there remaineth a scourge for the Church, even that they shall be driven from city to city, and but few shall remain to receive an inheritance: if these things are not kept, there remaineth a scourge also; therefore, be wise this once, O ye children of Zion! and give heed to my counsel, saith the Lord." —His. of the Church, 2:145.

After Joseph's death, Brigham Young became leader of the Saints. Arriving in the mountains, after having been driven away from the land of Zion as the Lord had predicted a general reformation was attempted, and many of the Saints returned to the Lord and received His guidance. Said this great leader:

> **I have had visions and revelations instructing me how to organize this people so they can live like the family of heaven, but I cannot do it while so much selfishness and wickedness reign in the Elders of Israel. * * * There are many great and glorious privileges for the people, which they are not (now) prepared to receive. How long it will be before they are prepared to enjoy the blessings God has in store for them, I know not—it has not been revealed to me.—J. of D., 9:269.**

Along with such teachings, Brigham Young, kept telling the Saints to expect persecution. They could not be perfected without persecution. Persecution was the one thing that would keep them humble, keep them tractable and in a condition for the Lord to work on. The Apostle Paul had said: "Yea, and ALL that live godly in Christ Jesus, SHALL suffer persecution." And the Apostle James proclaimed:

* * * 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." Why? Because the world is under the rule of Satan and God cannot endorse Satan's rule. Satan rules by force, while God rules through love. The two do not blend; they can never become friends. It was this principle that caused Brigham Young to say,

> 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 when this people have apostatized and joined hands with the wicked, and NEVER UNTIL THEN.—Disc. of B. Y., p. 171-2.

And again:

> 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.—Ib. 538.

The leaders worked night and day to get their message across. The results attained were not as satisfying as they should have been. The Saints were slipping. They wanted ease—freedom from the conflict brought on against truth and righteousness, by the powers of evil. Then the eyes of the leaders were opened and they saw that while the majority of the Saints would refuse to live the higher principles of the Gospel, some would remain faithful, and through their faithfulness the work would continue on. On this point President Daniel H. Wells admonished the Saints as follows:

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

This was spoken in the year 1875. A transpired event could not be more perfectly pictured. No prediction of the Prophets has seen a more complete fulfillment. Later, and with the evident desire to rivet this great principle on the minds of the people, and to serve as an explanation to future generations, there appeared in the Millennial Star, 42:584, an official statement from which we extract the following:

> Before the great day of the Lord shall come, and the day of righteousness and peace dawn upon this fair creation, two potent cleansing processes shall be in active operation. The first of these is the preparation of a choice people, purified by an application to their lives, as individuals and a community of the principles of the Gospel of peace. Such a body will EVOLVE FROM THOSE CALLED LATTER-DAY SAINTS, who, as a Church, possess the fullness and power of the pure plan of salvation. OUT OF THIS COMMUNITY, at present in the merely incipient stages of development, and from the remnant of the whole House of Israel, will emanate the NUCLEUS OR FOUNDATION FROM WHICH WILL SPRING THE RIGHTEOUS MILLENNIAL POPULATION OF THE GLOBE.

In this and other statements, it was made clear that the body of the Church would cease serving the Lord and refuse to champion His cause. They would begin to seek ease and comfort, and become as other people. But a "People would come out from among them," who would be zealous of good works and would keep the fires of faith alive until the purpose of the Lord should have been accomplished. This leads up to an Editorial published in the Millennial Star, 44:312-14, under the caption: "The Gospel—the Whole Gospel—and Nothing but the Gospel." An agitation was on at that time to have the leaders compromise with the enemy, and to surrender vital elements of faith for Statehood; but the leaders both by mouth and pen, spurned such an atrocious thought. In place of surrendering, they re-sounded the cry to arms! And let it be known that God has no use for cowards. TRUTH republishes the inspired statement, and commends the spirit thereof to the present generation of Saints:

It is an idea that is prevalent in the world, and we are sorry to say it exists, to some extent, in the minds of individuals calling themselves Latter-day Saints, that the principles of our religion are so elastic and accommodating in their nature, that implicit obedience thereto is not at all times strictly necessary; that certain of its doctrines, especially such as are peculiarly objectionable in the eyes of mankind, can be ignored, compromised or abandoned at the option of their professors, and that whenever the laws and ordinances revealed from God for the guidance of His people conflict with human enactments, or run counter to our personal inclinations, the former can conveniently, and should invariably give way.

That enemies and nonmembers of the church should so consider, is not a matter of surprise, for it is in perfect keeping with the ignorance and inconsistency they have ever displayed, in their treatment of the people termed "Mormons", whom they imagine, in their blindness, they can clearly comprehend without inspection, justly condemn without trial, and consistantly deprive of all their rights and privileges,, without any reference to the ordinary processes of human law, or the divine principle inculcated in the spirit of the golden rule. That such should imagine the religion of the saints to be a thing that can be assumed or relinquished at pleasure; to be taken from, added upon, neglected or compromised, agreeable to every human whim or hostile requisition, changing its hue like the chameleon and its form like the fabled Proteus, after the

manner of the man-made systems of the day, is no cause of special wonder to those who are Saints in very deed, and are capable of discerning by the eye of inspiration, the darkness that covers the earth and the gross darkness that envelops the minds of the people. But that professing Latter-day Saints, who have either been taught from childhood, the absolute necessity of entire obedience to the gospel, or have been gathered from the four winds, as by the sound of a trump proclaiming the same great truth, and have hitherto evinced their willingness to sacrifice all upon the sacred altar of duty; to forsake father, mother, wife, children, friends, homes and possessions, and to crucify all individual desires upon the cross of obedience to the will of God; that such persons should for an instant entertain the idea that either the Gospel as an entirety, or the slightest portion thereof, can safely be ignored or abdicated, at the impulse of personal will or the dictation of persecutive force, is indeed a matter of wonder and astonishment.

Among younger members of the church we sometimes, but thank heaven rarely ever hear, remarks like the following: "I don't believe in the doctrine." "What!" exclaims another, "are you not a Latter-day Saint?" "Oh, yes", is the reply. "Well, is not that a principle of your religion?" "Yes". "Do you not believe in your religion?" "I don't believe that part of it". Then again, we occasionally hear older members, in view of impending persecutions to the church, conversing as to the advisability of its relinquishing certain tenets of the faith, in order to appease the gathering wrath of the wicked; and because the Lord, in a revelation to the Prophet Joseph, once told the saints, in respect to the building of a temple, that if their enemies came upon them and prevented their accomplishing any work which he had commanded, he would thenceforth exonerate his people and hold their persecutors responsible, they infer that he will also justify the abandonment of the vital prniciples of eternal life, when yielded up through lack of faith or arrant cowardice. Think of it, Latter-day Saints! To what disasterous consequences would such conclusions lead! Could the Lord operate with such a people? Did He ever accomplish anything by means of such pernicious philosophy? Are we to suppose that He ever uttered a commandment in vain, or revealed any law which was not intended to be obeyed? Are we to imagine, like the infidel world, that the voice of the people is invariably the voice of God, that the priviledge of doing wrong signifies the right to do wrong, and that neglect of or disobedience to his requirements will be justified upon the ground that we yielded homage to our selfish incinations, or were intimidated by the threats and attempted coercions of our enemies? Heaven forbid such heresies in the Church of Jesus Christ! Let not the glorious light of heaven look upon that day when such dangerous sentiments shall prevail in the midst of Israel!

Implicit obedience to the mind and will of the omnipotent, utterly regardless of self or of the opinions or actions of humanity, is the adamantine principle upon which the church of Christ has been founded in all ages, and upon which it has been based and established in these the latter days. It is an inevitable and an immutable principle, resting upon the granite rock of necessity, and rivited by the bolts of reason and experience. "My word is my law", saith the Lord, and "In vain ye call me Lord, Lord, and keep not my commandments". It is not to be expected but His requirements will sometimes antagonize our selfish sentiments and desires, nor that they will not invariably incite the rage and hostility of the wicked. The commandments of heaven are and have ever been a standing reproach, a moral barrier to the crimes and corruptions of humanity, and as the heavens are above the earth, so are the thoughts and purposes of God above the desires and inventions of men. Which should give way in the day of encounter? Which MUST give way in the hour of conflict? Such questions are self answerable. The Lord God omnipotent reigneth, and His word and will must and shall be respected and performed. It is madness for man to oppose his feeble views to those of his Creator, and worse than madness for a creature of clay to attempt to measure arms with the Lord of hosts. Are we not His saints, and has He not sworn that it is His business to take care of His saints? Are we not His disciples and, have we not agreed to live by every word that proceedeth forth from His mouth? Did we not, as spirits, covenant in the eternal worlds, on condition of being permitted to descend and take up these mortal tabernacles, that we would do whatever He commanded us, and that we were willing to be tried and proven in all things, that we might demonstrate our worthiness to return as resurrected and glorified beings—as naturalized citizens of the kingdom of heaven? And shall we now, when the anticipated test is applied, begin to waver and doubt, and wonder whether it would not be prudent and politic to compromise with the powers of darkness, for the purpose of securing personal safety, and immunity from oppression? God forbid! Let us not, like Esau, when driven to a strait, sell our birth right for a mess of pottage, nor forfeit the priceless privilledge of manifesting our integrity, through fear of possible pains and penalties. Un-

like the recreant Edomite, who relinquished his right and title as the first born of a patriarchal household, for the dearly bought privileges of administering to bodily comforts, let us keep faithfully our covenants, preserving inviolate our birthright as the sons and daughters of Ephraim—the first born of the Lord God of Israel. Let the weak knees quake, and the false hearts flutter and tremble; let those of little faith ignore and forsake, if they choose, the holy principles of eternal life committed to their care! Let the winds howl, and the waves dash, and the storms burst forth in all their fury! There are those REMAINING WHOM GOD HATH RESERVED FOR PERILOUS TIMES, WHOSE KNEES HAVE NEVER BOWED TO BAAL, WHOSE HANDS HAVE NEVER FALTERED, WHOSE HEARTS HAVE NEVER TREMBLED; "who have not worshipped the beast, neither His image, neither have received His mark upon their foreheads or in their hands." THESE SHALL STAND STEADFAST, FIRM-ROOTED AS THE ROCK UPON WHICH THEIR HOPES ARE BUILT, AND THOUGH THE FLOODS COME AND THE RAINS DESCEND AND THE WINDS BLOW AND BEAT UPON THEIR HOUSE, IT SHALL NOT FALL. But it shall withstand the fury of the tempest, and endure forever, for it is founded upon a rock—upon the rock of obedience to the Gospel—the GOSPEL, the WHOLE GOSPEL and nothing but the GOSPEL; a foundation as unchangeable as truth, as indestructible as the eternal elements, as ever enduring and immovable as the unshaken throne of Jehovah!

LONGEVITY

(Ripley, in "Believe It or Not", January 15, 1937, names one, Khapara Kint, of Georgia, U. S. S. R., as the oldest living man in the world. He is said to be 152 years of age.

There are other instances of unusual longevity among humans in the present age, that our many readers will be interested in. We will relate a few, copied from "Physical Culture", issue of December, 1925. Ed.)

"One of the most interesting examples of this kind is the case of ZORO AGHA, the Constantinople street porter, who is now in his 151st year. Apparently this man's age is well authenticated by a birth certificate, and by witnesses—very old men in Constantinople who affirm that Zoro was a very old man when they were boys.

"Zoro Agha is Kurd, born near Bitliss, in Turkish Kurdistan in 1775, one year, that is, before the American Declaration of Independence.

"He came to Constantinople while he was a boy, let us say at the age of fifteen, about the year 1790, and joined the union of "hamals" or street porters. These porters carry every sort of burden up and down the steep streets of Para and Stamboul on their backs, and the weights they can handle in the ordinary course of the day's work are incredible. * * *

"Zoro is an example of self-rejuvenation, brought about without surgical assistance, by Nature herself. He began to feel old when he was about 85. That was around 1860. His sight and hearing became defective, and he lost his teeth. His hair * * * now became white and fell out. The only evidence just then, that Zoro was not as other men was that five years after these signs of decreptitude came upon him he suddenly became the father of a husky son."

The account relates that at 105 this man began to grow new teeth. He recovered normal sight and hearing. Strong black hair appeared on his head and body, and his endoctrine glands apparently started all over again. Zoro first married at 37. He married three wives and had 14 children. He married again at 86, and became the father of a son at 90. He married again at 148, his wife was 65 and past child bearing. Zoro is reported looking for a younger wife in order that he may become a father again. His food is reported as being bread (doubtless from whole grain), honey, buttermilk, a mixture of buttermilk and water, raisins, fresh figs, dates and dried vegetables. Neither smokes nor drinks coffee or alcohol. Little or no meat.

Doctors are astounded at the vitality of this man and say he may live 25 or 30 years yet.

There is an authenticated parish record in St. Leonard's at Shoreditch, England, of one Thomas Carn who died at the age of 207 years, in 1588.

An account is also given of a woman who died at about 120 years of age—an Arabian. She attributed her great age in part to her diet. Meat, wine and coffee she pronounced as foods of death. Dates, figs, honey, buttermilk, whole grain bread, vegetables, and much water, she called the foods of life.

Zoro drank little water, as he feared it impure, but instead drank liberally of Persian tea.

The account says that honey is an invert sugar, easily assimilated, and totally different in its effect from other sugars. It contains mineral salts and some vitamins. Dates and figs are among the richest energy producing foods in the world, and an Arab can all but live on dates and water. The fermented milk (buttermilk) also yields abundant casein, one of the most complete proteins known. Vegetables and bread complete the list.

The account further says: "The longest-married couple in the world! They have

been man and wife for 86 years. Isaac Eshaefski, now 109, and his wife Sarah, 107, are spending the last years of their lives at a Hebrew home in Baltimore."

At the dedicatory services of the Wilford Ward meeting house, about 1898 or 1899, President Lorenzo Snow predicted that there were those in the audience before him who would live to a good age, in consequence of their complying more perfectly with the spirit of the Word of Wisdom. Said he: "Some will live to be an hundred years old and some 120 years." At the time this statement was made the average expectancy of life was about 36 years. The promise of the Lord is that men will again attain to the age of a tree in their mortal lives. This wonderful blessing will be brought about through a more perfect living of the Gospel of Jesus Christ as revealed in the present dispensation.

PLURAL MARRIAGE
the MORMON *Marriage System*

(Among the early defenders of the principle of plural marriage, as comprehended in the Patriarchal order of marriage, introduced to the Priesthood in the present Gospel dispensation, was George Q. Cannon. Elder Cannon represented the Territory of Utah in Congress for several years, and was first counselor to Presidents John Taylor, Wilford Woodruff and Lorenzo Snow, during their respective administrations. His able defense of the principle of Celestial marriage, both in the halls of Congress and at home among the Saints, constitutes a vital chapter in the history of this people. Elder Cannon was one of the five special messengers set apart under the hands of John Taylor, to exercise the sealing powers, (strictly as a Priesthood function), independent of the Church, as detailed in the January number of TRUTH. The writer was favored with a somewhat intimate acquaintance with Elder Cannon, was a beneficiary of his teachings, and has a convincing testimony of his faith and integrity in the work of the Lord.

It is fitting at this time to reproduce the warning sounded to the weakening Saints by this champion of a great and exalting principle. We copy excerpts from the words of Elder Cannon, J. of D., 23:278-281.—Ed.)

There is one thing that I wish to refer to; it is a delicate subject, still I feel to touch upon it. The idea was suggested to me a short time ago, while in conversation with one or two of the brethren who were speaking about the influence that is now being brought against the Church, how fortunate it was that there were some who had not obeyed the law of God in regard to plural marriage. There was, as I thought, a spirit of self-gratulation among some who have not obeyed that law, because they could now act as they appeared to think in some sort, as saviors to the people I hope there never will enter the minds of the Latter-day Saints, a feeling of that kind, or division of feeling upon this point. I believe there are very excellent, very worthy, very true and very faithful Latter-day Saints of both sexes who have not entered into the practice of plural marriage; and it is not for me to cast reflections upon any of my brethren or sisters about not having obeyed that principle, unless there has been positive disobedience. It is not for me to judge the circumstances, the feelings and the motives, and the hearts of men and women, my brethren and sisters in the Church. God will do this; that is his province. But, on the other hand, I hope there never will be a feeling grow up in the midst of the Latter-day Saints to congratulate themselves because of their reluctance or their refusal, to obey the command of God, and to think that they have done more wisely in refraining from obeying that command, and that their position is a better one because of their lack of obedience; or, because circumstances have been such that they have not obeyed or been required to obey that law. I hope, I say, that no such feeling will ever be known among us—to judge each other and to comment upon each other, and to indulge in self-gratulation because of anything of this kind.

The Lord has said: "Again I say unto you, if ye observe to do whatsoever I command you, I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you."

Now, I want to say for myself personally, if I had not obeyed that command of God, concerning plural marriage, I believe that I would have been damned. That is my position; but I do not judge any other man. I am so organized that I could have lived, if necessary, and God had commanded it, as a Catholic priest is supposed to live, without knowing woman, I believe that with God's help I could have done that all the days of my life, if it had been necessary for my salvation; but, on the contrary, when I had taken one wife, after I had returned from one of my missions, a spirit rested upon me that I could not resist; I felt that I should be damned if I refused or neglected to obey that law of God. It was not prompted by any improper feeling; it was not prompted by a feeling of lust, or a desire for women; but it was an overpowering anxiety to obey the commandments of God. Since I have passed through the ordeals I have, connected with this principle, I can see the wisdom of it, and acknowledge the hand of God in it. For if I had taken wives without being thus prompted and impressed, there might have been times in my experience when I would have questioned myself and said: Per-

haps you were too hasty in embracing this principle. But under the circumstances I could not do that. I have never known the time that I could do that. I knew that God had commanded me, whether He had other men or not; and I did obey it because of this overpowering command, believing, as I have said, that I should be damned if I did not. Whatever may be my fate in regard to this principle—I have been deprived of my seat in Congress because of it; and whatever be my fate hereafter, I have no reflections against myself to indulge in concerning my action in the matter. I have done that which I conscientiously believe to be the will of God; and I believe the majority of my brethren and sisters have done the same, have obeyed the principle in the same way. Do I believe that God will bear those out who have thus embraced that principle: do I believe that He will sustain them? I know that He will sustain those who have obeyed it; I know that He will sustain this people. The Prophet Joseph Smith said, and so taught, when he first communicated this principle, that there had come a time in the history of God's people, when if they did not obey that law, all progress would cease, that the kingdom could go no further. And He commanded the servants of God, His associates, the Apostles, to obey it, under penalty of losing the Spirit of God, under penalty of their ceasing to progress in the work of our God. Now, there was on the one hand condemnation; on the other hand, the fear of the world, the prejudices of the world, the punishment which the world would inflict upon those who should disobey laws already enacted against such practices. What could they do? We are today precisely in the same position that other servants of God have been in, who have been required by men's laws to do things which their conscience and all their reason, and the good spirit within them revolted against. That is our position today. What ever men's laws may be we cannot deny the truth of God, the revelations of God. I cannot do it, I would be damned and go to hell if I were to do it. There is no alternative for me but to suffer all the penalties that man may inflict upon me; and I cannot evade them only as God shall preserve me to myself, and to my convictions and to my God. I must endure all things; I cannot evade them. And there are hundreds in the same position, hundreds of men, hundreds of women. And is there any law of man, is there any penalty that man can inflict that compares with the penalty that God will inflict upon those that will disobey His commandments? I must trust my God; I must rely upon His protecting arm; I must throw myself under His protecting care, or I must perish. There is no other course for me: that is the only alternative before me. To be untrue to my God, to be untrue to the revelations of my God; to be untrue to the convictions of my nature; to be untrue to the women—wives—whom I have covenanted for time and all eternity to love, to revere and to protect, and to my children, children born to me by those women—to be untrue to these, or to endure all the consequences that man may inflict upon me for disobeying laws which are framed against my religion. I am willing to trust to my God. He has never deserted me in the deepest trouble and distress, in the midst of the most fiery ordeals, He has been at my right hand and on my left, as he has been at yours. He has been around about us, and I am still willing to trust Him. He has never failed—His word and promise have always been sure and reliable.

Now, my brethren and sisters, you who have not entered into this covenant, do not imagine, do not let the adversary instill into your hearts that you are now saviors to the Latter-day Saints. Do not do it. Let me warn you against it; it is a dangerous thought. You will find it delusive, for it is not true. **If God saves this people, as I firmly believe he will, it will be through those men and through those women whom men have placed under a ban; whom men have said shall have no power because of the laws that are enacted against them.** I tell you, the salvation that will come to this people, will be through the faithfulness **of the men of God and the women of God who, in the face of an opposing world, contrary to their traditions, to their education, to their pre-conceived notions and to the popular prejudices of the day—who have in the midst of all this stepped forward in the vanguard and obeyed the command of God, and have dared to endure all the consequences, and been willing to endure all the penalties. Mark it, it is true.** I believe that which I now say to you as firmly as though an angel of God had spoken it; and you will see it fulfilled, every word of it. Let not the fears of the world, let not the threats of men extinguish the love of God, extinguish the faith of God in your hearts and make you tremble concerning these things. Let no such feeling as this take possession of you. I do not want to be defiant; I never had that feeling; but if I cannot obey, I must suffer. That is the position I have taken. If I cannot obey the law of man, I must suffer the consequences: I prefer to do so rather than suffer the consequences of disobeying the commands of God. It is better for me to do this than to do the other. I do not wish to defy man; I say, if you wish to enforce the law, that is your business.

EDITORIAL

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ARE THE SAINTS ASHAMED OF THE GOSPEL?

In the Church Department of the Deseret News, Jan. 16, 1937, is an account of the organization of two baseball teams among the Mormon Missionaries working in the Union of South Africa. One, it seems, is known as the "Cumorah" team while the other goes under the name of "Wembley-Americans." Says the News Account:

> **The press on the Rand has given some excellent publicity to the new team and these newspaper accounts speak freely of the personnel and habits of the Mormon missionaries. An excellent example of this type of publicity is found in the Sunday Express, of Oct. 25, 1936:**
>
> **Team of non-smokers and teetotalers, American ball players at Wembley. Among the new sides competing in the Saturday baseball league are the Wembly-Americans, a club that promises to become one of the most popular in the competition. They are known as the Mormons, and for a very good reason, since the majority of the players are young missionaries from the State of Utah, assisting among other things, to convince the world that MORMONS ARE NOT POLYGAMISTS. * * ***

The account goes on to tell of the abstemious habits of the Elders, they drinking neither tea nor coffee, etc.

Such a report coming through a non-Mormon news source, might be of small significance; but the fact of its being carried in the columns of the Deseret News, the official organ of the Church, and with approval as indicated in the fact of its being set in ten point type, double leaded, for prominence and emphasis, is a challenge to that part of Mormondom that still believes in the sanctity of the marriage covenant as revealed by the Lord through His Prophet, Joseph Smith.

Why the present leaders of the Church, through their official organ, should wish to give emphasis to the thought that the "Mormons are not polygamists," is beyond us. The Elders are called into the field to preach the Gospel of the Kingdom, to "reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come." They take with them the Law Book of God to the Church. In this law book are many revelations from the Lord, all of which they are bound to accept. In the preface chapter of the Law Book we read:

> **Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth.**
>
> **Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled.**
>
> **And verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious;**
>
> **Yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure;**

Says the Master further:

> **Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jun., and spake unto him from heaven, and gave him commandments;**
>
> **And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets;**

Why warn the world?

> **That mine everlasting covenant might be established;**
>
> **That the FULLNESS of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.**
>
> **Behold, I am God and have spoken it: these commandments ARE OF ME, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding. * * *.—D. & C., Sec. 1.**

From the above we learn that the Lord's Law Book contains the fullness of the Gospel—"The everlasting covenant," and that it was given that men, heeding the laws of God, might perfect themselves and attain to the highest exaltation in the Celestial kingdom—be where God is and, with Him, possess Thrones, Dominions, Principalities, Powers and Exaltations. That is the privilege which mankind is given through obedience to the commandments of heaven as recorded in the Law Book of God which the Elders go into the world to teach.

Those who do not accept and abide by these revelations will fail to qualify and will be denied the blessings mentioned:

> **For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion; (verse 35).**

That there can be no mistake concerning the validity of these commandments, the Lord further says:

> **Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall be fulfilled.**

What I the Lord have spoken, I have spoken, and I excuse not myself: and though the heavens and the earth pass away, MY WORD SHALL NOT PASS AWAY, BUT SHALL ALL BE FULFILLED, whether by mine own voice or by the voice of my servants, it is the same;

For behold, and lo, the Lord is God, and the Spirit beareth record, AND THE RECORD IS TRUE, AND THE TRUTH ABIDETH FOREVER AND EVER. Amen. (Ibid., verses 37-39.)

"They are true and faithful, and the prophecies and promises which are in them shall ALL be fulfilled."

Now what are these "prophecies and promises," contained within the lids of the Law Book of God? One known as Section 132, proclaimes the marriage system of Heaven and enjoins upon the sons and daughters of God the absolute necessity of complying with its rules and regulations. In this system the order of Patriarchal or Plural marriage is unqualifiedly enjoined upon all qualified persons as a condition leading to "endless lives", or the highest exaltation in the Celestial Kingdom of God. Says the Lord in this commandment:

Verily, thus saith the Lord unto you, my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants Abraham, Isaac and Jacob; as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines: behold! and lo, I AM THE LORD THY GOD, AND WILL ANSWER THEE AS TOUCHING THIS MATTER: therefore, prepare thy heart to receive and obey instructions which I am about to give unto you; for all those who have this law revealed unto them MUST OBEY THE SAME; for behold! I reveal unto you a NEW AND EVERLASTING COVENANT; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory; for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world: and as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof, MUST and SHALL abide the law, OR HE SHALL BE DAMNED, saith the Lord God.—D. & C., 132:1-6.

This language is clear and easily understood. Abraham and others had "many wives and concubines." They had them in accordance with the eternal principles and laws of Heaven. Through the faithful living of those principles, Abraham is to become the father of all living, and through his (polygamous) seed are all the families of the earth to be blessed. Since it became necessary for Abraham to live that law to attain to his glory, so, in order to become the sons and daughters of Abraham, ALL mankind MUST live the same law, and which to this dispensation is a "NEW AND EVERLASTING COVENANT." This covenant "was instituted for the fullness of my (God's) glory; and he that receiveth a fullness thereof, MUST and SHALL abide the law, or HE SHALL BE DAMNED, saith the Lord God."

In a later revelation. (Sept. 26, 1886) to President John Taylor, the Lord reiterates this doctrine in slightly different language. Said He:

Nevertheless, I the Lord, do not change and my word and my covenants and my law do not, and as I have heretofore said by my servant, Joseph; all those who would enter into my glory MUST and SHALL OBEY MY LAW. And have I not commanded men that if they were Abraham's seed and would enter into my glory, they must do the works of Abraham? I HAVE NOT REVOKED THIS LAW, NOR WILL I, FOR IT IS EVERLASTING, and those who will enter into my glory MUST OBEY THE CONDITIONS THEREOF.

Every Mormon missionary who goes into the world as an Ambassador of Christ, takes this Law Book of God as his authority. It is his solemn duty to accept and defend and, when prompted by the Spirit of the Lord, to teach every principle contained therein. It is not his prerogative to make a selection of what he shall teach and what parts thereof he shall reject or remain silent on; that is the prerogative of the Holy Ghost conferred upon the Elder for his guidance. Every principle in the book forms a part of the ladder leading to "endless lives," and is necessary to be adhered to. To be sure, the Lord has enjoined upon His servants the wisdom of NOT "casting their pearls before swine;" or in other words, not try to force blessings upon those unworthy of them and incapable of receiving and properly utilizing them. But certainly the Elders are expected to be prepared to defend every principle pertaining to salvation, repudiating or rejecting NONE of them. They are not sent into the world, with God's approval, to convince men that the. Mormon people have rejected one of His laws. This fact must be self-evident. Neither Abraham, Daniel, Peter, Paul, Abinadi, Alma, Joseph Smith or Brigham consulted the people of the world as to what they wished to hear, but these true Ambassadors of Heaven taught that which the Spirit of the King of Heaven prompted them to teach, and that too, at the risk of their lives. When the Lord revealed that Heber J. Grant should become an apostle, He also revealed that Seymour B. Young should fill a vacancy in the Presidency of Seventy, PROVIDED he would enter into polygamy. Brother Young already had one wife sealed to him for time and eternity, but in order that that sealing might become permanent and the fullness of the law complied with, he must take, at least, another wife. This was a definite law of the Priesthood", for said the Lord, "it is not meet that men who will not abide my law (referring to polygamy) shall preside over my priesthood." "Search these commandments, for they are true and faithful."

Polygamy is a commandment. Yet the effort of the Mormon missionaries today

is said to be "to convince the world that Mormons are not polygamists." What! not polygamists and yet believe in the revelations of God enjoining polygamy! What consistency!! Why there is scarcely an Elder in the field who is not a polygamist, either in fact or in faith—a direct descendent of a polygamist. Are the Elders ashamed of their lineage? Of the principle that gave them birth? Are they ashamed of Abraham the father of the faithful, of Jesus Christ, the fruits of that holy principle of marriage, of Joseph Smith, the introducer of it in this Gospel dispensation? Don't these Mormon missionaries know that when they teach that the Book of Doctrine and Covenants contains the revelations of the Lord, all of which must be lived, they are teaching polygamy? From the early history of Utah there is scarcely a man or a woman of prominence among the Mormons, who was not either a polygamist or the product of that holy principle. Our Congressmen, Senators, leading business men; our statesmen, diplomats, educators, West-Pointers, Naval officers and our Missionaries, ALL, with scarcely an exception, polygamists, either in active practice or descent. Even today, the President of the Church is an active polygamist, while members of the Quorum of Twelve, the Presidency of Seventy and the Presiding Bishopric (the Church has no presiding Patriarch), with perhaps one exception, are either polygamists in fact, or are direct descendents from that system. Are they ashamed of their faith? Are they ashamed of the manner of their birth? God forbid that such a menial attitude should be assumed.

The Mormon polity is based on direct revelation from Heaven. This is fundamental. A convert to the Mormon faith, accepting baptism from a Mormon Elder, accepts the revelations in totum as contained in the Law Book of God. Fundamentally he becomes a part of the system. He takes the position that Joseph Smith, the founder of the faith, made no mistakes in announcing revelations; and that if it can be shown that one revelation contained within the lids of the Doctrine and Covenants is spurious, they may all be so, thereby completely wrecking the super-structure of Mormonism. They MUST all be right, or they ALL MAY be wrong. Accepting then, Joseph Smith and all the revelations he promulgated as true, the convert is a polygamist, if not in practice, at least in faith and spirit; and, if not one in practice, he expects to become a polygamist at the first opportunity. Under this rule, which is fundamentally sound, Mormon missionaries, along with their communicants are ALL polygamists, and the theory that these missionaries are in the world to convince the people that "Mormons are not polygamists," is a sham; it is hypocrasy personified and is too puerile to be considered by men of intelligence; it is the philosophy of a weakling—like Lincoln's description of poor soup, made, he said, "from the shadow of a starved pigeon."

In the same issue of the Deseret News in which it is stated, with evident approval, that the Mormon missionaries are organizing themselves into baseball teams to, among other things, "convince the world that Mormons are not polygamists", is an account of the people of Iowa celebrating, in prayer, song and speech, the event of the Mormon hand cart pioneers, who left the borders of Iowa in the fifties to walk across desert and mountains to Utah. In the eyes of the present non-Mormon population of Iowa, according to the article, no praise is too great for these stalwart polygamist Saints. Governor-elect, Nelson G. Kraschel, and Prof. Benjamin F. Shambaugh, Supt. of the State Historical Society and head of the Department of History and Political Science in the University of Iowa, were the principle speakers. They paid solemn tribute to the fortitude, faith and heroism of those doughty pioneers—to their FAITH, mind you, while the Mormon missionaries in other fields, are assuming an attitude of being ashamed of their faith.

Looking "down through the vista of time", the Prophet Heber C. Kimball saw the present day, when many of the Saints would repudiate the Lord's principle of marriage. Said he, as related at the October Conference, 1901, by his son J. Golden Kimball:

> **You men and women that lift up your voices against that holy principle (plural marriage) that has been introduced among this people, the TIME WILL COME WHEN YOUR DAUGHTERS WILL WALK THESE STREETS AS COMMON HARLOTS, AND YOU CANNOT HELP YOURSELVES.**

Comments Elder J. Golden Kimball:

> **I think some have been guilty of lifting up their voices, and if there is any one thing that some people are glad and happy is done away with it is that principle.—Des. News, Mar. 1, 1902.**

The above was uttered at the Conference in 1901, eleven years after the signing of the Manifesto, and even then the prophetic utterance was being fulfilled. Six months later, at the April conference, Elder M. F. Cowley, a member of the Quorum of Twelve, referring to this prophecy stated:

> **You know, President Kimball once prophesied to this people, and especially to the mothers, that if they spoke disrespectfully of a certain principle of the gospel and fought against it, the day would come when their daughters would turn aside and lose their virtue, and become objects of immorality upon the streets of Salt Lake City. I WANT TO SAY THAT THAT PREDICTION, SORROWFUL THOUGH IT**

MAY SEEM, has had its fulfillment.—Des. News, Aug. 9. 1902. Also Conference report.

On September 27, 1886, after a visit from the Lord Jesus Christ and Joseph Smith, President John Taylor declared that the day would come "when many of the Saints would apostatize " because of the principle of plural marriage, for which he was then in hiding, stating further that the day would come when a Manifesto suspending the practice of polygamy would be "adopted by the Church, following which APOSTACY AND WHOREDOM WOULD BE RAMPANT IN THE CHURCH."

It is the spirit of apostacy to repudiate a principle of salvation. The body of the Church—those members who have been taught this principle and are now rejecting it—are guilty of an act of apostacy. No other conclusion can be admitted. One noting the contrast in the attitude of the Deseret News now and formerly, must find a satisfactory explanation thereof difficult. Today the News approvingly publishes the statement that the Mormon missionaries laboring in South Africa, are engaged, in the main, in repudiating the principle of Celestial marriage — convincing the world that "Mormons are not polygamists," notwithstanding that one of the revelations in the book from which they are supposed to teach, emphatically enjoins the living of polygamy on all the faithful; while formerly the same paper assumed the exact opposite attitude. Two of dozens of such examples will suffice here. On April 23, 1885, speaking of the efforts of the enemy to crush the Saints, and the inclination of some of the Saints to surrender the principle of Plural marriage, the Deseret News said editorially, in part:

> **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 fullness (Plural or Celestial 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.**

On June 5th of the same year, the following editorial appeared in the News:

> **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 effected by the SHALLOW PRETEXTS OF SEMI-APOSTATES.**

Then after introducing the claim of some of the Saints, which, by the way, is the precise claim made by the present Church leaders and the Elders generally, that the Lord had absolved them from further upholding this order of marriage by the 124th Section of the Doctrine and Covenants, the article in the News continues:

> **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 point, IF IT EVER EXISTED IN THEIR their faith in revelation has dwindled to a fine BREASTS AT ALL, until it is scarcely discernable. They should at once proclaim themselves as UNBELIEVERS in the claim that the revelations 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 will be found on page 435 of the Doctrine and Covenants, (Section 124:49-51, which please read.)**

> **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.**

The attitude of the Deseret News in the eighties was consistent. Its columns carried no compromise or surrender of vital principles. It may be contended that since the Church did act as a body to suspend the marriage laws of God, and since the Lord has not "rejected the Saints as a body," that the articles were not well founded. This, however, is a mistake, since many hundreds of the Saints have continued to live that holy law, notwithstanding the action of the Church. It is a law of the Priesthood and that body, in its official capacity, has carried on. The Law Book of the Lord to the Church was the same in 1885, when the above articles appeared in the News as it is today. Then, the News sustained the principle one hundred per cent. If it is to be the policy of the leaders today to repudiate the principle of plural marriage, to be consistent and honest they should delete from the Law Book of God the 132nd Section, which enjoins this

form of marriage. Much should also be taken from the Bible, both the Old and New Testaments, for in this sacred volume also, polygamy is not only permitted but, under certain circumstances, is enjoined as an essential rule of life. To teach that the Doctrine and Covenants contains the revelations of the Lord to the world in this dispensation, and that the Bible, insofar as it is translated correctly, is also the "word of God", and yet reject or apologize for the principle of polygamy as treated in those books, is the height of inconsistency. After emasculating these records the leaders to be consistent, should begin at the top and drop from church positions every man and woman who is living in Polygamy, even resorting to the extreme measure of "unchurching" them unless they recant and repudiate their past lives. This action would take quite an army of men and women out of active service in the Church, but would tend toward consistency.

But reverting to the warning sounded through God's servants, Heber C. Kimball and John Taylor, above quoted: In the Salt Lake Tribune issues of February 2 and 4, 1937, is an appeal to the public for a broader circulation of facts and remedies for prevalent social diseases now infesting the homes of the people of Utah. The account gives the number of "untreated" cases of syphilis in the United States as 5,000,000, of which 10,000 are in Utah. This figure, of course, does not take into account the many cases under treatment, nor the great flood of unlawful sexual commerce that is carried on under such protective methods as modern science has evolved, and which provides a partial protection to the participants.

We read in the Salt Lake Telegram of January 25, last, that the "State Planning Board, Monday estimated MORE THAN SEVENTY THOUSAND cases of social disease to be in Utah, and requested an 'enlightened public opinion,' as a weapon to combat 'ONE OF THE MOST SERIOUS PUBLIC HEALTH PROBLEMS."

From these figures it is seen that in Utah, the stronghold of the Mormon Church, at least one in fifty of the population is contaminated with the dread and, as we understand it, incurable disease of syphilis, while one in every seven is contaminated in some way with a "Social disease." In the United States, one in every twenty-six of the population is according to these estimates, an untreated victim of syphilis.

It is understood, of course, that one may not be guilty of a sexual sin, to become afflicted with syphilis and other "social diseases." The dread disease may be communicated through entirely innocent acts; it may be either inherited or acquired. But it is safe to assume that the overwhelming proportion of the cases now extant are acquired through improper commerce between the sexes.

President Taylor said they would go into "apostasy and whoredom." President Kimball said the "daughters of Zion would walk the streets as common harlots." He did not say ALL the daughters of Zion would do so, nor did President Taylor say that "apostasy and whoredom" would become universal. However, each of these predictions is fulfilled in the present day. Those who deny it are either blind to the true situation, grossly ignorant or dishonest. The "red light" districts of our leading centers are too often recruited from Mormon families. Not all prostitutes or whoremongers in Utah are Mormons, neither are they all non-Mormons; if the truth were told, an amazing percent of them would, we are assured, be known as coming from Mormon parentage. Added to these is the ever increasing army of men and women, some high in Church circles, advocates and participants in the practice of "birth control," which in itself, according to the prevalent practices resorted to, is a species of prostitution.

At the time of the publications in the Deseret News above quoted, (in the eighties) it is safe to assume, that there was scarcely a case of syphilis among the Mormons—certainly none in a true polygamous household. Plural marriage, as revealed by the Lord, zealously guards against practices that bring on the various "social diseases." One is a direct antithesis of the other, just as light and darkness, good and evil, pure and vile cannot exist in a person at one and the same time; neither can sexual debauchery spring forth from the pure fountain of polygamy as the Lord has revealed the principle in this day, and as Abraham and hosts of other worthy ancients lived it. Polygamy is the direct antithesis of monogamy. Out of the latter has sprung the great stream of social impurities now eating at the vitals of the nations as well as our own Mormon communities. It was the evil springing out of an enforced monogamy that in conjunction with other factors, caused the downfall of Rome, and this same thing is now working to destroy the present "christian civilization." Mormon polygamy, if permitted under Priesthood authority, would save the nations from complete social decay.

But why was this lamentable situation to come upon the Saints? Why is the country at large so fast going into social decay, until at least one in twenty-six of its population has an incurable social disease? It is because the people have rejected in its manifold ramifications the Social law of heaven, that law pertaining to the eternity of the marriage covenant—God's

system of polygamy. Mormon Elders have warned the world against the rejection of this principle since shortly after the organization of the Church in 1830, and the Lord, through His living Prophets, has warned the Saints of the dire calamities that would come upon theme in consequence of such rejection.

The early warning of Heber C. Kimball is timely now:

> **You might as well deny Mormonism, and turn away from it, as to oppose the plurality of wives. Let the Presidency of this Church, and the Twelve Apostles, and ALL THE AUTHORITIES unite and say with one voice that they will oppose that doctrine, and the whole of them would be damned.—J. of D., 5:203.**

William Clayton, for years the private Secretary of the Prophet Joseph Smith, wrote:

> **From Joseph I learned that the doctrine of plural and Celestial marriage is the most holy and important doctrine ever revealed to man on earth, and that without obedience to that principle no man can ever attain to the fullness of exaltation in Celestial glory.**

And this is the testimony of Brigham Young:

> **It is the word of the Lord, and I wish to say to you, and all the world, that if you desire with all your hearts to obtain the blessings which Abraham obtained, YOU WILL BE POLYGAMISTS—at least in your faith, or you will come short of enjoying the salvation and the glory which Abraham has obtained. This is as true as that God lives. * * * The only men who become Gods, even the sons of God, are those who enter into polygamy. Others attain unto a glory and may even be permitted to come into the presence of the Father and the Son, but they CANNOT REIGN AS KINGS IN GLORY, because they had blessings offered unto them and they refused to accept them.—J. of D., 11:268-9.**

President Young characterized the United Order and the order of Plural Marriage as the fulness of the Gospel, and, said he at the dedication of the St. George Temple, "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."

The body of the Church has rejected both principles, hence the wave of immorality among the sons and daughters of Zion; and too, the Church is not progressing as it should. True its membership is increasing; the Missionaries who have ceased preaching the Gospel in fulness, are vying with other denominations for converts to an emasculated system of religion, and they, by reason of an efficient organization and of attractive personalities, receive their quota; but stop and think how few of the new recruits to Mormonism coming as a result of the argument that the "Mormons are not polygamists," will stay firm when the Lord gets through shaking the earth and He again sets His house in order? It is a serious situation. God will not be mocked.

We note that the policy of the Mormon Elders to organize baseball teams in their respective districts is spreading into Scandinavia, Sweden being the latest field from which this activity is reported. According to reports it has been introduced in Germany, England, Australia, etc., and in each place, as we are informed, the Elders are trying to put over the idea that "Mormon are not polygamists." While baseball may be a feasible summer sport, we are wondering what the Elders are adopting as a vent for their surplus energies during the long winter months in northern Europe. Ping-pong, billiards, basket-ball, soft ball, parlor tennis, etc., are possible indoor competitive pursuits. But is it the genius of the real missionary calling to spend time teaching such sports, as a means of obtaining an audience? Isn't it another step toward patterning after the world? It is reported that some of the sectarian churches in the United States have adopted card games, light drinking parlors, etc. as a means of increasing membership.

As we pointed out in the February number of TRUTH, God's law as pertaining to missionary work, is that the Gospel should be preached "without purse and scrip." Elders are instructed to take no thought for the morrow:

> **Therefore, take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; * * ***
>
> **Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man.—D. & C., 84:81, 85.**

They are sent out to "reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come." Traveling without "purse and scrip" gives the people an opportunity to prove whether or not they are disciples of the Lord, for His disciples will "feed you, and clothe you, and give you money, (as needed)." With reference to those who do not these things, and hence are not the disciples of the Lord, the law is:

> **He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or cold, and bear testimony of it unto your Father which is in heaven, AND RETURN NOT AGAIN UNTO THAT MAN.**
>
> **And in whatsoever village or city ye enter, do likewise.**
>
> **Nevertheless, search diligently and spare not; and wo unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me.—D. & C., 84:92-94.**

This is the kind of missionary work that gave the Church its real strength in the beginning. It is the kind that Brigham Young, Heber C. Kimball, John Taylor,

Wilford Woodruff, A. Milton Musser, Jedediah M. Grant, and others performed. They took the word of the Lord literally, and were eminently successful in their ambassadorships. With such stalwarts it was the "Gospel, the whole Gospel and nothing but the Gospel," as outlined in another part of this issue. Such cannot be said of the present day missionary work, which, on the whole, is being prosecuted in accordance with the "wisdom of men."

It is a sad commentary on the missionary tactics of today, for parents to be forced to scheme and scrape and sacrifice to send money to their sons, who, in presenting their message, are not conforming with the requirements of the Lord; but who are engaged in baseball championships and in trying to convince the nations that the "Mormons are not polygamists" —that they do not believe in the revelations contained in the Doctrine and Covenants.

And let us observe in closing that as the pure spirit of missionary work has died out in fields where Elders, disregarding the word of the Lord, have ceased to travel and preach the Gospel "without purse or scrip," spending much of their time teaching physical sports; so also are the old time standards of sexual purity among the Latter-day Saints being toppled over, as a result of the ever growing tendency in the masses to try and convince the world that "Mormons are not polygamists." Cause and effect are here beautifully shown.

The prophet Isaith saw this day. Said he:

> **Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, and that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, AND THEY SHALL BE ASHAMED.**

It is a serious thing to be ashamed of the Gospel, to be ashamed of one's parents, of one's birth; to be afraid to face the world and declare in boldness the word of God, even though, as in the case of Abinadi of Old. it means the forfeiture of life. Jesus said:

> *** * * If any man will come unto me, let him deny himself, and take up his cross daily, and follow me.**
>
> **For whosoever will save his life, must be willing to lose it for my sake; and whosoever will be willing to lose his life for my sake, the same shall save it.**
>
> **For what doth it profit a man if he gain the while world, and yet he receive him not whom God hath ordained, and he lose his own soul, and he himself be a castaway?**
>
> **For whosoever shall be ashamed of me, and my words, of him shall the SON OF MAN BE ASHAMED, when he shall come in his own kingdom, clothed in the glory of his Father, with the holy angels.—Luke 9:23-26 I. T.**

GOOD COUNSEL

In an address by President David O. McKay in the Granite Stake Hall, January 26, 1937, on "Fundamentals of Church Security Program," the speaker stressed two vital points:

1st: To accomplish this or any other important work, "We must carry the Spirit of Christ in our hearts, for we shall never succeed in our endeavors without it," pointing out "that Church officers would be recreant to the trusts placed upon them and could not meet their challengers successfully without the Spirit of Christ."

This is fundamentally true. The Spirit of Christ leads to the accomplishment of the great law, as Paul explained it: "Bear ye one another's burdens, and so fulfill the law of Christ. * * * For all the law is fulfilled in one word, even in this! thou shalt love thy neighbor as thyself."

The second point stressed by the speaker is equally important and as greatly neglected and abused. As reported, "He scored slander, backbiting and evil speaking", as destructive of faith.

This point is vital. "SLANDER, BACKBITING and EVIL SPEAKING," are, as President McKay said, grievous sins. The speaker's observation on this point is timely, well directed and should be strictly heeded. In our January number of TRUTH, under the caption of "Slanderous Statements Refuted", we quoted from the charges placed in circulation by Joseph Fielding Smith, member of the Quorum of Twelve, attacking the integrity and honesty of a group of God's servants, towards whom the Elder apparently bears ugly feelings. Two of the men attacked, John W. Woolley and his son Lorin C. Woolley, have passed to the other side, and are not here to defend themselves. These men were charged with wilfully lying; that certain statements made by them with reference to actions of President John Taylor while in hiding at the Woolley residence in Centerville, were, to quote the Elder's language, "**False as Hell itself.**" He referred to these and other brethren as "OBSCURE, HALF-BAKED FELLOWS, WHO NEVER DID ANYTHING IN THE CHURCH AND WERE NEVER HEARD OF UNTIL THEY HAD BEEN TAUGHT BY THE FATHER OF LIES," and one of whom, Lorin C. Woolley, "WAS THE MOST NOTORIOUS LIAR THAT EVER WALKED THE FACE OF THE EARTH." Daniel R. Bateman, whose 80th birthday occurred in February last, and whose testimony regarding the actions of the servants of the Lord during the eighties is eagerly sought after by hundreds of

the Saints, was included in Elder Smith's reckless castigations, when it is known to thousands in our community that Elder Bateman is among the most trustworthy, honest and honorable men now living.

A sufficient refutation of the vicious attack of Elder Smith against the brethren mentioned is contained in the January article referred to. We here merely wish to commend Prest. McKay's timely warning, which must have been directed to this very affair, to the immoderate and slanderous statements of Elder Smith as noted. No good purpose, as pointed out by President McKay, can be achieved by leaders in Israel resorting to "Slander, backbiting and evil speaking." And certainly in the case at hand, the author of the vile charges referred to, being made as they were, against men whose lives have been devoted to the building up of the Kingdom of God, is the person most injured, for his words will inevitably return as a boomerang to vex him with sorrow and regret. TRUTH, together with all true Latter-day Saints, unreservedly endorse the caution sounded by Prest. McKay in this matter, and commends to the attention of Joseph Fielding Smith and to all others of our readers, the advice of Paul to the Ephesian Saints:

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

LINCOLN'S FAITH

(The following was told by General Sickles, at the banquet of the Loyal Legion in Washington; and is a practical lesson in faith. When man reaches the understanding that he can go no further without God's help, he may then, providing his cause is just, and he is humble enough to seek the Lord for help, expect God to come to his assistance.—Ed.)

It was on the 5th day of July, 1863, that I was brought to Washington on a stretcher from the field of Gettysburg. Hearing of my arrival, President Lincoln came to my room and sat by my bedside. He asked about the great battle, and when I told him of the terrible slaughter, the tears streamed from his eyes. I asked him if he had doubted the result. He said, "No", then he continued:

"This may seem strange to you, but a few days ago, when the opposing armies were converging, I felt as never before my utter helplessness in the great crisis that was to come upon the country. I went into my room and locked the door. Then I knelt down and prayed as I had never prayed before. I told God that He had called me to this position, that I had done all that I could do, and that the result now was in His hands; that I felt my own weakness and lack of power, and that I knew that if the country was to be saved, it was because He so willed it. When I went down from my room I felt that there could be no doubt of the issue. The burden seemed to have rolled off my shoulders, my intense anxiety was relieved, and in its place came a great sense of trustfulness, and that is why I did not doubt the result at Gettysburg. And what is more, Sickles," he continued, "I believe that we may hear at any moment of a great success by Grant, who has been pegging away at Vicksburg for so many months. By tomorrow you will hear that he has won a victory as important to us in the west as Gettysburg is in the east."

Then turning to me, he said, "Sickles, I am in a prophetic mood today and I know that you will get well."

"The doctors do not give me that hope, Mr. President," I said; but he answered cheerfully, "I know that you will get well, Sickles."—Church & Farm, Salt Lake City, June 13, 1896.

GOVERNMENT TO DISSOLVE

By Orson Pratt

But will the government of the United States continue forever? No, it is not sufficiently perfect; and, notwithstanding it has been sanctioned by the Lord at a time when it was suited to the circumstances of the people, yet the day will come (I will say it on my own responsibility and not that of this people), the day will come when the United States government, and all others, will be uprooted, and the kingdoms of this world will be united in one, and the kingdom of our God will govern the whole earth, and bear universal sway; and no power beneath the heavens can prevent this taking place, if the Bible be true, and we know it to be true.

The Lord will govern all things that He has made and created, for it is entered upon the records of heaven that all nations shall bow to His authority; and, consequently, we respect the government of the United States, because it has good principles in it, and not that we think it will endure forever.—J. of D., 3:71.

Had "Mormonism" been a falsehood, the Devil and the world, instead of fighting against it, would have sustained and built it up.—Brigham Young.

Juvenile Page

THE BOY WHO KNEW HOW TO SLEEP ON A WINDY NIGHT

(By courtesy of the Ford Sunday Evening Hour, we reproduce a story as told by W. J. Cameron, May 24, 1936. It is the story of a "boy who knew how to sleep on a windy night."—Ed.)

This story, boys and girls, is about a boy who knew how to sleep on a windy night. You will say, "That isn't much—anyone can sleep on a windy night!"—but this is different. It happened some years ago in a land far across the sea, where most of the people are farmers. And once a year the farmers and the young men and women who work for them go to a fair—they call it a hiring fair—and strike a bargain for the next year, what work they shall do and how much they shall be paid. It is the only holiday away from home they have, all the year around—this hiring fair—so you may think how they look forward to it.

Now it happened that Farmer White was very much dissatisfied with a man who worked for him on his farm, so he set out for the fair to hire another man. And when he came to the fair he saw the gay tents and booths, and the flags, and heard the merry music; he saw the dancing bear, and the Punch and Judy show, and the gypsy camp, and the merry-go-round (only they called it by another name), and the baker's stall where sweet cakes were sold, and all the farmers and farmers' wives and the dairy maids and the strong young farm workers walking up and down—until he bethought him about the business that had brought him there—the hiring of a new farm man; so he began to look around for one. As he walked about he saw a young hobbledehoy (if you don't know what that means, look it up in the dictionary) an awkward, gawky young man—and stopped him. "Well, young fellow," said Farmer White, "and what is your name?" "John, sir." "And what do you do?" "I work on a farm, sir." "Do you know anything at all about farming?" "Yes, sir." "What do you know?" "If you please, sir, I know how to sleep on a windy night." "You what?" "I know how to sleep on a windy night, sir." "Well, that's no great recommendation," said Farmer White, "most of my men can do that only too well now!"

So Farmer White walked the fair and talked to this one and that, but he found no farm helper that suited him. And he met John again, asked him the same question and got the same strange answer. There was something in the boy's honest eyes he liked, something behind what he said that interested him. But he wasn't willing to hire a boy whose only boast was that he could sleep on a windy night. And he made the rounds of the fair again, and late in the afternoon saw John still waiting to be hired. He quickly made up his mind, walked over to John and said, "You are certainly a curious kind of farm hand, but come along to my farm and we'll see what you can do."

John worked away for several weeks, not much noticed—and that isn't a bad sign, either. When anything is working well it isn't much noticed. And then one night the wind woke up. It gathered itself in gusts on the hills, and sent the clouds scurrying across the sky, and roared through the forest, and hammered against buildings, and tore at the hay stacks, and howled down the chimneys, and when Farmer White heard it, he sat straight up in bed. He knew that wind. Many a time it had wrenched doors off his barns, and scattered his hay and bowled over his chicken coops. So he jumped out of bed and shouted for John. Now, John was sleeping in the attic. "John!" the farmer called, but never an answer. "John!" he shouted louder than the wind, but no word from John. So the farmer bounded up to the attic and shook John, and shook him—"Now, John my lad, get up; the wind's taking everything." But John lay like a log—he never moved.

So Farmer White rushed out into the wild night, expecting to see everything tumbled about. But he found the stable doors safely fastened, and the horses safely tethered, and the windows firmly locked, and the cattle all snug in their stalls. He found the stack yard intact—the stacks well roped and the ropes well pegged. He found the pig-sty secure and th chicken coops firm—and the wind tearing fiercely around them all the time. Then Farmer White laughed out loud—it came to him all of a sudden just what John had meant. Do you know what he meant?

"There was never a picture painted,
There was never a poem sung,
But the soul of the artist fainted,
And the poet's heart was wrung."

THE BOY I HAVE ENVIED

Frank was the boy I had envied. He had everything—a fine home, a loving father, plenty of money, opportunity and a great career awaiting him. And he was bright and lovable and talented. Everybody said Frank would make his mark in the world and make the town proud of him.

I was the janitor of the schoolhouse. Some of my classmates will never know how their thoughtless jeers and jokes wounded the sensitive, shabby boy who swept the floors, built the fires and carried the coal. After commencement my career seemed to end and the career of Frank and the rest of them seemed to begin. They were going off to college and going to do so many wonderful things.

But the week after commencement I had to go into a printing office, roll up my sleeves and go to work in the "devil's corner" to earn my daily bread. Seemed like it took so much bread!

Many a time as I plugged at the "case" I would think of Frank and wonder why some people had all the good things and I had all the hard things.

How easy it is to see as you look backward. But how hard it is to see when you look forward.

Twenty-one years afterward as I got off the train in the home town, I asked, "Where is he?" We went out to the cemetery, where I stood at a grave and read, "Frank".

I had the story of a tragedy—the tragedy of modern unpreparedness. It was the story of the boy who had every opportunity, but who had all the struggle taken out of his life. He never followed his career, never developed any strength. He disappointed hopes, spent a fortune, broke his father's heart, shocked the community, and finally ended his wasted life with a bullet by his own hand.—University of Hard Knocks.

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
Makes me forever free.
The pain that I ease in 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.

ONLY THE GAME FISH SWIM UPSTREAM

It's easy to drift as the current flows,
It's easy to move as the deep tide goes.
But the real test comes when the breakers crash
And strike the soul with a bitted lash
When the goal ahead is an endless flight;
Through a sunless day and a starless night,
A challenge is flung like a silvery beam:
"Only the game fish swim upstream!"

There's fun enough in its thrill and throb,
But Life at its best is an uphill job.
There's naught in its pleasures to challenge the soul.
The soft, easy road leads not to your goal.
Beware then, my friend, be not careless or blind,
Lest you fall by the wayside to drift far behind.
Heed now the challenge; look up for its gleam;
"Only the game fish swim upstream!"

When the clouds bank in and the sky turns gray;
When nothing in life is lovely or gay;
When trouble sweeps like a tidal wave;
And Hope is a ghost by an open grave;
You have reached the test in a frame of mind
Where none but the slackers fall behind.
They hear not the challenge; see not the gleam;
"Only the game fish swim upstream!"

E. Washburn, in The Log.

AGE

Age is a quality of mind;
If your dreams you've left behind,
If hope is cold,
If you no longer look ahead,
If your ambitions' fires are dead—
Then you are old.

But if from life you take the best,
And if in life you keep the zest.
If love you hold;
No matter how the years go by.
No matter how the birthdays fly—
You are not old.

—Selected.

GETTING TO THE TOP

"Getting to the top" is the world's pet delusion. There is no top. No matter how high we rise, we discover infinite distances above. The higher we rise, the better we see that life on this planet is the going up from the Finite to the Infinite.—University of Hard Knocks.

TRUTH

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

VOL. 2. APRIL, 1937 NO. 11.

The Constitution of the United States

The Constitution is a product of the American theory of government. It is, so to speak, the Magna Charta of liberty to all citizens of the United States—the supreme law of the land. It stands firm as the rock of Gibraltar, and yet it may be amended to meet changing conditions. It is therefore at once a document definitely fixed in its purpose and yet of such elasticity as to adequately accommodate itself to human progress.

Adopted by the Convention of states, September 17, 1787, this Divinely inspired document has undergone twenty-one amendments, the document still remains the Constitution, the organic law of the land—the palladium of human liberty. To appreciate this wonderful political instrument one must know somewhat of its history.

For ages before the forming of the American government, in fact since the reign of kings was established in the days of Samuel the Prophet, the nations on the eastern hemisphere had, in the main, been under the rule of kings, pharaohs, emperors, czars and other forms of dictatorships. The people had little or no voice in their respective governments. Thus they were tyrannized over, kept in ignorance and serfdom, under which conditions they remained, in a large degree, static.

The western hemisphere—America—the Lord reserved for a higher order of spiritual, social, political and economic life. This was designated as a land "CHOICE ABOVE ALL OTHER LANDS"; it was given as an inheritance to Joseph the son of Jacob, and to his posterity, with certain definite restrictions. Said the Lord to the Prophet Nephi:

> **But behold, this land, saith God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land. (Nephi, to whom the Lord was speaking, was the son of Lehi, who was a descendant of Joseph, the son of Jacob, and who was sold into Egypt. The Gentiles are others than those of the descendants of the twelve tribes of Israel.)**
>
> **And this land shall be a land of liberty unto the Gentiles, and there shall be NO KINGS upon the land. who shall rise up unto the Gentiles.**
>
> **And I WILL FORTIFY THIS LAND AGAINST ALL OTHER NATIONS;**
>
> **And he that fighteth against Zion (America) shall perish, saith God;**
>
> **For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, THAT HEAR MY WORDS. * * ***
>
> **Wherefore, I will consecrate this land unto thy seed, and they who shall be numbered among thy seed, for ever, for the land of their inheritance: FOR IT IS A CHOICE LAND, saith God unto me, ABOVE ALL OTHER LANDS, wherefore I will have ALL MEN that dwell thereon, that they shall worship me, saith God.—2 Nephi, 10:10-14, 19.**

The Lord further showed that after the Nephites had gone into darkness, He would move upon the Gentiles to come to this land; that Columbus, followed by the Pilgrim fathers, would open the same up to the eastern world; that the Spirit of the Lord would rest upon the Gentiles and that they would gather here in great numbers "and prosper and obtain the land for their inheritance." These Gentiles would come forth "out of capitivity", and would "humble themselves before the Lord, and, the power of the Lord would be with them." He showed how the mother counry (Engand) would war against these Gentiles, but, under the protection of heaven, the latter would prevail and would continue to prosper insofar as they remained righteous. (See 1st Nephi, Chap. 13).

This scripture teaches:

(a) That this land, which we call America, is a "Choice land above all other lands."

(b) That it is preserved for the descendants of Joseph the son of Jacob, and also for those of the Gentiles that come here from other nations and serve the Lord in righteousness.

(c) That there shall be no kings on the land "who shall rise up unto the Gentiles", but that the God of heaven will be their king."

After the flood a people known as the

Jaredites, who came from the region of the Tower of Babel, after the confusion of tongues, settled on this land. They were a righteous people. Here they flourished for a season, when they dwindled in unbelief and were destroyed. Then came Lehi and his group, leaving Jerusalem six hundred years before the birth of Christ. These, too, prospered as long as they remained faithful, but finally becoming corrupt and denying the faith, they were decimated by wars and internal strifes, until but a fragment was left, now known as the American Indians. Eleven years after Lehi left Jerusalem to come to this land, one Mulek and his company also left the Holy Land and, under Divine guidance, settled in what is now known as North America. Through sin and corruption, these also vanished as a race.

America, it must be understood, is the cradle of the human race, father Adam having begun his work of peopling the land at this place. (See D. of C., 107:53, and Sec. 116.)

Thus has the land been kept free from the domination and, in large measure, from the false traditions of the old world. The Lord designed that it should be so. The time came when the Gospel should again be established on the earth for the last time. This could not be done amid the superstitions and traditions of the East. A new order of things must be established. Already people were being persecuted in England and other parts of Europe, because of their religious beliefs and practices. The Puritans, a group that broke from the Church of England in order to worship God more in line with the teachings of the Holy Bible, were driven into Holland. These, with Quakers, Catholics, Separatists, and what not, finding it impossible to remain in their native lands and enjoy freedoms priceless gifts, sought sanctuary in the newly discovered land of America. These people, along with other explorers and adventurers, began settling along the eastern coast in colonial groups. Notwithstanding many came to this land that they might enjoy perfect liberty of conscience, as they grew in numbers they became intolerant of other religious beliefs, and strife, born of hatred, sprung up among them. Added to this difficulty they began to be harassed by the mother country (England), being compelled to pay taxes to the King without representation in the law-making bodies, or in the inforcement of the laws. This condition becoming intolerable, the new settlers were inspired to break away from the domination of England and form an independent government. For seven years the War of the Rebellion raged, which, however, ended in victory for the colonists, and the government of the United States was set up under the immortal document known as the "Declaration of Independence", and the written "Constitution" (the latter, going into operation March 4, 1789, took the place of the "Articles of Confederation", which were adopted before the war), the one declaring the natural rights of mankind and the other establishing the organic law of the land. Thus, as the Lord had promised, "they (the Gentiles) did prosper and obtain the land for their inheritance", for they "did humble themselves before the Lord; and the POWER OF THE LORD WAS WITH THEM."—1 Nephi 13:15, 16.

The Constitution, as adopted after prolonged debates and much compromising, provides for a Republic or a representative Democracy. Three branches of government are set up, the Legislative, the Executive and the Judicial. This scheme of government, in theory, provides a complete "check and balance" system. Under it, as Channing says:

> **The executive power is vested in the President; but he also exercises important legislative functions in his veto, and judicial power in his right to pardon. The legislative power is lodged in Congress, but the Senate acts as an advisory council to the President—without its consent no important appointment can be made and no treaty ratified. The judicial power is entrusted to the Supreme Court and inferior courts; but, as no law can be enforced which the Supreme Court declares to me unconstitutional, the Supreme Court, in fact, exercises supreme legislative functions. Finally, the House of Representatives, by means of its initiative in taxation, exercises a most effectual control over the executive department.—Student's History of the United States, by Channing, p. 240-241.**

The two first—the executive and legislative branches of government—are political units, the members being elected by the people, to serve for restricted terms of from two to six years, while the latter—the Judiciary—the protectors of the rights of the people—are appointed by the Executive and confirmed by the Senate, their term of office continuing "during good behaviour", and which may mean for life. Thus it is seen that that branch appointed as a special guardian of the people's rights is the least to feel the dominating influence of politics: being appointed for life, there remains little temptation for its members to resort to political intrigue in order to retain their official positions. This feature of the national government was agreed upon only after much debating by the convention delegates, and its final adoption was thought to be the greatest safeguard of the rights of the people the document contained.

It is claimed for the Constitution that it was inspired of the Lord. It came nearer to protect the natural rights of man than any other human document. However, in a recent public discussion of the propriety and legality of changing the present set-up and powers of the Supreme Court, held in Salt Lake City, one of the Justices of the State Supreme Court, made the flat statement that the Constitution of the United States

was NOT an inspired document—meaning, of course, that the Lord did not inspire its construction nor adoption. The Jurist's honesty in the matter should not be impugned, but in our view he is wrong. No other such document has ever appeared in human government. A few comments from statesmen of the past will suffice our purpose here:

In the first place the Constitution was prepared to substitute for the Articles of Confederation, adopted in 1778, before the Revolutionary War, and which, after the war, proved entirely inadequate to hold the colonies together. On this point and within a year before the writing of the Constitution, George Washington, writing to a friend, said: "Unless something is done I can see nothing ahead but the black night of anarchy." About the same time the General wrote to John Hay as follows:

> Your sentiments, that our affairs are drawing rapidly to a crisis, accord with my own. What, then, is to be done? Would to God, that wise measures may be taken in time to avert the consequences we have but too much reason to apprehend.—Public Opinion, 7-19-35.

Here General Washington seeks the help of God. The war was won, but there was no adequate government to "carry on", and the colonies were in a state of dissolution as an organized unit. On December 26, 1876, Washington sent the following letter to Henry Knox:

> I feel, my dear General Knox, infinitely more than I can express to you, for the disorders which have arisen in these states. GOOD GOD! who could have foreseen or predicted them?

It is related that the framers of the Constitution worked day after day and even into the weeks and months without being able to arrive at a unity of action. Up to this time they had given no public expression for a desire of Divine guidance. The help of God had not been sought in open convention. Under this situation human wisdom had failed them and progress seemed to be hopelessly halted, when Benjamin Franklin, one of the delegates, read the following speech to the convention:

> Mr. President, The small progress we have made after four or five weeks' close attendance and continual reasoning with each other—our different sentiments on almost every question, several of the last producing as many noes and ayes—is, methinks, a melancholy proof of the imperfection of the human understanding. We indeed seem to feel our own want of political wisdom, since we have been running about in search of it. We have gone back to ancient history for models of government and examined the different forms of those republics which, having been formed with the seeds of their own dissolution no longer exist. And we have viewed modern states all around Europe, but find none of their constitutions suitable to our circumstances.
>
> In this situation of this assembly, as it were, in the dark, to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the father of lights to illuminate our understandings? In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providnce in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful friend? Or do we imagine that we no longer need His assistance?
>
> I have lived, sir, a long time, and, the longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it possible that an empire can rise without His aid? We have been assured, sir, in the sacred writings that "except the Lord build the house, they labor in vain that build it." I firmly believe this; and I also believe that without His concurring aid we shall succeed, in this political building no better than the builders of Babel. We shall be divided by our little partial local interests; our projects will be confounded; and we ourselves shall become a reproach and a by-word down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war, and conquest.
>
> I therefore beg to move that henceforth prayers, imploring the assistance of heaven and its blessings on our deliberations, be held in this asembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service.—Church and State, Schaff, pp. 123-124.

While the motion was finally withdrawn without action, its substance and the discussion it occasioned, indicated a desire for Divine aid on the part of a large number of the convention delegates. And the tide turned. Unity began to materialize and the Convention was successful in bringing forth the constitution said to be "the greatest (political) document ever issued from the pen and brain of man."

> Although by no means perfect, said Schaff, it was the best that could be made for this western republic by its thirty-nine framers, whom Alexander Hamilton, Stephens (the Vice-President of the Southern Confederacy) calls "the ablest body of jurists, legislators, and statesmen that has ever assembled on the continent of America.—Ib. 18.

This authority goes on to show that most of the men forming the convention "were conspicuous for practical experience in statesmanship and for service to the cause of liberty; and they had the great advantages of drawing lessons of wisdom from the various State Constitutions, the Articles of Confederation, the British Constitution, the Swiss and Dutch Confederacies, as well as from Ancient Greece and Rome. Their patriotism had been tried in the furnace of the War of Independence." Yet, nothwithstanding these facts the august assembly could come to no unity until an appeal from the heart had been made to God the King of heaven. Said James Madison (afterwards President of the United States), concerning the Convention:

> There never was an assembly of men charged with a great and arduous trust, who were more pure in their motives, or more exclusively or anxiously devoted to the object committed to them, than were the members of the Federal Convention of 1787, to the object of devising and proposing a constitutional system which should best supply the defects of that which it was to replace, and best secure the PERMANENT LIBERTY and HAPPINESS of their country.—Ib. 18.

Gladstone, the great English statesman, characterized the Constitution as "the most wonderful work ever struck off at a given time by the brain and purpose of man."—Haskin. And Cardinal Gibbons, of Baltimore, in accepting an invitation to attend the centennial celebration of the Constitution held at Philadelphia, September, 1887, said:

> The Constitution of the United States is worthy of being written in letters of gold. It is a charter by which the liberties of sixty millions of people are secured, and by which, under Providence, the temporal happiness of countless millions yet unborn will be perpetuated.—Ib. 20.

How genuine these eulogies were in accepting the theory of divine intervention, is left to the judgment of the reader, but to hold that the God of nations, who had previously declared this land to be "choice above all other lands"; that it was a land of liberty to those who would come here and serve Him, and that no monarchial rulership under the Gentiles would be tolerated thereon, and who brought victory to the arms of the revolutionists, had no part in framing the fundamental law which has thus far guided the nation is unreasonable. However, we are not left to doubt in the matter. In a revelation to Joseph Smith, the Mormon Prophet, December 16, 1833, and in advising the course the persecuted Saints should adopt by way of importuning for "redress and redemption, by the hands of those who are placed as rulers, and are in authority over you", the Lord said further:

> According to the laws and constitution of the people which I HAVE SUFFERED TO BE ESTABLISHED, and should be maintained for the rights and protection of all flesh, according to just and holy principles. * * *
>
> And for this purpose HAVE I ESTABLISHED THE CONSTITUTION OF THIS LAND, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.—D. & C., 101; 77, 80.

To be sure the Constitution, as adopted, was not a perfect political guide, neither is it now, nor was it ever considered so to be. At its adoption, God was dealing with a formative people that was intolerant, traditionated largely in error, superstition and almost hoplessly divided. Neither the people nor their leaders were prepared to establish and maintain a perfect form of government, no more than the children of Israel were prepared to go into the "promised land", until they had been purged and whipped into line. God gave them all they were entitled to have and all they could reasonably enjoy in government and, as a matter of fact, all they had the capacity for living. He dictated, through the Spirit of inspiration, that which they wrote, and the people—a majority of them—through His Spirit were prompted to ratify and abide by the same. It was no small job, no child's play, this writing of a Constitution, faulty as it may appear to be. Of course, had the people been more united and more responsive to the dictates of heaven, a more perfect document might have resulted from the deliberation of that august body, a document not requiring the amendments that have since been added, as well as those now considered necessary, but one more in keeping with the Constitution of the Kingdom of God, that will some day guide the nations. The principles embodied in the Constitution for the protection of human rights are eternal. The same principles are embodied in the Constitution of the Kingdam of God, which will, in due time, replace all human governments and the King of Heaven will reign supreme. Speaking of this document Brigham Young said:

> The signers of the Declaration of Independence and the framers of the Constitution were inspired from on high to do that work. * * * The general Constitution of our country is good, and a wholesome government could be framed upon it, for it was dictated by the invisible operations of the Almighty; He moved upon Columbus to launch forth upon the trackless deep to discover the American Continent; He moved upon the signers of the Declaration of Independence; and He moved upon Washington to fight and conquer, in the same way as He moved upon ancient and modern prophets, each being inspired to accomplish the particular work he was called to perform in the times, seasons and dispensations of the Almighty. God's purpose in raising up these men and inspiring them with daring sufficient to surmount every opposing power, was to prepare the way for the formation of a true republican government.—Discourses of Brigham Young, p. 550-1.

And this is from Joseph Smith to whom the Lord revealed his mind concerning the Constitution:

> 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.—History of the Church, 3:304.

But speaking of the weaknesses of the Constitution, and doubtless this accounts for the facts above noted, that the convention achieved only that to which the faithfulness of the colonists entitled them, the Prophet further said:

> The only fault I find with the Constitution is, it is not broad enough to cover the whole ground. Although it provides that all men shall enjoy religious freedom, yet it does not provide the manner by which that freedom can be preserved, nor for the punishment of

government officers who refuse to protect the people in their religious rights, or punish those mobs, states or communities who interfere with the rights of people on account of their religion. Its sentiments are good, but it provides no (adequate) means of enforcing them. It has but this one fault. Under its provisions, a man or a people who are able to protect themselves can get along well enough; but those who have the misfortune to be weak or unpopular are left to the merciless rage of popular fury.

The Constitution should contain a provision that every officer of the Government who should neglect or refuse to extend the protection guaranteed in the Constitution should be subject to capital punishment; and then the president of the United States would not say, "Your cause is just, but I can do nothing for you", a governor issue exterminating orders, or judge say, "The men ought to have the protection of law, but it won't please the mob; the men must die, anyhow, to satisfy the clamor of the rabble; they must be hung, or Missouri be damned to all eternity". Executive writs could be issued when they ought to be, and not be made instruments of cruelty to oppress the innocent, and persecute men whose religion is unpopular.—His. of Church, 6:57.

The above indictment of the Constitution, severe as it may seem, is justified in the light of that which has taken place, under governmental observation, against the Mormon people, by way of robbing them of the right of conscience, and of permitting them to be robbed of their liberty and property.

So much then, for the Constitution and its fitness in the scheme of civil government. Admitting the document to be the fundamental law of the land, that changes in same can only properly be made in specific ways, as the document itself provides, it must obviously follow that any attempt to change the Constitution by other than the right way will eventually result in harm —a breaking down of the supreme law of the land and a change in the present form of government.

In the "New Deal" program several laws passed by Congress have been declared unconstitutional, either in part or in whole, by the Supreme Court of the United States. One of the most drastic measures of the administration—that of N. R. A., and which was a major measure in the "New Deal" program—was declared unconstitutional by the UNANIMOUS decision of the court, while other measures have been negatived by a divided court. After the N. R. A. decision, the president irritably referred to the court and its decision, as savoring of the "horse and buggy" days. He was noticeably piqued and resentful. Certain members of the bench are "ear tagged" as being "liberals" and in harmony with the administration's program, while other members are classed as "conservatives" and are said to be opposed to the "New Deal" remedies as proposed; though as a matter of fact, both "liberals" and "conservatives" have voted unanimously against some of the measures of the "New Deal" enacted into law by Congress, and other measures have been sustained by some in both groups of men. Thus there seems to be no reason for challenging the assumption that members of the Supreme Court are as free from partisanship as any branch of our government can be expected to be, and probably they are the freest. Certainly it cannot be truthfully charged that the Supreme Court has proved a great menace in negativing laws of Congress. From 1789 to 1937 the total number of public laws passed by Congress is given as 24,902, while only 73 laws and parts of laws have been declared unconstitutional.

Federal Judges are appointed during "good behavior", which means for life unless the appointee voluntarily resigns or proves recreant to his duty. Being thus appointed, the members of this august body are singularly free from the domination of politics. Their salaries guarantee them a sufficient competence, and they are at liberty to follow the highest ideals which their profession represents—the temptation to do otherwise is reduced to a minimum.

The Supreme Court is the court of last resort. To it the humblest citizen may appeal for redress from wrongs against life, liberty and the pursuit of happiness. The court is human and makes mistakes, sometimes very serious ones, but fewer mistakes, probably, than any other branch of the government. Perhaps the court has nullified laws that were constitutional, and we know it to be a fact that it has sustained as constitutional enactments of congress, that were clearly unconsitutional. Such may be expected from human minds encompassed by limitations and prejudices. In the final analysis the Supreme Court can say if a state law or a congressional enactment is enforceable or not. By reason of some measures being declared unenforceable, severe criticisms have at times been leveled against the judicial system and attempts have been made to curb the powers of the courts, the methods employed, however, generally speaking, being away from and entirely outside of the spirit, if not the letter, of the Constitution. To date these attempts have not prevailed to any appreciable extent. True, under congressional action, the court membership was decreased from six to five in 1800, and then was increased to seven, nine and ten, then back to seven and up again to nine, as it now stands, and some of these changes were made to accomplish a purpose in legislation and partisan politics, and therefore were of doubtful propriety. Such an attempt is now under way.

On February 5, last. President Franklin D. Roosevelt submitted a message to Congress, in which "reforms" in the Federal courts were recommended. Among other things the President sought the privilege of appointing an additional Justice to the Supreme Court for each Justice now sitting on its bench who has attained to the age of seventy and who will not resign;

the limit of such extra appointments to be six, (there now being six Justices over the age of seventy, five of whom are classed as 'conservatives" and consequently assumed to be opposed to some of the "New Deal" measures on the grounds of their being unconstitutional). This move would increase the membership of the court to a possible fifteen. The purpose of the proposed change, as the President has clearly outlined in subsequent speeches, is to enable the Chief Executive to appoint six additional Justices who will nullify the acts of at least five of the present Justices now over seventy. In other words the President asks authority of Congress, which he in large measure dominates, to "pack" the Supreme Court, giving him, in effect, the power to write his own decisions during his term of office.

This article is not intended to impugn the motive of the Chief Executive in his general economic program, or those of Congress; nor to endorse all the decisions of the Supreme Court, much less, to prevent much needed reforms in all branches of government. We neither condemn in toto nor champion in toto the President's program. Mr. Roosevelt may be guided by the highest of ideals and may be the soul of honor. He is possessed of a striking personality combined with great aggressiveness, yet he is no super-man. He is human and is subject to mistakes as all men have been from the beginning; and he is exhibiting characteristics that all men are subject to who have been given too much power. As we have pointed out there are abuses arising from the actions of the Supreme Court in nullifying some congressional enactments as well as failing to nullify others; but notwithstanding these obvious errors, it is a mistake to want to bring the Supreme Court, human in its make-up as it is, under the domination of a man who is also human, and that by indirection. There is a legal and orderly way to bring about changes in the Constitution. The instrument belongs to the people. It is the people's government. The government was made for man and not man for the government. Any change in the organic law of the land should be brought about through the final action of the people who, under our form of government are sovereign. Too often men become puffed up with power; but few of them, after being entrusted with great authority, remain humble and honest, they want to domineer, and that unjustly. Said Joseph Smith, the Prophet of God:

> *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.

We submit that the present national administration is dangerously near this point of trying to "exercise unrighteous dominion." We are impressed that the present move of the President lacks frankness on his part. He must have known of his present policy before the last election. We say this because he is known to have taken the position that he expected in some way to get around the Constitution and accomplish by indirection that which he was prevented from doing under the Constitution by direct means. During the election the President was asked time and again by the opposing parties, to reveal his hand regarding this matter, in order that the people might vote intelligently. We are informed that some of his own confidential advisers recommended to him that he make the issue clear for the people to decide at the polls. Failure to do this was lack of frankness, and creates the supicion now that he feared to bare the issue at that time, lest the people might reject his party.

It is now claimed that the unprecedented vote for Mr. Roosevelt, was a mandate to him and his party, to put into operation the "New Deal" program. But the present proposal was not a part of that program—the people knew nothing of it. They had a right to know, however, and in keeping them in the dark, the President lacked the element of frankness.

To give the President the power asked for, would confer upon him dictatorial power. He now conceededly dominates Congress, and to also have the Supreme Court under his control means dictatorship, however much the president, in recent speeches, disclaims such a motive. The precedent is a dangerous one. Admitting that the same principle has been invoked before, that fact does not justify making a like mistake now. Let the administration propose a reasonable amendment to the Constitution and give the people whose sovereign right it is, to either accept or reject it, and let this great American Republic avoid the very appearance of dictatorship with its train of abuses. Let the American people return unto the Lord and seek Divine guidance, developing true statesmanship, then the chaotic condition that threatens the very life of the nation today may be effectually remedied. Let the words of God be thundered from the house tops, into the ears of all America: "THIS LAND SHALL BE A LAND OF LIBERTY UNTO THE GENTILES, AND THERE SHALL BE NO KINGS (OR DICTATORS) UPON THE LAND." Then no

(Continued on page 187)

EDITORIAL

TRUTH

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MORMONS AND POLYGAMY

In our March issue of TRUTH we presented some items on the subject of Celestial or plural marriage, showing how the law's interpretation had been changed to meet an ever-growing repugnance on the part of the Church people toward the principle. An item from the columns of the Deseret News was quoted, indicating the present policy of the missionaries of the Church to organize baseball teams, to assist them in popularizing their personalities and to get the message across that "Mormons are not polygamists."

In the article referred to we showed that by reason of their acceptance of the law pertaining to plural marriage and which is a part of the Gospel of Jesus Christ as contained in His Law Book every baptized communicant in the Church automatically becomes a polygamist; if not in fact, at least in faith, desire and intention. In face of this situation, the attempted teaching by the missionaries today that "Mormons are not Polygamists," is untenable and unsound. The least that can be said is that such missionaries are ashamed of their religion and dare not champion the Gospel in its fullness.

Since publishing the article mentioned other reflections on the subject are presented to our minds which, we think, may be given with profit to our readers.

In the April 1936 issue of TRUTH, under the heading of "Unholy Subterfuges," we treated phases of this subject. We quoted from an interpretation of the law as published in the Liahona of January 18, 1908, as follows:

> **The Lord knew that He would need an army of faithful men to preach the Gospel and build up His kingdom in these last days; and that He might speedily provide such an army, He introduced plural marriage among His people, and caused thousands of His servants to bring large families into the world and train them for the work of the Lord. When the divine purpose with reference to this matter had been carried far enough, the word of the Lord came to the Latter-day Saints, through the proper, and established channel (meaning the Woodruff Manifesto of 1890, a man-made document) to cease practicing plural marriage.**

It will be recalled by some of our readers that Elbert Hubbard visited among the Mormon people, expressed his admiration for their thrift and philosophy and, in defense of their former adherence to polygamy (this was near the time of the Reed Smoot investigation in Congress), the noted author, in an eastern interview ascribed to the Mormon marriage system the natural purpose of quickly populating the Rocky mountain region, and that this end having been accomplished, the system was discontinued. It was doubtless from this incident that the Liahona, a Church publication, received its lead to set forth the above statement. We mention this fact to show how prone a people is, after surrendering a vital principle, to accept and adopt any plausible excuse for doing so, and that, in this instance, the Liahona evidently grabbed the bait thrown out by Mr. Hubbard, swallowing "hook, line and sinker."

Here a childish attempt is made to show that the law pertaining to plural marriage, was an emergency measure, pure and simple, having as its sole purpose the rapid populating of districts then being colonized by the Saints, and to provide an army of missionaries to preach the Gospel of the Kingdom; (evidently overlooking the Bible account of Noah, left to re-populate the world as a monogamist.) The purpose having been attained, the law was withdrawn, after which the Saints lived their social life after the customs of the world.!!

This same tomfoolery has been taught the tourists by the temple block guides and, no doubt, was selected as the most feasible solution to the knotty problem of having fostered a law for years, on the observance of which the exaltation of man was dependent, and then, in compliance with the demand of the enemies of God, abandoning that law in toto.

It is true that Elder Joseph S. Peery, in charge of the missionary work on the Temple block, in Salt Lake City, in addition to putting forth the above excuse for polygamy, justifies the principle as one that will be continued in the hereafter. He occasionally refers to his own marriage relations, having lived with his wives in tandum fashion, but fully expecting to have them all in eternity. But if the introduction of polygamy had for its specific object the populating of a land quickly, will the Saints continue that practice in heaven with the same purpose in view, that of speedily populating that celestial sphere?

Many attempts have been made in late years, by spokesmen for the Church, to minimize the importance of the law of marriage as given by the Lord, (D & C Sec.

132). Strained interpretations have been placed thereon. Revelations commanding its abandonment are claimed to have been received, but have not been presented to the Saints nor published. To be sure, there are some yet in leading positions in the Church who profess a belief in the sanctity and eternal nature of the law, but these, as a rule, console themselves anesthetically with the idea that since the enemies of righteousness have proclaimed against it, it cannot now be practiced! Suppose Daniel or the three Hebrew boys, or suppose Joseph Smith, had so decided in their respective days, what would have happened! Among the "attempts" and "strained interpretations" above mentioned, we quote the following:

James E. Talmage, a member of the Quorum of Twelve, stated in his "Story and Philosophy of Mormonism", p. 89:

> **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.**

Elder Talmage was evidently a spokesman for the Church, and gave the position of the Church. Later, June 17, 1933, the Church, over the signature of the First Presidency, issued an "Official Statement," from which we excerpt the following:

> **Celestial marriage—that is, marriage for time and eternity—and polygamous or plural marriage are not synonymous terms. Monogamous marriages for time and eternity, solemnized in our temples in accordance with the word of the Lord and the laws of the Church, are Celestial marriages.**

This statement was most likely written by Elder Talmage, and directly supports his contention above noted. that plural marriage is not "a vital tenet of the Church," but "of celestial marriage plurality of wives was an INCIDENT, NEVER AN ESSENTIAL."

Later Elder Melvin J. Ballard advances the amazing sophistry that virtue in polygamy consists in the fact that "because of having more than one wife they are able to BUILD FASTER toward the glory of their kingdom," or in other words, "power to grow more rapidly and obtain unto the glories and privileges sooner than one who only has one wife."—Marriage, Ballard-Jenson Correspondence, p. 31.

The above presents, in fairness, the interpretation given the 132nd Sec. of the Doctrine and Covenants as pertaining to the law of Celestial or plural marrige, by modern theologians whose avowed purpose, as they have proclaimed, is to make friends with the world. But what interpretation did Joseph Smith and his immediate associates place upon this revelation?

Brigham Young gave the following very sane rule with reference to revelations and their correct interpretations:

> **When revelations are given through an individual appointed to receive them, they are given to the understanding of the people. These revelations, after a lapse of years, become mystified to those who were not personally acquainted with the circumstance at the time they were given.—J. of D., 3:333.**

We have shown in previous articles the interpretation placed on Section 132 by Joseph Smith, the man who received the revelation; also by Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and Joseph F. Smith who lived contemporaneously with the Prophet, and received from his lips the true meaning of that revelation. (Though Joseph F. Smith was but a lad when the Prophet was murdered, he has testified having learned from him, also from his father, Hyrum Smith, concerning this law.)

The revelation was accepted by the Church at a special conference held August 28, 1852, and the Church interpretation is fairly stated in a resolution and "remonstrance" adopted at a mass meeting held by members of the Church, March 31, 1870. The meeting was presided over by Daniel H. Wells, a counselor in the First Presidency of the Church. Taking official part in the deliberations were John Taylor, Wilford Woodruff, George Q. Cannon, Orson Pratt, Joseph F. Smith and others. The purpose of the meeting was to protest against Congress passing certain anti-polygamy laws. The resolution and "remonstrance" were read by George Q. Cannon and unanimouly adopted. We quote from the resolution:

> **WHEREAS, according to the positive knowledge of a large number of persons now assembled, the doctrine of Celestial marriage or plurality of wives (synonymous terms) was revealed to the Prophet Joseph Smith, and by him established in the Church of Jesus Christ of Latter-day Saints as a REVEALED LAW OF GOD; therefore be it**
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> **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.**
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> **RESOLVED, that celestial marriage, or plurality of wives (synonymous terms) 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 MAN.**

And from the "remonstrance" we excerpt the following:

> We are believers in the principle of plural marriage or polygamy, not simply as an elevating social relationship and a preventative of many terrible evils which afflict our race; but as a principle revealed by God, underlying our **VERY HOPE OF ETERNAL SALVATION AND HAPPINESS IN HEAVEN**.—Deseret News, Mar. 31, 1870.

And again, as late as December 19, 1891, the leaders of the Church addressed a petition to the President of the United States, praying for amnesty on behalf of the polygamous population of the Church, which petition, in part, was as follows:

> We the First Presidency and Apostles of the Church of Jesus Christ of Latter-day Saints, beg to respectfully present to your Excellency (the President) 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.** * * *

Surely there can be no mistake in the meaning of these statements: The principle is "RIGHT," it is a "NECESSITY TO MAN'S HIGHEST EXALTATION IN THE LIFE TO COME", A "CARDINAL PRINCIPLE OF OUR RELIGIOUS FAITH." What more could be said to establish this principle as an eternal law—as a necessary measure for man's highest exaltation? The language is clear. It is unambiguous.

It is contended by some, and which contention is implied in the Church statement quoted, as well as in the statements of Elders Talmage and Ballard, that Celestial marriage is fully accompished by having one wife sealed to a man, in the temple, for time and eternity. Refuting this contention we quote from the late President Joseph F. Smith, also from President John Taylor:

President Smith said:

> Some people have supposed that the doctrine of pural marriage was a sort of superfluity or non-essential to the salvation of mankind. In other words, some of the Saints have said and believe that a man with one wife, sealed to him by the authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than one. I wish here to enter my **SOLEMN PROTEST** against this idea, **FOR I KNOW IT IS FALSE.** * * * The marriage of one woman to a man for time and eternity by the sealing power, according to the law of God is fulfillment of the law of celestial marriage in part. * * * But this is only the beginning of the law, not the whole of it. Therefore, whoever has imagined that he could obtain the fulness of the blessing pertaining to this celestial law, by complying with only a portion of its conditions, has deceived himself. **HE CANNOT DO IT.** * * *
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> Man cannot receive the fulness of the blessings unless he fulfills the law, any more than he can claim the gift of the Holy Ghost after he is baptised without the laying on of hands by proper authority, or the remission of sins without baptism, though he may repent in sackcloth and ashes. * * *
>
> I understand the law of celestial marriage to mean that **EVERY MAN IN THIS CHURCH** who has the ability to obey and practice it in righteousness, and will not, **SHALL BE DAMNED**. I say I understand it to mean this and nothing less, and I testify in the name of Jesus that **IT DOES MEAN THAT.** * * * J. of D., 20:24.

Confirming this view, President John Taylor had previously stated:

> Joseph Smith told the Twelve that if this law (of plural marriage) was not practiced, if they would not enter into the 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. (This law is revealed to all who read the revelation thereon, or accept the law of baptism with a covenant to accept all the revelations of the Lord.) 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 who have this law revealed unto them **MUST OBEY THE SAME.**"—Mill. Star, 55: 454.

Speaking at a conference at Snowflake, Arizona, of the trials of the members of the Church, during the eighties, President Taylor said:

> The Prophet Joseph in his day urged the Apostles to enter into the law of Celestial marriage, but that the Apostles avoided it with the hope that being sealed to their first wives would fulfill the requirements, until the Prophet finally called them together and told them that the time had come that they **MUST** enter into that principle or the Keys of the Kingdom would be turned.
>
> If it had been obeying the law for us to have taken our wives that we then had 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 said the Lord required it of us.—Affidavit of Don C. Clayton, an ear witness.

Do these solemn declarations indicate, in the remotest sense, that the principle of plural marriage was not a "vital tenet" of our religion—an "incident NEVER AN ESSENTIAL", as claimed by Elder Talmage? Do they in the slightest degree support the contention of the First Presidency of the Church, as recorded in the Official Statement referred to, to the effect that the term "Celestial and "plural marriage" are not "synonymous terms," or that "Monogamous marriages, solemnized in the Temple are "Celestial marriages," in the full meaning of that term? President Smith said such an interpretation is false. President Taylor did likewise; so did all the early leaders from the Prophet Joseph Smith down.

If a monogamous marriage solemnized in the temple for time and eternity, is all that is necessary for the fulness of salva-

tion, why then pay the terrible price which has been exacted of the Saints while trying to maintain a false premise? And again, was it necessary to wait for the advent of Dr. Talmage, Melvin J. Ballard, or Heber J. Grant into the official life of the Church, to learn the proper interpretation of the 132nd. section of the Doctrine and Covenants? Is it contended that Joseph Smith and his immediate associates did not know the real meaning of the revelation given on this principle?

In a statement prepared by Stephen L. Richards, a member of the Quorum of Twelve, for circulation among the tourists visiting the Church Bureau of Information, a strained attempt is made to apologize for Mormon adherence to the principle of plural marriage. "The Mormon Church is not a polygamous society," he says, and then admits: "In the early days of the Church the doctrine of plural marriage was introduced through DIVINE REVELATION." Here then, it is taught as a divine law, which is correct. But by what authority was a divine law repealed? Elder Richards goes on to explain that the passing of anti-polygamy laws by Congress, which the Saints resisted for years, put an end to polygamy. Says he, "After the Supreme Court had sustained the constitutionality of the law forbidding plural marriage, the practice of entering into such marriages was SUBSTANTIALLY DISCONTINUED."

Here, the writer, we must say to his credit, was frank enough to admit that notwithstanding the anti-polygamy laws were declared constitutional, the practice was only "substantially discontinued." And well he might contend such, for the Lord repeatedly told the Saints, through their leaders, to continue on in the practice of that principle. The law of 1862, forbidding polygamous marriages, was declared constitutional January 6, 1879; but that didn't stop plural marriages in the Church. The Edmunds Bill prescribing additional penalities, was passed by Congress March 14, 1882; but that had no effect on stopping polygamy. Indeed on October 13, 1882, following the enactment of the Edmund's Bill, the Lord commanded Seymour B. Young to enter polygamy, in a revelation to President John Taylor. The constitutionality of the 1882 law was upheld by the Supreme Court in a decision rendered March 23, 1885, and yet in a revelation to President John Taylor September 26, 1886, the Lord counseled the Saints through him to "carry on," and continue living the law. The Edmunds-Tucker law passed Congress in 1887, and on November 24, 1889, the Lord told the Saints through Wilford Woodruff, not to surrender, but to continue on magnifying that law. These circumstances must account for the fact that the practice of polygamy only "substantially decreased", even though the laws of the land were oppressively stringent against the practice.

Elder Richards explains the adoption of the Manifesto of 1890, since which time, he tells the tourists, "entering into plural marriage has been construed to be an offense against the laws of the Church as well as those of the Land. * * * The practice of entering into plural marriage is NOT NOW, and for many years HAS NOT BEEN tolerated by the Church." Since the practice has not been tolerated by the Church, and yet since many Church members, and particularly many officials of the Church, have entered into this principle of marriage, the Elder fails to explain how the situation has been brought about.

Elder Richards' attempt to explain how a "divine revelation" and law could be abrogated, so that further adherence to it constitutes an offense against the Church, is bold and scholarly, but it is pure sophistry and does not explain. As stated in our last issue, the Lord told President John Taylor that He not only had "NOT revoked this law, nor will I"; He said, "FOR IT IS EVERLASTING, AND THOSE WHO WILL ENTER INTO MY GLORY MUST OBEY THE CONDITIONS THEREOF." God cannot revoke an eternal law; an attempt to do so would dethrone Him, then how is a people or a Church going to accomplish it? God, according to His statement, could neither revoke the law, nor suspend its operations along legitimate channels, for, said He, "have I not commanded men that if they were Abraham's seed and would enter into my glory they MUST do the works of Abraham?"

So with all the efforts which are being put forth to convince the people that the law is only "An Incident—NEVER an essential", that "monogamy" when performed in the temple, is "Celestial marriage", that plural marriage was only an emergency measure, and of temporary endurance, that the "Mormons are not polygamists", and that the "Mormon Church is not a polygamous society", and that the practice was discontinued through the issuance of the Manifesto of 1890, is mere dribble and weak subterfuge, and could not be "put over" on any but a childish mind.

Let us re-state the oft proclaimed truth that Celestial or plural marriage is a law of the Holy Priesthood. It was given to the Priesthood and, under that authority, it was practiced for some twenty years before the Church accepted it as a law to the Church. And while the Church was teaching the law, it remained a "law of the Priesthood", was administered to Church members by the Priesthood, and since the Church rescinded its action in accepting the law, by its various manifestos, begin-

ning with that of 1890, it has continued to be administered under the exclusive jurisdiction of the Priesthood.

In making the statement in our last issue of TRUTH that the present President of the Church is an "active polygamist", we merely stated a self-evident fact. To deny the charge is to deny him the right to preside over the Church, for the law of the Priesthood is, as the Lord stated it to President John Taylor in the revelation of 1882, calling Heber J. Grant to be an Apostle: "For it is not meet that men who will not abide my law (meaning the law of Plural marriage) shall preside over my Priesthood. This law was stated by Wilford Woodruff, as follows:

> **If we do not embrace that principle soon the keys will be turned against us. If we do not keep the same law that our Heavenly Father has kept, we cannot go with Him. A MAN OBEYING A LOWER LAW IS NOT QUALIFIED TO PRESIDE OVER THOSE WHO KEEP A HIGHER LAW.**

Commenting on the above, Wilford Woodruff stated:

> **The reason why the Church and Kingdom of God cannot advance without the patriarchal order of marriage, is that it belongs to this dispensation just as baptism for the dead does, or any law or ordinance that belongs to a dispensation. WITHOUT IT THE CHURCH CANNOT PROGRESS. The leading men of Israel who are presiding over Stakes will have to obey the law of Abraham (plural marriage) or they will have to resign.—His. of W. W., p. 542.**

It is a matter of common knowledge that men occupying presiding positions were instructed to embrace the principle of plural marriage, or resign their positions. One such circumstance will suffice here. It is related that in the year 1877, shortly before the death of Brigham Young, in organizing the presidency of Box Elder Stake, Oliver G. Snow was installed as President, President Brigham Young and Apostle Lorenzo Snow, being present. In inducting Oliver into the office, his father, Lorenzo Snow explained that a promise had been exacted from him that he would soon enter into the Patriarchal order of marriage, in harmony with the commandment of the Lord and the rule of the Church, that "It is not meet that men who will not abide my law shall preside over My Priesthood"; that if he did not enter into that order of marriage soon, as he had covenanted to do, he could not continue holding the position as President of the Stake. To this statement and situation President Young acquiesced.

If, therefore, a man to preside over a stake of Zion, must abide in that law in order to make his leadership legal, certainly a man MUST abide in the law before being qualified to preside over the Church. The law is definite and eternal, as much so as is baptism; it can no more be abrogated than can the law of baptism. Hence, since President Grant claims the right to preside over the Priesthood he must admit that he is "abiding" in the law of plural marriage, else his pretended leadership would be entirely without foundation. Nor can a man hide behind the false notion that the operation of the law has been suspended by the man-made Manifesto of 1890, for God has given no revelation suspending the law, but He has said:

> **And have I not commanded men that if they were Abraham's seed and would enter into my glory, they must do the works of Abraham? I have NOT revoked this law NOR WILL I, for it is everlasting, and those who will enter into my glory MUST OBEY the conditions thereof.**

In the same revelation (1886) the Lord said:

> **All commandments that I give MUST be obeyed by those calling themselves by my name, unless they are revoked by me or by my authority, AND HOW CAN I REVOKE AN EVERLASTING COVENANT, for I, the Lord, am everlasting and my EVERLASTING COVENANTS CANNOT BE ABROGATED NOR DONE AWAY WITH BUT THEY STAND FOREVER.**

Men, then, who spend their time trying to explain away this holy principle of marriage; missionaries who make it their major work to try and convince the world that "Mormons are NOT polygamists", and women who feel smug in the thought that the doctrine has been permanently surrendered, are very liable to shortly wake up and discover their lamps empty of oil and, like the five foolish virgins, it will be too late for them to stock up.

Anent the above it is appropriate here to notice the part another of the leading brethren in the Church is playing in trying to blot out the memory of this law of the Priesthood. David O. McKay, a member of the First Presidency, has uttered words and assumed a position, which, to say the least, is inconsistent and dangerous, savoring strongly of an attitude of trying to "steady the ark."

Knowing Elder McKay's past seeming faith in and his manifest friendliness toward the Patriarchal order of marriage but a few years back, we have naturally looked to him for a measure of support of this holy principle. His eloquence has rang loud in championship of other vital principles of the Gospel and in the beginning of his labors as a member of the Quorum of Twelve, he manifested a becoming humility which presaged a desire to serve the Lord well. And in the light of the above facts we are prone to believe his present stand is taken "under orders," which we cannot think he at all relishes.

The recent attitude of Elder McKay, as reported, toward those who have sacrificed much in obeying God's marriage law, shows anything but a christian spirit; it

lacks the element of charity. But let us go into the records:

At the General Conference of the Church held April 5-7, 1935, (See Official Conference Report) Elder McKay addressed the Saints especially along social lines. He treated at length on the marriage question, quoting Section 49 of the Doctrine and Covenants, giving the implication that that was the marriage law of heaven, and entirely ignoring Sec. 132 which is the only marriage law we have that is recognized in the Celestial Kingdom. The speaker did not explain that Sec. 49, speaking of "marriage as ordained of God," and specifying that "it is lawful that he (man) should have ONE wife, was preliminary only to that great law to be later enunciated, wherin the "Law of Abraham" was given as a pre-requisite to the attaining of the highest exaltation in the Celestial heavens. One was merely incidental to the other. Section 49, as quoted by Elder McKay was given through Joseph the Seer, to Sidney Rigdon and Parley P. Pratt, who were laboring among the "Shaking Quakers." It was given in March 1831 and covered a number of subjects including the First Principles of the Gospel, Marriage, Word of Wisdom, United Order, the building up of Zion, etc. The subject of marriage was mentioned but incidentially:

> **And again, I say unto you, that whoso FORBIDDETH TO MARRY is not ordained of God, for marriage is ordained of God unto man;**
>
> **Wherefore it is lawful that he should have ONE wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation.**
>
> **And that it might be filled with the measure of man, according to his creation before the world was made.—D. & C., 49:15-17.**

Of course it is lawful for a man to have "ONE WIFE", as well as MORE than ONE, when the Lord gives them to him through the proper Priesthood channel. The clear implication of Elder McKay's statement is that man should have NO MORE than one wife. Paul said, "A Bishop must be blameless, the husband of ONE WIFE", and that statement has been worked thread-bare to prove the monogamic theory of marriage, and yet the Mormon argument has always been that Paul meant that a Bishop, to be fully qualified to administer in that position, should have AT LEAST one wife. This is consistent, for a Bishop presides over the Aaronic Priesthood, which is an appendage to the Melchesidek Priesthood. The Aaronic Priesthood comprehends Deacons, Teachers and Priests, none of whom are expected to have entered into the Patriarchal order of marriage. And to be able to preside over this class of men, with their wives, a Bishop MUST be married, because many of those whom he presides over may be married, and he MUST at least live the same law they are living, in order to legally preside over them. To preside over those holding the higher priesthood—men who are expected to be living the Patriarchal order of marriage—one must be "abiding in that law," as the Lord told John Taylor (Revelation 1882.)

The revelation (Sec. 49) does, however say, and this point seemed to have been entirely overlooked by Elder McKay: "And again, verily I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage (Celestial or plural marriage) is ordained of God to man."

Whence came this monogamic system? Brigham Young gives the following information:

> **Monogamy, or restrictions by law to one wife, is NO PART of the economy of heaven among men. Such a system was commenced by the founders of the Roman Empire. That empire was founded on the banks of the Tiber by WANDERING BRIGANDS. When these robbers founded the city of Rome, it was evident to them that their success in attaining a balance of power with their neighbors, depended upon introducing females into their body politic, so they stole them from the Sabines, who were near neighbors. The scarcity of women gave existence to laws restricting one wife to one man. Rome became the mistress of the world, and introduced this order of monogamy wherever her sway was acknowledged. Thus this monogamous order of marriage, so esteemed by modern Chirstians as a holy sacrament and divine institution, is nothing but a system established by a set of robbers. * * * Why do we believe in and practice polygamy? Because the Lord introduced it to His servants in a revelation given to Joseph Smith, and the Lord's servants HAVE ALWAYS practiced it. And is that religion popular in heaven? It is the ONLY POPULAR RELIGION THERE, for this is the religion of Abraham, and unless we do the works of Abraham, we are not Abraham's seed and heirs according to promise.—J. of D., 9:322.**

How perfectly Apostle Paul's warning fits into the present situation. Said he:

> **Now the Spirit speaketh expressly, that in the latter times (doubtless the present day) some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils (monogamy eminated from that source.)**
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> **Speaking lies in hypocrisy (hiding behind a "refuge of lies". See Isaiah 28) having their conscience seared with a hot iron.**
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> **FORBIDDING TO MARRY, and commanding to abstain from meats, * * *.—Tim. 4:1-3.**

Some have applied this prohibition against marriage to the Catholic clergy; but today this spokesman for, and the Church itself are "forbidding to marry." They say, in effect, that women may marry as long as there are vailable husbands for them to choose from, but when all the eligible men are exhausted, NO MORE WOMEN MAY MARRY. Is that not "forbidding to marry?"

And yet notwithstanding the word of the Lord to the contrary, mordern Isreal, through its spokesmen, proclaim the complete triumph of this Babylonish system of marriage in preference to that which God revealed! God's system of marriage from the beginning comprehended, as an

essential feature thereof, a plurality of wives, TO THOSE WHO WERE WORTHY TO ENTER THEREIN.

"But," says the skeptic, "if every man were to have two or more wives, there would not be enough women to go around." Admitted. But, if only men who are pure and clean and otherwise qualified for family life, were permitted to marry, there would be more than one woman to a man, as the Prophet Isaiah predicted, (Is.4.) Pure men, clean, free from "social disease," men who are unselfish and who are willing to accept the full responsibility of family life, as the Lord intended it to be and as Father Abraham lived it, "I will make more precious than fine gold; even a man than the golden wedge of Ophir", said the Lord. Men—real men, men free from sexual disease and filled with the Spirit of the Lord, are that choice today. Dr. Thomas Parran, Director of the United States Public Health Service, pointed out that "one out of ten American adults are stricken by syphilis." (Readers Digest, July, 1936.) A syphilitic man IS NOT FIT TO MARRY, in accordance with the marriage laws of heaven.

Take then from the nine remaining men, the bachelors by choice, men in the army who are not privileged to marry, the natural incompetents or unfits, and there is left an army of women—women, who, through natural instincts, are seeking motherhood, and who, as a rule, would gladly accept God's plan of marriage if given an opportunity, freed from the present social restrictions. And these are, by the present leaders of the Church, largely "forbidden to marry," and that act of forbidding "is NOT ORDAINED OF GOD." Elder McKay himself points to the fact that "one out of five marriages in the United States ends in divorce or annulment." Those are "monogamous" marriages, such as the Church sanctions today. According to United States census bureau experts, in the year 1935, one out of every three normal married couples were childless. This figure excludes couples divorced, and those separated by death. Not very encouraging for the monogamous system.

Incidentally, this Sec. 49 quoted by Elder McKay, and which mentions marriage only in a general way, along with Section 132, the marriage law of heaven, are left out of the Book—"Latter Day Revelations", prepared by Dr. James E. Talmage, under Church direction, and which book is said by its compiler to contain all the revelations in the Doctrine and Covenants which are of "GENERAL AND ENDURING VALUE." It is understood that this new abreviated volume was prepared for use of the Missionaries in the field; so that the Law Book of God to the Church, as amended today, has no MARRIAGE LAW, though that principle is regarded the highest as pertains to complete salvation!

It is a matter worthy of note that in a late address delivered in the Salt Lake Tabernacle, Judge Oscar W. McConkie quoted from Section 132 of the Doctrine and Covenants, entirely ignoring the efforts of the leaders to delete this revelation from the works of the Church. Elder McConkie is to be complimented in the good sense displayed on this occasion.

But to return to Elder McKay's talk: As a climax to an excellent address on social conditions, he said:

> **I repeat, "It is lawful that he should have ONE WIFE", and that harmony, unity and blessed confidence should pervade the home. I emphasize this part of the revelation so that you watchmen of the Priesthood will see to it that a group of misguided men and women now hiding behind a sanctimonious claim to possess superior knowledge regarding the marriage covenant, do not betray innocent young men and women into unlawful and unholy alliances.**

Here the clear implication of the Elder is, that those who today believe in the marriage law of heaven, as revealed through the Prophet Joseph Smith, are to be shuned and damned, and only the system instituted by Babylon and which is largely responsible for the present decadent social condition of the world, shall be admitted among Latter-day Saints. He speaks of a "group of misguided men and women", who believe in the principle of marriage lived by Abraham. Are these people more "misguided" than those of the present leadership who insist on adhering to the Babylonian system of monogamy? Did Brother McKay mean that silly thing? Surely those were not his honest convictions. And yet it was this same speaker who, according to reliable information, assisted as a "steering committee" to have a law passed in the Utah Legislature in 1935, proclaiming all polygamists "guilty of a FELONY"; also embodying in the measure the clearly unconstitutional provision of compelling the wife or other woman or women involved, to testify against the defendant, though such testimony should implicate themselves. The measure as said to have been prepared, under orders from the Church leaders, by Lawyer Hugh B. Brown, then President of the Granite Stake, and Liquor Administrator for Utah, fostered by one Lyle B. Nicholes, a Mormon Church official, and supported and pushed to enactment by Elders McKay and David A. Smith, of the Presiding Bishopric. By the provisions of this mongrel law, making polygamous living a felony, the present President of the Church, and its former President, Joseph F. Smith, are branded as felons. The former (Heber J. Grant) pleaded guilty to polygamous living September 8, 1899, and was fined $100.00 in the Third Judicial District Court, and

the latter was likewise convicted and fined $300.00, November 23, 1906. This law brands as felons every leader of the Church from the Prophet Joseph Smith, to date; for an act that constitutes felony today, was just as sinful when committed at a prior date. If to live God's marriage laws today is a felony in fact, to live it when Joseph Smith did was likewise a felony. So that Elder McKay has assisted in branding the living of God's law as a felony, with the clear purpose of sending the adherents of such law to the penitentiaries. That the law has not been invoked in any case to date is probably due to the fact of its recognized unconstitutionality. We produce it herewith for historical purposes:

1935

H. B. NO. 224 BY MR. NICHOLES

AN ACT AMENDING SECTION 103-51-2, REVISED STATUTES OF UTAH, 1933, MAKING UNLAWFUL COHABITATION A FELONY, AND PROVIDING THAT ALL PERSONS EXCEPT THE DEFENDANT MUST TESTIFY IN PROCEEDINGS THEREFOR.

Be it enacted by the Legislature of the State of Utah:

Section 1. Section 103-51-2, Revised Statutes of Utah, 1933, is hereby amended to read as follows:

103-51-2. If any ( ) person cohabits with more than one (1) PERSON OF THE OPPOSITE SEX, SUCH PERSON IS GUILTY OF A FELONY.

ANY PERSON, EXCEPT THE DEFENDANT, MAY BE COMPELLED TO TESTIFY IN A PROSECUTION FOR UNLAWFUL COHABITATION; PROVIDED, HOWEVER, THAT THE EVIDENCE GIVEN IN SUCH PROSECUTION SHALL NOT BE USED AGAINST HIM IN ANY PROCEEDING, CIVIL OR CRIMINAL, EXCEPT FOR PERJURY IN SUCH TESTIMONY. A PERSON SO TESTIFYING SHALL NOT THEREAFTER BE LIABLE TO INDICTMENT, PROSECUTION, OR PUNISHMENT FOR THE OFFENCE CONCERNING WHICH SUCH TESTIMONY WAS GIVEN

This iniquitious bill—a libel against the God of Heaven, who, under its strictures, must Himself be adjudged a felon—was signed by Governor Henry H. Blood, a former Stake President in the Mormon Church, and that after being warned of its true nature.

Daniel would not adhere to the ungodly laws of his day and was cast into a den of lions. The three Hebrew boys were likewise cast into a fiery furnace, and John the Revelator was thrust into a cauldron of boiling oil. And for like offenses—for refusal to obey Lucifer's laws—Elder McKay would cast his brethren in jail and break up their families!

Commenting upon this ridiculous situation, the Saints Herald (the organ of the Reorganized Church) .of March 26, 1935, logically suggests:

> **The next logical step for the Utah officials will be to delete from their books of Doctrine and Covenants the so-called revelation commanding the practice of polygamy. And we suspect that within a relatively short time it will be quietly dropped from new editions of the Doctrine and Covenants. We are informed that already it has been omitted from some foreign editions. This alleged revelation is particularly embarrassing and difficult to explain in foreign fields. So long as it stands in the book it compels their elders to defend polygamy when questioned and that is especially bad strategy in foreign missions. And so long as it stands in the book as the doctrine of the Church and the will of heaven, some members will persist in its practice, secretly or openly. * * ***

Is Elder McKay proud of his part in this drab drama of tragedy? Let us hope he will turn to the right before it is too late, for the laws of God are bound to triumph. It is he who is quoted as saying, "The Church has gone on a detour, but will soon get back and all will be well." The nature and length of this "detour" must be very discouraging to those bent upon living the laws of God.

GOD'S WORK FAILS NOT

(A valued correspondent from California, commenting on a recent letter addressed to him, sends the following interesting reflections, which we cheerfully pass on to our many readers.—Ed.):

In the last paragraph of your letter you mentioned about the powers of the adversary and say, "he is alert." This is verily true. I believe he is more alert today, than at any other previous time. I have personally felt his crushing power and know that he is not to be reckoned with lightly. That he will exert still greater power there can be no doubt. As I understand it even the righteous saints will barely escape, yet the Lord has promised to be in their midst if only they will remain faithful.

In Revelations, John tells us that the "Dragon" stood before the "Sun Clothed Woman" ready to "devour her child" as soon as it was born. Whenever a righteous course is undertaken, Satan is right on hand to hinder its progress. Such has been the case all through history. As soon as he was told that the "seed" of the Woman should bruise his head he immediately determined to prevent the birth of the "seed" and, if failing in that, to destroy the "seed" after birth. As soon as Abel was born, from whom the promised "seed" was to come, Satan planned his destruction, and finally persuaded Cain to kill him. Then he decided to overcome the entire human race and in the course of time had won all to his side except one, Noah. God intervened and decided to destroy the race and begin all over again. After the deluge the people again began to multiply and Satan, filling their hearts with pride, they built the Tower of Babel. Then came the confusion of tongues with the result that the unity of the race was broken up. Then the Lord called Abraham and the fight narrowed down to his seed. We are told Abraham was 75 years

old and had no children, and Sarah, his wife, was 65 and barren. If Sarah had not entered the Principle (Law of Sarah), Satan would probably have won the victory, but through her faithfulness, she conceived and bore Isaac. When Isaac was about 12 years of age Satan moved God to test Abraham by commanding him to offer up Isaac as a sacrifice upon Mount Moriah. However, the plan failed for when the Lord saw that Abraham was willing to slay his son in obedience to the commandment of the Lord, He intervened and spared his life. When Isaac grew up and married Rebekah, she proved barren, which no doubt delighted Satan. However Isaac prayed and God, hearing his prayer, blest him with twin sons. When they grew up, Satan stirred up enmity between them, hoping, no doubt, that the tragedy of Cain and Abel would be repeated, and Jacob, through whom the Savior was to come, would be slain. When Moses was to be born, Satan put it into the heart of Pharaoh to order all male Hebrew children to be destroyed at birth, hoping by this to destroy the male line of descent altogether. But we are told in Ex. 2:5-10 that the plan was frustrated by a baby's tear. And so it went on, until at the death of King Jehosaphat, his son Jehoram, slew all his brethren with the sword, thus reducing the "royal seed" down to one life. It reminds me what you told us on one occasion about the sealing powers of the Priesthood, in this dispensation, depending on the life of only one man. But to go on. It seems Jehoram had children. Then the Arabians slew all his children but one, Ahaziah, the youngest. But Ahaziah had children. These in turn were slain by Aathaliah his mother, doubtless at Satan's instigation. She thought she had slain them all, but the Lord interposed and rescued the infant son at the hands of his aunt, who hid him in the Temple and for six years all the hope of the Savior being born rested on this infant's life. During the Captivity, Satan tried to destroy the whole Hebrew nation at the hands of Haman, but a very little thing, a king's sleepless night, frustrated that plan. Even after the Savior was born, Satan did not give up hope of final victory. He continued the fight just as he is doing now. He worked through Herod in trying to get him to slay all the male children at Bethlehem under 2 years of age. Failing in his efforts here, he sought Christ's life by stirring up hatred on the part of the Priests and Pharisees and finally was successful in prevailing upon one of the Lord's own disciples to betray him. And on and on it goes. History all through the ages is just one continual conflict between Satan and God's people. Paul, writing to the Thessalonians, said, "We would have come unto you, even I Paul, once and again, but Satan hindered us."

Just why I am writing you all these details, I don't know, unless it is that I think we sometimes underestimate Satan's power and cunning. He is not to be reckoned with lightly and the Church would do well to bring these matters to the attention of the people in order to imbue them with a feeling of greater humility, and a desire for more closer contact with God. Otherwise Satan will have power over them.

If the Church is not suffering persecution then it is fair to assume that the course being followed is not particularly vexing to Satan. He is ever on the alert, as you indicate, to frustrate any attempt for overthrowing his kingdom. Let the Church or individual take a stand contrary to his purposes and see how quick Satan takes up the fight. And whether he wins or loses will depend on the faith and integrity manifested by the opposing forces.—E. P. W.

MARRIAGE AND TEMPLES

(We are frequently asked if Celestial or plural marriages—marriages for time and eternity—must necessarily be performed in the Temples. A sufficient answer to this question is the fact that from the time of the revelation on marriage (D. & C., Sec. 132) to the Prophet Joseph Smith, until the present, such marriages have been performed both in and out of the temples. Joseph Smith and some of his associates, received their wives before the temple of Nauvoo was finished. Such marriages were performed while crossing the plains under the direction of Brigham Young, and so they also were performed in Utah before the endowment house was prepared for sacred ordinances. Then after the Manifesto of Wilford Woodruff in 1890, such marriages were performed in Mexico and other places away from the temples. However, a statement of the Prophet John Taylor, then President of the Church, upon this point is enlightening and we take pleasure in reproducing it here. —Editor).

EXCERPT FROM DISCOURSE DELIVERED BY PRESIDENT JOHN TAYLOR AT OGDEN. OCTOBER 19TH, 1884

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 any one; 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 of 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.**

I speak of these things for your information: but men are not authorized to act foolishly about these matters. The Temples are places that are appropriated for a great many ordinances, and among these ordinances that of marriage; but, then, if we are interupted by men who do not know about our principles, that is all right, it will not impede the work of God, or stop the performance of ordinances. Let them do their work, and we will try and do ours.—J. of D., 25:355-6.

JESUS, THE ORIGINATOR

Editor Deseret News:

A Utah college professor in a lecture on the six great religious philosophies made the remark that Jesus never said anything that had not been said thousands of years before him and just as well. I heard this lecture and was thrilled by the learned and eloquent discussion but I take considerable exception to that remark. So I make bold to set forth a few of the sayings of Jesus which cannot be duplicated in the writings of any of the other spiritual leaders.

None of them said to the sick man, "Take up thy bed and walk." Neither did any of them say to a dead man, "Lazarus, come forth." Not any of them said to the turbulent sea, "Peace be still." And surely not one of them ever said, "I am the resurrection and the life." None of them conceived the idea, "In my Father's house are many mansions. I go to prepare a place for you." How could they have said to the sinner: "Thy sins are forgiven thee." Did any of them utter a prayer like our Lord's prayer? Did they ever utter such a thought as this? "And now, Oh, Father, glorify thou me with the glory I had with thee before the world was." And in the hours of death did any of them say to a sinner: "This day shalt thou be with me in paradise." No. And none of them ever came back after death to speak all the reassuring words that Jesus spoke after his resurrection.

All of them were great men and undoubtedly they were prophets to their people and time, doing a world of good in their way. But Jesus was more than man. He was a God whose truth embraces and contains the essence of all truth.—Zenlon.

A STINGING REJOINDER

It is related that Gladstone and Disraeli, alternate leaders of Parliament in England, each fighting for a different policy, frequently came to verbal blows, and in repartee as well as in shrewdness Gladstone found more than his match in Disraeli who was afterwards known as Lord Beaconsfield. On an occasion of the two giants attending the banquet of the Lord Mayor of London, tendered each year by the Lord Mayor, for visiting diplomats and other characters of note, Gladstone, being then Prime Minister of England, as was the custom, was called upon to outline the government's policy for the future, showing up the weak points in the opposition program. He gave a long, labored but eloquent oration, not in the least sparing the feelings of his opponents, but boresome to his distinguished listeners. Responding to Gladstone's castigations, Disraeli, as the leader of the opposition party, and addressing himself directly to Gladstone, thundered out these biting words and quit:

"YOU ARE A SOPHISTICAL RHETORICIAN, INEBRIATED WITH THE EXUBERANCE OF YOUR OWN VERBOSITY, GIFTED WITH THE EGOTISTICAL IMAGINATION THAT CAN AT ALL TIMES COMMAND A SERIES OF ARGUMENTS TO MALIGN YOUR OPPONENTS AND TO GLORIFY YOURSELF!"

PLENTY OF EXERCISE

Bangs—My wife is reducing by taking exercise. She walks two miles a day and rows a boat a mile.

Rangs—My wife is not reducing but she takes plenty of exercise, the exercise consisting of jumping at conclusions and running up bills.—Florida Times-Union.

Juvenile Page

DANNIE HEARS OF ALMA'S FAITH

You remember in our last chapter, Dannie had just succeeded in bringing his friend to his beside through his faith.

"O," cried Dannie, eyes alight with the joy that comes only from faith rewarded. "It didn't take you long to get here."

"No," replied his friend, "It doesn't take me long to get any where I wish to go, once I have decided to go. You are a good boy, Dannie. Don't forget that a good boy never gives up until he has accomplished what he starts out to do."

Dannie looked at the man questioningly, but he said nothing, for suddenly he knew that this strange man knew of his failure. Knew also many other things Dannie thought that only he himself knew. The two smiled understandingly into each other's eyes and sighed a little happy, contented sigh.

"My story tonight," began the man at once as tho he knew that it was a story Dannie wanted, "Is about a man named Alma, and a man named Amulek. Alma was a prophet of the Lord and Amulek was a good man who lived in a very wicked city."

One day Amulek was going to visit one of his relatives, when an angel came to him and told him to go home, that a prophet of the Lord would come to his house to be fed, and that the Lord would bless Amulek if he would feed him.

Alma was very hungry, for he had been fasting and praying because of the wickedness of the people, and when Amulek had fed him, he blessed Amulek and all his family. Then Amulek went with him to the people.

But the people were angry with Alma and Amulek because they told them of their wickedness and called upon them to repent. The judges of the people were wicked men who were paid according to the number of men they tried, so they wanted to catch Alma and Amulek in a lie so they might try them.

But Amulek told them that he knew of their wicked intentions which made them still more angry. They said:

"You have reviled against us, and against our laws, "so they took Alma and Amulek and put them in prison. Then they took away their clothes, and gave them no food or water. Still not satisfied, they came and mocked them, and hit them and spit on them.

"If you are men of GOD," they said, "Why do you not free yourselves. Then we will believe your words."

When they had been in prison for several days, tied with ropes, hungry, thristy and naked the chief judge and a great many lawyers came to the prison again and they came one at a time, slaped Alma and Amulek in the face, spit upon them and said again:

"If you are men of God, free yourselves." When the last man had done this, Alma and Amulek stood up and cried unto the Lord for deliverance according to their faith.

Because of their wonderful faith, the power of the Lord came upon them so strongly that they burst the ropes with which they were bound and the walls of the prison crumbled about them so that they came forth, free.

But the wicked men who had mocked them and reviled them were all killed by the falling walls and the people of the city were all afraid and ran away from them, so that they made their way to a more friendy city, unmolested."

"Will my faith ever be as strong as that, I wonder", Dannie sighed.

"It can be if you use it as you did tonight", replied the man. "Good night, Dannie, don't forget, I am always waiting when you need me."

"Good night, and thank you so much," said Dannie, and when he had gone, "Thank you too, dear father in heaven," he whispered.

"Aunt Jennie"

APRIL SHOWERS

If April showers should come your way
They bring the flowers that bloom in May,
So if it's raining, have no regrets
For while it's raining rain you know
It's raining violets,

And when you see clouds upon the hills
You soon will see crowds of daffodills,
So keep on looking for a bluebird
And listening for its song
Whenever April showers come along.

It is a great dishonor to religion to imagine that it is an enemy to mirth and cheerfulness, and a severe extractor of pensive looks and solemn faces.—Walter Scott.

He who loves best his fellow man
Is loving God the holiest way he can.
— Alice Cary.

MORMONISM TRIUMPHANT!

Will Mormonism progress? If it does not, God will be dethroned, for when He undertakes to do anything, it will be done, notwithstanding every opposing influence. When the wicked have power to blow out the sun, that it shines no more; when they have power to bring to a conclusion the operations of the elements, suspend the whole system of nature, and make a footstool of the throne of the Almighty, **they may then think to check "Mormonism" in its course, and thwart the unalterable purposes of heaven.** Men may persecute the people who believe its doctrines, report and publish lies to bring tribulation upon their heads, earth and hell may unite in one grand league against it, and exert their malicious powers to the utmost, but it will stand as firm and immovable in the midst of it all as the pillars of eternity. Men may persecute the Prophet, and those who believe and uphold him, they may drive the Saints and kill them, but this does not affect the truths of "Mormonism" one iota, for **they will stand** when the elements melt with fervent heat, the heavens are wrapt up like a scroll, and the solid earth is dissolved. "Mormonism" stands upon the eternal basis of omnipotence. Jehovah is the "Mormonism" of this people, their Priesthood and their power; and all who adhere to it, will, in the appointed day, come up into the presence of the King Eternal, and receive a crown of life.—Brigham Young, J. of D., 1:88-9.

SACRED COVENANTS

These are the things that it is as proper for us to reflect upon. We enter into obligations here as young men or young women, or as old men or old women, as the case may be, no matter what or how we enter into covenants before God, holy angels and witnesses, and pledge ourselves in the most solemn manner to be true to these covenants, and if we violate these covenants, and trample under foot the ordinances of God, we ought to be dealt with by the Church, and either repent of our sins or be cut off from the Church, so that by purging the Church from iniquity, we may be acceptable before God. For the Gods spoken of, are not going to associate with every scallawag in existence; scallawags are not going where they are; and if men do not live according to the laws of a Celestial kingdom, they are not going into a Celestial glory; they cannot pass by the angels and the Gods, who are set to guard the way of life. Straight is the gate and narrow is the way that leads to life, and few there be that find it.

Is God merciful? Yes. Will He treat His children well? Yes. He will do the very best He can for all. But there are certain eternal laws by which the Gods in the eternal worlds are governed and which they cannot violate, and do not want to violate. These eternal principles must be kept, and one principle is, that no unclean thing can enter into the Kingdom of God. What, then, will be the result? Why, the people I have referred to—people who do not keep the Celestial law—will have to go into a lesser kingdom, into a Terrestrial, or perhaps a Telestial, as the case may be. Is that according to the law of God? Yes. For if they are not prepared for the Celestial Kingdom, they must go to such a one as they are prepared to endure."—John Taylor, J. od D., 25:165-6.

IN MY PATH A SHADOW LAY

(Contributed)

In my path a shadow lay,
Stretched before me long and dark
And I feared the next step onward
With a heaviness of heart.
And I tripped and stumbled blindly
Over stones I could not see,
When a voice of silvery sweetness
Spoke from overhead to me.

"Turn about, O weary traveler,
Face the sunlight of God's day,
'Tis thyself that casts the shadow
That is darkening the way.
Turn about, so shall the shadow
Lie behind thee, seen no more,
And the stones on which you stumbled
Shall lead up to Heaven's door."

As I turned to hear the message,
Slowly turned the shadow, too.
"Could it be?" I thought in wonder,
"That the angel's voice spoke true?"
'Tis thyself that cast the shadow!
I have seen it many a time,
But I'm facing God's bright sunlight
And the shadow lies behind.

—Selected.

IT'S A POOR JOKE

When some woman blushes with embarrassment.

When some heart carries away an ache.

When something sacred is made to appear common.

When a man's weakness provides the cause for laughter.

When a little child is brought to tears

When everyone can't join in the laughter.—Anon.

"The object of this existence is to learn, which we can only do a little at a time."—Brigham Young.

If nobody loves you, be sure it is your own fault.—Doddridge.

THE CONSTITUTION OF THE UNITED STATES

(Continued from page 174)

President, however strongly entrenched in the confidences of the people he may seem to be, will dare to weaken the power of the courts of the land—the safe-guards of the peoples' lives, liberty and their right to the pursuit of happiness.

(In our next article we aim to show how the Constitution has been subverted, with the causes and results thereof.)

(To be continued)

GIVE AN ACCOUNT OF THY STEWARDSHIP

"Give an account of thy stewardship, for thou mayest no longer be Steward."

This admonition was heard by August Belmont, Stuyvesant Fish, Mrs. John Jacob Astor, Mrs. William Astor and others who commanded millions, besides many brokers from Wall Street, as it fell from the lips of the Right Rev. Hon. A. F. Winnington Inghram, lord high bishop of London, at Trinity Church in New York, Sept. 26, 1907.

Quoting the noted divine further:

"Stewardship, not ownership, is what we must always remember. Let me give you an illustration to which you will understand. I come here today as the bishop of London. I believe—at least, so I am told—that this is the first time a bishop of London has ever preached in this church. In the summer I live on a small island. That island is the longest inhabited piece of property. It has been inhabited continuously for 1,300 years. Every time I look at the walls of my dining room I see the likenesses of my predecessors. Some of them died more than 300 years ago; and when I reflect on this I realize that I am only a steward—a very temporary steward.

"It is my contention that a man who believes he is more than a steward is mad as the bishop of London who thinks that he owns the world; let him be a boy without money or a millionaire with his millions.

"It is clear that if a man really looked at himself as a steward that no object would influence him to use dishonest means of enriching himself. It applies to the accumulation of wealth as well as to the distribution. No man—I don't know to whom I am speaking—no man imagines and thinks for a moment that he has made his peace with God, would soil his Christian hands with dirty wealth."—Public Press.

Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.—Judges, 10:14.

THE ELECT BLESSED THROUGH ISAAC

By Parley P. Pratt

Ishmael and his descendants were blessed by the Lord, who said, "I will make of him a great nation, and kings shall come of him, and he shall have dominion"; yet there was one thing not said on the head of Ishmael. It was not said that in him should the elect seed be chosen, who should bear the keys of the eternal Priesthood, and salvation, in which all nations should be blessed: this was said on Isaac, the brother of Ishmael, the heir; and it was also said of Jacob and of Abraham; therefore, the blessings that were peculiar, that pertained to the fulness of the Gospel, that pertained to the eternal Priesthood, that pertained to the coming of Christ, and to the things of his ministry, and to those that were called with the same calling, and in which all nations should be blessed and redeemed, could not be given to Ishmael and to his descendants, but they belonged by election to the chosen seed to whom the promises were made, viz., the children of Abraham through Isaac, and through Jacob; but the Lord said of Ishmael, "I will make of him a great nation, because he is thy son; I will bless him because he is thine, and kings shall come of him." So the Lord seems to have fulfilled, more or less, from those early days until the present, the promises that He made to the children of Abraham, that were not particularly designed to hold the keys of the Priesthood.—J. of D., 3:40.

TRIUMPHANT

I love that face the best,
That, lined and seared and scarred
After the journey hard,
Shows in each token of life's awful test
A sign of victory from the fields of pain;
Tracings that prove it braved the stinging rain
Undaunted, undismayed,
Valiantly unafraid.
Glad of its grief, yet glad now of its rest.
I love that face the best.

—Charles Hanson Towne,
in American Federationist.

"This principle (eternal progression) is inherent in the organization of all intelligent beings, so that we are capable of receiving, and receiving, and receiving from the inexhaustible fountain of knowledge and truth."—Brigham Young.

With the wind of tribulation God separates, in the floor of the soul, the wheat from the chaff.—Molinos.

"IF" FOR BOYS

By Rudyard Kipling

If you can keep your head when all about you
  Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
  But make allowance for their doubting, too;
If you can wait and not be tired by waiting,
  Or being lied about don't deal in lies,
Or being hated don't give way to hating,
  And yet don't look too good, nor talk too wise;

If you can dream—and not make dreams your master;
  If you can think—and not make thought your aim;
If you can meet with Triumph and Disaster
  And treat those two imposters just the same,
If you can bear to hear the truth you've spoken
  Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
  And stoop and build 'em up with worn-out tools;

If you can make one heap of all your winnings
  And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
  And never breathe a word about your loss;
If you can force your heart and nerve and sinew
  To serve your turn long after they are gone,
And so hold on when there is nothing in you
  Except the Will which say to them: "Hold on!"

If you can talk with crowds and keep your virtue,
  Or walk with Kings—nor lose the common touch;
If neither foes nor loving friends can hurt you;
  If all men count with you, but none too much;
If you can fill the unforgiving minute
  With sixty seconds' worth of distance run;
Yours is the earth and everything that's in it,
  And—which is more—you'll be a Man, my son!

MUSIC

By Margaret McCullock

Oh, the gay and rhythmic swishing of a quickly wielded broom,
And the sliding of the chairs when you're dusting up the room.
Oh, the snapping and the flapping of the clothes hung out to dry,
And the tinkling of the dishes as a truck goes lumbering by.
Oh, the many sounds of living like the slamming of the doors,
Like the dripping from the faucets and the squeaking of the floors;
Oh, the clicking of the switches when you're turning on the light,
And the grating of the key when you're locking out the night.
Oh, the creaking of the springs as the children turn in bed,
And the whisper of the coals in the fireplace glowing red.
Oh, you never fully realize till you've lived there many years
That a home is full of music that is joyous to your ears.

TRUTH

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

VOL. 2. MAY, 1937 NO. 12.

WORD OF WISDOM

(The following observations on the Word of Wisdom were prepared by one of the brethren in January, 1932. In harmony with matters contained in this issue of TRUTH, it is felt the article is peculiarly appropriate now.—Editor.)

"And all Saints who remember to keep and do these sayings, **walking in obedience to the commandments,** shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."—D. & C., 89:18-21.

What Are the Commandments?

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, thou shalt love thy neighbor as thyself.

On these two commandments hang all the laws and the prophets."—Matt. 22:37-40.

Marriage Covenant

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

This New and Everlasting Covenant, (Commandment) has reference to the Patriarchal order of marriage, which order was accepted by the ancient worthies, such as Abraham, Isaac, Jacob, David, Solomon, etc.

"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).—Ib. 131:1-2.

United Order

"Verily I say unto you, my friends, I give unto you counsel, and a **Commandment,** concerning all the properties which belong to the order which I **Commanded** to be organized and established, to be an **United Order,** and an **Everlasting Order** for the benefit of My church, and for the salvation of men until I come."—Ib. 104:1.

"For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.

"Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of My gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."—Ib. 17-18.

Tithing

"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my Church of Zion. * * *

"And this shall be the beginning of the tithing of my people;

"And after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a **Standing Law** unto them forever, for my holy priesthood, saith the Lord.—Ib. 119: 1, 3, 4.

Missionary Work

"And again I say unto you, my friends (for from henceforth I shall call you friends), it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them traveling to preach the gospel in my power,

"For I suffered them not to have purse or scrip, neither two coats.

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

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

"Therefore, take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed;

"For consider the lilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these;

"For your Father who art in heaven, knoweth that you have need of all these things.

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

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

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

Teaching Children

"And again, inasmuch as parents have children in Zion, or in any of her Stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the Living God, and of Baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents".—Ib. 68:25.

General Commandments

"And again, I say, thou shalt not kill, but he that killeth shall die.

"Thou shat not steal; and he that stealeth and will not repent, shall be cast out.

"Thou shalt not lie; he that lieth and will not repent, shall be cast out.

"Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else.

"And he that looketh upon a woman to lust after her shall deny the faith, and shall not have the spirit, and if he repents not he shall be cast out.

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

"Thou shalt not speak evil of thy neighbor nor do him any harm.

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

"And again, I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto men.

"And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God;

"For, behold the beasts of the field and the fowls of the air, and that which cometh of the earth, is ordained for the use of man for food and for raiment, and that he might have in abundance;

"But it is not given that one man should possess that which is above another, wherefore the world lieth in sin.

"And wo be unto man that sheddeth blood or that wasteth flesh and hath no need."—49:15, 18, 20, 21.

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

"Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary: arise early, that your bodies and your minds may be invigorated;

"And above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace". Ib. 88: 69, 124-125.

The real spirit and meaning of the Word of Wisdom therefore not only involves the eating of proper foods and the abstaining from the use of improper foods, such as, in the latter case, tobacco, wine (except at proper times) hot and strong drinks, as specified in the Lord's instructions to His people, and which instructions were given", "not by commandment or constraint", but it also makes necessary the walking in obedience to (all) the **Commandments,** some of which have been mentioned.

Important as is the first requirement—that of properly nourishing the body, such is of little value in the great scheme of progress if the second—that of **"walking in obedience to the** COMMANDMENTS," be ignored. The trained athlete must observe the ordinary rules of health in order to develop in his body the required strength and power of endurance and resistance. Such is the life of a John L. Sullivan or a Jack Dempsey, especially while in training. But such physical development alone does not bring to them "Wisdom and great treasures of knowledge even hidden treasures", etc., as

promised by the Lord to those who not only observe the dietary part of the Word of Wisdom, but who also "Walk in obedience to the COMMANDMENTS."

Certainly the body must be well and properly nourished, not alone by food, but by beneficial recreation and rest. Such treatment will tend to impart unto it strength and vitality, thereby enabling it to "run and not be weary and walk and not faint." But so must the spirit be properly and consistently nourished through "obedience to the COMMANDMENTS" in order that it shall "find wisdom and great treasures of knowledge, even hidden treasures."

The co-ordination here is perfect. The body is not without the spirit, nor the spirit without the body in the Lord, the two comprise the soul and in order that the soul shall realize its highest aim—that of an exaltation in the Celestial Kingdom of God, it must comply with all the laws upon which such blessings are predidicated; in other words: "Be ye perfect (in your sphere), even as your Father which art in heaven is perfect."

Then, and not until then, may one expect to enjoy the wonderful blessings promised—then you can well hope to "receive health in your navel, and marrow to your bones" and to "FIND WISDOM AND GREAT TREASURES OF KNOWLEDGE, EVEN HIDDEN TREASURES, AND (YOU) SHALL RUN AND NOT BE WEARY. AND SHALL WALK AND NOT FAINT, AND THE DESTROYING ANGEL SHALL PASS YOU BY AS THE CHILDREN OF ISRAEL AND NOT SLAY YOU."

Then have you qualified to become Gods—creators of worlds and authors of salvation; then shall the light of truth guide your every action and you will become possessed of Thrones, Principalities, Powers, Dominions and Exaltations, and rule in righteousness over your numerous posterity, ever increasing your dominions and ascending higher in wisdom and power throughout the endless ages of eternity; then shall your sceptre be "an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever"; then shall your cup of joy be full; for you will be associated with Michael the Prince, the archangel—the ancient of days—Our Father and our God and with his Son Jesus Christ our Lord and Savior and our elder brother. And shall become a joint heir with them to all the treasures of eternity.

THE CONSTITUTION OF THE UNITED STATES

(Continued from page 187)

PREAMBLE

We, the People of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

This immortal document was intended as a guide for the greatest governmental experiment in modern times.

In a previous article we have shown how the Constitution came into existence, the three branches of government it created—with their general functions, together with the attempt of one branch—the executive—to destroy the independence and therefore the effectiveness of the judicial branch.

It will be borne in mind that the Constitution is the supreme law of the land; that whatever conflicts with it or contravenes any of its provisions, is inferior to it and must give way. In creating Congress—the legislative department—certain powers were conferred and definite limitations set. Section 1 of Article 1 of the Constitution reads:

> **All legislative powers herein granted shall be vested in a Congress of the United States which shall consist of a Senate and a House of Representatives.**

The words "herein granted" obviously imply that that which was not granted, Congress is powerless to enjoy as a legislative function, unless, of course, it receives additional grants through amendments to the Constitution as provided in the instrument itself. In enumerating the powers of Congress seventeen acts were mentioned as coming within its legislative rights. And with these affirmative powers delegated to Congress, that body was prohibited from exercising certain powers. We cite one covered by the first Amendment:

> **Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; * * * And in the Tenth Amendment it is provided that, "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, ARE RESERVED TO THE STATES RESPECTIVELY, OR TO THE PEOPLE.**

Here, then, it will be seen that in these two instances Congress is given certain latitude beyond which its authority cannot reach. Notwithstanding it is, in theory, the greatest legislative body in the man-made governments of today, it may not invade the natural rights of man nor the domain of other branches as created by the Constitution. Under a constitutional form of government this MUST be true. Hinsdale in his "The American Government," says on this point of restrictive powers:

> **The supremacy of the Union is limited to those powers and functions that are delegated to it by the Constitution. Within this sphere,**

it is all powerful; beyond this sphere, it has no power whatever. The laws enacted by Congress are supreme so long as they are in force; when thy are declared repugnant to the Constitution by the proper authority, they are null and void.

Reverting then to the Supreme Court branch of the Government: Says Mr. Charles Evans Hughes:

The Supreme Court of the United States is distinctly American in conception and function, and owes little to prior judicial institutions aside from the Anglo-Saxon tradition of law and judicial processes.

Section I of Article III of the Constitution provides:

The judicial power of the United States, shall be vested in one Supreme Court, and in such inferior Courts as the Congress may from time to time ordain and establish. * * *

Section 2 provides:

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; * * *

And in Section 2 of Article VI we read:

This Constiution, and the Laws of the United States which shall be made in pursuance thereof; and all Treaties made, or which shall be made, under the Authority of the United States, shall be the **SUPREME LAW OF THE LAND**; and the Judges in every State **SHALL BE BOUND THEREBY**, any thing in the Constitution or Laws of any State to the contrary notwithstanding.

The Constitution, then, being the "supreme law of the land," must of necessity contravene all other laws of whatsoever form or nature. This being true, there necessarily MUST exist a power legally qualified to decide which laws are and which are not repugnant to the Constitution. This is the function of the Supreme Court. One may demur, saying that no such power was specifically mentioned in the Constitution. True, but since the "judicial power of the United States" is "vested in one Supreme Court," and since that "judicial power" extends "to all cases in law and equity, arising under the Constitution," it is obvious that such a power was implied; certainly some branch of government must enjoy it—if not the Supreme Court branch, then which? It will not be contended that Congress constitutes itself a judge of its own enactments, as to their constitutionality. No such judicial powers were granted the Chief Executive; his function is to execute, not ajudicate.

This implication is ably treated in an article by Albert E. Bowen, published in the April Improvement Era. We quote:

When the Constitution says that the judicial power of the United States is vested in one Supreme Court it is as clearly implied as if the express words were used, that it may do what Courts of the states then existing, or what Courts according to the usages of the common law, were recognized as having the power to do. The term "judicial power" had a well understood meaning, and that meaning carried into the Constitution when it conferred the judicial power upon the Courts. It was clearly so understood by the members of the Convention. The State Courts, before the Constitutional Convention ever assembled, had exercised the power of declaring laws unconstitutional. * * *

In all the debates of the Convention it was assumed that the legislative branch of the government would be held in check by the interpretation of its enactments by the Courts. The same assumption was indulged in during the debates in the State Conventions where the Constitution was ratified. Patrick Henry, Thomas Jefferson, James Madison, all declared this judicial power to be the safety provided against usurpation of undelegated authority by the Congress. * * * It was the tyranny of the legislature that the framers of the Constitution feared, and that same fear actuated the people who assembled in their state conventions. * * *

With respect to what amounts to a contention that an express statement of the power is necessary to its existence, it is interesting to note that while its critics urge that the Court has not the power in question, because **NOT EXPRESSLY CONFERRED**, they at the same time demand that Congress shall make a law increasing the number of Judges comprising the Supreme Court. Nowhere in the Constitution is there any word giving the Congress this power, and yet the right of Congress to exercise it is calmly asserted.

The sixth amendment provides that "In all criminal prosecutions, the accused shall enjoy the right to a speedy public trial, BY AN IMPARTIAL JURY of the State and district wherein the crime shall have been committed, * * * "Suppose Congress should enact a law providing that in criminal prosecutions no jury trial may be had. It would obviously be the duty of the Supreme Court, upon the proper presentment of a case wherein one's liberty is imperiled under such Congressional enactment, to declare it void because of its repugnance to the Constitution. A lesser law may not contravene a higher law. Commenting on this phase of the question, U. S. Senator William E. Borah says:

I do not say the decisions of the Court are above criticism. But I do say that without the power of the Court to declare acts of Congress in contravention to the Constitution void, the Constitution as the supreme law of the land disappears, and we pass from a constitutional government to a parliamentary government or a **DICTATORIAL** government, and every right, every guarantee of personal liberty, which the people have written into the Constitution, become the playthings of politics, and the Court the cowed slaves of partisan dictation. * * * Let us never forget that those who talk about the Constitution being antiquated overlook the fact that the people, if they choose, may bring it down to date, and **NO ONE ELSE** may do so under our form of government.—Reader's Digest, March, 1836.

From "The Federalist," containing a number of essays written by Hamilton, Madison and Jay, bearing upon the work of the Convention which framed the Constitution, we excerpt the following enlightening statement from James Madison:

The complete independence of the courts of justice is peculiarly essential in a limited Constitution. By a limited Constitution I understand one which contains certain specified exceptions to the legislative authorty; * * * Limitations of this kind can be preserved in practice no other

way than through the medium of the courts of justice whose duty it **MUST** be to declare **ALL ACTS** contrary to the manifest tenor of the Constitution void. * * *

There is no position which depends upon clearer principles than that every act of a delegated authority, contrary to the tenor of the commission under which it is exercised is void. No legislative act, therefore, contrary to the Constitution can be valid. To deny this would be to affirm that the deputy is greater than his principals; that the servant is above his master; that the representatives of the people are superior to the people themselves; that men acting by virtue of powers may do not only what their powers do not authorize, but what they forbid. * * *

Alexander Hamilton argued that "The complete independence of the courts of justice is peculiarly essential in a limited Constitution, which (as our Constitution) contains certain specified exceptions to the legislative authority." Said he, "Limitations of this kind can be preserved in practice no other way than through the medium of courts of justice, whose duty it MUST BE to declare all acts contrary to the manifest tenor of the Constitution void. Without this, all the reservations of particular rights or privileges would amount to nothing.

In the Marbury v. Madson case (1803, 1 Cranch, 137), Chief Justice Marshall gave the Supreme Court's decision in which the functions of the legislative and judicial branches of the government were defined. Said the Chief Justice in part:

The powers of the legislature are defined and limited; and that those limits may not be mistaken, or forgotten, the Constitution is written. To what purpose are powers limited, and to what purpose is that limitation committed to writing, if these limits may, at any time be passed by those intendedto be restrained? * * * It is a proposition too plain to be contested, that the Constitution controls any legislative act repugnant to it; or, that the legislature may alter the Consitution by an ordinary act. Between these alternatives there is no middle ground. The Constitution is either a superior paramount law, unchangeable by **ORDINARY MEANS**, or it is on a level with ordinary legislative acts, and, like other acts, is alterable when the legislature shall please to alter it. * * * If an act of the legislature, repugnant to the Constitution, is void, does it, notwithstanding its invalidity, bind the courts, and oblige them to give it effect? * * * It is emphatically the province and duty of the judicial department to say what the law is. * * * This is of the very essence of judicial duty.—The Supreme Court of the United States, Hughes, pp. 87-88.

Mr. Justice Sutherland stated the question this way:

The Constitution, by its own terms is the supreme law of the land, emanating from the people, the repository of ultimate sovereignty under our form of government. A congressional statute, on the other hand, is the act of an agency of this sovereign authority, and, if it conflicts with the Constitution, must fall. for **THAT WHICH IS NOT SUPREME MUST YIELD TO THAT WHICH IS**.—Adkins v. Children's Hospital, 261 U. S. 525.

What has the Supreme Court under its constitutional prerogatives done by way of protecting the rights of the people? Space compels brevity on this subject. The authorities recite at least thirteen decisions wherein the court has held congressional acts invalid "because repugnant to the guarantees of personal liberty; that is, with respect to trial by jury, unreasonable searches and seizures, self incrimination, confrontation of witnesses, liberty of contract, * * * In three other cases acts of Congress have been adjudged invalid as a constitutional deprivation of property."

In recent years the Nebraska law (Meyer v. Nebraska, 1923, 262 U. S. pp. 400-402) and the Oregon School case (Pierce v.Society of Sisters, 1925, 268 U. S. 510), each furnish ample proof of the need of a judicial review of state legislative enactments. In the Nebraska case the State enacted a law "prohibiting any person to teach any subject in a private, denominational, parochial, or public school in any other than the English language," until after the pupil had passed the eighth grade. A conviction for teaching the German language in a Lutheran parochial school, was set aside by the Supreme Court, after the State Court had upheld the conviction.

The Court, through Justice McReynolds, said:

The guarantee of liberty embraced the right of the individual "to engage in any of the common occupations of life, to acquire useful knowledge, to marry, establish a home and bring up children, to worship God according to the dictates of his own conscience, and generally to enjoy those privileges long recognized at common law as essential to the orderly pursuit of happiness by free men." The calling of a teacher was useful and honorable—essential, indeed, to the public welfare. Mere knowledge of the German language could not reasonably be regarded as harmful. The accused had taught this language as part of his occupation. "His right thus to teach and the right of parents to engage him so to instruct their children," were "within the liberty of the Amendment."

In the Oregon case the statute required:

Every parent, guardian or other person having control of a child between the ages of eight and sixteen years to send him "to a public school" for the period of time a public school was held during the current year in the district where the child resided. No question was raised concerning the power of the State reasonably to regulate all schools or to require that all children of proper age to attend some school. The inevitable practical result of enforcing the statute would be destruction of the primary schools of those who invoked the jurisdiction of the Court. It was decided that the act unreasonably interfered with the liberty of parents and guardians to direct the upbringing and education of children under their control.

Here in our own community has the beneficient powers of the Supreme Court been invoked in behalf of "personal liberty." In 1885 the court of Utah became so set upon the destruction of the "Mormon" marriage system (plural mariage) they interpreted the anti-polygamy law to include the principle of "Segregation," which meant that a separate indictment might be brought against a man accused of unlawful cohabi-

tation for each of such supposed acts. Under this interpretation of the statutes, each day, week, month or year during which period the victim was accused of cohabiting with a plural wife, it meant, if proven guilty of each separate charge, that he could be fined upwards of $50,000 and imprisoned for life, and that for an act the maximum penalty of which was a fine of $300 and six months imprisonment. Lorenzo Snow was tried on three such counts, convicted and given the maximum sentence on each, being sent to the penitentiary for 18 months. The theory of law was sustained by the territorial Supreme Court, but reversed by the U. S. Supreme Court.—"History of Utah," Whitney, 3:414 et seq.

Perhaps no other person has described the power in the "original and inalienable rights" of American citizens, under the Court, more strikingly than did Alexander Hamilton, in these eloquent words:

> The sacred rights of mankind are not to be rummaged for among old parchments or musty records. They are written as with a sunbeam in the whole volume of human nature, by the hand of Divinity itself, and can never be erased or obscured by mortal power.
>
> Sacred, absolute, and beyond the reach of meddlesome legislatures, they can never be taken nor contracted away; they remain a permanent heritage in the midst of changing forms of government and human vicissitudes.—Martin and George on American Government and Citizenship, pp. 41-2.

It is now proposed under the recommendation of President Roosevelt to either forceably retire six justices from the Supreme bench or appoint six others to offset unfavorable decisions. This is to be accomplished by an act of Congress. But why such action? It means the "packing" of the Supreme Court, or the destruction of that function of government so far as the present administration is concerned. Judges are expected to decide cases on their merits and not in accordance with the whims of a Chief Executive who may be dominated by political expedience; nor can the Court give heed to the threatening complaints of Congress when its measures are unconstitutional in fact. The Court must act as with a two-edged sword and "know no brother," except him that keeps step with constitutional law.

The President affects to believe that certain members of the Supreme Court are either so partisan or reactionary in their mental make-up, as to unfit them for the positions they occupy, in consequence of which the "New Deal" program is seriously jeopardized; implying that other members of the Court are "liberal" and desirable to be retained on the bench. He seeks authority to neutralize the powers of the former group by the appointment of as many as six new Judges of his choice. This is strange philosophy, especially in face of the fact that two of the major decisions of the Supreme Court, dealing the deadliest blows to the "New Deal" program, were unanimous—every member of the Court concurring. Certainly it cannot be held that those of the Court termed "liberals" were hynotized or unduly pursuaded by the "reactionaries." The two cases referred to are that of the N.R.A. by which the government sought to control and regulate the commerce of the nation; and the case of the illegal dismissal of Commissioner Humphrey, a member of the Federal Trade Commission.

Speaking of these two decisions, Mr. Mark Sullivan says:

> The first important check to the new deal by the Supreme Court occurred May 27, 1935. On that day the Court decided that N.R.A. was unconstitutional. The decision was unanimous, all the so-called liberal justices concurring in it. One of the liberals, Mr. Justice Cardozo, added a supplementary concurring opinion almost more harsh on N R A. than the main one.
>
> It is commonly supposed that it was the unanimous decision against N.R A. that led Mr. Roosevelt's hostility to the Court. But on the same day the Supreme Court delivered a second decision, which at the time and since has been almost lost sight of in the greater attention paid to the N R A. decision. The Court on the same day decided what is known as the "Humphrey case."

It seems that when Mr. Roosevelt took office, Mr. Humphrey had five years yet to serve as a member of the Federal Trade Commission. His tenure in office was definitely fixed by law. Mr. Roosevelt wished to get rid of him, "because I feel that the aims and purposes of the administration * * * can be carried out more effectively with a personnel of my own selection." Mr. Humphrey refused to resign and was later peremptorily dismissed. He protested the legality of his dismissal. Said Mr. Sullivan: "The Supreme Court decided that Mr. Roosevelt's removal of Mr. Humphrey was illegal. The decision was unanimous. * * * The Humphrey decision had denied to him (the President) personally a power that he wished to have, and which he had supposed he had."

Growing out of this episode of two adverse decisions. Mr. Sullivan relates how the President "did not conceal his purpose of making the Court conform to him." And it was these decisions that roiled the President's anger and evoked the "horse and buggy" speech. Asked as to his method of overcoming the attitude of the Court, the President is reported to have related a story about Gladstone. Some legislation desired by the English premier had been defeated in the house of Lords. Gladstone thereupon threatened to increase the House of Lords, by appointing additional peers who would obey his will. The threat of Mr. Gladstone (and through which threat it is supposed the desired legislation came about), evidently suggested a like policy to the President's mind.

It must be remembered that while the Court rendered decisions adverse to the de-

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EDITORIAL

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CONFERENCE TOPICS REVIEWED IN PART

At the late general conference of the Church of Jesus Christ of Latter-day Saints, the Saints assembled in great numbers, coming from many parts of the globe. And since the remarks of the brethren were broadcast to the world, the number actually listening in during one or more sessions must have been enormous. There was little inharmony among the speakers. Some excellent instructions were imparted, and doubtless many left the conference feeling repaid for their trouble in attending.

It is to be regretted that so many of the principal speakers who are called upon to address the Saints on such occasions, read prepared sermons rather than permit the promptings of the Spirit to guide them in their admonitions and instructions. This policy tends toward an academic rather than a spiritual out-flow. In earlier days the brethren, under the instructions of the Lord, spoke as they were led by the Spirit. The Lord said:

> Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be METED UNTO EVERY MAN.—D. & C., 84:85.

President George Q. Cannon gave excellent counsel on this point. Said he:

> The Lord knows our hearts; He knows our wants; He knows where we need strength and comfort, and warning and reproof; and when He pours out His Holy Spirit upon the people and upon the speaker, every man and woman receives that which is suited to his or her condition. It is for this reason that the Lord has commanded His servants NOT TO PREPARE THEIR DISCOURSES, but to ponder upon His word, and in the very moment they needed to speak He would give unto them that which they should say. In this way all are fed, all are benefiited, all are reproved, all are warned, as the need may be.—TRUTH 1:54.

This counsel, though fundamentally sound, seems not to be in general practice today, at least during our conference sessions.

In his opening remarks President Grant adopted as a text these most excellent lines:

> Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. A little that a righteous man hath is better than the riches of many wicked.—Psalm 37:1-3, 16.

The President's address may be divided into the following main topics:

First—Anonymous and signed letters. "I receive regularly any number of anonymous letters. I receive any amount of advice as to what I should do, even over the signatures of Latter-day Saints."

Second—A pledge to follow counsel: "I want you good people who are here assembled, and all the members of the Church, to know that I shall do nothing but what I have the approval of my counselors and of the council of the Twelve Apostles."

Third—The Word of Wisdom: "Let me say to you Latter-day Saints that any man or any woman professiong to be a Latter-day Saint who keeps liquor in his or her home is not living the Gospel of Jesus Christ." He reproved the Saints for voting against prohibition and gave the usual talk on the Word of Wisdom revelation.

When the President stated he was wasting no time nor sleep in "thinking or planning because of anonymous letters," he expressed his repugnance to that form of correspondence, an unethical form, to say the least; and yet one might learn valuable lessons even from this source; but to apply the same rule, as the speaker did, to communications "from a good many GOOD Latter-day Saints, FIRST-CLASS Latter-day Saints, full TITHE-PAYERS, who think that I am making a mistake," we think is a mistake. Why shouldn't Latter-day Saints, in full fellowship, be heard patiently and respectfully? Is the President of the Church so great and infallible that he cannot get some good from the suggestions of the humblest member? Jesus taught a never-to-be-forgotten lesson to his disciples when he, their master, washed their feet, playing the role of servant among them. Said He on one occasion: "But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

The first amendment to the God inspired Constitution of the United States provides for "freedom of speech" and the right of petition." These are not mere fanciful rights, they are fundamental; and as the principle applies in civil government, so it also applies, only with greater force, in ecclesiastical government. In God's kingdom the humblest citizen has the right of petition, and is entitled to a respectful hearing. We feel the statement of the President, which

rather boastfully disclaimed giving attention to petitions from "good Latter-day Saints," most unfortunate.

The second topic mentioned in the President's address, is also subject to criticism. For one claiming to be President of Priesthood, a Prophet of God, and His exclusive mouth-piece on earth; to pledge himself to do nothing except that which is approved by his counselors and the Quorum of Twelve, it would seem, is carrying caution too far. The Quorum of Twelve is a subordinate quorum, subject to the direction of the First Presidency; then why refuse to act on matters pertaining to the President of Priesthood, or even to the Church, without their endorsement? We are well aware of the fact that in "counsel there is safety," and that it is the plan of heaven that "All things shall be done by COMMON CONSENT in the Church." (D. & C. 26:2; 28:13). This establishes the democracy of heaven; it fixes beyond dispute man's agency, for he is a part of the church, and of right has a voice in its operations. This is true of the Church, which is an appendage—a help—to the Priesthood, it being organized by the Priesthood. But where can the Priesthood power, which is independent of the Church, find greater safety than in the counsel that comes from God, ASSUMING, OF COURSE, the President is in a position to receive direction from the Lord? Suppose the Lord should direct the President to do a certain thing, would he wait for the consent of his counselors and the Twelve, before undertaking the task? And in the event his counselors, or the Twelve, were opposed to the thing the Lord had commanded, would the President refuse to do the bidding of the Lord? Perhaps the most revolutionary step the Prophet Joseph Smith took was to introduce the principle of Celestial marriage. The record gives no evidence that he consulted with his counselors or the Twelve before promulgating the revelation. The attitude of the President strongly suggests a doubt in his mind as to his true status before the Lord. His statement casts a serious doubt among thinking Latter-day Saints of the authority of his leadership.

On the third point, the Word of Wisdom and prohibition. We have come to expecting the President to treat this subject when he arises to speak. One Church official asked as to why the leaders spend so much time arguing on the Word of Wisdom, replied that it is the one subject that can be handled without thinking. "It takes no thought nor effort", said he, "to speak on the Word of Wisdom as it is generally handled by the leaders." The President's frequent and offensive remark that since he has been requested not to treat this subject at this meeting, he was going to do so, belittles the speaker's standing as a prophet-leader. One in the position of the mouth-piece of God, as we see it, should dilate on a subject, not because he has been urged not to do so, but because God, his Master, requires it of him. Then again, a broad statesmanlike treatment of the Word of Wisdom subject, instead of the shallow, dogmatic treatment generally accorded it, might really impress thinking people. Too much time is spent on minor details and too little on fundamentals. There is a wealth of richness and inspiration in the revelation, but taken narrowly as is generally the case, but little good is accomplished. Broadly, the subject finds champions in many of the leading thinkers of the world, while it is safe to say that scarcely two members of the Church agree on the lesser details. For instance, we have heard the present leader, while a member of the Twelve, proclaim that the eating of pork is breaking the Word of Wisdom, while another member of the quorum, the file leader, declared that God forbade the eating of pork by the children of Israel, because they were not worthy the privilege—it was too good for them. With one, pork was taboo, while with the other it was entirely proper. To keep dinning at the Saints because merchants sell cigarettes to minors, contrary to law (Elder McKay did this in his talk) serves no good purpose. Certainly we do not want our boys and girls to use tobacco, but to eternally lambast them because of the habit, does not tend to a reformation among them. There was a time when the majority of the people of the State were favorable to laws prohibiting the sale of tobacco to minors, but that time seems to have passed. The use of cigarettes has become so general that both boys and girls—Mormon children—imbibe freely with no show of embarrassment or shame. They read the alluring advertisements. They are made acquainted with the smoking habits of national characters, such as the Chief Executive of the nation, with many of his cabinet officers. The late President Coolidge expressed his preference, in the smoking line, for cigarettes. We are confronted with the tobacco habit in hotel lobbies, restaurants, drug store counters, theaters, on the busses and trains—in fact, at every turn in life we meet up with it. It is little wonder that the youth of Zion, being taught as they are, that it is well to cultivate world friendship, should take up with this habit. Sumptuary laws cannot be enforced so long as they are unpopular with large groups of the masses. It is said that the statute books of Virginia still contain a law making it a capital crime to habitually absent ones self from Church, but no one thinks of enforcing such a law. This principle also applies to prohibition, so frequently mentioned by the President, and treated at the conference by both him and Elder McKay. The President still feels the sting of defeat, when the people voted against the prohibition measure; he still believes that an irretrievable blunder was made by the

Saints in voting against his advice as many of them evidently did.

But prohibition is wrong in principle, at least until a great deal more education has SOAKED IN the general population. It is an unenforceable measure among an independent people who do not want it. Such enforcement should not be attempted. A great interworld character once sought to foist prohibition upon a universe. He sought to rob man of agency and compel obedience. His unworthy ambition cost him salvation. He, with his backers, was cast from heaven. Prohibition just can't be accomplished among a free people, for when an ordinary American is told that he cannot do a thing which the ages have permitted to be done, and which seems the natural thing to do, he is going to resent the prohibitive command and show that he can do it. Laws can only be enforced as the public is in agreement with them.

And in this connection let us observe that sumptuary laws should be enacted with extreme caution. To undertake to regulate the habits of a nation is more than a man-sized job; God alone is capable of accomplishing it. Were the Mormon people permitted to enforce prohibition in Utah because of their Word of Wisdom theory, what is to hinder the Jews from enacting laws prohibiting the eating of pork, or legally establishing the Sabbath day on Saturday?—and Catholics: may they not enact a law prohibiting the eating of meat on Friday, and preventing the clergy from marrying. Reforms, to accomplish their purpose, must be evolutionary. One class must not attempt to legislate for another class in religion or diet. True statesmanship assumes a broader plane and is the solution to many of our intricate social problems. No modern leader has been in a better position to enforce prohibition than was Brigham Young in the early history of Utah. But he adopted a saner course. Failing to get the Saints to follow his counsel pertaining to the use of spiritous liquors, he arranged for the manufacture of it and strict regulation in its distribution. He doubtless figured that if the people would drink it was better for them to have a pure article rather than to consume the poisons then in vogue. That was true statesmanship, the same brand that is the crying need of today.

Suppose, then, a person should happen to overindulge in liquor, is that a damning sin? One may not only be a liquor glutton but a food glutton also; both are displeasing to the Lord and are degrading to man; but who is to judge men in these circumstances? Have we forgotten the experience of Father Noah, God's Gabriel to this planet? Is it not a matter of history that Jesus Christ provided wine for a certain wedding party? Do we not know—history records the fact—that the Prophet Joseph blessed wine and partook of it with bread, in the Kirtland temple, and that, not in connection with the sacrament of the Lord's Supper? A simple item in Church History (5:380), records that, "Wednesday (May 3, 1843)—called at the office and drank a glass of wine with Sister Jenetta Richards, made by her mother in England, and reviewed a portion of the conference minutes."—Joseph Smith. Are we not all anxious for the time, if we "walk in obedience to the commandments," when we will be permitted to sit down with the Saviour and drink wine with him in his Father's Kingdom?

We are not advocating the indiscriminate use of spirituous liquor or fermented juices, neither are we condemning people who indulge in such drinks in moderation. Moderation is the great fundamental in life; moderation in eating, in drinking, in sleeping, in working, in preaching and boasting. We should stop arguing about tea, coffee, and tobacco, as prohibitive substances, and teach the Saints in a sane and temperate spirit, the ill effect of such habits on the system; make them want to desist for their health's sake. To condemn a man today because he uses tobacco or liquor, is to condemn many of our leaders in the Church in earlier days; some of the best of them used these things, let us believe, in wise moderation, and that too, long after the revelation on the Word of Wisdom was given.

We are not unmindful that what to the early Church was a Word of Wisdom and advise, may, through time and personal and community evolution, become to a later generation a commandment. But with our present surroundings the educative process must be patiently and charitably repeated. Care should be taken to avoid forcing people into positions of hypocrisy, or over sanctity.

It is recorded that a couple of sanctimonious Saints apostatized because of being offered a cup of tea in the Prophet's home, at the end of a wearisome journey from Canada to Nauvoo. They accused the Prophet's household with breaking the Word of Wisdom, notwithstanding neither tea nor coffee is mentioned in the revelation! Hot drinks—drinks hotter than the natural temperature of the body, and strong drinks—drinks stronger than the normal food the body requires—are not good for man; neither is over-eating, over-sleeping, over-piety or over-working, good for man. That is sensible and easily understood. We become so unreasonable at times in trying to force reforms on the people, hunting for a moat through the beams that blur the vision. We hear of a good sister claiming God could not be fooled by the Saints drinking iced tea, "for," said she, "iced tea is a hot drink." And that calls to mind the case of a brother whom the Sheriff caught stealing coal during the chilling hours of early morn. Waiting at the station for a train to convey them to the city, the Sheriff humanely invited his prisoner to join him in a cup of

"hot coffee." "No thank you, Mr. Sheriff," the thief replied, "I keeps the Word of Wisdom."

When the President said that "any man or woman professing to be a Latter-day Saint, who keeps liquor in his or her home, is not living the Gospel of Jesus Christ," he to say the least, was reckless with his language. His indictment includes the good sister in whose home the Prophet took a drink of wine; and if she was guilty of sin in having wine in her home, so also was the Prophet in indulging in such use. To keep liquor in the home for purposes of intoxication may be extremely unwise, but liquor has its legitimate uses and because a man keeps some in the home, it is no evidence that he is apostatizing. We recall an instance of a good sister being taken suddenly ill in the temple. The President of the Temple—later President of the Church—being called, administered to her and then sent to the drug store for some brandy, which was also administered to the Sister and she recovered; as some may say, in spite of the brandy, notwithstanding it was administered by a servant of the Lord. Perhaps the state of the dear sister's faith was such that brandy was a strong contributing factor in her recovery. No good can come from the frenzied and threatening animadversions of the leaders. Good common "horse sense" is the sequel. Real statesmanship is needed in the Church—a breadth of vision, toleration and patience that will draw men to it and not repel them. Too much time is spent on trivialities and too little on fundamentals.

May we suggest one very important point in the Word of Wisdom revelation—in our judgment the gist of it—and which is seldom mentioned by the speakers:

And all Saints who remember to keep and do these sayings, WALKING IN OBEDIENCE TO THE COMMANDMENTS, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; * * *.

To expect to achieve this grand and glorious ultimate simply by observing dietary rules, such as a Sullivan or a Dempsey observes while in training, is a grave mistake. Trained athletes may be able to "run and not be weary and walk and not faint," for a time, but "great treasures of knowledge, even hidden treasures," are not showered upon them as a result of their dietary continence; but those "WALKING IN OBEDIENCE TO THE COMMANDMENTS"—ALL OF THEM, are entitled to such blessings, and the promise is unto them, "that the destroying angel shall pass by them, as the children of Israel, and not slay them."

The Lord not only gave the revelation on the Word of Wisdom, but He also revealed His mind and will regarding the healing of the sick (D. & C. 42:43-52) Joseph Smith said:

> **What is the sign of the healing of the sick? The laying on of hands is the sign or the way marked out by James, and the custom of the ancient Saints as ordered by the Lord, and we cannot obtain the blessing by pursuing any other course except the way marked out by the Lord.—His. of Church, 5:134.**

"But," says the Church leader, "I hadn't faith to be healed and therefore appealed to human skill." Very well, and so it is that many of the Saints haven't sufficient faith to break away from their tobacco and liquor habits, though they modify them as much as practicable. Shouldn't the one class be tolerant with the other? The Lord, in His boundless mercy and charity, says:

And they who have not faith to do these things, but believe in Me, have power to become My Sons; and inasmuch as they break not My laws, THOU SHALT BEAR THEIR INFIRMITIES."

All good men are not blessed with a superabundance of faith, but they can cultivate and exercise charity and tolerance. **"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. * * * And now abideth faith, hope, charity, these three; BUT THE GREATEST OF THESE IS CHARITY."**

Elder McKay's dissertation on law and obedience thereto, has become largely a recital by the brethren. One wonders at times if obdience may not be more an exhibition of weakness than of strength. Simply to recite the twelfth Article of Faith without its companion article, the eleventh, is meaningless. What laws do we believe in sustaining —righteous or wicked laws? In our frequent declarations of being law abiding do we condemn Daniel and the three Hebrews for being law breakers. The brethren are so prone to quote what the Lord said in the year 1831, "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land," but they seldom quote the Lord's definition of the "laws of the land," given two years later, viz:

> **And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them; and that law of the land WHICH IS CONSTITUTIONAL, supporting the principle of freedom in maintaining rights and privileges belongs to all mankind, and is justifiable before me; therefore, I, the Lord, justify you, and your brethren of my Church in befriending that law which is THE CONSTITUTIONAL LAW OF THE LAND; and as pertaining to the law of man, whatsoever is more or less than these, cometh of evil.**
>
> **I, the Lord God, MAKE YOU FREE (from observing unrighteous laws), therefore ye are free indeed; and the law (constitutional law) also maketh you free.—D. & C., 98:4-8.** (Brackets are the writer's).

Here the Lord clearly absolves the Saints from observing other than the constitutional

law of the land; not, mind you, that which Congress and the courts may interpret as being constitutional, but that which is constitutional in fact. The Lord entirely ignored the anti-polygamy laws passed by Congress and which were declared constitutional by the Supreme Court, by admonishing the Saints to live the law of heaven pertaining to plural marriage, as He did in revelations to John Taylor in 1882, when Heber J. Grant was called to the Apostleship, and in 1886, and through Wilford Woodruff in 1880 and 1889. Then why entertain the idea that we must obey ALL laws of man- whether right or wrong?

"We claim the privilege of worshipping 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." And in harmony with this caim and to the extent that man-made laws are righteous, "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." We should be unyielding in our determination to worship God as He has directed. We submit that the twelfth Article has no rational meaning except as it is associated with the eleventh Article of Faith; one is the complement of the other.

Elder McKay who so strongly urges complete obedience to man-made laws, as mentioned in the last number of TRUTH, is reported to have joined with man in framing a law opposed to all constitutional rights. His measure passed by the 1935 State Legislature, makes the living of God's law of marriage a felony; the measure by logical implication, brands all who have lived this law in the past as felons. This is the sort of law that the Lord brands as "COMETH OF EVIL." Evil desires, evil intent were behind the framing of that law, for it aims at contravening the law of God.

J. Reuben Clark

In his remarks at the conference, Elder J. Reuben Clark gave an instructive resume of the views of American and European statesmen and financiers regarding present world problems. He pointed out that European countries are spending eleven billion dollars in military armaments annually That they are piling up enormous quantities of raw materials to be used in war, these accumulations being many times greater than were gathered together during the World War. The present signs of prosperity are regarded as but temporary, some estimating that prosperity will last for two years and others for ten years. The next war will leave the nations in a state of exhaustion heretofore unknown to modern times; that the depression from which we are now emerging will be but as a shadow of the real hard times which will then come. It is felt that this next world depression will be near, if not quite, a chaos which will, in the existing state of mind of the people of the world, threaten the very existence of government, of property, of human rights, of liberty, even of the family itself. The next war will look to the extermination of nations, not the destruction of armies; that not alone shall the able-bodied soldiers be cut down, but that innocent babes, their mothers, the aged, decrepit, and infirm are to be slaughtered. Great Britain is providing a gas mask for every man, woman, child and infant in the United Kingdom, as a protection against the anticipated poison gases. The next war will not be a series of battles, but of butcheries.

Connecting the Church security plan with these threatening conditions, Elder Clark expressed the opinion that this plan will prove the economic salvation of the Saints. In this we consider him overly optimistic. In our view no economic plan short of that given by the Lord will wholly correct present evils. Men MUST learn to live the gosple of loving their neighbor as themselves.

The counsel given by Elder Clark to store up food-stuffs for at least a year ahead, is academically sound; but how many of the Saints, already in financial bondage, are able to even store up a week's supply, let alone a year's? True, the Saints should prepare as best they can for the perilous times ahead; but what is more important, they should, with hearts filled with the spirit of thanksgiving to God and void of bitterness toward their fellow men, prepare to "stand in holy places and be not moved until the day of the Lord come," when "Judgment also will I lay to the line, and righteousness to the pummet."

In closing, Elder Clark gave the following very excellent advice:

LET us again clothe ourselves with these proved and sterling virtues—honesty, truthfulness, chastity, sobriety, temperance, industry and thrift; let us discard all coveteousness and greed. We MUST purge our hearts of the LOVE OF EASE; we MUST put out from our lives the CURSE OF IDLENESS. God declared that mortal man should earn his bread by the sweat of his brow. THAT IS THE LAW OF THE WORLD.

TWO CHURCHES DROP "OBEY" FROM CEREMONY

NEW YORK, June 11, 1936. (UP)—The word "obey" should be eliminated from the marriage ceremony, the official manual of the Congregational and Christian churches advised Thursday. The manual said the word was "irritating and needless."

News Item.

Never confide your secrets to paper; it is like throwing a stone in the air—you do not know where it may fall.—Calderon.

Blessed is he who has found his work; let him ask no other blessedness.—Carlyle.

THE CONSTITUTION OF THE UNITED STATES

(Continued from page 194)

sires of the Chief Executive, it has also rendered decisions favorable to the administration; notable among them being the "gold cases" decided February 18, 1935 in favor of the government and the Wagner Act known as the National Labor Relations Act, decided April 12th. These two measures are major acts in the "New Deal" program.

That reforms are needed in each of the three branches of government is patent. This is even more true of the executive and legislative branches than of the judiciary. Each is susceptible of improvement and unless there is an improvement—a speedy return to the fundamentals of government as established by the "fathers"—complete chaos is likely to result. Guided by human wisdom alone, which is too often influenced by greed and power, many of the leaders of our nation have, for the most part, effectually shut the door of heaven against themselves. They stamp on the coin of human endeavor the words, "In God We Trust," while completely ignoring the principles which motivate God and only by which governments may succeed.

Wherein, may be asked, has the present Chief Executive fallen short in his administrative acts? One governmental policy might well be cited: that of plowing under cotton crops, burning wheat stacks, and destroying live stock, with the one purpose in view, that of creating a scarcity and boosting prices. According to reports, a million sows with their unborn progeny were thus destroyed; and that, while millions of citizens were receiving relief from the government and other millions, abroad, were starving for food and were destitute of clothing! In committing this act the Chief Executive, with his advisors, have contributed not a little to the coming great famine which the Lord has decreed in this generation and which many modern thinkers are predicting. In our judgment the result of this policy will return to vex the nation with a sore vexation.

Is that the only act of the Chief Executives of our country that has outraged justice? By no means. A Chief Executive once met the crying plaint of an outraged people who were being driven from their homes at the point of torch and rifle (driven from property purchased from the government and not permitted to possess the same), with the lame excuse, "Your cause is just, but I can do nothing for you." A just cause without a champion in the head of this great Republic! Another Chief Executive placed his signature to a law having as its purpose the depriving of a people the right to worship God in accordance with His revealed will—we speak of the anti-polygamy law of 1862, together with subsequent companion laws endorsed by succeeding Chief Executives—until finally hundreds of innocenf people were either imprisoned, banished to an alien country (Mexico) or murdered!

Did the legislative branch of the Government contribute to this lawlessness? Yes. It passed the unconstitutional laws. It, time and again, turned deaf ears to the cries of the down-cast and the outraged; it yielded, often against its better judgment, to the clamor of the mob; it drove from its national councils two loyal citizens of the United States—George Q. Cannon and Brigham H. Roberts—who had been elected under the provisions of the Constitution to represent a sovereign people. Their rights were denied them, wholly and solely because of their religion—a faith based upon direct revelation from God and on the Holy Scriptures.

And what is to be said of the part played by the Supreme Court in this drab drama of national atrocities. It, too, was overcome by mass prejudice, and in numerous decisions, upheld the lawless work of the legislative and executive branches of government. The very agency selected by the "fathers," under the inspiration of heaven, to safeguard human rights, combined with the adversary to destroy them. One instance of the part played by the Supreme Court:

Under the anti-polygamy law of 1862, George Reynolds was convicted of plural marriage, he furnishing te evidence for conviction, with a view to testing the constitutionality of the law. He pleaded the living of that principle in accordance with a requirement from the Lord. His religion, neither in belief nor practice, was a menace to man or society; it was the religion of Father Abraham, whom all Christians affect to reverence. Yet he was convicted and sent to prison for a term of years.

It must be remembered that in the original draft of the Constitution it was provided that "No religious test shall EVER be required as a qualification to any office or public trust under the United States." This clause, at the time, was deemed sufficient to safeguard religious beliefs and customs. But after the document became effective, what is known as the "Bill of Rights," comprising ten amendments to the Constitution was adopted and made a part of the organic law; among these amendments, the first in fact, was a guarantee of personal and religious liberty. It reads:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; * * *

The case of George Reynolds finally reached the Supreme Court where justice to all is said to reign. He plead his constitutional rights to worship God in accordance with his conscientious belief. The Court, admittedly the most independent branch of the Republic and the least to be

influenced by popular clamor, and the final arbiter of the peoples' rights, listened to the rumbling of mobs, distorted the meaning of the supreme law, and sent George Reynolds, back to te dungeon! Chief Justice Waite delivering the opinion, quoted these words from Jefferson:

> Believing with you that religion is a matter which lies solely between man and his God; that he owes account to none other for HIS FAITH OR HIS WORSHIP; that the legislative powers of the government reach actions only, and not opinions—I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should "make no law respecting an establishment of religion or prohibiting the free exercise thereof," thus building a wall of separation between Church and State.

Comments Justice Waite:

> This statement, coming from an acknowledged leader of the advocates of the measure "may be accepted almost as an authoritative declaration of the scope and effects of the amendment."

A noted jurist commenting on this action states:

> "Congress was deprived of all legislative power over MERE OPINION, but was left free to reach ACTIONS which were in violation of social duties or subversive of good order." Applying this principle, the Supreme Court held that the guaranteed freedom of religion did not constitute a justification of polygamy which had been made criminal by an act of Congress applicable to the territories.—Hughes 162.

So the sum total of that first amendment to the Constitution, advocated and adopted in order that religious subserviency could not be forced on a people in our government, is to allow men to THINK, but not ACT, except by permission of the majority. OPINIONS may be fostered, but ACTIONS based thereof may be penalized. Of what worth, then, was the amendment, for men had the right to THINK before its adoption? Let any government try and keep people from THINKING or having OPINIONS? We grant that were actions interfere with the rights of others, it becomes a duty to either control such actions or prohibit them. Were it claimed as a religious duty, the right to deprive a man of either life, liberty, property or the pursuit of happiness, without due process of law, actions based on such a religion might properly be supressed. But a religion, such as that of George Reynolds, not only based upon the Holy Scriptures to which the Christian world turns for direction, and having as its purpose the producing of life, its perpetuation and eternal exaltation, is entitled to the protection of the government under the constitutional provision mentioned—indeed it is the duty of government to afford the protection needed, even to the exhaustion of its resources if necessary. As before cited, in the Nebraska case, Justice McReynolds said the guarantee of liberty, among other things, embraced the right "to marry" and "to worship God according to the dictates of his own conscience." But to the Mormon people this privilege was denied.

The Reynolds case is but typical. Scores of other cases, resulting in the wrecking of lives, homes, the excheating of Church property, the dissolving of religious institutions and, in general, the depriving of a patient, God-fearing and onest people their constitutional rights, might be cited.

Hence we say all branches of the government are in need of renovation. But is the proposed plan, that of "packing" the Court with doubtful appointees in order to neutralize the anticipated actions of other men, the proper one, even though the end to be achieved be admitted as possessing merit? Is such a procedure within the spirit of the Constitution? If reforms are needed why not bring them forth in a Constitutional way? That document itself points the manner for changes. It is for the people, not Congress or the President, to decide on fundamental changes. True, the people choose the members of Congress to act as their servants, and that body properly represents the people insofar as it confines its actions to the will of the people. In the recent election the people were not voting upon the question of changing the organic law of the land —no such mandate was given to either department of government; the question was not an issue. Had the threatened destruction of the independence of the Supreme Court been injected as an issue, it is more than likely that the voters would have expressed themselves entirely different. The road to the reform of the judiciary, if one be needed, is via a constitutional amendment, upon which all the people may vote. Consider, for instance, te N. R. A. measure which the Supreme Court adjudged unconstitutional. What could six new judges do, even should they prove to be mere puppets of the President, toward re-establishing this measure, with nine justices opposed to it? And what guarantee could the President possibly have that the six appointees he might choose, assuming them to be men of honor and learning, would render decisions favorable to his program? History does not support this theory of judicial subserviency. In his work on the Supreme Court, Warren gives the following striking summary:

> Judges appointed by Jefferson and Madison did not hesitate to join with Marshall in sustaining and developing the strongly Nationalistic interpretation of the Constitution so obnoxious to Jefferson Judges appointed by Jackson joined with Marshall and Story in supporting the Cherokee Missionaries against Georgia, in flat opposition to Jackson. The whole Bench appointed by Jackson decided against his policy in relation to the Spanish land claims. Judges appointed by Jackson and Van Buren threw down the gauntlet to the former by issuing a mandamus against his favorite Postmaster-General. In every case involving slavery, anti-slavery Judges joined with pro-slavery Judges in rendering the decisions. The constitutionality of the obnoxious Fugitive Slave Law was unanimously upheld by

anti-slavery Whig Judges and by pro-slavery Democrats alike. A Northern Democrat joined with a Northern Whig Judge in dissenting in the Dread Scott Case. President Lincoln's Legal Tender policy was held unconstitutional by a Republican Bench. The Reconstruction policies and acts of the Republican Party were held unconstitutional by a Republican Bench. The constitutional views of the Democratic Party as to our insular possessions were opposed by a Democratic Judge who joined with his Republican Associates in making up the majority of the Insular Cases. * * * Nothing is more striking in the history of the Court than the manner in which the hopes of those who expected a Judge to follow the political views of the President appointing him have been disappointed.—S. C. of U. S., Hughes, 47-8.

A case of Wodrow Wilson is cited in which a certain "action was sustained by the Court in an opinion delivered by the Chief Justice, a former Repulican President, while both the Associate Justices appointed by President Wilson, Justice McReynolds, who had been Attorney General under President Wilson, and Justice Brandies, dissented, being of the opinion that the action of the President had been outside his constitutional power." However, in the present instance, the Senate Committee is assured by Attorney General Cummings, that he will see to it that the men appoined will vote as the President wants!

The remedy for the present depressed situation MUST be found within the Constitution. The President's attempt to attain his end by (using his own language) "packing the Supreme Court", is too dangerous an experiment to consider for a moment. Mr. Roosevelt is not a super-man. Such a power in his hands might prove most unfortunate. Even though he might not abuse the power, the precedent is bound some day to plague the nation as future presidents enlarge on the innovation. That remedies for the threatened industrial collapse may be found within constitutional procedure is certain, provided the leaders show statesmenship and patience.

A few excerpts from critics of the President's plan, from within his own party, are presented:

Senator Carter Glass of Virginia, and Secretary of Treasury under Woodrow Wilson's administration, refers to the program as "this hateful attempt to drive eminent jurists from the bench in order to crowd into the Court a lot of judicial marionettes to speak the ventriloquisms of the white House."

Senator Josiah W. Bailey of N. C., while contending that governmental reforms are necessary, yet takes issue with the President in his Supreme Court proposal, saying: "I submit with great respect, the zeal of the President has carried him far beyond wisdom and right."

Mr. Raymond Moley, Editor of News Week and a former Roosevelt advisor, says: "I did not believe two years ago, and I do not believe now, that permanent prosperity can come to this country until we deal with our fundamental economic problems. But we should have enough faith in democracy to trust the people to make decisions of so fundamental character."

And finally, Charles E. Clark, dean of Yale law school: "'The President's proposal in its long range aspect, is merely a retirement or a pension plan and cannot meet the problem here presented. * * * Its lack of far-reaching and permanent character should serve to show all that nothing short of a well-devised constitutional amendment will settle these problems."—S. L. Tribune, April 11, 1937.

(The relation of the present move to a final dictatorship, will be the subject of our next article on the Constitution of the United States.)
(To be continued)

FREE AGENCY

There are many vessels that are destroyed after they have been moulded and shaped. Why? Because they are not contented with the shape the potter has given them, but straightway put themselves into a shape to please themselves; therefore they are beyond understanding what God designs, and they destroy themselves by the power of their own agency, for this is given to every man and woman, to do just as they please. That is all right, and all just. Well, then, you have to go through a great many modellings and shapes, then you have to be glazed and burned; and even in the burning, some vessels crack. What makes them crack? Because they are snappish; they would not crack, if they were not snappish and wilful. * * *

If brother Brigham should get a revelation containing the will of God concerning His servant Heber, it would be, "Let my servant Heber do all things whatsoever my servant Brigham shall require at his hands, for that is the will of his Father in heaven." If that is the will of God concerning me, what is the will of God concerning you? It is the same. * * *

It is just so with this Church; if we are united, and the Priesthood is united, and families of this Church, with their husbands at their head, are united, we stand, and all hell, with the devil at their head, have nothing to do with us; they cannot move us. **But if we are divided we fall.**—Heber —C. Kimball, J. of D., 2:152.

TRUTH

"God gives truth to men as they are prepared to receive it."

THE PEN

"The pen is mightier than the sword, but humanity must experience the horrors of the sword before they will listen to the pen."—Stone.

MOTHER

MOTHER! Magic word; symbol of life, abeter of growth, heralder of progress; "And Adam called his wife's name Eve, because she was the mother of all living." Motherhood is emblematic of growth; it spells watchfulness, courage and steadfastness. The lines, "The bravest battle that ever was fought was fought by the mothers of men", express a beautiful poetic conception.

True motherhood never compromises, never forsakes her charges. We have seen the tiny hummingbird hurl her angry challenge when we approached the home of her youngsters; a serpent swallow its babies until the threatened danger had passed; a cat carry its young in her teeth, one by one, by the nape of their necks, to a safer domicile. We have seen cattle resist an attempt to make them ford rivers until a baby calf was first ferried across and placed in view of its mother on the opposite side, when the mother, responsive to the hunger cry of her child, lunged in the swollen stream taking the herd with her. The coyote will brave the shepherd's rifle to stalk food for her young; the cry of the eagle is in behalf of its new born charges. From an awkward, lumbering, mountain of life, the cow elephant becomes a whirlwind of speed and hate when her offspring is attacked in its wild abode. And so with the human mother, when danger threatens her children, in a twinkling she changes from the gentleness of the lazy breeze to the ferociousness of the hurricane; from the softness of the pillowed down to the hardness of steel, from the grace and modesty of the playful fawn to the strength and savagery of a lioness.

"One of the most pathetic sights I ever witnessed", said a survivor of a recent auto bus accident, "occurred when one of them, Mrs. ——, cried: 'Is my baby alive? Is my baby alive?' Then she died." Her own pains were forgotten in the memory of her child, and in her anxiety for its safety. That is motherhood!

Heaven endowed mothers with all the emotions and passions of the forest, the sea and the sky. In her care-free smile and her faith and trust is mirrored the tranquil blue of the sky; in the beauty and purity of her life are symbolized the strength and grandeur of the forest and in the constancy of her love she is like the great sea that, in its surging tides, expresses both power and firmness. And as these three,—sky, forest and sea,—when stirred to anger, lash themselves into a fury that shakes the earth, so mother, when the safety of her offspring is threatened, flings caution to the wind, and with super-strength, springs to the rescue.

Motherhood, whether exemplified in human or beast, is of the Eternal. Without it there can be no hope, no progress, no eternity. Motherhood spells life, earth is founded on the principles thereof. Anciently, not to become a mother, was an everlasting reproach to womankind. The pains of maternity were as the sweet elisium of life compared with the tortures of barrenness. How Rachel rejoiced when Joseph came forth, and she said, "God has taken away my reproach!" Willful barrenness then, as it must be today by those understanding the laws of the universe, was a reproach, a disgrace. Little wonder it was that Sarah, Hannah, Elizabeth, Anna, and a host of other barren wives cried to heaven for children and showed a willingness to dedicate all to the supreme attainment in womankind! Not a whit less today is the importance and glory of MOTHERHOOD.

It is well that at least one day in the year is dedicated to the well merited praise of MOTHERS.—Rex.

THE FIRST SHALL BE LAST AND THE LAST SHALL BE FIRST

(L. H. Baker)

This subject is exclusively for the Gentiles and the remnant of the House of Jacob, the seed of Joseph, who was the son of Jacob. Joseph had two sons, Ephraim and Manasseh, of whom the Lamanites are descendants (better known today as the American Indians.)

Let us go from the time the Gospel was restored in this dispensation, to the time when the New Jerusalem shall be built upon the American continent.

The Gospel was restored to the Gentiles, making them FIRST. From the Gentiles it must go to the remnant of Jacob, the seed of Joseph, which makes them LAST.

Jesus said (3 Nephi 1:1): "And then shall that which is written come to pass." He then quotes from Isaiah 54:

> Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child, for more are the children of the desolate than the children of the married wife, saith the Lord.

Who are the barren that did not bear, whom Jesus is commanding to sing? Who are the desolate that Jesus said are more than the children of the married wife? They are the remnant of Jacob, the seed of Joseph—the Lamanites. Why did he call them barren? Because they did not bear any fruits of the Gospel. Why did he call them desolate? Because they were left alone. Jesus said (v. 7): **"For a small moment have I forsaken thee, but with great mercies will I gather thee."** Why are they more than the children of the married wife? Jesus said (v. 3): **For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolute cities to be inhabited."**

Why did Jesus refer to the Gentiles as the "children of the married wife?" Because the wife is under the protection of the husband. Jesus, in the chapter being quoted, used the words: "Thy maker", "thy husband", etc. So for over one hundred years (since the Gospel was restored in this dispensation) the "children of the married wife" that have accepted the Gospel and made covenants with Jesus, the husband, have had His protection: still the desolate are more than the "children of the married wife, saith the Lord.

In 3 Nep. 16, it is recorded:

> And thus commandeth the Father that I should say unto you at that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations, and if they shall do these things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them.

Some are led to believe that the fulness of the Gospel was taken from the Gentiles when the Saints came to Utah. This cannot be so for the fulness of the Gospel has been preached to more Gentiles in the Eastern States since the Saints came West than it was before, and the Elders are still preaching it among the Gentiles. Jesus said, (v. 11):

> And then I will remember my covenant which I have made unto my people, O house of Israel (the Lamanites) and I will bring my gospel unto them.

Hence the "last shall be first, and the first shall be last." Again Jesus said, (21:22, 23):

> But if they (the Gentiles) will repent, and harken unto my words, and harden not their hearts, I will establish my church among them, and they shall come unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance.
>
> And they shall assist my people, the remnant of Jacob, and also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem.

This indicates clearly that the remnants of Jacob (the Lamanites) will lead in the work and the Gentiles will assist. Then the "First shall be last and the last shall be first."

Mormon, referring to the words of Ether, said:

> Behold Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and that a new Jerusalem should be built up upon this land (America), unto the remnant of the seed of Joseph (the Lamanites), for which things there has been a type.
>
> Wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; * * *
>
> And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel.
>
> And when these things come, bringeth to pass the scripture which saith, THESE ARE THEY WHO WERE FIRST, WHO SHALL BE LAST, AND THERE ARE THEY WHO WERE LAST, WHO SHALL BE FIRST.—Ether 13:4, 6, 8, 10, 12.

SOLITUDE GOOD COMPANY

"I find it wholesome to be alone the greater part of the time. To be in company, even with the best, is soon wearisome and dissipating. I love to be alone. I never found the companion that was so companionable as solitude. We are for the most part more lonely when we go abroad among men than when we stay in our chambers."—Thoreau.

PERSECUTION

This people have nothing to expect but persecution, for just as long as they adhere to the principles of revelation, just so long as they are governed by the original principles of the Gospel of Jesus Christ, will every priest upon the face of this earth, that is an hireling, raise his influence to destroy the kingdom and those who bear the Holy Priesthood.—George A. Smith, J. of D. 2:333.

Joseph Smith is the Prophet whom the Loard raised up and ordained, and to whom He gave keys and power to build up the Kingdom of God on earth and sustain it. These keys are committed to this people, and we have power to CONTINUE THE WORK THAT JOSEPH COMMENCED, until everything is prepared for the coming of the Son of Man. THIS IS THE BUSINESS OF THE LATTER-DAY SAINTS, AND IT IS ALL THE BUSINESS WE HAVE ON HAND. When we come to wordly affairs, as they are called, they can be done in stormy weather, if we attend to the kingdom of God in fair weather.—Brigham Young, J. of D. 3:51.

SURRENDER ONE, SURRENDER ALL

In an address which was written and sent to all the world through the columns of the Deseret News, Tuesday, May 12, 1885, under the heading of "TO THE WORLD, THE NATION AND THE SAINTS," Apostle Wilford Woodruff declared the following:

A few years since, Earl Rosenberry, who seemed to be well acquainted with the history of the Latter-Day Saints, while on a visit to Utah, asked President Taylor, "What excuse did Governor Boggs and the nation make for driving ten thousand Latter-Day Saints out of Missouri into Illinois and depriving them of their homes and lands which they had bought of the general government before polygamy was revealed to the world or to the body of the Church." President Taylor answered by saying, "Because we believed in prophets, apostles, the revelations of heaven to us in our day, the administration of angels and the gifts and graces and ordinances of the Gospel as taught and practiced by Christ and the apostles in ancient days." "Very well", said Earl Rosenberry, "Then if you give up polygamy, you must give up every other principle in which you profess to believe as Latter-day Saints, before they will stop persecuting you." The Earl was right.

The noblest motive is the public good.—Virgil.

No character was ever rightly understood until it had been first regarded with a certain feeling, not of tolerance only, but of sympathy.—Carlyle.

RETURN TO JACKSON COUNTY

Mark my words, write them down, this people, as a **Church and Kingdom,** will go from the **west to the east.** I can tell you more concerning what I saw upon natural principles; I saw that this people would have to gain a foothold, a strength, power, influence, and ability to walk by themselves and to take care of themselves, and power to contend with their enemies and overcome them, **upon the same principle that the whites did when they first came to America and overcame the Indians.** Many here do not know anything about the history of the early settling of America.

New Orleans was one of the first places settled by the Europeans, after North America was discovered. St. Louis was settled long before New York, and in that region you can find apple trees two feet through, standing among the oaks which are several feet in diameter. Did the first settlers stay there? No, they were either killed or had to leave lest they should be killed, with the exception of a few of the Spaniards who intermarried and lived with the Indians. The whites had to leave and go down the Mississippi river, and went round into Maine and Massachusetts, and when they reached there the Indians said: "You are welcome to this land"; a region where they seem to have thirteen months of winter during the year.—Brigham Young, J. of D., 3:209-210.

THE CORONATION

May 12, 1937, the Coronation procession of King Edward VIII is scheduled to take place. The route having been indicated, the dispatches informs that seats are already selling along the route at as high as "$200 for a small chair on a precarious roof ledge." "In a patriotic effort not to profiteer, one London firm offered arm-chair seats in its shop windows for only $150 each, including sandwiches and coffee."—TIME, Aug. 17, 1936.

THE MUTE AND FLUENT CHAS

Crosby, Powell, Tone and Gable
Talk as loud as they are able.
Mussolini, Hitler, Farley—
Everybody talks but Charlie.
Comets die in fiery gas,
But not the mute and fluent Chas.
By stealthy tear and whooping chortle,
Only silence is immortal!

—Ogden Nash

Good breeding is benevoence in trifles or the prefernce of others to ourselves in the little daily occurences of life.—Chatham.

"The modern girl doesn't let a fool kiss her." Or a kiss fool her.—Exchange.

SOME CITIES!

ANCIENT AND MODERN CITIES.—We are apt to consider London as a considerable city, and New Yorkers regard their village as an immense municipality. But if the Mayors of Nineveh and Babylon could revisit the earth, they would laugh at the pretensions of the moderns. The area of Babylon was two hundred and twenty-five square miles, and that of Nineveh two hundred and sixteen square miles, while that of London and its environs is but one hundred and fourteen square miles.—Family Herald. Millennial Star—Vol. 15 pp 285.

"IF" FOR GIRLS

By J. P. McEvoy

If you can hear the whispering about you
And never yield to deal in whispers, too;
If you can bravely smile when loved ones doubt you
And never doubt in turn what loved ones do;
If you can keep a sweet and gentle spirit
In spite of fame or fortune, rank or place,
And though you win your goal or only near it
Can win with poise or lose with equal grace;

If you can meet with unbelief, believing
And hallow in your heart a simple Creed;
If you can meet deception, undeceiving
And learn to look to God for all you need;
If you can be what girls should be to mothers:
Chums in joy and comrades in distress,
And be unto others as you'd have the others
Be unto you—no more, and yet, no less;

If you can keep within your heart the power
To say that firm, unconquerable "No";
If you can brave a present shadowed hour
Rather than yield to build a future woe;
If you can love, yet not let loving master
But keep yourself within your own self's clasp,
And let not dreaming lead you to disaster,
Nor pity's fascination loose your grasp;

If you can lock your heart in confidences
Nor ever needlessly in turn confide;
If you can put behind you all pretenses
Of mock humility or foolish pride;
If you can keep the simple, homely virtue
Of walking right with God—then have no fear
That anything in all the world can hurt you—
And, which is more—you'll be a Woman, dear.

Not Yet

"How's collections at your church, Brudder Jackson?"

"Well, we ain't nebber had to stop in de middle of a collection to go an' empty de box."—Quinte Loyalist.

Choice

Diner: "This meat is so tough I can hardly chew it. Hasn't a man any choice here?"

Waiter: "Sure! You can take it or leave it."—Building and Loan Magazine.

A PRAYER OF THANKS

Jennie J. Bistline

Dear Lord, I thank thee for this day,
For every joy I've tucked away
In memory's album.
Today I heard thy Holy Word,
My soul was fed Celestial food—
My spirit feasted
In memory of the Seer Divine—
My heart was tuned to thought sublime:
Of thee and heaven.

I thank thee too, for friends re-met:
For friendships made I'll ne'er forget
Through all eternity.

And now the end of day is come—
My footsteps turned once more to home,
Again I thank thee:
As tiny, dimpled arms come meeting
Behind my neck in happy greeting
'Cause mother's home!

Dear Lord, of all thy gifts above
I thank Thee for my children's love
And blessed motherhood!
Help me to live that they might say
"'Twas mother pointed us the way
To God and heaven." Amen.

THERE'S A NAME WE LOVE TO HONOR

(Tune: Welcome, Welcome Sabbath Morning)

There's a name we love to honor;
There's a dear heart fond and true
That we need just as the roses
Need the sunshine and the dew.
In the springtime of her girlhood,
When the bud was on the bough,
Father called her little sweetheart;
But we call her MOTHER now.

Chorus:

There's a name we love to honor;
There's a dear heart fond and true
That we need just as the roses
Need the sunshine and the dew.

Now her cheek's a little paler,
Faded roses linger there,
And the seasons passing over
Leave their silver in her hair.
So we'll draw a little nearer,
Love her now a little more;
Hold her just a little dearer
Than we ever did before.

Life is a leaf of paper white
Whereon each one of us may write
His word or two; and then comes night.
—Lowell.

SPECIAL

The present number completes Volume Two of TRUTH. Through arrangements made with a local bindery, the volume of 12 numbers may be bound in heavy Fabrikoid, for $1.00, provided they are sent in at an early date so that a quantity can be bound at one time. Those wishing volumes one and two bound together in one book can have it done at the same price.

Subscribers having extra copies in Vol. 1, we shall be glad to receive them and will give due credit for them on future subscription.

TRUTH will become richer as time passes. These volumes should be preserved for future generations. In time they will be more precious than gold. The best method of preserving them is in a solid binding.

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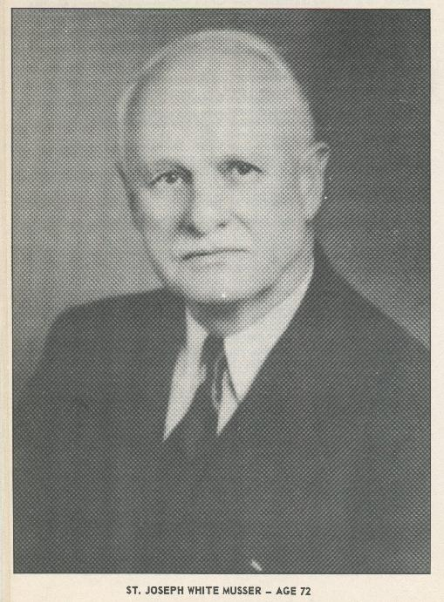
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