TRUTH

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

VOL. 3. JUNE, 1937 NO. 1.

Michael, Our Father and Our God

Excerpts from a sermon delivered by President Brigham Young, Salt Lake City, April 9, 1852. (J. of D. 1:50; Mill. Star 15: 769).

(It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another, and that He was made a man like us. Yea, that God Himself, the Father of us all, dwelt on OUR earth the same as Jesus Christ did.—Joseph Smith).

My next sermon will be to both saint and sinner. One thing has remained a mystery in this kingdom up to this day. It is in regard to the character of the well beloved Son of God; upon which subject the Elders of Israel have conflicting views. Our God and Father in heaven, is a being of tabernacle, or in other words, He has a body, with parts the same as you and I have; and is capable of showing forth His works to organized beings, as, for instance, in the world in which we live, it is the result of the knowledge and infinite wisdom that dwell in His organized body. His son, Jesus Christ, has become a personage of tabernacle, and has a body like his father. The Holy Ghost is the Spirit of the Lord, and issues forth from Himself, and may properly be called God's minister to execute His will in immensity; being called to govern by His influence and power; but He is not a person of tabernacle as we are, and as our Father in Heaven and Jesus Christ are.

The question has been, and is often asked, who it was that begat the Son of the Virgin Mary. The infidel world have concluded that if what the Apostles wrote about his father and mother be true, and the present marriage discipline acknowledged by Christiandom be correct then Christians must believe that God is the Father of an illegitimate son, in the person of Jesus Christ! The infidel fraternity teach that to their disciples. I will tell you how it is. Our Father in Heaven begat all the spirits that ever were, or ever will be, upon the earth; and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual, and afterwards temporal.

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the Arch Angel, the ancient of days, about whom holy men have written and spoken—HE IS OUR FATHER AND OUR GOD, and the holy God with whom we have to do. Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man: the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the briar, and the obnoxious weeds did not appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects, and therefore their offspring were mortal.

When the Virgin Mary conceived the child Jesus, the Father had begotten him in His own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when He took a tabernacle, it was begotten by His Father in Heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father and so on in succession.

I could tell you much more about this;

but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth as far as I have gone. I have heard men preach upon the divinity of Christ, and exhaust all the wisdom they possessed. All Scripturalists and approved theologians who were considered exemplary for piety and education, have undertaken to expound on this subject, in every age of the Christian era; and after they have done all, they are obliged to conclude by exclaiming "great is the mystery of Godliness,' and tell nothing.

It is true that the earth was organized by three distinct characters, namely, Eloheim, Yahovah, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost.

Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, "It is an immaterial substance!" What a learned idea! JESUS, OUR ELDER BROTHER, WAS BEGOTTEN IN THE FLESH BY THE SAME CHARACTER THAT WAS IN THE GARDEN OF EDEN, AND WHO, IS OUR FATHER IN HEAVEN. Now, let all who may hear these doctrines pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

I have given you a few leading items upon this subject, but a great deal more remains to be told. Now remember from this time forth, and forever, that Jesus Christ was not begotten by the Holy Ghost. * * *

Treasure up these things in your hearts. In the Bible, you have read the things I have told you tonight; but you have not known what you did read. I have told you no more than you are conversant with; but what do the people in Christendom, with the Bible in their hands, know about this subject? Comparatively nothing.

"LIBERTY" MAGAZINE AND POLYGAMY

On April 10th the LIBERTY Magazine published an article, "Polygamy on the Santa Fe Trail," by Edward Doherty. The article was evidently a "play to the galleries," an attempt to belittle a principle of marriage which God instituted for the exaltation of His children and which has been practiced by His people from the beginning of time.

The author sugar-coated his scurrilous fulminations with a very thin veneer of truth for the purpose, no doubt, of making the dose more palatable to the reading public. However, the little truth the article contained was so obvious a contradiction of the general tenor of the article, that intelligent readers cannot be cajoled into believing the sorry mess of misinformation set forth. Feeling that the magazine Liberty had been imposed upon, we asked the privilege of answering the article through its columns, to which we received the following reply, April 6:

> **Thank you indeed for your letter of the first, which I have read with a great deal of interest.**
>
> **Limited space in LIBERTY magazine would make it impossible for us to avail ourselves of an article such as you suggest, but I would be glad to publish a three hundred word letter in answer to the article "Polgamy on the Santa Fe Trail" in our Vox Pop pages if this is agreeable to you.**
>
> **I greatly appreciate your having written us as you did and remain, with kind regards.**
>
> **Fathfully yours,**
> **Fulton Oursler, Editor-in-Chief.**

Accepting a "part loaf," we submitted the letter suggested, and which was published in LIBERTY May 29. We present it here for those of our readers to whom the LIBERTY Magazine is not available:

MORMON EDITOR DEFENDS PRACTICE OF POLYGAMY

Salt Lake City, Utah.

Your published article, "Polygamy on the Santa Fe Trail," by Edward Doherty (April 10 LIBERTY) is not entirely without historic background, neither does it lack in appeal to the sensational and sensual-minded. In the main it is crudely illogical and a libel on the intelligence and credulity of your reading public. The article reeks with false assumptions and vile inuendoes which are entirely without foundation. LIBERTY has been duped; its readers are misled. I say this with authority. I am one of my father's twenty-six polygamously sired children, men and women of standing in the community; I am the father of nineteen children whose mothers, in all the qualities of grace, modesty, virtue, beauty and intelligence, are the peer of womankind, and for fifty years I have been an exponent of the Celestial marriage system of the Mormon Church, plural marriage being an essential part thereof.

Polygamy, under strict control, is biblical in background and was revealed by God for this dispensation; it is sound sociologically. The system admits of no improper commerce between the sexes; it knows but one standard of virtue for both male and female; it outlaws "birth-control" except through SELF-CONTROL, and is a stranger to the "social diseases" now undermining society.

Mormon marriages contemplate eternal unions, the husband and wives, with their children, forming a grand patriarchal unit that continues after mortal death. The system tends to subdue jealousy and self-

ishness; it awakens the soul to loftier ideals; it unites time with eternity in a union that at once elevates and sanctifies. The fruits of Mormon polygamy, as manifested in the lives of its sons and daughters, are the indisputable proof of the power in the system to effect a social regeneration in the earth. Among true Mormons, polygamy, as a vital tenet of faith, can never be surrendered. Time will vindicate the doctrine, if our politicians and sociologists will let the truth sink in—and in spite of them, if they will not.

J. W. Musser, Editor TRUTH
P. O. Box 1432

It is pleasing to note that since our protest to LIBERTY, a second article by Mr. Doherty appears in its columns—May 22—under the heading "Why Polygamy Still Lives in the U. S. A." This article gives a much broader conception of the fruits of polygamous living among the Mormon people, and in a very substantial degree controverted the foolish and vile inuendoes contained in the first article. From this chapter we extract the following:

> **They (the polgamists) are honest, hard-working, thrifty people. They have made the desert places "rejoice, and blossom as the rose." The men are sturdy, keen-eyed, hospitable, courageous, jovial, sympathetic, zestful, and usually long-lived. * * ***
>
> **The women are strong, devoutly religious, shy with strangers. They are good cooks, splendid housekeepers, FINE MOTHERS. * * ***
>
> **And the children—you can travel all over the world and find no prettier or healthier children, no boys and girls so generally polite and well behaved.**
>
> **'They are, aside from their practice of polygamy,' said E. Elmo Bollinger, 'ideal citizens. For eight years I was one of the Supreme Court Judges of Arizona. I heard thousands of criminal cases in that time; but I can recall only one polygamist coming before me on a criminal charge.'**

We are willing to rest our case with the above statements. An impure fountain cannot send forth pure water. The tree may be judged by its fruits. Men of intelligence do not practice polygamy in this enlightened (?) age and raise large families for the gratification of lust. It requires no argument to prove this. A deeper purpose is in the offing. It is time the world gave thought to this all-important sociological subject and heeded the warning. Social diseases do not thrive with Mormon polygamy.

DEPRESSION COST SET AT 149 BILLIONS

WASHINGTON, Dec. 21 (AP)—An international labor office study estimates the world depression from 1930 to 1934 cost at least 149 billion dollars.

That is more than seven times as much money as there is in the United States today.

"A fateful figure equal to the total cost of the World war," said Wladimir Woytinsky, author of the study.

THE CONSTITUTION OF THE UNITED STATES

(Concluded from Vol. 2:202)

The Constitution of the United States was not a spontaneity in conception or birth. It evolved from the habits and experiments in governmental ethics of a people covering nearly two hundred years of time. This statement is in no wise intended to contravene the theory of Divine inspiration in the framing of the Constitution. In those years of trial and failure the cream of the Colonists inhabiting North America were having their minds prepared by the Almighty to want and demand political and religious freedom. And when the mass mind was prepared for the final step looking to the organization of a real republic, the Lord inspired the framers with such of the fundamentals of government as their minds were capable of grasping; from this sprang the Constitution of the United States—not perfect, and yet, so far as history discloses, the most perfect human instrument of government conceived by man on this planet. The framers of this great instrument not only had the guidance of heaven, but the experience of decades of effort—marking both success and failure—served them wisely.

Practically 150 years before the adoption of the Constitution—in 1639—"Connecticut pioneers from Wethersfield, Hartford and Windsor, sought a new freedom," says News-Week. "They met in Hartford and framed the FUNDAMENTAL ORDERS, sometimes called the first written Constitution of a self governing people." This, it is stated, survived 179 years when a new state constitution was written, using the "Fundamental Orders as a basis.' In 1667 the Fundamental Constitution of Carolina was drawn up, which provided for a territorial aristocracy, the Proprietors at the head and two orders of nobility called Landgraves and Caciques below them."—Dict. of Am. His. p. 275.

And thus, in group by group and colony by colony, were the seeds of the American Government sown.

This article primarily deals with the majesty of the supreme judiciary of the land. So far remote is the present generation from the scenes marking the early conception of government that the fundamentals are, in large degree, lost sight of. It is difficult for some of the present generation to understand the true relation of the Supreme Court to the American scheme of government. For instance, why should Congress be permitted to pass laws by a bare majority of votes, while it requires a two-thirds majority vote to propose a constitutional amendment, which, before becoming a law, must have the sanction of three-fourths of the states; why not a majority only? The framers of the Constitution, as stated, were men of experience. They and

their fathers before them had suffered under the tyranny of monarchial rulerships. They had seen human rights trampled on by kings and emperors. The spirit of freedom was incubating in their minds. They conceived the necessity of a law-making body to frame laws, of an executive to carry out the mandates of the law; but there must be a check on the Legislative and Executive departments so that human rights should not be abridged. To insure this a Supreme Court was provided for, its members being appointed by the Chief Executive, with the advice and consent of the Senate, to act during good behavior. The functions of this Court were to interpret the laws as passed by the States and by Congress, as cases should come before it. It was not to be an agent of the Government, nor specifically of the people, but an arbiter of justice to both people and government.

The function of courts of justice must ever be to administer justice. The courts must uphold human rights against the tyranny of unlawful force. As long as the human element exists in man there is bound to be differences in opinion. There must be a clearing house where these human conflicts may be heard and settled in accordance with the rules of justice. Governments are formed for the protection of man. Courts are the instruments of governments in achieving such protection. Courts decide cases only as they are properly presented. The Constitution is the supreme law of the land. Should Congress enact a law contravening a single provision of the Constitution, and should such contravention infringe human or vested rights, it is the privilege of the injured parties to appeal to the courts for protection against such infringement, and it is the duty of the Court, when it appears from proper evidence that there has been an infringement, to adjudge the law unconstitutional and void. To deny the Court this right is to deny the Constitution to be the supreme law of the land. In theory the courts "know no brother." Explains Senator Borah:

> **If the most unlearned and unskilled person in the land should appear before the Court with such an issue and the most skillful lawyer in the country should appear on the other side, the Court would put aside, as it has often done, the learned arguments and declare that it was bound by the simple terms of the Constitution.**

The Constitution provides that ordinary laws be enacted by a majority vote of each house of Congress (subject, of course to the veto power of the President, which can be overcome only by a two-thirds vote of both houses of Congress), while extraordinary laws must have a stronger support: For instance, the making of Treaties, contravening all other laws of the States and of the government (within, of course, the constitutional rights of citizens), may only be done by a two-thirds concurrence vote of the Senate. The appointment of "Ambassadors, other public Ministers and Consuls, Judges of the Supreme Court, and all other officers of the United States, "not otherwise provided for", shall only be done by the concurrence of two-thirds of the Senate. This wise provision minimizes the possibility of establishing a dictatorship in the Chief Executive. The Senate MUST concur by a two-thirds majority. The changing of the Supreme law of the land, as before indicated, requires a three-fourths concurrence of the states. These provisions were no doubt made to avoid actions of mob hysteria and as a safeguard of the rights of the small states. Often the majority, through mass hysteria, is led to act against the inalienable rights of men. The rights of the minority must be protected. Prejudice, bigotry, and intolerance had taught the founders of the new government the necessity of safe-guards. The Constitution provides:

> **This Constitution, 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, anything in the Constitution or laws of any State to the contrary notwithstanding.**

When one considers the effect of mob hysteria and mob action, the wisdom in the Constitutional provisions must be apparent. They were not the shallow opinions of a few men, but rather the wisdom tried out and proved by nearly two hundred years of governmental experimentation, enriched by the prompting of the Spirit of the Lord.

The present "plot," to have Congress, by a mere majority, change the fundamental laws, is an abortive attempt to subjugate the Constitution to the ever-changing will of an unstable national mind. Its danger must be apparent to all thinking people. We will now consider the evil effects arising from acts transcending the Constitution. It must be borne in mind that precedents, either good or bad, once established, may be very difficult to overcome. While the Constitution was sacredly regarded by Congress and the Executive, and its provisions sanely interpreted by the Supreme Court, there was little danger of the breaking down of government; but so soon as the spirit and letter of that document were changed to meet, what seemed to be, a threat against society, bad precedents were established to vex the nation. Human rights MUST be respected. Human actions, based upon constitutional rights, however obnoxious to the majority they may appear, MUST be protected.

The spirit of the Constitution has, no doubt, been raped on more than one occasion. The complaints of the Southern

States of the treatment accorded them during "reconstruction days," were not without merit. Abraham Lincoln repeatedly branded the Federal invasion of Mexico in 1846 as a national outrage—an act of gross injustice to our southern neighbor. Our treatment of the Indians cannot be said to be beyond criticism. And in its attempt to subjugate the faith of the Mormon people, in answer to the demand of the masses, all three branches of government entered into a conspiracy to divest them of their clear constitutional rights. It is the precedents created in legislation involving the rights of the Mormon people that we emphasize now. It will be remembered that this people, in compliance with a revelation from the Lord, adopted as a tenet of faith and action, the Patriarchal order of marriage, embracing the living of polygamy. The doctrine not only came as a direct command from heaven, but it was clearly a principle enunciated in the Holy Bible in which the christian world professes to believe, looking to Father Abraham (a polygamist) as their great guide heavenward. In accord with this belief and of the guarantee of constitutional liberty, many of the leading Mormon elders entered into polygamy, raised large and honorable families, many of their children becoming prominent in both national and international affairs. When, in response to the hysteria of numerous groups of people, fomented by leaders of various religious sects, Congress, in 1862, passed an anti-polygamy law, they directed it specifically against the marriage system of the Mormons. This law was signed by President Abraham Lincoln and was declared constitutional by the Supreme Court of the United States in 1879. Subsequent laws enacted by Congress not only made it unlawful to practice polygamy, even as a religious tenet, but also made it unlawful for a husband to live with plural wives taken before the enactment prohibiting the practice. It was essentially an invasion of the provision of the Constitution that "No bill of attainder or **ex post facto** law shall be passed."

In their efforts to defend themselves against this cruel and unlawful invasion of constitutional rights, the Mormons spent large fortunes, some thirteen hundred of their brethren being subjected to terms in prison and others forfeiting their lives.

Here, then, was a definite beginning of the breaking down of the Constitution—a concrete example of the majority overriding the rights of the minority. God pitted His standard of measurement against that of man in this language: "Judgment also will I lay to the line, and righteousness to the plummet." In other words Divine approval can only attend acts of righteousness.

Wilford Woodruff, a servant of the Lord and the President of the Quorum of Twelve, in an Epistle to the Saints and to the World, dated April 21, 1879, sounded this warning to the nations. Said he:

> **This glorious insrument (the Constitution) guarantees to all its ctizens the rights of religion, life, liberty, and the pursuit of happiness. The right of the enjoyment of religion of any citizen of this Republic, has never been questioned by any Congress or Judges of the law, until of late, when both the Congress of the United States and the Supreme Judges of the law sought, by their action, to deprive a hundred and fifty thousand of her citizens of the right to enjoy their religion which the Constitution guarantees unto them. * * ***
>
> **The Congress of 1862, and the Supreme Judges of 1879, in their acts and decisions, have taken a dangerous and fearful step; their act 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, for "what men sow they will reap, and the measure they mete unto others will be meted unto them," saith the Lord. The Constitution once broken by the rulers of the land THERE WILL BE NO STOPPING PLACE UNTIL THE NATION IS BROKEN IN PIECES, AND NO POWER BENEATH THE HEAVENS CAN SAVE THIS NATION FROM THE CONSEQUENCES THEREOF." * * *—Truth 1:14.**

This principle was apparently well under stood by the present Chief Executive. While governor of New York, in a radio talk, March 2, 1930, he said:

> **The moment a numerical superiority by either States or voters in this country proceeds to ignore the needs and desires of the minority, and, for their own selfish purposes or advancement, hamper or oppress that minority, or DEBAR THEM IN ANY WAY from equal privileges and equal rights—THAT MOMENT WILL MARK THE FAILURE OF OUR CONSTITUTIONAL SYSTEM.—United States News, 5-3-37.**

By the act of Congress mentioned, a minority was debarred from the enjoyment of their religious rights, and that by a "numerical superiority;" and when that happend the "constitutional system" of the United States began its decadence. God inspired the Constitution; He fought the battle of the revolutionary forces, but when the beneficiaries of that conflict took a stand against His laws that moment marked the beginning of the "FAILURE OF OUR CONSTITUTIONAL SYSTEM."

Among the agencies at work undermining the Constitution is the spirit of Fascism. No more insidious attempt at creating a dictatorship could be conceived of than the present trend of officialdom at Washington. Not content with the power of veto granted by the Constitution, the Chief Executive has assumed control of the Legislative branch, and through this source unprecedented powers have been given him (and others are being asked for), among them being:

(a) The National Labor Relations Act, known as the Wagner bill. By this act labor, by reason of the power of the President to appoint the members of the National Labor Relations Board and discharge them at will, is under the complete domination of the Chief Executive. That

the Act will be administered in accordance with the policy of the appointing head cannot be doubted. This then places in the hands of the Executive a tremendous political power. Quoting Mr. David Lawrence in the United States News of April 26:

> "This places labor under the thumb of the Chief Executive and COMPELS labor to enter politics to assure the selection of a President friendly to labor or the defeat of a President unfriendly to labor. * * *"

(b) The Guffey Coal Act, creating a "regulated monopoly," by which the Government, through the Chief Executive, in effect, takes over the coal industry of the nation, "from the time the coal comes out of the mines till the time it is sold by the retailers to the public." The political power of this great industry is now, in large measure, under the domination of the President, or, as stated by Mr. Lawrence, "Dictatorship by Central Government."

(c) Regarding the Neutrality Bill, which became a law May 1, Correspondent Constatine Brown of Washington, D. C. comments: "Never has Congress granted more sweeping powers to the President than under the neutrality bill. It gives him the power to decide whether this country shall go to war or remain at peace. It gives the Chief Executive discretionary powers, such as NO OTHER PRESIDENT has had heretofore, to decide the course of action in the event of an international conflagration.' And under the "Mobilization Bill' now being pushed in Congress by the House Military Affairs Committee, if passed, as stated in TIME, May 10, it "would make the President a near dictator in war time. He could marshal under Government control, industries, material resources, public services, stock and commodity exchanges. He could license every business except publishing. He could fix prices, wages, salaries, rents."

One will readily understand the great power such Acts place in the hands of the Chief Executive.

(d) The right to spend ten billion dollars "relief money," as has been done under the present regime, coupled with the privilege requested by the Chief Executive to impound 15 per cent of all appropriations approved by Congress for the fiscal year, to be re-allocated by the President personally, and without further sanction of Congress, in no small measure contributes to a "one man government."

(e) The President's departmental reorganization plan is another trend toward a personal government. This plan of the President is explained by Mr. Frank R. Kent as follows:

> 1st. The putting of the great independent semijudicial agencies such as the interstate commerce commission, the federal trade commission, and tariff commission, under executive control.
>
> 2nd. The abolition of the office of the comptroler general, thus abolishing any independent audit of the public expenditures.
>
> 3rd. The change in the status of the civil service commission, by which it is contended, the entire system would be put into politics.

(f) And lastly: The attempt at Supreme Court subjugation. Join the powers above enumerated with enforced Supreme Court acquiescence of the Chief Executive's demands and fascism is the result.

It should be understood that modern dictators do not establish themselves in office by force; the people place them there. The fascism of both Italy and Germany was established by the consent of the electorate, just as the dictatorship of the late Huey Long was the voluntary act of the legislative branch of Louisiana. Political prestige, ambition and a desire to bring about reformation lie at the foundation of dictatorships.

In passing, let us observe that the present attitude of the President toward dictatorships in government compared with his attitude in his radio address before noted, is unexplainable except by a knowledge of human nature. Then he said:

> To bring about government by obligarchy, masquerading as democracy, it is fundamentally essential that practically all authority and control be centralized in our National Government.
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> * * *
>
> Were it possible to find "master minds" so unselfish, so willing to decide unhesitatingly against their own personal interests or private prejudices; men almost godlike in their ability to hold the scales of Justice with an even hand, such a Government (at Washington) might be to the interest of the country, but THERE ARE NONE SUCH ON OUR POLITICAL HORIZON and we cannot expect a complete reversal of all the teachings of history.—United States News, May 3, 1937.

The "writing on the wall" is not only discerned by Latter-day Saints, but leading men and women of the nation are sounding the warning. We give brief excerpts of some comments:

Mr. James Truslow Adams, Historian, says:

> I have seen the loss of liberties under dictatorships growing up before the people realize where they were going. I have seen the lives of entire classes ruined by inflation. For me these things are not academic. They are real, living and horrible. * * * There is no use denying that the forces overthrowing freedom and democracy are growing in strength after having overturned one nation after another. Looking over our own national past. I see no period in which our self-government was in such danger as it is today.

Senator William H. King:

> There are forces at work which seek to materially modify our form of government and to weaken, if not undermine, the prestige and constitutional authority, not only of the Supreme Court, but of our entire judicial system. * * * The justices of the Supreme Court, and for that matter, the inferior courts, have a solemn duty under their oaths of office to defend and uphold the Constitution of the United States, and to declare unconstitutional enactments which infringe upon the rights of the people. * * * A pliable Court—one which promptly responds

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EDITORIAL

TRUTH

Devoted to Questions — Political, Social Economic and Religious

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ANNIVERSARY NUMBER

This number marks the beginning of Volume 3 of TRUTH. The two previous volumes were presented to the public with the one and only desire of disseminating the truth. The aim of the publishers has been to benefit mankind. The Editors have experienced inexpressible joy in their work and have endeavored to pursue it with a conscience free of malice toward all men. The almost continuous stream of expressions of confidence and commendation—both verbal and written—that have come our way, has not only heartened us but has rendered the task in hand more pleasant and satisfying. The loyal backing of the friends of TRUTH has made it possible to distribute the Magazine, each month, to many anxious readers who have felt unable to subscribe. We also acknowledge a debt of gratitude to our numerous literary contributors, whose offerings have appreciably enriched the pages of TRUTH. Regrets, however, are expressed that lack in space has thus far prevented the presentation of many meritorious contributions —both prose and poetry—and for which, we take this means of thanking the contributors.

If our criticisms or our line of defense, have at times appeared either personal or harsh, we wish it known that such was not intended. We have tried to praise where praise was merited and to criticize, constructvely only, where criticism was needed and calculated to benefit. Our work is necessarily a defensive one. To be aggressively defensive, while often a stern necessity, is not always the most agreeable task —certainly it is not a popular one. We have sought at all times, whenever possible, to avoid personalities. Our fight is for principle. To defend every principle of life and salvation as God has revealed it is our task; and to accomplish this with the least possible mental discomfort or embarrassment to our opponents, is our pleasure.

TRUTH confidently looks forward to the return of the Saints to the faith of their fathers; to a re-acceptance of the Gospel in its fullness, and with a mutual determination to pursue the course of truth to its logical end; and that with a courage born of an unyielding purpose, fortified by an unconquerable will to serve the Master at any cost.

The TRUTH PUBLISHING COMPANY is a non-profit organization. No salaries are paid, and expenses are maintained at a minimum. The operations of the Company are financed largely through voluntary contributions; and as the fund grows so will grow the volume of literature that will be made available for distribution to the public. In beginning the present volume we do so with a humble desire to serve the purposes of the Lord wisely and constructively. Primarily, it is the mission of TRUTH to assist in building up the Kingdom of God in the earth. That the Church of Jesus Christ of Latter-day Saints is the very Church of God, and that Joseph Smith, together with his rightful successors in the Priesthood, were real prophets and valiant servants of the Lord, is a fundamental truth with us. The Gospel is true. It is the "power of God unto salvation," a means by which man may regain the presence and glory of the Father. The revelations of the Lord are true and are as binding on man today as when first given. No principle of salvation that has been revealed in this dispensation has been taken away or cancelled. We believe in every principle of the Gospel of which we have a revealed record, and it is our pleasure to teach and defend the same. If then, our humble efforts shall be the means of directing some few footsteps in the paths of truth we shall feel amply repaid and shall thank the "Giver of all good" for the privilege thus afforded us.

In keeping with our initial policy we will seek to make each succeeding number of TRUTH bigger, richer and better than the previous one; and to this end we humbly solicit the assistance of our numerous readers.

BRIGHAM YOUNG'S TEACHINGS ON GODHEAD

This issue of TRUTH comes from the press on the birth anniversary of Brigham Young—June 1st.

It is not our purpose to give a biographical sketch of this great leader of Israel, but we deem it an opportune time to publish an outstanding sermon which he delivered before the Saints, in Salt Lake City, in 1852, on what is commonly called the "Adam-God" subject.

Jesus Christ taught that "This is eternal life, that they might know thee the only true God, and Jesus Christ, whom Thou hast sent." The first great commandment is to "Love the Lord thy God with all thy

heart, and with all thy soul, and with all thy mind.' And since one cannot love that which he does not comprehend, a knowledge of the true character of God is a logical necessity.

There were many truths Joseph Smith could not reveal to the Saints in plainness. Their minds were not prepared to receive them. **"Brother Brigham," said the Prophet, "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."** But, after the sieving process in the mountains, where the more valiant Saints had gathered to receive the word of the Lord, Brigham Young was led to enlarge upon subjects on which Joseph Smith had very guardedly touched. One such subject was that of the Godhead. In these pages we reprint excerpts from the address mentioned.

At the time the information in this sermon was given, the great truths expressed were no doubt received with gladness by many of the Saints; although the President stated there were many things pertaining to the subject he could not then tell them. However, as time has elapsed and the trend of the Saints has been to return to their sectarian traditions, the truths expressed by President Young are becoming vague and by many disbelieved.

We deem it an honor, as well as a privilege, to republish Brigham Young's brief explanation of the Godhead and hope in succeeding numbers of TRUTH to more fully develop this important subject. The time is come that the Saints should familiarize themselves with the teachings of the First Elders in the Church pertaining to this much discussed and vitally important subject.

MAN PROPOSES BUT GOD DISPOSES

In the recent destruction of the great German dirigible—the Hindenberg—at the end of its trans-Atlantic journey, at Lakehurst, New Jersey, we are reminded of two previous major calamities, all pointing the moral that man is as nothing when matching his wisdom and strength with that of the Infinite.

The sinking of the Titanic off the banks of Newfoundland, April 14, 1912, with a loss of 1595 souls of a total registration of 2340, was a never-to-be-forgotten tragedy. The boat was claimed to be the "largest and finest steamship ever built," and "practically unsinkable." It was a floating armada of luxury, grace and power. Cost $10,000,000 to build. Loaded in the main with pleasure-bent aristocrats of wealth and position, the Titanic gaily sailed out of the harbor at Southampton at noon April 10th, bound for New York. It was the boast of man and the pride of the ocean. Captain Rostron, of the Carpathia, the "rescue" ship, being asked by the Board of Inquiry if there was not a shortage of life boats on the Titanic, replied, "No, the Titanic was supposed to be a life boat itself."

Before sailing on its fateful voyage—its maiden trip—the late Chares W. Nibley, then a missionary in England, after viewing the ship, interviewed Captain Smith, the officer in charge, Relating this interview at a meeting at Rexburg, Idaho, August or September, 1915, at a conference attended by himself and President Joseph F. Smith, Elder Nibley told how enthused the Captain was in the supposed unsinkability of his ship and in the triumph of man in its design and construction. Said he, as reported by Elder Nibley, "God Himself cannot sink it." "Beware, Captain Smith, beware!" responded Elder Nibley.

The ship grazing the edge of an iceberg, was disembowled as keenly as a razor might slit the human body. Man's triumph was as the ashes of a rye straw.

Early in the year 1914, David Starr Jordan, of the Leland-Stanford University of California, in a speech in the Mormon Tabernacle at Salt Lake City, predicted that there could never be another war between Christian nations. The address was followed by a street parade participated in by Dr. Jordan and a number of leading citizens of Utah, with banners and streamers reflecting the near approach of the "millennial morn." One streamer read: "They shall beat their swords into plowshares, and their spears into pruning hooks."

In making the prediction Dr. Jordan ignored the warnings of Scripture. He was informed of the wars and great commotions decreed by the Lord through modern prophets, but he claimed the amity of the peoples of the earth to be such as to make another war impossible so far as the Christian world was concerned. Within a few months of this prediction the armies of Germany were marching through Belgium to conquer France—the World War was born. The wisdom of man had been pitted against the word of God who had said: "Heaven and earth must pass but one jot or one tittle shall in no wise pass from the law, till all be fulfilled," and man's wisdom had again failed.

Boastfully the great Hindenberg had shouted defiance to ocean, land and clouds. It had finished its eleventh visit to the United States, making a trip in as short a time as 46 hours. It boasted a strength, safety and luxury without precedent in modern travel. Its passengers ate, drank, danced and slept while the great air palace glided above the clouds at 80 miles an hour. The journey end reached, passengers and crew joined in happy felicitations at the marvelous feat, marking the "end of a beautiful day;" when just as the

giant airship was about to be fastened to its mooring staff and in a "split second," so to speak (the work of destruction was accomplished in thirty-two seconds), it broke out in flames and fell crumbling to the ground, a twisted, distorted, shambling wreck, with a loss of thirty-three lives and many terribly injured.

Again man's boast of conquering the forces of Nature had ignominiously failed. Commenting, Herr Hermann Wilhelm Goering, Hitler's First Lieutenant, said:

> **A higher power, in a few seconds, destroyed what human hands by infinite care had constructed.**
>
> **We bow to God's will, and at the same time we face the future with an unbending will and passionate hearts to continue the work for the conquest of the air.—S. L. Tribune, May 9.**

Herr Goering's statement was one of resignation, hope and courage, and will be long remembered as reflecting good sportsmanship; but in each instance those responsible had looked to heaven too late for guidance and protection.

God will be inquired of by His children. And while man should always be engaged in progressive work, with a will to climb and conquer within proper bounds, his explorations of the infinite should be approached with a humility and purpose at all times in keeping with the sacredness and importance of the work in hand. Men should not forget their utter dependability on the Lord. The incidents referred to should serve as valuable lessons to future generations.

TRADITIONAL FALLACIES

Recently we were accosted by a smiling young miss of "sweet sixteen," soliciting sale of pink (paper) carnations. She was irresistably appealing. "But why are you selling them?" we asked. The sweet one looked started and then abashed—the purpose really hadn't occurred to her. "Why are we selling them?" she asked her more elderly companion.

They were being sold for the benefit of the "United Spanish War Veterans." The Spanish-American war was fought in 1898-99. According to the record the total cost to the United States was $355,000,000 with casualties as follows:

Killed in action	329
Died of wounds	125
Died of disease	5272—Total 5726

The conflict ended some twenty-three years before the birth of the charming saleslady and, while faithful to her trust, she was ignorant of the purpose of the campaign.

And this reminds us of a news item, 2-8-34, by Staff Correspondent Harry Ferguson, of Washington, D. C. detailing an account of the Government sending out 49,200 documents in order to hire one mechanic. It seems that in Philadelphia the boss of the Naval Aircraft factory decided he needed a mechanic. The word was passed on to Washington where the Civil Service Commission looked up the rules, which said the commission had to inform every mechanic in the United States that there was a job open in Philadelphia. The "official rules and regulations" known better as "red tape," required the sending out of 49,200 notices before the mechanic could be hired.

But for assinine official stupidity we think the incident mentioned by Mr. Walter Lippmann, a couple of years ago, caps the climax. We adopt Mr. Lippmann's recital:

"It is said that one of the czars of Russia, walking in his park, came upon a sentry standing before a small patch of weeds. The czar asked him what he was doing there. The sentry did not know; all he could say was that he had been ordered to his post by the captain of the guard. The czar then sent his aide to ask the captain. But the captain could only say that the regulations had always called for a sentry at that particular spot. His curiosity having been aroused, the czar ordered an investigation. But no living man at the court could remember a time when there had not been a sentry at that post and none could say what he was guarding.

"Finally, the archives were opened and after a long search the mystery was solved. The records showed that the Great Catherine had once planted a rosebush in that plot of ground and a sentry had been put there to see that no one trampled on it. The rosebush died. But no one had thought to cancel the order for the sentry. And so for a hundred years the spot where the rosebush had once been was watched by men who did not know what they were watching."

The incidents point a moral. Tradition, either true or false, is difficult to overcome. Each reader will make his own application. Applied to politics, such circumstances are not calculated to encourage Government paternalism in industry, nor the regimentation thereof; at least while the human element exists and personal initiative is permitted to function normally.

But, applying the lesson to the Latter-day Saints: Nearly forty-seven years ago Wilford Woodruff signed a Manifesto—a poltical document gotten up by a committee of Mormons and Gentiles, purportedly stopping polygamy in the Church. In order to make the document impressive at the time the idea was given out that it was a revelation of the Lord to the Saints. A large part of the Church membership, and especially those wishing it so, grabbed at the bait, passed it along to the following generation, until today there are thousands in the Church devoutly believing that the document was revealed from heaven and

that polgamy had come to an end. Few of these devout believers have read the Manifesto, nor are they acquainted with its contents. Few of them have considered the fact that each and every principle of salvation (Celestial marriage included), was revealed in this dispensation to remain, and never to be taken away or given to another people, and that plural marriage is an ESSENTIAL part of Celestial marriage.

The Manifesto is published in the current editions of the Doctrine and Covenants and should be read by all professing to be Saints. It is addressed "To Whom It May Cincern:" It is similar in purpose and genuineness to a document introduced by W. W. Phelps at the "general assembly of the Church * * * held at Kirtland on the 17th of August, 1835, to take into consideration the labors of a Committee appointed by a general assembly of the Church on the 24th of September, 1834, for the purpose of arranging the items of the doctrine of Jesus Christ for the Government of the Church." This document was entitled "Marriage." It was not presented as a revelation, but simply as a declaration of the belief of the Saints in the marriage covenant at that time; though it is now considered a revelation by many people and forms Sect. 111 in the Doctrine and Covenants of the Re-organized Church. Joseph Smith was not present, nor is there any evidence to indicate that he was in harmony with the introduction of this "Marriage" statement. The document declared, among other things, "that we believe that one man should have one wife, and one woman BUT one husband."—His. of Church 2:243 et seq. The law of the Priesthood (D. & C. Sec. 132), had already been revealed to Joseph Smith, but it had not been presented to the Church, nor was the Church acquainted with it; and in adopting the above statement on Marriage, the Church simply acted on the information it possessed. And so, in accepting the Manifesto of Wilford Woodruff, the Church acted on the information before it, and not upon the real facts.

That the Manifesto was not intended to stop polygamous marriages under Priesthood sanction, is evidenced by the fact that the practice was not stopped. A number of Apostles and other Church leaders entered the principle. Apostle Abraham H. Cannon did so. The Saints criticised him and attributed his early demise to the fact that he had ignored the Manifesto by taking a plural wife. But Wilford Woodruff, the President of the Church, and signer of the Manifesto stated:

The Lord has called him to fill an important mission in the spirit world, as a PURE and HOLY Apostle from Zion in the Rocky Mountains—a labor which would not only prove a great benefit to his father's household but to theChurch and Kingdom of God on the earth.—October Conference, 1896.

Surely if Abraham H. Cannon was a "pure and holy" apostle and called on the other side to do a work for the Church and Kingdom of God he could not have sinned in disobeying the mandates of the Manifesto by entering into plural marriage.

As stated, a large number of Latter-day Saints believe the Manifesto to be a revelation from the Lord and a mandate to discontinue the practice of Celestial or plural marriage. This sort of faith having become dangerous to the future progress of the Church, especially in view of the existence of the 132nd Section of the Doctrine and Covenants enforcing polgyamy, some of the leaders—chief among them Joseph Fielding Smith—are now trying to make it clear that the Manifesto was NOT a revelation. But even this effort is not registering in the minds of many of the Saints who have been taught, by tradition, that the Manifesto was a revelation. They think Elder Smith does not know what he is talking about. They have not yet discovered that the "rose bush is dead." The sentry remains at an abandoned post.

We suggest as a signal service to the Church and to facts in history, that the leaders make their denials officially in the columns of the Deseret News and for all time settle the fallacy of the Manifesto being a revelation from the Lord and a mandate to stop the living of the Celestial law.

CONGRESS' DELEGATION OF SPENDING POWER

Congress since March 4, 1933, has given President Roosevelt discretionary spending authority over $15,428,498,815.

Congress in the years between 1789 and 1933 gave the Presidents discretionary spending power over $1,687,112,500.

In other words, in a period of a little more than four years one President has been given the power to spend without restriction MORE THAN NINE TIMES as much as THIRTY PRESIDENTS in 143 years. * * *

In the National Industrial Recovery Act alone, President Roosevelt was given twice as much discretionary spending authority as was conferred altogether on all the Presidents before him.—United States News, May 17, 1937.

Stop and think! Is it possible for a person who is not infallable, to possess such power without being actuated by the spirit of autocracy? President Roosevelt is a man, possessed of most of the limitation of man—he is human. It is unfair to the individual to place such powers within his grasp.

THE CONSTITUTION OF THE UNITED STATES

(Continued from page 6)

or yields to public clamor or to legislative or executive appeals or pressure—would not be a constitutional court. It would be an enemy to the republic and a betrayer of the Constitution which its members have sworn to uphold and defend.

Mr. Walter Lippman, an eminent political writer says:

We have reached the point where the President's lobbyists are seriously planning to force the Senate to do what not fifteen Senators think they ought to do. In short they are planning to degrade the Senate in order to pack the Supreme Court. * * * The Senate is being coerced, and know that it is being coerced, by the abuse of powers which it gave to Mr. Roosevelt to help the unemployed and to revive agriculture and business. * * *''

The MERE PROPOSAL OF THIS SCHEME is an immeasurable injury to the cause of democracy in the world. * * * That is enough to make men sick at heart—to have to admit that in the greatest democracy of the New World, in the oldest republic of them all, the method of the coup d'etat has been revived. * * * Nothing like it has been attempted in the whole history of this nation. * * * In our own time we have seen majorities elected in moments of hysteria and crisies who voted away their rights; we have seen democracies commit suicide by the acts of their representatives, and we have seen the result ratified by manufactured plebicites. * * * And so I say that those who would make the legislature supreme in order to achieve social legislation in a hurry are burning down the barn to roast the pig.

Frank R. Kent, a columnist of national note, says:

So far as public morality is concerned, threatening a judge is on the same low level as fixing a jury. Each is considered a dispicable act. Both are subject to severe penalties. * * * The President's proposal to put six additional Justices on the Supreme Court, if those over seventy do not resign, is a threat to the Court.

Mr. Mark Sulivan endorses the views of Mr. Lippman which he quotes as follows:

If the American people do not rise up and defeat this measure (the ''packing'' of the Supreme Court), then they have lost their instinct for liberty and their understanding of constitutional government. * * * No blow has been struck, which if it is successful, would so deeply injure the moral foundations of the republic.

He also endorses the views of Miss Dorothy Thompson:

This (proposal to ''pack'' the Court) is the beginning of a pure personal government. Do you want it? Do you like it? Look around about the world—there are plenty of examples—and make up your mind.

Comments Mr. Sullivan:

The examples of personal government which, I think we can safely assume Miss Thompson has in mind are those in Germany, Italy and Russia * * * Those two forms of society divide themselves roughly into two categories. One is Communism or Socialism. The other is Fascism. If either of these forms of society, or any of the nations practicing them, were to attempt to impose their conception of society on America by force, America would resent by force.

Miss Dorothy Thompson, another columnist of note, further says:

If the American people accept this last audacity of the President without letting out a yell to high heaven, they have ceased to be jealous of their liberties and are RIPE FOR RUIN. * * * There have been benevolent dictatorships and benevolent tyrannies. They have even, at times in history, worked for the popular welfare. But this is not the welfare, which up to now, the American people have chosen. * * * The Supreme Court is there to protect the fundamental law even against the momentary ''will of the people.'' That is its function. And it is precisely because nine men can walk out and say: ''You can't do that!'' that our liberties are protected against the mob urge that occasionally overcomes democracies. That is why the Supreme Court has been traditionally divorced from momentary majorities. * * * All history proves that the greatest safeguard of freedom is the independence of the courts.

Decrying the present trend toward dictatorship in the United States, Senator William E. Borah recently stated:

I read in a current magazine these words of an important official:

''It seems clear that in these difficult times we need centralization of leadership. From what source can it be obtained? Can it come from the 435 Congressmen and 96 Senators? Can it come from the nine Justices of the Supreme Court? It would appear that the Chief Executive is the only source from which national leadership may be sought with any hope of effective results.''

Mussolini never stated the doctrine of Fascism with greater boldness or clarity than it is here stated. ''Centralization of Leadership!'' We have an impressive illustration of that now! Mussolini, having silenced the voice of the people, having reduced to pitiable impotency the representatives of the people, having disregarded the Constitution and having made subservient the judges so that no citizen can appeal to the courts for justice according to the Constitution leads his people according to the discretion of ''centralization of leadership.''—Reader's Digest, March, p. 5.

Some critics of our present constitutional system complain of a system by which nine men (as independent of political alliances as may be) can declare acts of Congress illegal; and yet the nation is asked, in effect, to transfer that power to ONE MAN (he holding an elective office). Surely this fairly reeks with the odor of dictatorship.

A Fascist dictatorship for the United States was forecast today (Sept. 9, 1933), by Roger W. Babson, statistician, who predicted the stock market collapse of 1929.

The dictatorship, he said, with the blue eagle of the N.R.A. as its symbol, would result from the wrath of the middle classes, aroused by the current conflict over redistribution of wealth.

''It is being crystallized'', he said, ''by the immediate conflict between capital and labor, between unionism and the open shop. Neither group will be victorious. The middle classes will stand this conflict only a limited time. Then, due to depreciated currency and high prices, they will themselves take charge of the situation with a temporary dictatorship. This dictatorship will take the form of Fascism.''

In his recent book, "If Inflation Comes,"

Mr. Babson reiterates his belief that America is headed for dictatorship.

> His advice "to individuals who put a high value on peace and safety is to avoid being mobbed and robbed in the congested centers by buying little places off the beaten track and away from cities and industrial communities—there to sequester precious possessions, stock the larder and become expert in the use of anti-aircraft guns. "Remember there may come a night when you will awaken to listen to the night when you will awaken to listen to the sound of men running in the street,' he says, as justification for taking such pacific precautions."—Salt Lake Telegram, 3-17-37.

As Wilford Woodruff sounded the unheeded warning, so his terrible prediction is being fulfilled. In breaking down the principle of personal liberty as the three branches of government did in the instances cited, they sowed the wind and now, as a result, the nation is reaping the whirlwind. Evidences of national decay are on every hand. Perhaps never before in the life of our nation has disrespect for law been so glaringly manifest. The fight between capital and labor is leading to all kinds of excesses. We have the sorry spectacle of "sit-down" strikes literally paralyzing the industry. In this latest industrial coup d' etat a lawlessness never dreamed of is materializing. Factories are literally taken over by a FEW workmen, the owners being forceably dispossessed of them. Courts issue injunctions, which officers of the law either refuse to or are powerless to execute. And this because of the President of the United States having purportedly sold out to John L. Lewis, Chairman of C.I.O. In one city alone—Detroit—it is recorded that the 129th sit-down strike had occurred this year. Says the account, "Some 100,000 labor squatters held property valued at $125,825,000." And when a court of law ruled that certain properties must be vacated within a given time, or a fine of $10,000,000 would be assessed against the union involved and the culprits in unlawful possession, the order was derided, laughed at, and entirely ignored. Think of it, in a country called Christian—where the boast of refinement, progress and civilization is so great—the legal structure is broken down, the law pertaining to personal liberty is held in scorn, resulting in millions of dollars of damage! In the first two months in 1936, according to United States News, time lost from 315 strikes amounted to 1,383,764 days; while during the like period in 1937 the 390 strikes lost to the nation 4,185,000 days, and the latter two months the strikes were just begining.

This contempt for law is shown in lynchings, "gangdom," "graft," etc. and is appalling. The United States is charged with being "the most lawless nation on earth." The late Secretary of War, George Dern, placed the annual crime bill of the country at thirty-one billion dollars. J. Edgar Hoover, Director Federal Bureau of Investigation states: "No American home is free of this shadow (crime). Aggravated robbery, theft, arson, rape, felonious assault or murder annually is visited upon ONE OF EVERY SIXTEEN HOMES IN AMERICA!" Attorney General Cummings reported in a statement to Congress, March, 1934, "An organized underworld that has MORE PEOPLE UNDER ARMS THAN IN THE ARMY AND NAVY OF THE UNITED STATES"! See TRUTH, 2:69.

THE PROPHETS OF GOD SAW THIS SITUATION. They warned the nation. Speaking of the acts of Congress in proscribing against the Latter-day Saints and their religion, President John Taylor said:

> Congress will soon have something else to do than to proscribe and persecute an innocent, law-abiding and patriotic people. Of all bodies in the world, they can least afford to remove the bulwarks that bind society together in this nation, to recklessly trample upon human freedom and rights, and to rend and destroy that great palladium of human rights—the Constitution of the United States. Ere long they will need all its protecting influence to save this nation from misrule, anarchy and mobocratic influence. They can ill afford to be the foremost in tampering with human rights and human freedom, or in tearing down the bulwarks of safety and protection which that sacred instrument has guaranteed.
>
> The internal fires of revolution are already smouldering in this nation and they need but a spark to set them in a flame. Already are the agencies at work in the land calculated to subvert and overthrow every principle of rule and government; already is corruption of every kind prevailing in high places and permeating all society; already as a nation we are departing from our God, and corrupting ourselves with malfeasance, dishonor and a lack of public integrity and good faith; already are licentiousness and debauchery corrupting, undermining and destroying society; already are we interfering with the laws of nature and stopping the functions of life, and have become the slayers of our own offspring, and employ human butchers in the shape of physicians to assist in this diabolical and murderous work. * * * And I tell you now (addressing himself to the nation), from the tops of these mountains, as a humble servant of the living God, THAT UNLESS THESE CRIMES ARE STOPPED, THIS NATION WILL BE OVERTHROWN AND ITS GLORY, POWER, DOMINION, AND WEALTH WILL FADE AWAY LIKE THE DEWS OF A SUMMER MORNING.—Life of John Taylor, 362 et seq.

No less trenchant prediction was made previously by Heber C. Kimball, July 7, 1861. Said he in part:

> Everything in the shape of persecution, or affliction which the world have brought upon us will come back upon their own heads ten-fold, and this nation in particular will reap what they have sown, and their troubles have already commenced; but I shall live to see them broken to pieces a great deal worse than they are now, and so will thousands of you. (This was in 1861. Elder Kimball lived through the Civil War, dying June 22, 1868, thus, as he predicted, he did live to see "them broken to pieces a great deal worse than they" were then.) Our sons and daughters will live to see the COMPLETE OVERTHROW OF THIS NATION. * * *
>
> Our enemies know not what they are doing when they persecute and mob this people. It is true they are doing no more than was done by the wicked Lamanites who once lived upon this continent, and who were a flourishing and prosperous people. * * * The Jeredites who preceded

the Israelites upon this continent did the same things; they fought and contended with each other until he whole people were destroyed, and we are going to live to see the same thing befall this nation. * * * **THE DESTRUCTION OF THIS NATION IS SEALED UP**, except they repent, which is not very probable.—Deseret News, Mar. 19, 1862.

We close this article with a prediction voiced by Joseph Smith, God's Prophet to this dispensation:

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 wil 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 1:315-16.

The reader may ask, "What has all this to do with the present proposal to "pack" the Supreme Court with men of the President's mind." The points cited are germane to the issue. The proposed action of the admiinstration tends to the breaking down of constitutional safeguards. It is a step towards uncurbed lawlesness. When, as set forth, the three branches of Government combined to assail and abridge the rights of a sovereign people in early territorial days, a precedent was estabished which has been eating at the vitals of the Government ever since. Once broken to satisfy mob demands the Constitution is permanently weakened; it becomes more vulnerable to future assaults until, in time its powers become impotent and a dead letter.

EVERYBODY'S DOING IT

"In the land now called Germany there appeared some six centuries ago a curious and fearsome phenomenon. Suddenly and inexplicably large crowds began to dance in the streets with furious abandon, screaming, writhing, foaming at the mouth. The mania spread from city to city, new victims being inspired by sight of wandering sufferers, until most of Central and Northern Europe was a howling, leaping pandemonium. Uncontrollable, the dancers heeded no barriers, dashed out their brains against stone walls, pranced off bridges. Those caught in time were turned over to priests for lifting of curses, casting out of demons."

This fact in history, in the minds of the Editors of TIME, finds its counterpart in modern human phenomena. Says the account, further:

"From Salem witchcraft persecution to Ku Klux Klan, from Gold Rush of 1849 to Bull Market of 1929, the United States has shown itself no less subject than its sister nations to seizures of mass hysteria. The Sit-Down strike last week remained primarily a new and powerful weapon in the hands of Organized Labor. But the 600 cigar-factory girls who sat down for extra pay in Newark, N. J. had no union, did not want one. The seven Negro wet nurses who sat down for ten cents per ounce in Chicago had never heard of John L. Lewis, replied to questioners: 'Y all must mean Joe Louis.' In Ionia. Demanding back pay, members of the Michigan National Guard who had policed Flint during the General Motor's Sit-Down, planted themselves on their armory steps, refused to budge until their captain handed them each a five dollar bill from the troop's athletic fund. When his forty employes sat down, President Louis N. Kapp of Chicago's Comet Model Airplane Company got out his fiddle, made it a party. In many cases the Sit-Down was a craze—like marathon dancing or miniature golf. But it was also a grim and growing problem, which Congress last week found itself unable longer to ignore.' —TIME, Mar. 29, 1937.

PRESIDENT JEDEDIAH M. GRANT

I have noticed in my travels among the Saints, from time to time, that their profession was long and loud in relation to their strength and faith in "Mormonism," and in fact they would be much offended if called weak in the faith; they will speak well of faith, repentance, baptism, the gift of the Holy Ghost by the laying on of hands, the healing of the sick by the administration of the Elders and of some of the general views of the Church, and claim to be very strong, very devout, and very much attached to the cause, and would feel much offended indeed if any one should even suspect that they were weak in the faith; and at the same time perhaps those individuals, who make such high professions of faith and devotedness, will acknowledge that there are certain important truths revealed from heaven which they would ridicule, scoff at, and trample under their feet. * * *

* * * I allude to the entire law of God, to all that the Lord our God has revealed, whether it pertains to the building of tabernacles or to the building of temples, or to faith, repentance, baptism, or to the laying on of hands, or to the matrimonial relations, or to any doctrine or principle which relates to the salvation and glory of man.—J. M. Grant, J. D. 3:59.

The light of friendship is like the light of phosphorous, seen plainest when all around is dark.—Crowell.

THE GOVERNMENT'S DELEMA

Have the American people so far gone astray, and wandered from the light and power of the Gospel, that they cannot understand, recognize, and appreciate the savory element of religious influence, high tone of morality, and exemplary practice of virtuous and holy principles? If so, then indeed have the degenerate sons of worthy and patriotic sires well nigh spent their substance, and are preparing to subsist on husks, with swine. If so, then does the moral dearth well nigh betoken a famine far exceeding the scorching drought, wasting pestilence, and direful calamities of 1854. If so, then will the government, like the storm-driven bark, soon dash to atoms, having neither rudder to guide, nor calibre to withstand, the angry surging of the tempestuous waves.—Brigham Young—J. of D. 2:178.

APOSTLE EZRA T. BENSON

Still you will find some who ridicule and treat as naught the holy principles of our religion, and say, "I am sound in faith; I am filled with religion, but I cannot put up with that awful doctrine, polygamy."

* * *

We are a people that believe in revelation, the whisperings of the Holy Spirit, the gifts of the Gospel of Jesus Christ; and we are a people that believe in the necessity of all those gifts. We say that they ought to exist in the Church of Christ in every age of the world. When a people are in possession of those glorious principles of the Gospel of Jesus Christ, they will see that there is a passing beauty and glory associated with them. YOU WILL ALSO FIND OPPOSITION, SLANDER, AND REPROACH TO BE CONTINUALLY ON THE INCREASE, AND IF IT WERE NOT SO, IT WOULD SHOW THAT WAS NOT THE CHURCH OF CHRIST.—J. D. 3:62, 76.

FALSE SPIRITS

Words from President Woodruff at the General Conference, April 7, 1889:

"Now, I want to give a little exhortation to my brethren. Brother George Q. Cannon touched upon a very important principle this forenoon—a principle which has often rested upon my mind; that is, with regard to the spirits that surround us. He said that one-third of the hosts of heaven were cast out because of their rebellion. I suppose we may say that at least ONE HUNDRED THOUSAND MILLIONS (one hundred billion) were cast down from heaven to earth. Where are they? Some are in Salt Lake, some in New York, some in Amsterdam, some in Constantinople, some in Jerusalem; in fact, they are in every city and hamlet wherein the inhabitants of the earth dwell, and especially where there are any Latter-day Saints. And whether there are one hundred or not to every man, woman and child, there are enough of them, at least, to labor for our overthrow. I say to my Counselors, to the Apostles, to the Seventies, the High Priests, the Bishops, and all men who bear the Holy Priesthood, do you suppose these devils are around us without trying to do something. Are they asleep? Have they not a work to perform? I say to my brethren who bear the priesthood, we have got a mighty warfare to wage with these spirits. We cannot escape it. What will they do to you? They will try to make us do anything and everything that is not right. These devils would be very glad to make me and my brethren think we are great men, smarter than any one else; to divide us one against the other, and to cause us to SEEK TO CONFESS OUR BROTHER'S SINS INSTEAD OF OUR OWN. We should therefore watch ourselves well. I should do this; my counselors and the Apostles should; we all should, and unless we are UNITED TOGETHER, as has been said before, we are not the Lord's. But today we have certainly manifested a union here that the world is not acquainted with. We have, however, a mighty responsibility resting upon us. The eyes of all the heavenly hosts are upon us. The eyes of Father Adam, and the patriarchs and prophets, both ancient and modern, who have gone to the other side of the veil, are over us. And if our eyes are open to comprehend the things of God, we can comprehend our responsibilities; we can comprehend the powers of the Holy Priesthood and the relationship which we sustain to God. We certainly should humble ourselves before the Lord. We should labor with all our might to build up the Kingdom of God in what little time we have to spend here in the flesh. Our aim is high. We aim at eternal life; we aim at immortal glory; we aim at a place in the Celestial Kingdom of our God, with God and Christ and those who have kept the celestial law. In order to get there, WE HAVE GOT TO KEEP THE SAME LAW THAT HAS EXALTED THOSE WHO HAVE GONE BEFORE US. This is not our home. We were kept in the spirit world until this generation, and have been brought forth, through the loins of Joseph and Ephraim, to stand in the flesh and to bear off the kingdom, to hold the holy priesthood, to do the works of righteousness, to build temples, to redeem our dead, and to attend to those ordinances which the God of heaven has declared we shall perform. This is our work. We have a long eternity before us. But all of us will have to meet at the bar of God—the righteous and the wicked, those who are living and those who are dead."—The Deseret Weekly, Vol. 38, p. 515.

Juvenile Page

DANNIE'S MOTHER DOUBTS

Dannie had been out in his wheel chair for almost a whole afternoon. It was the first time for a long while he had been up so long. His leg had not hut so litle since he could remember and he and mother were both in high spirits as they came around the corner to the little side porch where it was easier to get the wheel chair into the house.

Suddenly the voice of Dr. Thornton came clearly to them although they could not yet see him.

"—any false hopes, Dan," he was saying as though in the middle of a speech. "In cases like Dannie s, when the pain ceases it usually means that the nerves are dead. That means there is little hope left."

Mother gave Dannie's chair a quick jerk back to the front of the house, out of the sound of the doctor's voice and then for minutes stood quite still. Dannie tried to look at her, but he could not turn far enough. However, he knew that she was leaning heavily on the handle of the wheel chair and her trembling made even the coverlet on his knees quiver.

"Mother", he said softly.

But it was seconds before she said, almost steadily, "Yes, son?"

"Come and sit on the step," said Dannie. "I want to tell you something."

Later, when Dannie was tucked in bed he lay looking at the little square patch of dim light that was his window and a great ache was in his heart. Not for himself, but for mother. He had tried to tell mother of the visits of the kind old man and that he knew he was going to be well, but she had seemed only the more frightened. She had not believed, although she had tried to make Dannie feel that she did. When he had told her that he knew she didn't really, she had promised to try.

Dr. Thornton had been a friend to father and mother since all three had played together in the first grade. He was a very great doctor now and Dannie knew that mother's faith in him was great. But why should her faith in him be greater than her faith in—in the greatest of all doctors! The Heavenly Father! Why hadn't he thought of that way of putting it, before? Surely mother had never thought of the Heavenly Father as the greatest of all doctors If he could make a body, surely he could mend one. Why hadn't he thought to tell mother that?

"Father in Heaven," Dannie prayed softly. "Send the kind man to me tonight. I want him to tell me how to make mother know that you can heal me."

"It isn't going to be so hard as you think, Dannie," said his friend when he came. "The faith of mothers is often one of the most wonderful of all powers here on earth."

"But mine doesn't believe," wailed Dannie.

"She will, replied the man. "In these modern times mothers, as well as many others have not had to depend enough on their faith in God. They have put their faith in things more easily seen. But now her need of God will bring her back to faith in Him. We will help. Here is a book I have taken from her own book shelves. Give it to her. Tell her how you came to have it here and ask her to read it, then tell you the stories she has read. I have marked one, she will find others. And you will not need me any more."

"You mean you aren't coming again," asked Dannie anxiously.

There was no answer at once, as though the man were seeing or hearing something Dannie could not. Then he said, "I see that Satan has not given up his fight to destroy you. You have yet to face the greatest fight of all. But your mother will help and your father also. I will help and best of all your Heavenly Father will be fighting for you. I will visit you once more, but by telling you the stories in this book, your mother will be better prepared to help."

"I shall miss you," said Dannie wistfully, "but I do want mother to help."

"Of course," said his friend. "You must prepare your forces, father and mother, as well as yourself. Good night, ittle general.' And he laid a little black book in Dannie's hands. It was too dark to see what the book was, but somehow it comforted him just to hold it and he finally fell asleep with his hand tucked under the pillow where he could feel its soft leather binding.

"Aunt Jennie."

PARADOX

How simply falls the rain
Upon a waiting plain.
How simply grows a tree
For every eye to see.
How simply lies a man
In the dust where he began.
Yet there exists no key.
To earth's simplicity.

—Marion Lemoyne Leeper.

Purchase not friends by gifts; when thou ceasest to give, such will cease to love.—Fuller.

THE WORD OF WISDOM

A reader of TRUTH residing at Mesa, Arizona, offers constructive comments on the subject of the Word of Wisdom as briefly treated in the May number of this magazine. Says the correspondent, in part:

"The May copy of TRUTH has come to my notice. I am particularly interested in your viewpoints concerning the Word of Wisdom as you will note from the enclosed verses. You may use them if you desire. And I believe that the whole Word of Wisdom hangs on the first great commandments: 'Love the Lord thy God with all they heart,' and 'thy neighbor as thyself'; as do all other principles of the Gospel.'

We cheerfully publish the verses mentioned by our esteemed correspondent, as follows:

FOOD FOR THOUGHT

I wonder why it is that men who smoke
and drink
And ladies who delight to take their tea,
Are criticized and scorned by those of us
who think
Our illnesses need tears of sympathy.

We finish off the menu with pastries, pies
and cakes,
Right after eating dumplings, pork and
stew;
Then wonder why it is the head and stomach ache
And call the "doc" to tell us what to do.

We eat excess of starches, white bread,
potatoes, rice,
With jams and jellies, pickles and preserves.
To tempt the appetite we flavor well with
spice,
Then wonder why we suffer ragged nerves.

We pay our hard earned cash for drugs
and doctors pills
And think perhaps we are accursed of fate;
While if we knew the cause of all our
aches and ills,
We'd pause awhile and sadly contemplate.

We, all of us, are guilty of sins of ignorance:
We suffer till we learn we must obey.
By overcoming weakness we gain love
and tolerance
And feel the joy of living nature's way.

When we live as God intended on nature's
bounteous store
Of fruits and nuts, all wholesome herbs
and grains,
We will live as old as Adam—nine hundred years or more,
And say goodbye to all our aches and pains.

Bill: Have much snow this year, Farmer Giles?

Hi: Fair amount, but my neighbor had more.

Bill: How could he have more?

Hi: He has more land.

PITFALLS

There's a pathway leads to destruction,
Wide the gate and broad the way;
Many there be that go in thereat,
And are lost, at that great day.

It takes no extra effort,
Drifting along with the throng;
Just do the things most easy—
Let others push you along.

The path of least resistance,
Seems the one most easily trod;
For 'tis smooth and hard and beaten—
Leads 'way from the "Iron Rod."

Straight and narrow the pathway
That leads to eternal life;
And few there be that find it—
Afraid to face trials and strife.

Be cautious—the path you are treading,
We are here to overcome;
We may be gaining or loosing
The goal we have set to be won.

—Daisy Marsten.

TEACHING ENGLISH

If you've the courage to attack this problem
Of illuminating grammar, till it's clear
To the many dazed and puzzled fellow mortals
Who overcrowd your classes year by year,
If you can stand undaunted while they glibly
Say "These kind, He don't, Has went, It can't be did."
If your sweet calm can still remain unbroken,
When Jack complains that some smart Aleck's swiped his lid,
If you've the art to rouse in them ambition
To bravely fight to purify their speech,
If slang's discarded of their own volition,
You should be crowned, O friend, for you can really teach.

—May Cornell.

LIFE'S MIRROR

By Madeline Bridges

There are loyal hearts, there are Spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.
Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.
Give, and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.
For life is the mirror of king and slave;
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

TRUTH

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

VOL. 3. JULY, 1937 NO. 2.

SPIRITUAL COMMUNICATIONS

An Oration by Elder Parley P. Pratt, delivered on the northeast cornerstone of the Temple at Great Salt Lake City, after the Twelve Apostles, the First Presidency of the Seventies, and the Presidency of the Elders' Quorum had laid the stone, April 6, 1853.

"And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and mutter; should not a people seek unto their God? for the living to hear from the dead?"

The foregoing text was copied by Nephi, from the Book of Isaiah, about six hundred years before Christ, and is now contained in the second book of Nephi, chap. 9.

For the last few years the world has been disturbed very much by alleged communications from the world of spirits. "Mesmerism," "Clairvoyance," "Spiritual Knockings," "Writing Mediums," etc., are said to be channels of communication between the living and the dead. How often one meets with an invitation to seek some "medium" —to some one "familiar with spirits," in order to hear from a deceased father, mother, husband, wife, or other relative or friend.

On the other hand, these alleged communications from the spirit world are zealously opposed, on the ground that there is no such philosophy in nature; that there can be no medium of communication between the living and those who have passed the vale of death; and that, therefore, all alleged communications from that source must necessarily be false.

It becomes the Saints to be able on this, as on all other subjects, to judge correctly and understandingly, by their knowledge of the principles of true philosophy, and of the laws of God and nature.

If on the one hand we admit the principle of communication between the spirit world and our own, and yield ourselves to the unreserved or indiscriminate guidance of every spiritual manifestation, we are liable to be led about by every wind of doctrine, and by every kind of spirit which constitute the varieties of being and of thought in the spirit world. Demons, foul or unclean spirits, adulterous or murderous spirits, those who love to make a lie, can communicate with beings in the flesh, as well as those who are more true and virtuous.

Again—the spirits who are ignorant, uncultivated, and who remain in error, can communicate through the same medium as those better informed.

To illustrate this subject, we will consider the telegraphic wire as a medium of communication between New York and Boston.

Through this medium a holy Prophet or Apostle could communicate the holy and sacred words of truth; while through the same, could be communicated words of truth in relation to news, business transactions, the sciences, etc.; and also every species of lie, error, imposition, fraud, etc. Hence, if the people of New York should submit to the guidance of beings in Boston, who communicate with them by telegraph or other mediums, they would be guided by a mixture of intelligence, truth, error, falsehood, etc., in every conceivable variety. So with communications from the spirit world, if we once credit the philosophy or fact of an existing medium of communication.

If, on the other hand, we deny the philosophy of the fact of spiritual communication between the living and those who have died, we deny the very fountain from which emanated the great truths or principles which were the foundation of both the ancient and modern Church.

Who communicated with Jesus and his disciples on the holy mount? Moses and Elias from the invisible world. Who bestowed upon the Apostles the commission to preach the Gospel to every creature in all the world? He that had passed the vale of death, and had dwelt in the spirit

world, yea, he that had ascended far on high above the realms of death, and far beyond all the principalities and powers of the spirit world, and had entered, and been crowned, in the mansions of immortal flesh.

Who communicated with the beloved disciple on the Isle of Patmos, and revealed those sublime truths contained in his prophetic book? He that liveth and was dead, through his angel who declared to John, "Behold, I am thy fellow-servant, and of thy brethren the Prophets, that have the testimony of Jesus."

Who communicated with our great modern Prophet, and revealed through him as a medium, the ancient history of a hemisphere, and the records of the ancient dead? Moroni, who had lived upon the earth fourteen hundred years before. Who ordained Joseph the Prophet, and his fellow-servant, to the preparatory Priesthood, to baptize for the remission of sins? John the Baptist, who had been beheaded! Who ordained our first founders to the Apostleship, to hold the keys of the kingdom of God, in these the times of restoration? Peter, James, and John, from the eternal world. Who instructed him in the mysteries of the Kingdom, and in all things pertaining to Priesthood, law, philosophy, sacred architecture, ordinances, sealings, anointings, baptisms for the dead, and in the mysteries of the first, second, and third heavens, many of which are unlawful to utter? Angels and spirits from the eternal worlds.

Who revealed to him the plan of redemption, and of exaltation for the dead who had died without the Gospel? And the keys and preparations necessary for holy and perpetual converse with Jesus Christ, and with the spirits of just men made perfect, and with the general assembly and Church of the first-born, in the holy of holies? Those from the dead!

Again—how do the Saints expect the necessary information by which to complete the ministrations for the salvation and exaltation of their friends who have died? By one holding the keys of the oracles of God, as a medium through which the living can hear from the dead.

Shall we, then, deny the principle, the philosophy, the fact of communication between worlds? No! Verily no!

The spiritual philosophy of the present age was introduced to the modern world by Joseph Smith. The people of the United States abandoned him to martyrdom, and his followers to fire, and sword, and plunder, and imprisonment, and final banishment, to these far-off mountains and deserts, simply because a medium of communication with the invisible world had been found, whereby the living could hear from the dead. No sooner had the people of the nation, thus guilty of innocent blood, completed the banishment of the Saints from their midst, than they began to adopt some of the same principles of spiritual philosophy, although in a perverted sense of the word.

Editors, statesmen, philosophers, priests, and lawyers, as well as the common people, began to advocate the principle of converse with the dead, by visions, divination, clairvoyance, knocking, and writing mediums, etc. This spiritual philosophy of converse with the dead, once established by the labors, toils, sufferings, and martyrdom of its modern founders, and now embraced by a large portion of the learned world, shows a triumph more rapid and complete—a victory more extensive, than has ever been achieved in the same length of time in our world.

A quarter of a century since, an obscure boy and his few associates, in the western wilds of New York, commenced to hold converse with the dead. Now, vision, new revelation, clairvoyance, mediums, oracles, etc., are talked of and advocated as far as the modern press extends its influence, or steam its powers of locomotion.

An important point is gained, a victory won, and a countless host of opposing powers vanquished, on one of the leading or fundamental truths of "Mormon" philosophy, viz.—"That the living may hear from the dead."

But, notwithstanding these great victories of truth over error, ignorance, and superstition, in certain points of spiritual philosophy, yet much remains to be done, ere pure, uncontaminated truth will reign triumphant, and darkness and error surrender their last stronghold on the earth.

The fact of spiritual communication being established, by which the living hear from the dead—being no longer a question of controversy with the well informed, we drop that point, and call attention to the means of discriminating or judging between the lawful and unlawful mediums or channels of communication—between the holy and impure, the truths and falsehoods, thus communicated.

The words of the holy Prophet in our text, while they admit the principle of the living, hearing from the dead, openly rebuke, and sharply reprove, persons for seeking to those who have familiar spirits, and to wizards that peep and mutter, and remind us that a people should seek unto their God for the living to hear from their dead!

By what means, then, can a people seek unto their God, for such an important blessing as to hear from the dead?

And how shall we discriminate between those who seek to Him, and those who seek the same by unlawful means?

In the first place, no persons can successfully seek to God for this privilege, unless they believe in direct revelation in modern times.

Secondly, it is impossible for us to seek Him successfully, and remain in our sins. A thorough repentance and reformation of life are absolutely necessary, if we would seek to Him.

Thirdly, Jesus Christ is the only name given under heaven, as a medium through which to approach to God. None, then, can be lawful mediums, who are unbelievers in Christ, or in modern revelation; or who remain in their sins; or who act in their own name, instead of the name appointed.

And moreover, the Lord has appointed a Holy Priesthood on the earth, and in the heavens, and also in the world of spirits; which Priesthood is after the order or similitude of His Son; and has committed to this Priesthood the keys of holy and divine revelation, and of correspondence, or communication between angels, spirits, and men, and between all the holy departments, principalities, and powers of His government in all worlds.

And again—the Lord has ordained that all the most holy things pertaining to the salvation of the dead, and all the most holy conversations and correspondence with God, angels, and spirits, shall be had only in the sanctuary of His Holy Temple on the earth, WHEN PREPARED FOR THAT PURPOSE BY HIS SAINTS; and shall be received and administered by those who are ordained and sealed unto this power, to hold the keys of the sacred oracles of God.

To this same principle the Prophets Isaiah and Micah bear testimony, saying, that in the last days all nations shall go up to the house (or Temple) of the Lord, in order to be taught in His ways, and to walk in His paths; for out of Zion shall go forth the law, etc. Now it is evident that the people of all nations in the last days would be utterly unable to learn the ways of the Lord to perfection, in any other place except in a holy Temple erected among the mountains. For if the oracles, and most holy ordinances, and the keys or the mysteries, could be had elsewhere, or in any and every place, the people would never take the pains to resort to one house among the mountains in order to learn of His ways, and to walk in His paths.

It is, then, a matter of certainty, according to the things revealed to the ancient Prophets, and renewed unto us, that all the animal magnetic phenomena, all the trances, and visions of clairvoyant states, all the phenomena of spiritual knockings, writing mediums, etc., are from impure, unlawful, and unholy sources; and that those holy and chosen vessels which hold the keys of Priesthood in this world, in the spirit world, or in the world of resurrected beings, stand as far aloof from all these improper channels, or unholy mediums, of spiritual communication, as the heavens are higher than the earth, or as the mysteries of the third heaven, which are unlawful to utter, differ from the jargon of sectarian ignorance and folly, or the divinations of foul spirits, abandoned wizards, magic-mongers, jugglers, and fortune-tellers.

Ye Latter-day Saints! Ye thousands of the hosts of Israel! Ye are assembled here today, and have laid these corner-stones, for the express purpose that the living might hear from the dead, and that we may prepare a holy sanctuary, where "the people may seek unto their God, for the living to hear from the dead," and that heaven and earth, and the world of spirits may commune together—that the kings, nobles, presidents, rulers, judges, priests, counsellors, and senators, WHICH COMPOSE THE GENERAL ASSEMBLY OF THE CHURCH OF THE FIRST-BORN IN ALL THESE DIFFERENT SPHERES OF TEMPORAL AND SPIRITUAL EXISTENCE, may sit in grand Council, and hold a Congress or court on the earth, to concert measures for the overthrow of the "mystery of iniquity", the thrones of tyrants the sanctuaries of priestcraft and superstition, and the reign of ignorance, sin and death.

Saints! These victories will be achieved, and Jesus Christ and His Saints will subdue all opposing powers, and attain to universal empire in heaven and on earth, as sure as innocent blood was ever shed on Mount Calvary, or the official seal broken on the door of the tomb of the Son of God. This day's work, in laying these corner-stones for a Temple amid the mountains, is one advancing step in the progress of the necessary preparations for these mighty revolutions.

Let Zion complete this Temple, let it be dedicated to, and accepted by the Almighty, let it be preserved in holiness according to the laws of the Holy Priesthood, and Zion shall not want for a man to stand before the Lord, and to receive the oracles, and administer in His holy sanctuary, and to administer the keys of His government upon the earth,

While sun, or moon, or stars shall shine, or principalities endure.

If the Saints accomplish these things, AND FAIL NOT TO KEEP THE COMMANDMENTS OF JESUS CHRIST and the counsels of his servants, the kingdoms of the world shall never prevail against them from this time forth and forever.

But remember, O ye Saints of the Most High! Remember that the enemy is on the alert. That old serpent and his angels, who have ruled this lower world, with few exceptions, for so many ages, will not tamely, and without a struggle, submit to have the kingdom, and seat of government, and sanctuary of our God, again erected on our planet, no more to be thrown down or subdued, till every square yard of the vast dominion shall be reconquered by its right-

ful owners. No! Fom the moment the ground was broken for this Temple, those inspired by him (Satan) have commenced to rage; and he will continue to stir up his servants to anger against that which is good, but, if we are faithful, the victory is ours, in the name of Jesus Christ. Amen.

—Journal of Discourses, 2:43-7.

A RETURN TO FUNDAMENTALS ADVISED

Excerpts from Remarks by John W. Taylor, of the Quorum of Twelve, March 3, 1889

"* * * I notice there is a difference between the turnout today and last Sunday. The large attendance then was on account of the presence of President Woodruff and Apostle George Q. Cannon. As a rule we find in all communities, that about one-half attend worship because of curiosity, or popularity. In the days of the Apostles some were for Paul and some for Apollos, but when some of the lesser apostles appeared the attendance was small. A suitable percentage who should be out to worship on the Sabbath, is not usually seen in the meeting houses in this stake; at least such is the conclusion to which my experience and observation have led me. * * *

"I feel to say to the Latter-day Saints who are here that we must change our tactics or the Lord will need ANOTHER PEOPLE TO CARRY OUT HIS DESIGNS.

"In the years 1847, I am told when the pioneers, or fathers entered this valley, President Brigham Young called upon Apostle Orson Pratt to offer up a prayer dedicating this land, and making a covenant in behalf of the people that they would keep the commandments of God and pay one-tenth of their increase as tithing. The covenant was also to the effect that the Saints would consider their inheritances as from the Lord, and the people were instructed to dedicate their homes, for their families and their children, and their children's children after them.

"It was a custom for ancient Israel for the elders to dedicate their families, their tents and all that they had to the Lord; and when it was found that the law of God had been violated, the house in which the sin was committed was burned and its contents destroyed.

"Esau sold his birthright for a mess of pottage, and it will yet appear in the history of the Saints that many have sold their inheritances for thirty pieces of silver. I do not consider that I have a right to sell my home to a stranger. I believe in treating all honorable people with respect, but I DO NOT BELIEVE THAT THE LATTER-DAY SAINTS CAN SERVE GOD WHILE MIXING UP WITH THE WORLD. There is no particular secret about this. I am not divulging any secrets when I declare these things.

"There is another law given unto Israel about which I wish to speak plainly. Soloman, the wisest man who ever lived, had not wisdom to keep this law, which was: 'Thou shalt not marry without unto a stranger.' When he broke this law he was shorn of his wisdom.

"After he married strange women, many of the people strayed away and married among strange nations. Afterwards the word of the Lord went forth commanding the children of Israel to separate themselves from the Gentile nations with whom they had intermarried. The result was that husbands were parted from wives, and parents from children. I believe there is no need to mince these matters, and that THE TIME WILL COME WHEN THIS PEOPLE WILL BE SEPARATED FROM ALL OTHERS. When a Latter-day Saint marries a partner who does not believe in the gospel, nor the resurrection of the dead, what is the result? A house divided against itself. I admire a nation which separates itself from all others. For this reason I have always admired the Jews. They cannot unite with unbelievers without violating the rules of their faith. They also are willing to close their places of business on the days set apart for their worship, notwithstanding that they may lose a little trade, but it is only recently that the Z. C. M. I. has been induced to do this, because it was feared that by doing it trade would be lost. By our transgressions we give occasion for unbelievers to blaspheme the word of God.

"I feel to say to those who are here today, act as leaven; visit among your neighbors, and act as a leaven does in the meal. Scores of young ladies of Latter-day Saint parentage are marrying without the Church unto strangers, and many parents in the Church dress their daughters like dolls, and allow them to mingle with society in which they are led to marry strangers. Tell your brethren not to do this. Tell them to separate themselves from the world; but first separate yourselves. * * *

"I do not belive in whitewashing, and I think we ought to do away with everything of the kind. WE ARE GETTING INTO SUCH A CONDITION THAT IF WE WERE TO MEET THE LORD, WE COULD NOT LOOK HIM IN THE FACE, AND THE WAY WE ARE GOING IT WILL SOON BE IMPOSSIBLE TO TELL WHAT WE DO BELIEVE. Teach your daughters to marry men with whom they can be united for eternity. The raid that has been made upon us has had a purifying effect, and it has brought to light scores of men who were hypocrites and who had married wives of whom they were not worthy.

"We believe the Bible when it is open, not when it is closed; that is, we believe it literally and not spiritually altogether. We admit, however, that there are errors of translation in it. * * *

"If we are without Prophets we have no Holy Ghost, save the conscience given to each of us; for the Holy Ghost is the spirit of prophecy."—Deseret Weekly News, April 14, 1889, Vol. 38;525.

MICHAEL, OUR FATHER AND OUR GOD

PART II

(Continued from page 2)

In our last issue we gave excerpts from remarks of Brigham Young on this all important subject. His statement was made April 9, 1852. It was not merely an incident of his discourse—a passing thought imperfectly expressed: "My next sermon will be to both saint and sinner," said he. "One thing has remained a mystery in this kingdom up to this day. It is in regard to the character of the well beloved Son of God; upon which subject the Elders of Israel have conflicting views.'

Here, then, the great leader, presumably under the spirit and office of his calling as a Prophet and leader of the Church, attempted to correct certain impressions held by the "Elders of Israel," and upon which they had "conflicting views." Admittedly then the spokesman of the Lord would exercise great care in correcting these "conflicting views.' And again: "Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the Arch Angel, and Ancient of Days, about whom holy men have written and spoken—he is our Father and our God, and the only God with whom we have to do." And now mark this carefully: EVERY MAN UPON THE EARTH, professing Christians or non-professing, MUST HEAR IT, and will know it sooner or later."

That is not the language of uncertainty. One must assume that the speaker was either misquoted, ignorant, or that he deliberately falsified the truth. The conciseness and clarity of his expressions preclude the hypothesis that he was dealing in mere speculation. Said he further: "I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it in the estimation of the superstitious and over-righteous of mankind. However, I HAVE TOLD YOU THE TRUTH AS FAR AS I HAVE GONE. * * * JESUS, OUR ELDER BROTHER, WAS BEGOTTEN IN THE FLESH BY THE SAME CHARACTER THAT WAS IN THE GARDEN OF EDEN, AND WHO IS OUR FATHER IN HEAVEN. * * * Treasure up these things in your hearts."

In this address the leader spoke as "one having authority" to speak. He neither mumbled nor stuttered. His statements were clean-cut, definite and forceful. And let us say in passing, it is utterly inconceivable that after delivering such an important interpretation on so vital a subject, he failed to verify the transcribed notes of the reporters before permitting the sermon to be published in the various Church organs of the day.

However, in this day we have an opposing opinion—in many respects a conflicting one—emanating from the leadership of the Church. This we will notice in the present chapter before further quoting the early leaders of Israel. First, let us set forth a rule in interpretation of scripture that must appeal to all as being reasonable:

"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 circumstances at the time they were given.'—Brigham Young, J. of D. 3:333.

It must be assumed that the Lord taught Joseph Smith carefully on this subject and that he in turn passed the information on to his trusted associates, the latter also being instructed from time to time by the Holy Ghost, God's witness to mankind. We do admit, however, that without an intimate and proper understanding of the scriptural references to God and His Son Jesus Christ, the subject does become mystifying, and little wonder it is that the sectarian world, uninformed as it is, should blunder, picturing God a being "without body, parts or passions." And, too, our own Elders are often found to be in confusion upon the subject, which is but a natural result of rejecting the counsel of our Prophet leaders.

In answer to an inquiry of one of the brethren upon the subject of the Godhead, Elder Joseph Fielding Smith, of the Quorum of Apostles, April 9, 1935, wrote as follows:

"Dear Brother:

"I have before me your letter of yesterday in which you say that the question of the Godhead has caused considerable discussion among some of the Elders because of certain things published in early days purporting to come from President Brigham Young and others.

"First let me say, the discourse from which you quote (the discourse of Brigham Young now under discussion) purporting to have been delivered by President Brigham Young is one which, for some reason, is widely circulated and everybody seems to know about it and have placed upon it their interpretation to the effect that Adam is our God, the only God with which we have to do, and that he is the Father of Jesus Christ; but they do not seem to know that President Brigham Young spoke

perhaps a thousand times in which he declared that Jesus Christ is the Son of God the Father who created Adam, and that Adam is the Son of God. The remarkable thing is that this one thing, which peraps OUGHT TO BE FORGOTTEN, is remembered, and all else, which should be remembered, is forgotten or never considered. I will say frankly that I believe President Brigham Young was not properly quoted in this discourse. He did not see it before it was published in England. I firmly believe this for the implication in this discourse is foreign to all that President Brigham Young taught. For proof of this see Brigham Young's discourses.

"Now, it is a fact that Adam is our God; we are and will be subject to him; he will preside over all of his posterity and will be the immediate personage unto whom they will look for counsel and direction. Adam holds the keys of salvation for this earth, under the Holy One of Israel. The Holy One is, of course, Jesus Christ. See D. & C. 78:16. Adam, as Michael, will stand at the head of his posterity, just as each father will over his immediate family, but all under the direction of Jesus Christ. What Presidents Young and Kimball had in mind was this very thing.

"I am enclosing an article—OFFICIAL—which will, I believe, explain all of this apparent mystery to you.

"Sincerely your Brother,

(Sig.) "Joseph Fielding Smith."

In this letter it will be noted that the mistake attributed to President Young in his address is excused on the theory that he was improperly quoted. "He did not see it before it was published in England," says the critic. It may be true that reporters were not as efficient in the day this sermon was delivered, as they are now, but we cannot believe that a sermon of so great import could be reduced to writing, published in the Journal of Discourses several months later, and then in the Minnennial Star, where it appeared (Nov. 26, 1853), one and a half years after it was delivered, without the President's approval. Both the Journal of Discourses and Millennial Star were published under the direction of Brigham Young, and this was given as a "key" sermon to correct errors regarding the Godhead which were being entertained by the Elders. Surely a sermon delivered by the Prophet of God to correct false impressions, would not be published under the permission of that Prophet in such a way as to CREATE false impressions! However, Elder Smith is not alone in his views on the Adam-God subject. Supporting views were previously expressed by the late Dr. James E. Talmage, in his book, "Jesus, the Christ"; also in his "Articles of Faith." Indeed from the circumstances one might reasonably assume this to be the source of Elder Smith's information.

Dr. Talmage's theory is set forth as follows:

> We claim scriptural authority for the assertion that Jesus Christ was and is God the Creator, the God who revealed Himself to Adam, Enoch, and all the antedeluvial patriarchs and prophets down to Noah; the God of Abraham, Isaac and Jacob; the God of Israel as a united people, and the God of Ephraim and Judah after the disruption of the Hebrew nation; the God who made himself known to the prophets from Moses to Malachi; the God of the Old Testament record, and the God of the Nephites. We affirm that Jesus Christ was and is Jehovah, the Eternal One.—Jesus the Christ, Talmage, 32.

After citing at length from the standard scriptures, to sustain his contention, Dr. Talmage continues:

> It would appear unnecessary to cite at greater length in substantiating our affirmation that Jesus Christ was God even before He assumed a body of flesh. During that ante-mortal period there was essential difference between the Father and the Son, in that the former had already passed through the experiences of mortal life, including death and resurrection, and was therefore a Being possessed of a perfect, immortalized body of flesh and bones, while the Son was yet unembodied. Through His death and subsequent resurrection Jesus the Christ is today a Being like unto the Father in all essential characteristics.—Ib. 38-9.

In a pamphlet entitled, "THE FATHER AND THE SON," a doctrinal exposition of the First Presidency and The Twelve, dated June 30, 1916, and signed "The First Presidency and the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints," and evidently prepared by Dr. Talmage for his brethren, there is set forth the present attitude of the Church leaders on this subject. And here let us pause to briefly consider a collateral point. It will be noted that this "Official Statement," contrary to all precedent, was not signed by the individual members of the First Presidency or of the Quorum of Twelve. When the late Joseph F. Smith assumed the position of President of the Church at the special conference held November 10, 1901, he entered into a covenant to do nothing in his official capacity without the advice and consent of his counselors. And in this particular resolve he requested the Quorum of Twelve to see to it that he fully lived up to his covenant, thereby placing himself under the complete domination of his counselors and the Twelve. In this extraordinary covenant President Smith's hands were effectively tied, and during his presidency of some seventeen years, it is believed that he refrained from doing many things which he felt was right and proper to do but to which his associates objected; also, that he was forced into the position of giving sanction to other matters which he felt was

(Continued on page 28)

EDITORIAL

TRUTH

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COMMENTS ON THE MORMON MARRIAGE SYSTEM

In our last number of TRUTH we reproduced a letter from the Editor, to the LIBERTY Magazine, in defense of the "Mormon" system of marriage. We are gratified in having received many communications from readers throughout the United States, the great majority of whom commend the stand of TRUTH and those of the Saints who adhere to the doctrine of Patriarchal marriage as practiced by the more faithful members of the Church.

Men, as a rule, like a "good sport," and it is their disposition to admire those who "stand by their guns," even though their position may be unpopular with the masses. Honesty and genuineness are appreciated. Such is true in this case, and we find a general feeling among people of intelligence, that the Mormon marriage system is not only sociologically correct, but has a scriptural background. We regret that space will not permit a full presentation of these comments, but take pleasure in producing excerpts from a few of them:

From Virginia we read:

"No picture is as 'black as painted.' This is specially true of polygamy as practiced by the Mormons. I cannot see bad in the practice. It lessens adultery and illegitamacy, to say the least. I feel it will better posterity as to human relationships."

From Milwaukee, Wisconsin:

"Dear Mr. Musser: This is the first time I have ever made any comments, by mail, on any article published in magazines or newspapers, but your fearless, clean cut article in last week's LIBERTY Magazine, is such a revelation in this time and age, that it deserves my comment of approval, most heartily.

"Although a native of this city all my life, and never having been presented with the opportunity to make a deeper study of the Mormon religion, I have, nevertheless, when the opportunity presented itself, read various articles on that subject. Especially those which described the hardships and the privations of those early pioneers, so that they and their children would be enabled to follow the tenets of their religion in a new unknown part of the United States (Utah—then Mexican territory), but even there they were later restrained, if I am correctly informed, in their peaceful observance of same, due to the many ignorant hypocrites, always present, to foment trouble and discontent in peaceful communities.

"As a great lover of children, I read with keen interest, and must confess also with a little envy, that part of your article that speaks of the fine large family that your father reared to man and womanhood, and was very glad to note that you were also blessed by our dear Lord with a family you may well be proud of."

From a party in Hawaii, M. B., N. A. D. we read:

"I have read the newspaper and magazine accounts of your religion and marriage beliefs, and am writing to tell you that I approve of them, and to offer my sincere admiration to you and your people, for living as you believe."

From Washington, D. C.:

"Dear Mr. Musser: Please send me a sample copy of your Magazine; also let me know the price of subscription, as I sure want to subscribe. I sincerely believe polygamy is the only salvation for the white race."

From Los Angeles:

"Your letter in LIBERTY (May 29 issue) was of especial interest to me. It was an excellent reply to a very ridiculous and misleading article.

"Polygamy as a sociological question, is and should be of real interest to all those who are interested in the social problems and ills which now exist in the world. I believe that polgamy, under strict control, coupled with devout religious practices, is worthy of deep thought by sane thinking people. * * * Can you suggest reading material, not only on polygamy, but on the entire Mormon Faith?"

Fort Smith, Arkansas:

Having received a very interesting letter from Mr. Robert P. Sayfer, Jr., we asked permission to publish the same for the benefit of our readers, to which we received the following reply:

"Dear Mr. Musser: Thank you very much for your good letter of May 27. The copies of TRUTH were received and enjoyed, as well as the pamphlet 'An Open Letter,'

(Published in Truth, October, 1938), which is well written and filled with interesting thought.

"I shall be very glad to have you publish my letter in TRUTH, and have no objection whatsoever to it being printed over my signature, inasmuch as I am quite content for everyone to know my own personal opinions on subjects. Your publication is a worthy one; and I am honored that you have given me such consideration.
* * *

"From a disinterested standpoint as regards religion—since I have no direct affiliation with any religious body—but from an interested standpoint as regards the eugenic aspects of the subject, I can see these points in favor of such a privilege (plural marriage):

> 1. Man is by nature a predatory animal and by attaching responsibility and honorable intention to his conquests, better selectivity is assured, less carelessness and promiscuity, with a minimization of illegitimacy and social diseases. It isn't that men particularly delight in clandestine alliance—rather the social system makes them resort to it. They can't cast off a natural biological urge, as easily as one doffs a hat.
>
> 2. It encourages large families, which are certainly a good thing, providing that the stock is sound, and the economic situation such that these families can be given their heritage of education and opportunity. Furthermore it provides these large families without making a 'pack horse'—a 'sexual slave,' a 'drudge'—out of one woman. Women have the most difficult part in the production of families and the major portion of their care after birth. If a man has any tenderness or affection in his heart for a woman, he deplores 'wearing her out' with unjust demands, before her time. Human beings should be given, at least, as much consideration as that given blooded farm stock. Human reproduction with the quest for a superior race should, at all times, be carefully studied in advance, rather than left to chance.

"There are no doubt other important points eugenically in favor of plural marriage: these occur to me now and I pass them on to you as I see them."

With this introduction we produce Mr. Seyfer's letter of May 20, referred to:

"Mr. J. W. Musser, Editor TRUTH Magazine, P. O. Box 1432, Salt Lake City, Utah.

"Dear Mr. Musser: I admired your exceptions appearing in Vox Pop, to a recent article in LIBERTY Magazine by Edward Doherty. Your letter was intelligently written, and the philosophy of your beliefs sensibly put.

Too often the privileges of some of these staff writers for publications which influence national opinions and thought, are abused by hasty, impulsive writings wherein veracity is sacrificed for dubious color and often cheap sensationalism. I often wonder how some of the tripe ever passes the editing for subsequent publication.

"I know very little about the Mormon faith; but a glance at the history of the lives of some of its most rugged leaders of the past, inclines me to think that it certainly must possess merit and good teachings. Mr. Brigham Young was a strong character and it is ridiculous to believe that his practice of polygamy was based upon morbid psychology, for he raised a fine family and maintained their respect. Too many people at large in the world today, influenced by godless customs, Roman revels, etc., to begin with, in possession of doubtful eugenic heritage, allow vicious thoughts to dominate their thinking, until many of them are really potential timber for some psychopathic ward.

"Unfortunately, some of this opinion, are sponsored and encouraged by unscrupulous clergy, who usually view with alarm any other religious thought than their own—such selfishness, bigotry, domination of opinion, having on frequent occasions actually plunged their own flock into the bloody shambles of actual warfare with other faiths. In the conquest of the West, your own people suffered murder, rapine, arson, brutal warfare, merely because you chose to think for yourselves and determine your own destiny. God gave you survival, and glorious achievement—hence you are obviously His own, like the rest of us.

"Personally I have no actual affiliation with any Church. I was raised a Catholic, the faith of my mother. But I have no tolerance nor patience with those tampering with the religious beliefs of anyone; and I would fight bitterly for everyone to believe as their own conscience dictates, whether I agree with them or not—fight firmly for their right to seek their own spiritual and material destiny, so long as it interfered not with the rights and the happiness of others.

"I have taken up the cudgel more than once for the Jewish people, and I have fought for the Mexican people, who are usually misrepresented and maligned by many writers.

"I write a bit on subjects that interest me, and it would be pleasant indeed to see a copy of your publication sometime.

"I wish you success, prosperity and every good thought. I think that your people have always been quite capable of living their own lives without the aid or suggestion of such men as Doherty, et al. They usually complicate and confuse the efforts of thinking people who strive for the serenity of better understanding between all people and all faiths. They sell their own birthrights usually for a mess of pottage and are not dominated by any wish for reliable information. They well realize that the race lags from an educational standpoint. The man of the street, rather than seek information first hand is prone to depend upon his thumbnail themes to form his opinions. They will write on any phase of any subject, representative or mis-representative, for gold. Such men are dangerous for, like Cassius, they are coldly calculating and measure their abilities only by the meter of money.

"Again I congratulate you for your spirit in the championship of your belief."

Such communications indicate open minds, and honest opinions. Men and women of this type are moulding world opinion, and preparing it for a better race of people. The cheap, shallow minded sycophants will be forced to give way to a better and stronger race, as God's purposes are achieved.

MEN, NOT THE TRUTH, CHANGE

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

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

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

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

> **When men are cut off the Church for wickedness, they become reprobate and go from bad to worse, but when cut off without good cause the Lord will not forsake them. Nothing but our own sins can cut us off, or come between us and the Lord. The Priesthood has no power in unrighteousness.**
>
> **Therefore, cutting people off the Church for believing that President Woodruff fulfilled the prediction of Isaiah regarding the "covenant with death and hell," with the Manifesto, is equal to cutting people off thhe Church for believing that Joseph Smith fulfilled the prophecy, and sinned, by letting Martin Harris have the 116 pages of manscript of the Book of Mormon. * * * "—Gospel Problems, pp. 45-6.**

Elder Bennion touched the "key note," and this explains why so many of the Saints now being "handled' for choosing to live the laws of God rather than abide by the "rules of the Church," remain humble, faithful and true to their covenants. They are singularly free from the spirit of hatred and vindictiveness and are leading clean and wholesome lives. This fact testifies in no uncertain terms the absence of the spirit of apostacy from among them.

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

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

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

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

As intimated above, the Church is but a child of the Priesthood—sometimes an impetuous child and disobedient. It sometimes goes astray as it did in Moses' day, in the Apostolic age after the Crucifixion of Jesus Christ, in the reign of the Jaredites and

Nephites and in the present day. At different periods the power of the Priesthood has been employed by the Lord to chastize the people and to set the Church back in order. The Church, being composed of an aggregation of individuals, themselves filled with human weaknesses, is prone to stray off—go off on a detour, as one of our leaders recently put it. It has to be brought back, sometimes under circumstances of great stress and suffering. It may be asked why the Church in this day has adopted rules and laws which are opposed to the principles of the Gospel and which the Church was organized to teach; and why its leaders have had to confess breaking the "laws of the Church" in order to live the laws of God, as in the case of President Joseph F. Smith, Heber J. Grant and others. And it may be answered that the Church being but a reflex of the people comprising it, voices the sentiments of the people. The people have gone astray and have taken the organization with them, for they are the organization. A fountain can not rise above its source of supply.

The "principles of the Church," then, may not always reflect God's purposes in the earth. The Church, as stated, has often gone astray, but the Gospel remains steadfast and true—an ETERNAL HERITAGE, UNCHANGEABLE and EVERLASTING. As an evidence of this fact we need but refer to a statement of Elder Joseph Fielding Smith, of the Quorum of Twelve. He said: "PLURAL MARRIAGE IS ONE OF THOSE IRREVOCABLE AND UNCHANGEABLE LAWS OF THE GOSPEL' (not of the Church), "but," said he, "THE CHURCH IS NOT TEACHING IT NOW." Here we have a recognized law of the Gospel which is "irrevocable and unchangeable,' but the Church, having adopted rules and laws opposed to its continuance, is no longer teaching it nor upholding it; but is disciplining its members who profess a belief in it and the right to defend it. No greater evidence is needed to confirm the fact that the Church is but a child of the Priesthood and gets out of order as the minds of men who comprise it get out of order. The Lord, understanding this situation made the following glorious promise:

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

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

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

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

DANCING

Dancing has been the custom of mankind from the beginning of time. With some the recreation is an innocent and inspiring pastime, while with others it serves a base purpose. There is rhythm and harmony in the dance as there is poetry and song in music. An authority states:

> **Dancing in its earliest forms among simple races is a mode of outward expression for strong emotions of joy and sorrow, love and rage, and even for the most solemn and impassioned religious feelings; * * * Dancing corresponds to a universal primitive instinct in man. It is still practced by the South Sea Islanders, the forest Indians of Brazil, the Zulus, the negroes of Central Africa, and the native Australians, exactly as it was in the early stages of every civilized modern race. * * * Religious processions went with song and dance to the Egyptian temples; the Cretan chorus, moving in measured pace, sang hymns to the Greek god, Apollo; and one of the Muses (Terpsichore), themselves daughters of Zeus, was the especial patrones of the art. The Phrygian Corybantes danced in honor of Rhea to drum and cymbal; at Rome, during the yearly festival of Mars, the Salian priests sang and danced, beating their shields; among the ancient Jews, Miriam danced to a song of triumph—itself an act of worship, and David danced in procession before the Ark of God. * * ***
>
> **Aristotle ranked dancing with poetry, and Pindar applies the name of the dancer even to Apollo. The dancing master in LE BOURGEOIS GENTILHOMME asserts that the desti-**

nies of the nations depend on the science of dancing; and Lucian, in a well-known dialogue, proves that the art is superior to tragedy, and coeval with the world itself.

"Let them praise His name in the dance" sang the Psalmist. "Let them sing praises unto Him with the timbrel and harp."

The "Preacher"—Solomon—wisely meditated:

> To everything there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant and a time to pluck up that which is planted; * * * A time to weep, and a time to laugh. a time to mourn and a time to DANCE.

The "Mormon" Pioneers, while crossing the plains from Nauvoo to the mountains, frequently softened their toil and found solace in their sorrow, in song and dance; and in these valleys—"Zion in the Rocky Mountains"—the Saints, following the example of their leaders, have expressed their gratitude unto the Lord in dance. "If thou art merry", said the Lord to the "Camp of Israel', at Winter Quarters, "praise the Lord with singing, with music, with DANCING, and with a prayer of praise and thanksgiving."—D. & C., 136:28.

Thus one may, at times, properly worship in the "poetry of motion", and good will come of it.

But there is another phase to the subject: The genuine is always followed by the counterfeit. Satan has his purposes to be accomplished. He, too, operates through the dance. It is related—"But when Herod's birthday was kept, the daughter of Herodias (Herod's mistress), danced before them, and pleased Herod.' As a reward for the entertainment the girl, prompted by her mother whom John the Baptist had criticised because of her lewdness, demanded the Prophet's head "in a charger." This request was granted. Thus as praise and worship may be conceived by the DANCE, so may lewdness and even murder! A dance may express a rapturous benediction of thanksgiving and love, or it may jazz the soul into a vulgar frenzy; it may either express life or death: indeed the "Dance of Death" was a "name given to a certain class of allegorican representations, illustrative of the universal power of death, and dating from the 14th century."

The Saints were taught to dance quadrills—the "square dances"—where grace and social amity took the place of the vulgar intimacies more commonly witnesed in the various round dances indulged in by those attending public dance halls, night clubs, etc. In the one innocent recreation may be expressed in modesty and joy, while in the other the tendency is too often the opposite.

The attitude of the early leaders of Israel in these mountain valleys, upon this important subject, is given in a statement made by Elder Daniel R. Bateman, Jan. 9, 1935, which we publish herewith as interesting and profitable, and which we recommend to the serious consideration of the Saints to day:

"My father, Samuel Bateman, was with Brigham Young in his travels in the settlements. They would frequently attend dancing parties with the people of the settlement when they stopped over night. President Young was so opposed to round dancing, that when these dances were indulged in, he would call for his hat and coat and retire. He stated these dances had their origin in houses of ill fame, and often lead to sin, and it grieved him to see the Saints give way to such recreation. Father would come home and tell us of these experiences.

"February 28, 1878, I attended dancing in the social hall, one of a series of dances given by President John Taylor; one purpose of which was to teach the Saints the beauty and pleasure in square dancing, and teach them to leave round dancing alone. President Taylor stated on this occasion, in substance:

"'If the Saints continued in round dancing, it would bring more sin in their midst and do them more harm than anything else that could happen to them. He worked with the Saints until some of the wards gave up round dancing entirely. Many of the people quit. One of the prominent wards in the city finally broke away and started round dancing again. When the word reached President Taylor, he broke into tears at the thought of the Saints disregarding counsel. He said they could not afford to break counsel given them under the inspiration of heaven. That which is dangerous and out of harmony with heaven, we cannot afford to do. There is no such thing as trifles in the plan of redemption.'

"Dances were opened and closed with prayer, and the Saints were expected to enjoy themselves in harmony with such prayers."

The writer is one, who, as a young man, was privileged to attend such a party as Elder Bateman describes, at which President John Taylor cautioned the Saints to refrain from following Babylon in their dancing and other entertainments. Only the old fashioned cotillions were permitted on the occasion and there appeared no lack of pleasure to those participating. A return to the counsel of these early leaders —Prophets of God—would, no doubt, prove a strong factor in eliminating the immorality now existing among the people, and which from all indications, is on the increase.

The fairest actions of our human life is scorning to revenge an injury.—Elizabeth Carew.

A man's first care should be to avoid the reproaches of his own heart; his next, to escape the censures of the world.—Addison.

MICHAEL, OUR FATHER AND OUR GOD

(Continued on page 28)

not in accordance with the will of heaven. An example is his endorsement of the statement made at the October Conference, 1918, by Elder Charles W. Penrose, to the effect that no plural marriages entered into since the Woodruff Manifesto of 1890 were legitimate, and that those living in such relations were living in adultery. That these severe and unreasonable strictures were not the real sentiments of President Smith, notwithstanding he verbally fathered them, was well known to his confidants; but that the endorsement was forced from him as a result of his covenant to do nothing except on the approval of his associates must be obvious to the informed among the Saints. And perhaps this accounts for the fact that his name was not signed to the "Official Statement," referred to, he preferring that it be published over the title, "First Presidency" without individual signatures.

It will be recalled that President Heber J. Grant entered into a like covenant, binding himself to do nothing except that which his counselors and the Twelve approved. Said he, "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 Twelve Apostles."—April Conference, 1937.

Such covenants obviously tie the hands of the subscribers thereto and act as a brake against divine direction. To covenant beforehand not to be guided by reason, or even by instructions from heaven except it be in harmony with the views of one's associates holding subordinate positions, is notice to God to use care in His attempted direction of the course of the Church.

The "Official Statement" referred to is published in full in "The Articles of Faith," Talmage (Thirteenth Edition), as appendix 2, p. 465 et. seq. This attitude substantially conforms to that of Dr. Talmage, quoted herein, and to the statement of Joseph Fielding Smith, also quoted. We here give some excerpts:

> **A fourth reason for applying the title "Father" to Jesus Christ is found in the fact that in all His dealings with the human family Jesus the Son has represented and yet represents Elohim His Father in power and authority. This is true of Christ in His pre-existent, antemortal, or unembodied state, in the which he was known as Jehovah; also during His embodiment in the flesh; and during His labors as a disembodied spirit in the realm of the dead; and since that period in His resurrected state. * * ***

Here the statement quotes from the standard scriptures and continues:

> **None of these considerations, however, can change in the least degree the solemn fact of the literal relationship of Father and Son between Elohim and Jesus Christ. Among the spirit children of Elohim the firstborn was and is Jehovah or Jesus Christ to whom all others are juniors. * * ***
>
> **Jesus Christ is not the Father of the spirits who have taken or yet shall take bodies upon this earth, for He is one of them. He is the Son, as they are sons or daughters of Elohim. So far as the stages of eternal progression and attainment have been made known through divine revelation, we are to understand that only resurrected and glorified beings can become parents of spirit offspring. Only such exalted souls have reached maturity in the appointed course of eternal life; and the spirits born to them in the eternal worlds will pass in due sequence through the several stages or estates by which the glorified parents have attained exaltation.**

That the present leaders are in accord with the foregoing statement is evidenced by a letter recently written to one of the brethren from which we extract the following:

"We have before us your letter of February 18th in which you say that in your Priesthood class one brother claims that Adam 'had been through the experience of mortality on another sphere before he came here; that he was a celestialized being when placed in the Garden of Eden.'

"What this brother means by 'celestialized being' is not clear. We are informed that we all lived in the presence of God in the spirit world before we came here. In one sense we might say that this was a celestialized existence. If what is meant is that Adam had passed on to celestial glory through a resurrection before he came here, and that afterwards he was appointed to this earth to die again, the second time becoming mortal, then it is not scriptural or according to the truth.

"We are informed definitely in the scriptures that Adam took upon himself mortality on this earth. In confirmation of this the following texts are clear:

"And I the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul.'—Moses 3:7.

" 'Therefore, I the Lord God, will send him forth from the Garden of Eden, to till the ground from whence he was taken.' Ib. 4:29.

" 'And I the Lord God, formed man from dust of the ground, and took his spirit (that is man's spirit) and put it into him; and breathed into his nostrils the breath of life, and man became a living soul.'—Abraham 5:7.

" 'Now behold, my son, I will explain this thing unto you: for behold, after the Lord God sent our parents forth from the Garden of Eden to till the ground, from whence they were taken, yea, he drew out the man.'—Alma 42:2.

"Compare Genesis 2:7; 3:23; Moses 4.25-29, and many other passages of scripture.

"In the book of Genesis 5:5 we read: 'And all the days that Adam lived were nine hundred and thirty years; and he died.' This is confirmed in the Doctrine and Covenants, Sec. 107.

"Another teaching found in the scripture is that a resurrected being cannot die. We will give a few references. (Here the following referencees are given: John 11:25, 26; Rev. 21:4; Alma 11:45; 12:18; D. & C. 63:49.)

"We are further informed in the Revelations (Sec. 88:14-16; 93:33-34) that the resurrection from the dead is the redemption of the soul, and that when spirit and body are so raised, and thus become inseparably connected, man may receive a fullness of joy. This fullness of joy cannot come as long as the spirit and body are not inseparably connected.

"We understand that when Adam was placed in the Garden of Eden he was immortal, i.e., he was not subject to death either spiritual or temporal. Lehi instructing his son Jacob said:

"'And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the Garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.'—Nephi 2:22.

"Alma also declares that the fall brought upon man both the spiritual as well as the temporal death. This confirmed in Sec. 29:41-43, in the Doctrine and Covenants and many other scriptures.

"Adam could have remained in the garden of Eden indefinitely if he had not transgressed the law which brought to pass mortality. Since Adam had not passed through the resurrection his spirit and body were not inseparably connected, hence it was possible for him to become mortal by partaking of the fruit of the tree of the knowledge of good and evil. By doing so he received the seeds of death and brought to pass mortality in himself and caused all of his posterity to partake of like conditions and be subject to death.

"Christ came, as we know, not subject to death, but always having the mastery over death, to atone for Adam's transgressions. The Savior said that he had life in himself as the Father had life in himself (John 5:26) and that he had power to lay his life down of himself and take it again, which commandment he had received from his Father. (John 10:15-18).

"Adam, like all his posterity, became a benefactor through the mission of Jesus Christ. Through the atonement made by our Lord, Adam was redeemed from his transgression and received the resurrection. "Eve, when she learned of the mission of our Savior, rejoiced and said:

"'Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.'

"Eternal life, is God's life, and therefore has no end. Blessed are all those who partake of it.

"Very sincerely your brethren,
(Sig.) "Heber J. Grant
(Sig.) "David O. McKay."

The above, we take it, may be assumed to be the present attitude of the Church leaders on the subject of the Godhead, and may be summarized as follows:

1. That Brigham Young was misquoted in his alleged claim that Adam is "our Father and our God" and the father of Jesus Christ.

2. That both Brigham Young and Heber C. Kimball held to the theory that "Adam holds the keys of salvation for this earth" under Jesus Christ, and that the latter is not the son of Adam.

3. That Jesus Christ, the son of Mary, is "God the Creator, the God who revealed Himself to Adam," etc., and though unembodied at the time He created the earth.

4. That Adam "took upon himself mortality on this earth." That he was given a body created from the dust of this earth; that he died and through the atonement made by Jesus Christ, was redeemed from his transgression and received the blessings of the resurrection through the mission of Jesus Christ and as a beneficiary thereof.

5. Only "resurrected and glorified beings can become parents of spirit-offspring."

6. Resurrected beings cannot die.

7. When placed in the garden of Eden Adam was not subject to death, either spiritual or temporal.

8. Christ came not subject to death, but always having mastery over death to atone for Adam's transgression.

There are other writers and spokesmen for the Church who occasionally treat this subject; however, since their views are in close harmony with those herein expressed, we deem it unnecessary to quote them here. But as illogical and contradictory as the views herein are, their existence is not surprising when the position of the leaders taken on other subjects pertaining to the Gospel is considered, and which we aim to touch upon later.

(In our next chapter we will present views of the early leaders supporting those expressed by Brigham Young as given herein.)

(To be continued)

PRAY NOT FOR EASE

"O do not pray for easy lives; pray to be stronger men. Do not pray for tasks equal to your powers; pray for powers equal to your tasks. Then the doing of your work shall be no miracle; but you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God."

—Phillip Brooks.

LORD, SPEAK AGAIN

By Ella Wheeler Wilcox

When God had formed the universe he thought
Of all the marvels therein to be wrought,
And to his aid fair motherhood was brought.

"My lesser self, the feminine of me,
She will go forth throughout all time", quoth he,
"And make my world what I would have it be.

"For I am weary, having labored so,
And for a cycle of repose would go
Into that silence which but God may know.

"Therefore I leave the rounding of my plan
To motherhood: and that which I began
Let woman finish, in perfecting man.

"She is the soil, the human mother-earth:
She is the sun that calls the seed to birth:
She is the gardener, who knows its worth.

"From me all seed, of any kind, must spring.
Divine the growth such seed and soil will bring,
For all is me, and I am everything."

Thus having spoken to himself aloud,
His glorious face upon his breast he bowed
And sought repose behind a wall of cloud.

Come forth, O God! Though great thy thought and good
In shaping woman for true motherhood,
Lord, speak again; she has not understood.

The centuries pass, the cycles roll along,
The earth is peopled with a mighty throng;
Yet men are fighting, and the world goes wrong.

Lord, speak again, ere yet it be too late.
Unloved, unwanted, souls come through earth's gate.
The unborn child is given a dower of hate—

Thy world progresses in all ways save one.
In motherhood, for which it was begun,
Lord, Lord, behold how little has been done.

Children are spawned like fishes in the sand.
With ignorance and crime they fill the land.
Lord, speak again, till mothers understand.

It is not all of motherhood to know
Creation's pleasure, and deliverance's woe.
Who plants the seed should help the shoot to grow.

And motherhood is not alone to breed
The human race; it is to know, and heed,
Its holiest purpose and its highest need.

Lord, speak again, so woman shall be stirred
With the full meaning of that mighty word,
True motherhood. She has not rightly heard.

AN OLD MAN I KNOW

(Suggested as a "Pioneer" poem)

He is old and bent,
He is gray and spent
With the life of a pioneer,
He has done his part,
He has helped to start
The state on its career.

For years he has worked,
His duty ne'er shirked.
With wisdom tilled his soil.
Trouble ne'er fazed him,
But rather upraised him
To the object of his toil.

He farmed his land
With steady hand
Until his boys were grown
He taught them how
To reap and plow,
And how the grains were sown.

He aimed to live,
He wanted to give,
Fo rhis God and his country his best
And now this old man
Has done all he can
And has come to deserve his "Great Rest."

He's great without fame,
But he's great just the same,
This good old man that I know
But a tiller of sod,
He's a servant of God,
And as such he shines with a glow.

—"Sir Percival."

GENUINESS

"There can be no substitute for the world-old, humdrum, commonplace qualities of truth, justice, courage, thrift, industry, common sense, and genuine sympathy with, and fellow feelings for, others."

—Theodore Roosevelt.

WEALTH

"The test that the prophet Joseph spoke of was, that after we should become a great and wealthy people in the Rocky Mountains, we should be tried with wealth. We see this fulfilled. One man will apostatize on getting a title to a piece of land; another will apostatize after he gets a horse and carriage, and others lose their faith when prosperity comes to them.—(President Angus M. Cannon, March 3, 1889).

Juvenile Page

DANNIE'S MOTHER BEGINS TO BELIEVE

Dannie had been in a state of expectant excitement all day. The little black book beneath his pillow had given him a sense of something going to happen, and he was not to be disappointed.

"Why Dannie, how did you get this?" the mother asked as she discovered the book. And when he explained, she thrilled with delight and promised to read the stories and tell them to him, even though she seemed to doubt his strange account.

All day Dannie had been looking forward to the hour when he would be tucked in bed with his mother telling him a story. He naturally wanted it to be at the end of the day, so that the story would be the last thing for him to remember before falling off to sleep.

At last the hour had come, and Dannie was in bed with mother beside him, and there was a new and different look in her eyes. The doubt had given place to wonder.

"Dannie," she said softly, "tell me again about the man who gave you the book and promised that you should be well." So with eyes sparkling and voice eager to make her believe, Dannie began and told the whole story from beginning to end. When he finished the mother smiled and kissed him tenderly as she said:

"The story I am going to tell is about the faith of the mothers of two thousand boys, and, Dannie boy, I am going to be like them."

Suddenly Dannie saw the fear vanish from his mother's face and hope and belief take its place. As though great black clouds had suddenly been blown away to let the sunshine through, Dannie's heart began to sing. Mother believed! Nothing now could stop him from getting well!

THE STORY

"Ammon was a very good man," the mother was saying, "who was sent by the Lord to teach the people known as Lamanites, His ways. They had been wicked people and had delighted in killing those called Nephites, whom they considered their enemies, but which was not true. The Lord was with Ammon so that he won the love and confidence of King Lamoni, a Lamanite king, and converted him and many of his people to a knowledge of God, showing them that it was the wickedness of their forefathers that had made them less blessed than the Nephites. The people of Lamoni were so sorry for the wicked way in which they had made war on the Nephites and Killed them that they made a promise to the Heavenly Father that they would never again kill any one as long as they lived. As a sign that they would not kill they buried their swords and implements of war deep in the earth. This covenant caused the more wicked Lamanites to be angry with the people of Lamoni, because of their friendliness toward the Nephites; so they gathered a great army and came to kill the people who now called themselves the people of Ammon.

"True to their promise the Ammonites refused to fight, and the Lamanites killed a great many of them. But when the victors saw that those who had been their own countrymen would rather die than shed the blood of their brethren, they were ashamed and put down their own weapons and joined the people of Ammon.

"This made the more wicked people more angry than ever with the righteous Ammonites, and so in order to protect those who would not fight, Ammon took them out of their own land to live among the Nephites who placed their armies between Ammon's people and the wicked Lamanites, in order to protect them.

"As time went on and the Lamanites became more and more determined to destroy the Nephites, and it became harder and harder for them to defend themselves and the people of Ammon, the Ammonites began to wonder if it would not be better to break their promise and help the Nephites fight. Among the Nephite leaders was a very good man named Helaman and he persuaded them to keep their promise. But the young sons of the people of Ammon had not made the promise which their fathers had made and their mothers had taught them that if they served our Heavenly Father's cause and had faith in Him, He would protect them. So it happened that two thousand of these young boys joined themselves together and offered to help Helaman fight for the liberty of their fathers and their homes.

"So Helaman trained these boys and they became a great help to him. Because they were so young he kept them out of actual fighting as long as possible. But one day he took them out to lure the enemy out of their city, so that a larger division of the army of the Nephites could surround them. When the Lamanites saw they were being followed by the larger army they tried to overtake the small army of Helaman and destroy them before the larger army could catch up with them. Helaman knew he dare not face the Lamanites with his boys,

so they fled. But after several days they discovered that the Lamanites were no longer following them.

"Perhaps they had been overtaken by our friends and our friends need their help, the boys suggested. And perhaps they have only stopped to trick us into coming back, that they may kill us," said Helaman. "What shall we do, boys?"

"Let us go back and help our friends," replied the boys without hesitation. "Our mothers have taught us that if we have faith in God, He will protect us and we KNOW HE WILL."

So they returned and found the Lamanites were almost to overpower their friends. It was their first battle; but they were not afraid. They fought with the strength of the Lord and when they had won the victory, Helaman called the roll, fearing that many would be missing; but to his great surprise and joy not one of these two thousand boys, whose mothers had taught them such wonderful faith, had been killed!"

But the day had been long and exciting for Dannie and despite his desire to hear more, he closed his eyes in slumber.

"Poor little soldier,' she said, and kissed him gently on the forehead. "You have earned your rest from the day's excitement. Good night."

"Aunt Jennie.'

INSIDE INFORMATION

If I could take a trip inside
Of my own self and see
The strange things that my body does
To take good care of me.
I'd treat it better, I suppose.
With exercise and rest,
Fresh air and sunshine every day
And food that was the best.

I'd learn about the things it needs
Altho' the names are long.
That Calcium and Nitrogen
Are used to make it strong;
That Sodium and Phosphorus
Will help it to be quick;
And Iron and Potassium
Keep it from being sick.

I'd learn where all these things are found
In foods that I should eat;
And know what minerals there are
In oranges and meat.
And yet, I do not have to know
About it, for, you see,
My Mother knows it inside out
And does it all for me!

—Helen Emerson Sanders.

Mistress: "Mary, when you wait at table tonight for my guests, please don't wear any jewelry."

Maid: "I have nothing valuable, ma'am, but thank you for the warning."

A HAPPY FATHER

I would rather be the daddy
Of a romping, roguish crew,
Of a bright-eyed chubby laddie
And a little girl or two,
Than the monarch of a nation,
In his high and lofty seat,
Taking empty adoration
From the subjects at his feet.

I would rather own their kisses,
As at night to me they run,
Than to be the king who misses
All the simpler forms of fun.
When his dreary day is ending
He is dismally alone,
But when my sun is descending
There are joys for me to own.

He may ride to horns and drumming,
I must walk a quiet street:
But when once they see me coming,
Then on joyous, flying feet
They come racing to me madly
And I catch them with a swing,
And I say it proudly, gladly,
That I'm happier than a King.

You may talk of lofty palaces;
You can boast of pomp and power;
Men may turn their eager faces
To the glory of an hour,
But give me the humble station
With its joys that long survive,
For the daddies of the nation
Are the happiest men alive.

—Edgar A. Guest.

MISUNDERSTOOD

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 to 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."

RIGHT PLACE

"The subject of my sermon today will be 'Liars'," announced the minister. "But before I begin I would like every member of this congregation who has read the 29th chapter of St. Matthew to raise his hand."

Practically every hand shot skyward.

"I see", went on the minister, "I have found the proper congregation for my sermon. There is no 29th chapter of St. Matthew."

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

TRUTH

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

VOL. 3. AUGUST, 1937 NO. 3.

The Declaration of Independence

- - - The Work of Men of God

(The following remarks made by President Wilford Woodruff, April 10, 1898, as recorded in the Deseret News, should be of special interest to our readers at this time. While discussions are going on relative to our National Constitution and the steps leading to its adoption, it is well to pause long enough to consider the caliber of the men who initiated the movement that made the Constitution possible.

President Woodruff shows by evidence that should appeal to every Latter-day Saint as divinely inspired, that the men involved in breaking away from England's oppressive measures and establishing a Republic in this land of Joseph, were men whom God blessed with the spirit and love of freedom and who were among the "honorable men of the earth." The Lord not only inspired those men to do that which they did, but He also inspired the framers of the Constitution in their great achievement, and under which the mightiest government ever established by man on earth has thrived. It is a matter for solemn reflection that this Government, great as it is, through its own internal strifes and short-comings, is fast going into decay and the time is near when "The CONSUMMATION DECREED SHALL MAKE A FULL END OF ALL NATIONS"—D. & C. 87:6.

President Woodruff's testimony, not only with reference to the signers of the Declaration of Independence, but also as it relates to the work of the Prophet Joseph Smith in providing for a continuance of the work after his death, is one that should be preserved, and TRUTH takes pleasure in passing this precious information along.—Editor.)

Wilford Woodruff said:

At the close of this Conference I have a desire to bear my testimony before you upon a few principles. I have rejoiced very much during this Conference in listening to the testimony of the Apostles and Elders who have spoken. It has brought to my remembrance a little of my history.

In April, 1838, while in the town of Kirtland, in walking across the street I met two men who held the Apostleship. They said to me, "Brother Woodruff, we have something that we want you to join us in." Said I, "What is it?" "We want another Prophet to lead us." "Whom do you want?" "We want Oliver Cowdery. Joseph Smith has apostatized." After listening to them, I said to them: "Unless you repent of your sins you will be damned and go to hell, and you will go through the fullness of eternal damnation and all your hopes in this life will pass before you like the frost before the rising sun. You are false. Joseph Smith has not apostatized. He holds the keys of the kingdom of God on earth, and will hold them until the coming of the Son of Man, whether in this world or in the world to come." I am happy to say that those men did repent pretty soon, turned to the Church, and died in it.

I feel thankful today that Joseph F. Smith is with us as a son of Hyrum Smith. He bears a true and faithful testimony of his father. I would to God that Joseph Smith had a son in the flesh who would do as Joseph F. Smith does here—bear testimony to the truth of his father. The Prophet Joseph Smith has no son that stands in the midst of the Church of God and bears record of his father. He never has had; possibly never will have.

I will give you a testimony here that will show you where I stand with regard to this matter. Joseph Smith never ordained his son Joseph, never blessed him, never set him apart, to lead this Church and kingdom on the face of the earth. When he or any other man says he did, they state that which is false before high heaven.

The last speech that Joseph Smith ever made to the quorum of the Apostles was in a building in Nauvoo, and it was such a speech as I never heard from mortal man before or since. He was clothed upon with the Spirit and power of God. His face was clear as amber. The room was filled as with consuming fire. He stood three hours upon his feet. Said he: "You Apostles of the Lamb of God have been chosen to carry out the

purposes of the Lord on the earth. Now, I have received, as the Prophet, seer and revelator, standing at the head of this dispensation, every key, every ordinance, every principle and every Priesthood that belongs to the last dispensation and fullness of times. And I have sealed all these things upon your heads. Now, you Apostles, if you do not rise up and bear off this kingdom, as I have given it to you, you will be damned."

I am the only witness left on earth that can bear record of this, and I am thankful that I have lived to see the day in which I stand. I am thankful to see the sons of these Prophets and Apostles holding the Holy Priesthood in our day and generation. I do not believe the day will ever come—it is too late in the day, in my opinion—when any Elder in this Church will be called to stand before any two of the Apostles with us today and give unto them the declaration that I gave unto the two Apostles I have referred to. I do not think any of the Apostles will occupy that position. I have faith to believe that these men who bear the Apostleship will hold it and live their religion. They have been called and ordained of God for this purpose. I do not think that one of them will apostatize. I believe they will be with you and with this Church while they stand in the flesh, true and faithful to God.

Brother Cannon has been laying before you something with regard to the nation in which we live and what has been said concerning it. I am going to bear my testimony to this assembly, if I never do it again in my life, that those men who laid the foundation of this American government and signed the Declaration of Independence WERE THE BEST SPIRITS THE GOD OF HEAVEN COULD FIND ON THE FACE OF THE EARTH. They were choice spirits, not wicked men. General Washington and all the men that labored for the purpose were inspired of the Lord.

Another thing I am going to say here, because I have a right to say it. EVERY-ONE OF THOSE MEN THAT SIGNED THE DECLARATION OF INDEPENDENCE, WITH GENERAL WASHINGTON, CALLED UPON ME, AS AN APOSTLE OF THE LORD JESUS CHRIST, IN THE TEMPLE AT ST. GEORGE, TWO CONSECUTIVE NIGHTS, AND DEMANDED AT MY HANDS THAT I SHOULD GO FORTH AND AT-TEND TO THE ORDINANCES OF THE HOUSE OF GOD FOR THEM. Men are here, I believe, that know of this, Brothers J. D. T. McAllister, David H. Cannon and James G. Bleak. Brother McAllister baptized me for all those men, and then I told those brethren that it was their duty to go into the Temple and labor until they had got endowments for all of them. They did it. Would those spirits have called upon me, as an Elder in Israel, to perform that work if they had not been noble spirits before God? They would not.

I bear this testimony, because it is true. The Spirit of God bore record to myself and the brethren while we were laboring in that way.

What has been said with regard to this nation and to our position is coming to pass. All the powers of earth and hell will not stay the hand of Almighty God in the fulfillment of those great prophecies that have to come to pass to prepare the way for the coming of the Son of Man. You who have gathered here are my witnesses of this. I feel as though the day has come when every Elder and every Latter-day Saint ought to stop and consider the position he is in and the covenants he has entered into. Is there anything on the face of the earth that will pay you to depart from the oracles of God and from the Gospel of Christ? Is there anything that will pay you to lose the principles of salvation, a part in the first resurrection with the privilege of standing in the morning of the resurrection clothed with glory, immortality and eternal lives at the head of your father's house? No, there is nothing. I feel sorry many times when I see men who have the Priesthood forget almost that they have any interest in the work of God.

I feel to thank God that I have lived as long as I have, and to see as much as I have in fulfillment of the words of the Prophet of God. His days were few. The lives of great men have been strange. The idea of Jesus Christ, the Son of the living God, only laboring three years and a half in the ministry and then He was put to death! His Apostles, too, were put to death, excepting John the Revelator, and they would have killed him if they could have done so. He lived because God wanted him to live. We live in the last dispensation and in the midst of the great work that all the Patriarchs and Prophets since God made the world have spoken of. Afflictions and tribulations await the world. The destroying angels have got their sharp sickles in their hands, and they are going to reap the earth. Everything that has been spoken by the Prophets under the inspiration of the Holy Ghost will come to pass in the generation in which we live. Do not forget it. I thank God we are as well as we are; that we have as many as we have who are united together in the Priesthood. Let us try to live our religion, do our duty, and magnify our calling while we are here. The eyes of all heaven are over us. The eyes of the world are over us. The eyes of the angels are over us. The Lord has looked upon us and upon the house of Israel to be saviors of the nations. We are here to fulfill these principles.

I pray God my Heavenly Father that as Elders of Israel and as Latter-day Saints we may prize these principles, and that we may do our duty what time we spend here in the flesh. These Apostles and all the quorums of the Priesthood have a great work upon them. Every father and mother has a great responsibility resting upon them, to redeem their dead. Do not neglect it. You will have sorrow if you do. Any man will who neglects the redemption of his dead that he has power to officiate for here. When you get to the other side of the veil, if you have entered into these Temples and redeemed your progenitors by the ordinances of the House of God, you will hold the keys of their redemption from eternity to eternity. Do not neglect this! God bless you. Amen.

MICHAEL, OUR FATHER AND OUR GOD

(Continued from page 29)

It will be remembered that Brigham Young delivered his sermon in which he designated Father Adam as our "Father and our God", and the father of Jesus Christ, on April 9, 1852; that he addressed his remarks to "both saint and sinner', offering as a reason the fact that the "Elders of Israel have conflicting views" on the subject. By way of greater emphasis the speaker is reported to have said: "Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and Sinner * * * Jesus our elder Brother was begotten in the flesh by the same character that was in the garden of Eden, (Adam) and who is Our Father in Heaven.' And by way of giving the "high lights" of the sermon greater emphasis, they are italicized in the Journal of Discourses.

In attacking this hypothesis of Brigham Young, Elder Joseph Fielding Smith gives it as his opinion that "President Brigham Young was not properly quoted in his discourse. He DID NOT SEE IT BEFORE IT WAS PUBLISHED IN ENGLAND. I firmly believe this', says Elder Smith, "for the implication in this discourse is foreign to all that President Young taught."

Here, then, is a clear-cut issue. Let us see what Brigham Yound did teach: The sermon was delivered, as noted, April 9, 1852. It was published in the Journal of Discourses, under the supervision of Brigham Young, and from the "Journal" it was republished in the Millennial Star, November 26, 1853, some nineteen months after its delivery. This would have given ample time for President Young to have corrected the speech had he deemed it necessary. Here, let us note, that all of the addresses of the leading brethren, (if given impromptu) are submitted to them for correction, before being published. This insures against mistakes of the speakers as well as the stenographers who record the speeches. Brigham Young once said (Jan. 2nd, 1870):

> "I know just as well what to teach this people and just what to say to them and what to do in order to bring them in to the Celestial Kingdom, as I know the road to my office. It is just as plain and easy. The Lord is in our midst. He teaches the people continually. I have never yet preached a sermon and **SENT IT OUT TO THE CHILDREN OF MEN, THAT THEY MAY NOT CALL IT SCRIPTURE."**—Deseret News, January 29, 1870.

Certainly, then, that which President Young sent out on April 9, 1852, pertaining to Godhood was "Scripture', and could be relied upon as the word of the Lord unto the people. Had the sermon been published in the Journal of Discourses without official approval, it likely would not have reached the Millennial Star before revision and explanation. It was, note you, a vital subject, treated calmly and deliberately for an express purpose—that of setting the "Elders of Israel" right on the subject of the Godhead. Then the implication that it found its way into the Journal of Discourses, published under the immediate direction of President Brigham Young, and afterwards into the Millennial Star, which is published in England, 19 months after it was delivered, and without official approval, is, to say the least, untenable.

December 10, 1853, S. W. Richards, Editor and Publisher of the Millennial Star, presented an article (Vol. 15:801) fully sustaining President Young and elucidating further on the subject. This very illuminating editorial will be given later. It must be remembered that neither it, nor the original sermon appearing in the Star, Nov. 26, 1853, was corrected in the Star, nor in other Church publications. Certainly Elder Richards would not presume to comment on Brigham Young's speech, elaborate on it and add to it, without instruction from President Young. Here undoubtedly was a concert action. Had the doctrine been false, or the result of a misquotation, or had it surreptitiously found its way into the Journal of Discourses and the Millennial Star, certainly a correction would have followed.

Precedent for this was established in the case of Orson Pratt, Orson Hyde and others in the days of the Prophet Joseph, and, later, in the days of Brigham Young. During the latter s administration a statement signed by the First Presidency and the members of the Quorum of Twelve, severely criticising Orson Pratt for publishing his views on doctrinal points without authority and which were out of harmony with the views of the Church leaders, was published to the world. And here let us digress briefly to note the purpose and circumstances of this criticism and

censure of Orson Pratt's writings and statements, for it sheds light on the subject at hand:

Appearing in the Millinnial Star, Vol. 27, p. 657 et seq. under date, October 21, 1865, is an Epistle signed by the First Presidency of the Church and by members of the Quorum of Twelve, bearing the following heading:

"HEARKEN, O YE LATTER-DAY SAINTS, AND ALL YE INHABITANTS OF THE EARTH WHO WISH TO BE SAINTS, TO WHOM THIS WRITING SHALL COME."

The article represents Elder Pratt as sustaining an "unimpeachable character as far as strict morality, tried integrity, industry, energy, zeal, faithfulness to his religion, and honesty in all business transactions are concerned." That his "teachings upon the First Principles of the Gospel are excellent"; but, aside from these matters, Elder Pratt is severely criticised for advancing theories and doctrines not in harmony with the revealed word of God. Statements made in his "Great First Cause", in the "Seer", and in the "Life of Joseph Smith, by Lucy Smith," published by Orson Pratt, etc., were denounced as unsound, misleading and "self-confounding". The purpose of publishing the criticisms is given as follows:

> We do not wish incorrect and unsound doctrines to be handed down to posterity under the sanction of great names, to be received and valued by future generations as authentic and reliable, creating labor and difficulties for our successors to perform and contend with, which we ought not to transmit to them. The interests of posterity are, to a certain extent in our hands. Errors in history and in doctrine, IF LEFT UNCORRECTED BY US WHO ARE CONVERSANT WITH THE EVENTS, and who are in a position to judge of the truth or falsity of the doctrines, would go to our children as though we had sanctioned and endorsed them. Such a construction could very easily be put upon our silence respecting them, and would tend to perplex and mislead posterity, and make the labor of correction an exceeding difficult one for them. We know what sanctity there is always attached to the writings of men who have passed away, especially to the writings of Apostles, when none of their contemporaries are left, and we, therefore, feel the necessity of being watchful upon these points. Personal feelings and friendships and associations ought to sink into comparative insignificance, and have no weight in view of consequences so momentous to the people and kingdom of God as these.

Then, if it was necessary to publicly reprove Elder Pratt for disseminating unsound doctrine "in order that it should not go to our children as though we had sanctioned and endorsed them", how much more important it would be that the doctrinal remarks of the Leader of Israel should be sound and in strict accord with the Gospel plan. It has always been a duty of the Priesthood to safeguard the faith of the flock—to see to it that no doctrine is permitted to go unchallenged that would tend to mislead the Saints and cause them to stray. Isaiah was shown the day when Israel would be misled by false doctrines. Said he:

> For the leaders of this people cause them to err; and they that are led of them are desroyed.

It was to avert this very situation that the Epistle now being treated was given. One can easily understand that had President Young's words been misquoted in such a way as to have been misleading to the Saints, steps would have been taken to correct the error, and that without delay. In the case under consideration, not only the Journal of Discourses and the Millennial Star, but the Deseret News and other Church publications would have been used to correct the matter; and it is fair to assume that in future sermons upon this subject the President would have been cautious and explicit in his remarks, and would take a course tending to correct former mis-understandings and render the text of his subject clear. But in no place in the literature of the Church is there to be found a clear-cut refutation by President Young of the implications contained in the speech referred to, i. e. That Adam is our God and that Jesus Christ is his son. That this position was sustained in succeeding statements of Brigham Young will be shown. So that the contention of Elder Smith that Brigham Young was misquoted cannot be maintained. There can only be one contention, and that is that Brigham Young, in making the statement attributed to him, and as he undoubtedly did was either RIGHT or he was WRONG. If right, then the whole position of the Church today is wrong and gravely misleading; if wrong, he was generously supported in that error by the Prophet Joseph Smith and many of their immediate associates, as we will show.

What did President Young say subsequently in affirmation of Adam being our God and Jesus Christ being his son?

In the first place it is contended by the Church that Adam came here, not ressurrected, and obtained his body from the dust of this earth. If that contention be true, Adam could not have come here as an immortal, resurrected being. But Brigham Young said, October 23, 1853:

> You believe Adam was made of the dust of this earth. This I do not believe, though it is supposed that it is so written in the Bible; but it is not, to my understanding. You can write that information to the States (the United States, Utah then being a Territory), if you please—that I have publicly declared that I do not believe that portion of the Bible as the Christian world do. I never did, and I never want to. What is the reason I do not? Because I have come to understanding, and banished from my mind all the BABY STORIES MY MOTHER TAUGHT ME WHEN I WAS A CHILD.—J. of D., 2:6.

And again, on this subject of Adam being formed of the dust of this earth, Brigham Young said, April 20, 1856:

> Though we have it in history that our father Adam was made of the dust of this earth, and that he knew nothing about his God previous to being made here, YET IT IS NOT SO; and when we learn the truth we shall see and understand that he helped to make this world and was the CHIEF MANAGER IN ITS OPERATION.
>
> He was the person who brought the animals and the seeds from other planets to this world, and brought a wife with him and stayed here. You may read and believe what you please as to what is found written in the Bible. Adam was made from the dust of an earth, BUT NOT FROM THE DUST OF THIS EARTH He was made as you and I are made, and NO PERSON WAS EVER MADE UPON ANY OTHER PRINCIPLE.
>
> Do you not suppose that he was acquainted with his associates, who came and helped to make this earth? Yes, they were just as familiar with each other as we are with our children and parents.—J. of D.3:319.

The above statements were made from a year and a half to four years, respectively after the famous sermon of 1852, which Elder Smith brands as spurious, and yet in these statements the same general principle is maintained.

As time went on there was evidently disputations among the Saints as to Adam s true position in the earth, some doubtless believing as the leaders advocate today that Adam was a brother to Jesus Christ and subordinate to him. They were not prepared for as much light as President Young and associates had been offering them. In a sermon, February 8, 1857, the President dwelt at length on our previous association with our Father, and on the mission of the Saviour. Said he:

> Whether Adam is the personage that we should consider our heavenly Father, or not, is considerable of a mystery to a good many. I do not care for one moment how that is; it is no matter whether we are to consider Him our God, or whether His Father, or His Grandfather, for in either case we are of one species—of one family—and Jesus Christ is also of our species.

What an excellent opportunity this was for the President to correct his former statement to the effect that Adam is our God and Jesus Christ His son, if such statement was unsound. The fact that no such correction was intimated indicates beyond doubt that Brigham Young had not changed his opinion in the matter. Said he, on the same occasion:

> Things were first created spiritually; the Father (whom he had previously designated as Adam) actually begot the spirits, and they were brought forth and lived with Him. Then He commenced the work of creating earthly tabernacles, precisely as He had been created in the flesh Himself, by partaking of the coarse material that was organized and composed this earth, until his system was charged with it, consequently the tabernacles of His children were organized from the coarse materials of this earth.
>
> When the time came that His first-born, the Savior, should come into the world and take a tabernacle, the Father came Himself and favored that spirit with a tabernacle instead of letting any other man do it. The Saviour was begotten by the Father of His spirit, BY THE SAME BEING WHO IS THE FATHER OF OUR SPIRITS (Adam as will be shown later), and that is all the organic difference between Jesus Christ and you and me.—J. of D. 4:217-218.

Then in October of the same year (1857) the President remarked:

> Some have grumbled because I believe our God so near to us as Father Adam. THERE ARE MANY WHO KNOW THAT DOCTRINE TO BE TRUE. Where was Michael in the creation of this earth? Did he have a mission to the earth? He did. Where was he? In the Grand Council, and performed the mission assigned him there. Now if it should happen that we have to pay tribute to Father Adam, what a humiliating circumstance it would be! Just wait till you pass Joseph Smith; and after Joseph lets you pass him, you will find Peter; and after you pass the Apostles and many of the Prophets, you will find Abraham, and he will say, "I have the keys, and except you do thus and so, you cannot pass"; and after awhile you come to Jesus; and when you at length meet Father Adam, how strange it will appear to your present notions. If we can pass Joseph and have him say, "Here; you have been faithful, good boys; I hold the keys of this dispensation; I will let you pass"; then we shall be very glad to see the white locks of Father Adam.—J. of D. 5:331-2.

Here, then, the order is beautifully given. Holy sentinels are established by whom the faithful must pass to their exaltation. And it will be noted that before reaching Father Adam, it will be necessary to pass by the sentinel Jesus Christ, our elder brother and who, as the Son of Adam and the Saviour of the world, occupies a position subordinate only to that of Adam "our Father and our God".

On April 9, 1852, President Young said, as before noted:

> When our Father Adam came into the Garden of Eden he came into it with a Celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world He is Michael, the Arch Angel, and Ancient of Days, about whom holy men have written and spoken —HE IS OUR FATHER AND OUR GOD, AND THE ONLY GOD WITH WHOM WE HAVE TO DO. * * *
>
> Jesus, our elder Brother, WAS BEGOTTEN IN THE FLESH BY THE SAME CHARACTER (ADAM) THAT WAS IN THE GARDEN OF EDEN AND WHO IS OUR FATHER IN HEAVEN.

To these statements—this wonderful fund of information—our present leaders have taken exceptions, and Elder Joseph Fielding Smith, as their spokesman, claims the hypothesis to be wrong and attributes the mistake to the theory that Brigham Young was misquoted. That he did not see the discourse before it was published in England, and that he, with Heber C. Kimball, ever after taught differently. We have shown the statements of Elder Smith to be incorrect and misleading. In the extracts from President Young's sermons produced is shown a consistent sameness in doctrine relative to the Godhead. His position is set forth in clearness and with proper emphasis. The

God of this earth is Adam. He was the main builder of the world, being assisted by his brethren. He built the earth as a home for his children who, in their spirit form, had progressed to that point, where they were prepared to take on mortality and work toward Godhood. The program adopted in the Council of Gods before the earth was created, contemplated a "Fall' and a "Redemption" therefrom. The Father was to accomplish the fall, in order that mortal bodies should be created, and His Son—His first born, and he who should be His only begotten in the flesh after returning to immorality—was to be the Saviour, through whose sacred blood all mankind might be redeemed, by obedience to the Gospel plan which the Son would set forth. This is President Young's contention. At the time of delivering the first sermon referred to he was 51 years of age; twenty-one years later at the age of 72), the venerable President again elucidated on this subject. (He had done so many times previously, but we do not deem it necessary to quote each instance). The Spirit of the Lord was doubtless urging him to get the message across to those of the Saints who were prepared to receive it. Says the Lord through the Prophet Joseph Smith:

> **It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another, and that He was made a man like us.**

Then it being the first principle of the Gospel to understand God, it is little wonder that Brigham Young should make so bold an attempt to acquaint the Saints with the facts. As the President of Priesthood—the leader of Israel—it was his duty to do so. However, he was much in the same position as the Prophet Joseph Smith had been: "Would to God, brethren,' said Joseph, "I could tell you who I am! Would to God I could tell you what I know! But you would call it blasphemy, and there are men upon this stand who would want to take my life." "If the Church," said he, "knew all the commandments, one-half they would reject through prejudice and ignorance.' And so it was with Brigham Young, Joseph's successor. Ignorance, prejudice, tradition, constantly resisted that which the Lord was willing the Saints should have, yet, hearing which without the faith and integrity to receive and remain true, would prove their condemnation.

On May 20, 1860, the President said:

> **There are other revelations, besides this, (meaning the one on war), not yet published to the world. In the due time of the Lord, the Saints and the world will be privileged with the revelations that are due them. They now have MANY MORE THAN THEY ARE WORTHY OF, for they do not observe them. * * * And I will say, as I have said before, if guilt before my God and my brethren rests upon me, in the least, it is in this one thing, that I have REVEALED TOO MUCH CONCERNING GOD AND HIS KINGDOM, and the designs of our Father in Heaven. If my skirts are stained in the least with wrong, it is because I have been too free in telling WHAT GOD IS, HOW HE LIVES, THE NATURE OF HIS PROVIDENCES AND DESIGNS IN CREATING THE WORLD, AND IN BRINGING THE HUMAN FAMILY ON THE EARTH, HIS DESIGNS CONCERNING THEM, etc. If I had, like Paul said, "But if any man be ignorant, let him be ignorant," perhaps it would have been better for the people. * * * There are revelations, wisdom, knowledge, and understanding yet to be proclaimed, and whether they will please the world or not is immaterial to me; I SHALL NOT PLEDGE MYSELF UPON A SINGLE POINT.—Deseret News, June 27, 1860.**

Now, as to the remarks of the President June 8, 1873:

"My brother said that God is as we are. He did not mean in those words to be literally understood. He meant simply, that in our organization we have all the properties in embryo in our bodies that our Father has in his, and that LITERALLY, MORALLY, SOCIALLY, by the SPIRIT AND BY THE FLESH WE ARE HIS CHILDREN. Do you think that God, who holds the eternities in his hands and can do all things at his pleasure, is not capable of sending forth His own children, and forming this flesh for His own offspring. Where is the mystery in this? We say that Father Adam came here and helped to make the earth. Who is he? He is Michael, a great Prince, and it was said to him by Elohim, "Go ye and make an earth." What is the great mystery about it? HE CAME AND FORMED THE EARTH. * * * Adam came here and got it up in shape that would suit him to commence business. What is the great mystery about it? None that I have seen. The mystery in this, as with miracles, or anything else, is only to those who are ignorant. Father Adam came here, and then they brought his wife. "Well,' says one, "Why was Adam called Adam?" He was the first man on the earth, AND ITS FRAMER AND MAKER. He, with the help of his brethren, BROUGHT IT INTO EXISTENCE. Then he said, "I want my children who are in the spirit world to come and live here. I ONCE DWELT UPON AN EARTH SOMETHING LIKE THIS, IN A MORTAL STATE. I was faithful. I received my own exaltation. I have the privilege of extending my work, and to its increase there will be no end. I want my children that were born to me in the spirit world to come here and take tabernacles of flesh that their spirits may have a house, a tabernacle, or a dwelling place as mine has," and where is the mystery? * * * '—Deseret News, July 14, 1873.

There can be no doubt as to President Young's teachings as set forth: Adam, a glorified, resurrected being, the father of a numerous host of spirit children, "came and formed the earth"; he came by permission and under the direction of his Father, Elohim; he was assisted by Jehovah and others of his brethren. He formed the

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EDITORIAL

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DO WHAT IS RIGHT

Perhaps never in the history of the world has it been so important that men stand for principle—for the right. Seducing spirits are abroad and influences for evil are felt on every hand. There is scarcely a trade or a profession that is not strongly tinctured by dishonesty. In the halls of Congress, in Parliament, in the League of Nations, as well as in the usual marts of trade there are those to whom the people look for fair play—a "square deal"—but who yield to base influences. And as this is true in civic matters it is also true in church affairs. Baneful influences are exerted that makes "fish of one and fowl of the other." Men cease to think for themselves, trusting their eternal salvation in the hands of others—and BOASTING OF IT—just as though God could admit weaklings into His Celestial Home!

"Do what is right and let the consequences follow,' is an imperishable motto, and a safe one. God will never forsake one who "does what is right."

We are impressed with a recent statement of David O. McKay, of the First Presidency of the Church of Jesus Christ of Latter-day Saints, on the labor situation. As spokesman for the Church he challenges the right of labor unions to deny non-members the right to work and earn an honest living. He expresses righteous indignation at the thought that no man may be gainfully occupied except he join a Union. He places the Church on record pledged to treat all labor fair irrespective of Union affilliations. Said he:

> **We are facing a crisis. You brethren and sisters should know the attitude of the Church regarding the present efforts of some so-called labor organizations in coercing members of our Church into Unions. I think we need not quibble. We have no apology to offer. It is un-American when five per cent of this nation attempts to force the other ninety-five per cent along a particular line of action. It is undemocratic. That is just what is being done, however.**
>
> **I sympathize with labor, too. So do you. We are in favor of paying the highest wages that the employer or business man employing labor can afford to pay. There is nobody in this Church who wants to cut down labor.**
>
> **But we do resent the un-American attempt to say to one of our young boys who has given two years of his life to the Church and who has returned to work: "You can't work on this job unless you pay the dues and join our Union.**
>
> **It isn't right. NO MATTER WHAT DIFFICULTIES WE MAY FACE, LET US STAND FOR WHAT IS RIGHT.**
>
> **It isn't a matter of reducing wages. It is just a question of having INDIVIDUAL LIBERTY. * * *—Salt Lake Tribune, 7-5-37.**

With Elder McKay's statement, in the main we are in accord. He is right in principle. Agency is one of the blessings accorded to the human race which must not be tampered with. An attempt to curtail agency resulted in the fall of Satan and his followers. It was their policy to FORCE the mind. Salvation can come to none whose minds are compelled. There must be freedom of thought and action—action, of course, that does not infringe on the rights of others. To compel men to belong to a Union in order to earn a livelihood for themselves and children is FORCE. It was never so intended. It is the Devil's plan. The plan was described by John the Revelator, 13:16, 17, and quoted elsewhere herein. The plan cannot succeed among God s freemen.

Elder McKay's stand, however, would be much more effective if the Church itself had accorded it full recognition in other lines. The principle of freedom goes through the entire fabric of life. One must be free not only to labor, but to WORSHIP to THINK and PRAY, and to EXPRESS HIS THOUGHTS. In the light of that which has happened during past months under Church sanction, Elder McKay's plea for liberty has little meaning, and will be given little thought. We refer to the action taken by the Church in "un-churching" many members because of their belief in and their teaching of the revelations of the Lord pertaining to salvation and exaltation. In Short Creek, Arizona, in Millville and Logan, Utah, in Idaho, California and other places, men and women have been "un-churched" under the direction of the Authorities, solely for the reason that they were not prepared to testify that Heber J. Grant is a Prophet Seer and Revelator, but they believed in the revelations of God to His people. They were willing to accept Brother Grant as the leader of the Church, but, taking his own word for it—that he had never received a revelation from the Lord—they could not see him as a Prophet of God—the President of Priesthood. They were honest and sincere. Their purpose had but one course, that of serving the Lord. Twenty-one in Short Creek, eleven in Cache County and others were "acted upon," not because of polygamous practices, but for reasons above stated. They believed and taught that which they had been taught by their file leaders in days agone. That was their crime. In

Millville three women, mothers of nine, eleven and fourteen children respectively, were "un-churched"—none of them living in polygamy. Two young people—not married, nor contemplating marriage—were likewise dealt with. They were used before and have been used since in helping to strengthen the activities of the Church in their ward, but they were not considered worthy of membership therein! A similar situation obtained at Short Creek. The entire ward membership, excepting two or three, were "un-churched' for refusing to refrain from accepting the revelations of the Lord as promulgated in the Law Book of God to the Church in this dispensation. These people were not polygamists, but because they believed in that principle of marriage, and which the Church for years fought for, they were rejected. And, as if to add insult to injury, these good people were sult to injury, these good people were "handled" without being given even a semblance of a trial as provided for by the Constitution of the Church. Their trial and conviction preceded their citation into court; and when they requested the privilege of offering testimony and making their positions clear, this God-given boon was denied them with the statement that the Court was under orders to take summary action in the event they refused to sign the document of recantation prepared for their signatures. Neither was this document presented to the Saints generally throughout the Church, but its presentation was confined to a small group of Saints devoted to the Gospel, thus constituting unrighteous discrimination. It was "class legislation" pure and simple and countered the declaration of the Lord that He "is no respecter of persons.'

We make these statements deliberately and advisedly. They are true. We have great respect for the position held by Elder McKay, yet we challenge him or any other leader of the Church, to make a public denial of them. The Church leaders have exercised the same kind of force which they are now condemning in the trade unions. The same spirit guides their actions. That which they condemn in the one they have freely exercised toward their own membership. There is a rule in judicial procedure to the effect that to obtain relief one must go into court with "clean hands." In other words, one who attempts to steal must not expect to recover from him who "got there first." It is useless to protest against the illegal and un-American actions of labor unions, while practicing the same theory in church government.

We give Elder McKay credit for honesty. He is a man of high ideals. Given his freedom from dictation by others, we would expect consistency from him. As a member of the Quorum of Twelve he captured the love and confidence of the Saints; they saw in him a strong champion for the right. But in his present situation, being forced to assume positions, often antagonistic to the laws of God, he is losing prestige; nor can he hope to escape the consequences of the acts of his superiors when he acquiesces in them either openly or silently.

We whole-heartedly endorse Elder McKay s statement:

"No matter what difficulties we may face, LET US STAND FOR WHAT IS RIGHT."

We commend the following lines from J. G. Holland as in point:

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 Church, and waiting Justice sleeps!

FATALISM

Commenting on the philosophy of Mr. Henry A. Wallace, Secretary of Agriculture, Mr. Lawrence, in his United States News, shows that the tendency of the Secretary is toward fascism. Mr. Lawrence makes a strong appeal for the perpetuation of a Democracy in our governmental scheme and shows that the present thought of national leaders tends in the direction of fascism and communism. However, the brilliant writer, we hope unintentionally, falls into the error of proclaiming a dangerous fatalism. Says he:

> **There never has been and never will be a cure-all of a panacea for human d'saster. An OMNISCIENT GOD doles out fortune and misfortune HE CREATED some beings honest and others dishonest, some acquisitive and some lethargic and passive, some with ambition and some without spirit and purpose.**

How so brilliant a mind can possibly see in God, perfect as the Christian world proclaims Him to be a creator of beings both "honest and dishonest," a doler out of both "fortune and misfortune," the author of both "acquisitive and lethargic' qualities in man, giving to some ambition and to others a lack of purpose, is beyond us. Such doctrine is fatalistic predestination. There is

a religious thought that claims some men and women are born to be damned and others to be saved; that no amount of virtue in the former, nor sin in the latter group can alter their predestined fate. Such a philosophy is dangerous, degrading, self-accusing and entirely false. It eminates from the regions of darkness. God is the author of hope, of faith, of progress, of enlightenment. His program provides a way for all men to be saved and exalted; none will be lost who are willing to abide the law.

The Lord has made it known through direct revelation that He is no respecter of persons, and that the Gospel is for every man who wills to obey its precepts. When the multitude of sinners, on the day of Pentecost, being pricked with a consciousness of their sins, asked, "Men and brethren what shall we do" (to be saved), the Apostle responded: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

In the Preface of the Law Book of the Lord to the Church, the Doctrine and Covenants, God makes it clear that while His wrath will be "poured out upon the wicked without measure,' yet His voice "is unto the ends of the earth, that ALL that will hear may hear"; and through repentance and adherence to the laws of life, all men may receive salvation, both temporal and spiritual.

Heber C. Kimball gave a sensible definition of "Election" or "Predestination." Said he:

> Now you say I believe in the principle of election. I do; I believe everything that is right. Everybody is elected that will be elected, and then honor their calling and Priesthood, and obtain the blessings and promises; and if they be faithful to the end of their days, they will be saved—every one of them. That is as far as I believe in election; and there are SOME ELECTED TO BE DAMNED. Why? Because they have taken a course to be damned, and they go to that fountain where they belong, and from whence they have drawn the evil principles that have changed them into vessels of wrath.—J. of D. 4:364.

Any other brand of fatalism springs from darkness rather than light. Eternal law is supreme: to comply with same one can count on the reward; to ignore eternal law means disaster, and this applies with equal force to either individuals or nations. "There is a law irrevocably decreed in heaven before the foundations of this world, upon which ALL BLESSINGS are predicated." To say, then, there never will be a cure-all for present evils is going too far. The cure-all is obedience to the laws of heaven. When men learn this, and give heed to it, all our present troubles will vanish as the hoar frost before the rising sun. God is perfect and man, through obedience to His laws, may become perfect.

Live the law and the blessing is sure to follow.

The poet Henley wisely said:

It matters not how straight the gate,
How charged with punishments the scroll,
I am the master of my fate:
I am the Captain of my soul.

DISHONESTY IN BUSINESS

We were recently asked if it is possible to conduct business today, honestly as Jesus Christ would have us do, AND SUCCEED. Our correspondent called attention to the fact that the largest and brightest apples are always placed on top; true also with berries, potatoes, etc. "The best," says he, "is put on show—as 'teasers, but you are generally served from another and inferior part of the 'exhibit.' The same deception is practiced in prepared roasts, cereals and other foods. A half dozen brands of canned milk are offered, each claiming superior qualities, and yet the contents come from the same 'vat,' the difference being in the label. Gasoline—different brands are supplied from the same 'still,' yet for each a superior quality is claimed. Ask the clerk if the cloth you are examining will wash without fading or 'running.' If he tells you the truth—that it will NOT, the sale is lost, for the store next door will sell the same goods with the promise that it WILL.'

Our correspondent has touched on vital points. Modern advertising has reached the top-most pinnacle of deception. The public is in a haze. There is no assurance that the promised "guarantee" is genuine. Automobile salesmen are experts at finding fault with their competitor's goods, and every brand of whisky is positively the best. In tooth pastes, shaving materials, beauty mixtures and health nostrums there is a shocking range of deception being practiced. The lure of attractive advertisements which we are informed amount to two billion dollars each year, overcomes the judgment of many innocent purchasers. The definition of advertising furnished by the late Will Rogers is potent here: "The art of advertising is to induce one to pay what he hasn't got, for something he doesn t want." On the subject of Advertising at the recent "Advertising meet," held in Salt Lake City, Dr. Adam S. Bennion put forth the amazing theory that "The two billion advertising industry is a paradox. It costs a great deal of money, YET NO ONE PAYS THE BILL. It enables PRODUCERS TO REDUCE COSTS by increasing volume and PERMITS CONSUMERS TO BUY FOR LESS, thereby helping everyone. Advertising puts the PUSH in PROGRESS."

In 1936, according to NEWS-WEEK, advertisers spent approximately $60,000,000 for radio time over the three national networks—Mutual, Columbia and National. They sought to reach 33,000,000 set owners, and their families.

At the present time cigarettes seem to

be before the "foot-lights" in advertising deception. "It's Toasted," "It's Cooler," "It Stimulates Digestion," and what doesn't it do, is claimed for that which every cigarette user knows to be false. We mention two glaring deceptions in tobacco advertising:

United States Senator Robert R. Reynolds, from North Carolina, recently fathered a half page advertisement, saying "Luckies are considerate to my throat." It is claimed he received $1000 for the use of his name, and that he personally up to the time mentioned, used a different brand of cigarettes. The spectacle of a U. S. Senator who is expected to assist in guiding the "ship of state," and who receives a generous salary from the taxpayers of the nation, throwing off his cloak of statesmanship to dignify a cigarette, and that for a reward!

But for consummate inconsistency we are given this incident, under the heading, "Smoking Out the Truth":

"No, no, no," exclaimed Giovanni Martinelli, the opera star. "The pipe, the cigar, the cigarettes"!

Reporters who had come to interview the famous singer hastily extinguished the three evils when he explained that the smoke made his throat sore.

"But didn't you endorse a cigarette?" asked a reporter.

"Si, Si," admitted the smiling tenor; "but remember what I said. I said: 'These cigarettes never make my throat sore,' and that is true, they never do."

"Because," a reporter suggested, "you never smoke them?'

"Si, Si," laughed Martinelli, "I never smoke them. I never smoked anything in my life"!—Reader's Digest.

And that is a sample of the two billion dollar advertising message to which gullible Americans are surrendering, and which it is claimed "no one pays the bill"!

COST OF ONE VICE

(Des. News, June 10, 1903)

A German professor has recently traced the history of descendants of drunkards, and found an astonishing record. Thus he has succeeded in locating 334 individuals descending from a woman known as a drunkard and a thief, and who lived in the 18th century. The professor traced the lives of 709 of these descendants, from youth to old age, and of these 142 were beggars and 64 more lived on charity. There were in the family 76 convicts, including 7 murderers. The professor estimated that in 75 years this family has cost the German authorities in almshouses, law courts, prisons and other institutions about $1,250,000.

MICHAEL, OUR FATHER AND OUR GOD

(Continued from page 38)

earth in order that his spirit children might be permitted to take mortal bodies as he had done previous to their birth, and that they might get experience as he had got it. Before coming, the various dispensations through which the earth is passing, were arranged for in the "Grand Council' in heaven, and the heads thereof properly chosen and appointed. His "first born,' to be known as Jesus was to come in the "Meridian of time' and be crucified for the sins of the world, that all men believing in him, and keeping his commandments, which eminated from his Father, might regain the presence of both him and his Father, after having their earth experience, and become joint heirs with them in the eternities.

A knowledge of these matters being necessary in order that mankind might know whom they worshipped, these truths were taught by the servants of the Lord, among them being Brigham Young. His teachings were clear, consistent and unvarying.

Elder Joseph Fielding Smith said that both Brigham Young and Heber C. Kimball taught doctrines contrary to those advocated by Brigham Young in his speech of April 9, 1852. President Kimball was a counselor to Brigham Young in the First Presidency of the Church. He was possessed of extraordinary spiritual gifts. President Young frequently referred to him as, "Heber is my Prophet." He was one of the two men of the original Twelve mentioned by Joseph Smith as not having lifted their heel against the Prophet (Brigham Young being the other). Brigham Young referred to him in Nauvoo as one whose "knees never trembled, his hands never shook.' Said President Young at the funeral, "He was a man of as much integrity, I presume, as any man who ever lived on the earth." It was recorded in President Kimball's Journal:

> **Far West, April 6, 1839. A word from the Spirit of the Lord to My Servant Heber C. Kimball:**
>
> **Verily I say unto my servant Heber, thou art my son in whom I am well pleased; for thou art careful to harken to my words, and not transgress my law nor rebel against my servant Joseph Smith; for thou has a respect to the words of mine anointed, even from the least to the greatest of them; therefore thy name is written in heaven, no more to be blotted out forever, because of these things; * * * —Mill. Star 45:101.**

What did President Kimball say by way of sustaining Brigham Young's teachings pertaining to Godhood? Among other things he said:

> **I have learned by experience that there is but one God that pertains to this people, and He is the God that pertains to this earth—the first man (Adam). That first man sent His own Son (Jesus Christ) to redeem the world, to redeem His brethren, his life was taken, his blood shed, that our sins might be remitted. That Son called twelve men and ordained them to be Apostles,**

and when he departed the keys of the kingdom were deposited with three of those Twelve, viz: Peter, James and John. Peter held the keys pertaining to that Presidency and he was the head.—J. of D. 4:1.

The writer was informed on February 10, 1931, by a son of Heber C. Kimball, a leading official in the Church, and after this brother read the above, that he had read the following in his father's Journal:

"THE LORD TOLD ME THAT JESUS CHRIST WAS THE SON OF ADAM."

If the Lord told Heber C. Kimball that —and Heber C. Kimball was a truthful man —it is true and all the sophistry of man cannot change it.

November, 1857, over five years after the Brigham Young address in question, President Kimball said:

> Now brethren, you have got a spirit in you, and that spirit was created and organized—was born and begotten by our Father and our God before we ever took these bodies; and these bodies were formed by Him, and through Him, and of Him, just as much as the spirit was; for I will tell you, He commenced and brought forth spirits; and then, when he completed that work, He commenced and brought forth tabernacles for those spirits to dwell in. I came through Him, both spirit and body. J. of D. 6:31.

How exactly these statements conform to the teachings of Brigham Young. Our Father "actually begot the spirits, and they were brought forth and lived with Him. Then He commenced the work of creating earthly tabernacles, precisely as He had been created in the flesh himself," on another planet. These spirit and mortal bodies were "formed by Him, through Him and of Him." Who formed the first bodies on earth? Adam. He is "Our Father and our God.' There can be no question as to the harmony of these various teachings, nor as to their soundness, at least in the minds of those whose souls are attuned to the Spirit of God, as He spoke to the early leaders of Israel.

(To be continued)

BAD FOR YOUNG SMOKERS

A Self-Speaking Record. (Des. News, Oct. 31, 1902.)

They Fail in School Work and Have Poor Memories, While Quite a Percentage Are Weak Physically and Morally.

On Wednesday morning in general students' meetings of the L. D. S. University of this city, Instructor D. J. McRae gave the results of an investigation in an eastern school to ascertain just how far smoking was the cause of inefficiency in school. The investigation covered several months and the results were reported by the School Journal. Twenty boys, known to be cigarette smokers were compared with 20 non-smokers drawn by lot.

The pupils investigated were from the same rooms in the same schools. No guesswork was allowed. Time was taken to get at the facts of the case on the 20 questions of inquiry—hence the value of the report.

The ages of the boys were from 10 to 17. The average age was a little over 14. Of the 20 smokers, 12 had smoked more than a year and some of them several years. All 20 boys used cigarettes, while some of them also used pipes and cigars occasionally.

The following table shows the line of investigation and also the results:

	Smokers	Non-Smokers
1—Nervous	14	1
2—Impaired hearing	13	1
3—Poor memory	12	1
4—Bad manners	16	2
5—Low deportment	18	4
6—Poor physical condition	12	2
7—Bad moral condition	14	..
8—Bad mental condition	18	1
9—Street loafers	16	..
10—Out Nights	15	..
11—Careless in dress	12	4
12—Not neat and clean	12	1
13—Truants	10	..
14—Low ranks in studies	18	3
15—Failed of promotion (No. of classes)	79	2
16—Older than average of grade	19	2

PAUL THE APOSTLE

Teaches a Lesson Every Person Should Learn

CHARITY

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

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.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.—1 Cor. 13.

CHARACTER

By Robert Seyfer, Jr.

What is character? Webster's definition tells us that it "is the sum of distinguishing qualities; the estimate put upon a person or thing . . . reputation." Character is an "estimate" that cannot be gained with wealth; many profligate scions of rich families have access to untold millions of dollars, yet their character is of no value, consequently their lives are useless. It takes years of self control, earnest effort and honest purpose to build character and this monument to genuine achievement can be torn down in a few brief moments of reckless action without premeditation. There is no royal road to the worthwhile things in life; everything of true value requires a certain amount of pain, a substantial amount of will power, self control and constant application in the proper direction. One must avoid those things in life that offer a false paradise; the road that is easy and offers quick wealth is not always the best road . . . but more often is the path to unhappiness. We are all in search of that elusive thing that will give us the satisfaction of permanent and lasting happiness. All business transactions, industry, sports, happy homes and social life, and in fact every phase of human endeavor is directly based upon character. The truly splendid thing about it being, that one does not have to be blessed with worldly goods to possess it; one can have clothing that is tattered and torn, with not a coin in the pockets, yet possessing that inner satisfaction of having always played the game, fairly, squarely and with honesty of purpose. It is no disgrace to be poor and unfortunate, but it is a disgrace to be unscrupulous and devoid of character. One condition can be unavoidable under certain circumstances, that of poverty; but character is always an integral part of the man or woman that is to be trusted. Be honest with yourself and with your fellow men, do unto others as you would have them do unto you, have courage, disdain petty little tricks and grievances, don't gossip and say unkind things, be thankful for what the Lord gives you, have trust and confidence in your leadership, guard your morals, be patient, be kind, be cheerful at all times and be tolerant . . . and you will be BUILDING, always BUILDING. Have you ever noticed a new building rising from its foundation into the sky; always such a clean, sturdy structure of accomplishment and always so much more pleasing to the eye, than one that is being torn down, with a shower of dust and cement fouling the air. And so it is with the construction of character . . . we can justify our existence on earth and find much happiness or we can destroy and be destroyed. Each and every individual is personally responsible for his character, regardless of who may have been responsible for his trials and tribulations. Scrutinize your life, are you exerting every effort to make something of it?

RANDOM THOUGHTS

(A reader of TRUTH has submitted the following interesting and important items. They are worth publishing and should receive the careful consideration of all men.—Editor.)

What are the effects of partaking of the Sacrament of the Lord's supper unworthily?

In partaking of the Sacrament one enters into the following COVENANT with the Lord:

That he is willing to take upon him the name of Jesus Christ, and always remember Him, and keep HIS COMMANDMENTS which he has given them, that they may always have his spirit to be with them.

Now, it logically follows that covenant breakers, those who are ashamed to take upon them the name of Jesus Christ, repudiating his commandments, such as The United Order and the Patriarchal order of marriage, etc., cannot expect to "have HIS SPIRIT TO BE WITH THEM." Paul says:

"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 (in death)."—1 Cor. 11:29.

May this not account for the unusual amount of sickness prevailing among the Latter-day Saints—the hospitals filled and the services of the physicians taxed to capacity?

What are the fruits of the Spirit?

"But the fruit of the Spirit is LOVE, PEACE, LONGSUFFERING, GENTLENESS, GOODNESS, FAITH, MEEKNESS, TEMPERANCE; against such THERE IS NO LAW."—Gal. 5:22, 23.

What are the works of the flesh?

"Adultery, fornication, uncleanliness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall

not inherit the kingdom of God."—Gal. 5: 19-21.

What are the signs of times pertaining to the LAST DAYS?

Paul says: "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, heady, despisers of those that are good, traitors, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."—2 Tim. 3:2-5.

Are men justified in committing error because their leaders so direct?

Isaiah said, speaking of this people:

"As for my people, children are their oppressors, and women rule over them. O my people, THEY WHICH LEAD THEE cause thee to err, and DESTROY THE WAY OF THY PATHS."—3:12.

"For the LEADERS OF THIS PEOPLE cause them to err; and they that are lead of them ARE DESTROYED.'—9:16.

Jeremiah, evidently referring to the present time, said:

"A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; AND MY PEOPLE LOVE TO HAVE IT SO: and what will ye do in the end thereof?"—5:30, 31.

"We have heard men who hold the Priesthood remark, that they would do anything they were told to do by those who presided over them, EVEN IF THEY KNEW IT WAS WRONG; but such obedience as this is worse than folly to us; it is SLAVERY IN THE EXTREME; and the man who would thus willingly degrade himself, should not claim a rank among intelligent beings, until he turns from his folly. * * * Others in the extreme exercise of their ALMIGHTY (?) AUTHORITY, have taught that such obedience was necessary, and that no matter what the Saints were told to do BY THEIR PRESIDENTS, they should do it without asking any questions.

"When the Elders of Israel will so far indulge in these extreme notions of obedience, as to teach them to the people it is generally because they have in their hearts to do wrong themselves, and wish to pave the way to accomplish that wrong; or else because they have done wrong and wish to use the cloak of their authority to cover it with. * * * We would ask for what is the Priesthood given unto men? It is that they may have a right to administer the laws of God. HAVE THEY THEN A RIGHT TO MAKE VOID THAT LAW? VERILY NO. * * * If a man could have as much authority as the Almighty, it would not authorize him to do wrong; and the man that will administer with partiality, for the sake of screening iniquity, will find his stewardship will be taken from him.

"Some have supposed that the more authority men have in the Kingdom of God, the greater is their liberty to disregard His laws, and that their greatness consists in their almost unlimited privileges, which leave them without restrictions; but this is a mistaken idea."—Mill. Star 14:594-6.

> **"I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are led by him. I am fearful they settle down in a state of self-security, trusting their eternal destiny in the hands of their leaders WITH A RECKLESS CONFIDENCE that in itself would thwart the purposes of God in their salvation, and weaken that influence they could give to their leaders, did they KNOW FOR THEMSELVES, BY THE REVELATIONS OF JESUS, that they are led in the right way LET EVERY MAN AND WOMAN KNOW, BY THE WHISPERING OF THE SPIRIT OF GOD TO THEMSELVES, WHETHER THEIR LEADERS ARE WALKING IN THE PATH THE LORD DICTATES OR NOT."—Discourses of Brigham Young, 209.**

What is the mark of the BEAST:

"And he (the Devil) causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that hath the mark, or the name of the beast, or the number of his name.'—Rev. 13:16.

Some have seen in the N.R.A., and its associate institutions, the fulfillment of this prediction. Certainly under the present trend, the freedom to buy, sell or work, without certain name or numbers, is being curtailed.

Much better should one have the MARK OF HEAVEN:

"And I looked, and lo, a lamb stood on the Mount Sion, and with him an hundred and forty and four thousand, having HIS FATHER'S NAME WRITTEN IN THEIR FOREHEADS.

"And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers, harping with their harps:

"And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth.

"These are they which were not defiled with women; for they are virgins (virtuous). These are they which follow the LAMB whithersoever he goeth. THESE WERE REDEEMED FROM AMONG MEN, being the first fruits unto God and to the LAMB.

"And in their mouth was found no guile: for they are without fault before the throne of God."—Rev. 14:1-5.

TROUBLE DEFENDS HIMSELF

By Edgar A. Guest

He met Old Trouble and he said:
"Somehow I wish that you were dead."
But Trouble answered: "No, you don't!
You'd like to kill me, but you won't.
You think that life would happier be
If you could rid the earth of me;
But should you drown me in a sack,
Before a week you'd wish me back.

"If all the work of earth were done,
You wouldn't have a bit of fun.
If I were really foe to you,
I'll tell you now just what I'd do:
I d take away your every care
And leave you nothing hard to bear.
All things you have I'd let you keep.
I wouldn't even let you weep.

"Before a match you entered in
I'd guarantee that you would win.
There'd be no shot you couldn t make,
No line through which you couldn't break.
The only rivals you would meet
Would be the weaklings you could beat.
With doubt your path I'd never cross.
I'd never let you take a loss.

"Were I your enemy today,
I'd let you walk the easy way.
I wouldn't once enrich your smile
By giving you a task worthwhile.
I'd make your dearest treasures cheap
As litter on a rubbish heap,
And ere the year had reached its end
You'd want me back to be your friend."

A PRAYER

(Frank Dempster Sherman)

It is my joy in life to find
At every turning of the road,
The strong arm of a comrade kind
To help me onward with my load.

And since I have no gold to give,
And love alone must make amends,
My only prayer is, while I live—
GOD MAKE ME WORTHY OF MY FRIENDS!

BLIND

(Harry Kemp)

The Spring blew trumpets of color;
Her green sang in my brain—
I heard a blind man groping
"Tap-tap" with his cane;

I pitied him in blindness;
But can I boast, "I see?"
Perhaps there walks a spirit
Close by, who pities me—

A spirit who hears me tapping
The five-sensed cane of mind,
Amid such unguessed glories—
That I—am worse than blind!

WORDS

We should guard the words we speak
And choose those words with greatest care;
For words can cause a world of grief,
May pierce a heart, we know not where.
Words can sting and bruise and smart
And bring a gush of new born tears;
Or words can die, or rise and grow
To hurt and live in minds for years.
Words can kill or bring to life
The fondest hopes or brightest dream,
Or words can chill and darken souls
When uttered, tho no wrong we mean.
Words can help, can comfort, cheer,
Or often soothe the aching breast,
Can scatter rays of sunshine here
And inspire love and peace and rest.
Words can be like poisoned swords
Or gifts and blessings in their flight.
We draw near heaven's gates with words,
If in wisdom spoken right.

—Olive A. Kunz.

A PRAYER

(Contributed)

Make me too brave to lie or be unkind,
Make me too understanding, too, to mind
The little hurts companions give and friends,
The careless hurts that no one quite intends,—
Make me too thoughtful to hurt others so;
Help me to know.
May I forget what ought to be forgotten and recall
Unfailing, all
That ought to be recalled,—each kindly thing,
Forgetting what might sting.
To all upon my way,
Day after day,
Let me be joy, be hope. Let my life sing.

—Author unknown.

A DAILY THOUGHT

Not he who has little, but he who wishes more, is poor.—Seneca.

Food for the Whitehouse runs as high as $2,500.00 a month due largely to the fact that it is customary to provide for 60 persons including the president's family and the house staff. How would you like that job?

The Whitehouse cook, Ida Allen doesn't let a little thing like official dinners of 75 to 100 people bother her and her able kitchen corps a bit—it's all in the day's work.

"A man is rich in proportion to the number of things which he can afford to let alone."—Thoreau.

Juvenile Page

DANNIE'S FRIEND RETURNS

It was very quiet in Dannie's room. A dim light shown upon his little white, tired face. His eyes were closed, and he breathed so slowly one could scarcely tell that he breathed at all.

Beside his bed, holding his thin little hand sat his mother, her face lined with anxiety in spite of the hope that burned in her eyes. Dannie's father stood at the foot of the bed and his big hands gripped hard the white metal of it, while his eyes watched intently the little face on the pillow. Now and then they darted to the face of Dannie's mother and twice he started to speak, then seemed to change his mind. After all, the doctor had said there was nothing more he could do, and Dannie had asked him not to send for the doctor.

"I'm not going to die," he had insisted. "But only God can make me well." These words kept repeating themselves over and over in the mind of Dannie's father and he tried to assure himself that he was believing them.

"You must help," Dannie had said, "You must use your faith too. He said we must all fight, you and mother and I and He will help also."

"He" Dannie had explained, was the kind old gentleman who had promised health to Dannie. And "He" had promised to be on hand to help combat the thing which now threatened to take the boy's life in spite of that promise. Did Dannie's father really expect him to come? He didn't know. He only knew that death seemed very near and that he was afraid.

Suddenly a flicker of the small eyelids drew the father's attention. Dannie's eyes flew open wide and a faint smile crossed his face.

"I'm glad you've come," he said faintly and Dannie's father turned quickly toward the spot where Dannie was looking.

At first the man did not appear so very old. True, his hair was white and so was the neat, closecut beard, but he stood erect, and there was something about him which spoke of power. Then Dannie s father saw his eyes and in them he read the wisdom and the sorrowing of centuries, mingled with the hopefulness and serenity of eternity.

"Who are you?" Dannie's father didn't know whether he had asked the question aloud or not, but the man replied:

"My name matters not. Only this you must know. I am a man, born like yourself, and like yourself, I am of this earth. But unlike you I have lived for over nineteen hundreds years. I tell you this because just now you must exert all the power of faith you can command and the very fact that I am here, alive, should help you. Take my hand, that you may know that I am a man and not a spirit.'

Looking into the eyes of this strange man Dannie's father did not, could not doubt that statement fantastic as it sounded. Then the man turned to the bed where Dannie lay.

"The story of my own life, Dannie, is the story I will tell you tonight," he said, "and then we will ask God once more to make you well.'

"I am better already, now that you have come," said Dannie. "But I would like to hear the story."

The man drew a chair close to the bed on the opposite side to where mother sat and motioned for father to come closer. Father obeyed, seating himself on the edge of the bed close to mother.

"Listen," said the man and the word was a command which included them all.

THE OLD MAN'S STORY

"I was one of twelve Apostles,' the man began his story. "The Lord himself blessed us and taught us and gave us authority to preach and to baptize in His name. Then He left us and as we taught we formed those who believed, into churches. Then arose a dispute as to what name we should be called by. As we fasted and prayed, the Lord came again unto us and taught us further, telling us that if we were his church we must take upon us His name and be called by His name.

"Then, as He was about to leave us He asked each one what we would have Him do for us when he had ascended to His father.

"Each replied that when they had lived their lives that they be released from their ministry and speedily come unto Him in His kingdom. All but three of us made this same request. But we were silent for we had not the courage to speak what was in our hearts.

"However, He said to us, 'I know your thoughts. Your desire is the same as that which my beloved disciple John desired of me. Therefore, blessed are ye and ye shall never taste of death but shall live until I come in my glory. And ye shall not have pain while ye dwell in the fesh. This blessing I will give, because ye have desired to bring souls unto me while the world shall stand.'

"And so it has been with us. At first

there were those who were evil who would have destroyed us. We were cast into prison, but no prison could hold us because of our faith. They dug pits in which we were buried, but God delivered us. When they cast us into dens of wild beasts, we played with them as though they were lambs. Even the firey furnace had no power to harm us. All this because of our faith in God and His promises."

He paused and Dannie's father met his gaze with eyes that did not waver despite the mist that dimmed his sight.

"If God will forgive my unbelief, I shall never doubt again,' he said humbly.

"Then," said the Holy man, "we are ready."

Mother left the bedside and brought a bottle of oil. Then father and the Holy man placed their hands upon Dannie s head and the prayers that ascended up to heaven that night were weapons against which Satan had no power.

Slowly Dannie came back from the brink of death and as the night departed it took with it the man who had taught, not only Dannie but father and mother as well, the mighty power of faith.

They never saw him again, but the blessing he left them, like a pebble dropped in a still pool, spread ripples of faith and good works and blessings to everyone with whom these three came in contact throughout their lives.

Even the doctor who had been so sure Dannie would never recover became a better doctor and many times employed the power of faith to heal, where his medical skill failed.

Dannie grew steadily better until he could walk as well as though he had never been crippled. Through the days of getting well he never grew tired of listening to the stories his mother told him out of the little black book he learned to know as "THE BOOK OF MORMON."

"Aunt Jennie."

(The End)

"I have a cure for boredom that never will fail. It is made up of ten rules: Go out among the people and perform one kind act, TEN TIMES.'—Carrie Chapman Catt.

SALVATION

"The Gospel will save the whole human family; the blood of Jesus will atone for our sins, IF WE ACCEPT THE TERMS HE HAS LAID DOWN; but we MUST accept those terms or else it will avail nothing in our behalf."—Brigham Young.

"Who are the Saints? All those who believe in Jesus Christ and keep His commandments. And who may be Saints? All the inhabitants of the earth, for Jesus said, 'Come unto me, all ye ends of the earth, and be ye saved'.'—Brigham Young.

SPECIAL

PLURAL MARRIAGE—the Mormon Marriage System, a brochure explaining Polygamy from a Mormon viewpoint, is off the Press. The treatise consists of a series of articles prepared by the late B. H. Roberts of the First Council of Seventy, under Church direction; with Editorial comments, and includes a statement of leading women as to their attitude toward the system, with excerpts from an address by President John Taylor.

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Never before in the history of the world has there been so much power and never before have men so prepared to use that power for the destruction of human life; never before has there been so much gold, and never before has there been so much povrty; never before has there been so much wealth, and never before has there been such an economic crisis; never before has there been so much food, and never before has there been so much starvation; never before have there been so many facts and never before has there been so much education, and never before has there been so little coming to the knowledge of truth.

—Progressive Opinion.

"The only tolerance in the world, the only tolerance that earns the name, is that toward intolerance."—Louis Paul.

"Abraham Lincoln didn't like to go to church and hear complacent, 'cut-and-dried' sermons. He explained that, 'When I hear a man preach, I like to see him act as if he were fighting bees'."—Rockefeller Center Weekly.

TRUTH

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

VOL. 3. SEPTEMBER, 1937 NO. 4.

EDITORIAL

President Heber J. Grant and Polygamy

A correspondent has mailed us a news clipping from the Salt Lake Tribune of July 26, purporting to give an interview with President Heber J. Grant, dated London, July 25. President Grant is in Europe attending the Centennial celebration commemorating the introduction of the Gospel in the British Isles one hundred years ago. The United Press reports President Grant as "one of the few churchmen still living who practiced polygamy,' and quotes him as saying:

> I was 21 when I married my first wife, and was 28 when I married my second and third—one one day and the other the next. My family now numbers 90, including the husbands of my nine living daughters. Three of my 12 children have died, but I have 47 grandchildren and 11 great-grand children. One wife is living, but the others have been dead many years. We never believed polygamy was wrong and never will, but one of the cardinal rules of the Church is to obey the law. So long as polygamy is illegal we ourselves will strictly enforce the law.

"It must be news to a large part of the present Church membership," says our correspondent, "that President Grant is actually a polygamist, both in belief and practice. I have been discredited many times by members of the Church for asserting the facts as Brother Grant now relates them. I venture that at least two-thirds of the younger portion of the Church population today believes that Brother Grant never had but one wife and that he is responsible for the present revolution among Church members against the principle of plural marriage as taught in earlier days. I think more of President Grant for his frank confession; however, since in taking his plural wives in 1885 he was breaking the law of the land, and since in 1899, as I now recall, he plead guilty in the Third Judicial District Court to a charge of polygamous living, and paid a fine, I am at a loss to understand his statement that it is "one of the cardinal rules of the Church to obey the law,' and that he has set himself up now to "strictly enforce the law." It must be true, then, that in taking his plural wives he was acting in opposition to the "cardinal rules of the Church,' and if so how does he explain the fact that he retained his standing as a leading official in the Church? Is his present attitude for law enforcement a sort of 'death bed repentance?'

"I think these matters should be commented on by your Editorial department in your usual lucid and fearless way."

Our correspondent is but one of many with whom the present situation is a puzzle. Little wonder that many of the Saints today are in a quandry over the strange situation. TRUTH has, on different occasions, shown that President Grant entered the Patriarchal order of marriage, sustained the principle and repeatedly defied the law prohibiting its practice, but many of the Saints have characterized the statements as false, some of them holding to the theory that plural marriage is inherently wrong and that President Grant was given to the Church by the Lord to expose the error and set the Saints right. It is common for our Bureau of Information missionaries to convey the idea to their listeners that polygamy was introduced among the Latter-day Saints by Brigham Young for the sole purpose of more quickly populating the western wilderness, and that work being accomplished the need of the practice ended. They further assure their audiences that Patriarchal marriage is not an essential part of "Celestial marriage,' and that the practice has gone forever. Many of the Saints today attribute the marriage relations of Abraham and others of the ancient Saints, to their ignorance and to the "dark ages" in which they lived. It is an indisputable fact that an apologetic attitude exists toward the principle of plural marriage, in the minds of many members of the Church and among

some of its leaders—an attitude that obviously assumes the early leaders of the Church to have been sensually minded and wholly mis-directed in their marriage teachings. This apology for what many of the more solid Saints regard a principle of salvation is increasing to an appalling degree. Jesus Christ said:

> **Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.**

We are impressed that President Grant, in granting the interview noted missed a most splendid opportunity. Instead of the flabby, negative statement, "We never believed polygamy was wrong"—a statement at once suggestive of doubt as to whether the principle is really right—the President might have risen to the occasion, and in the majesty of his purported position of a Prophet and the mouth-piece of God to man, acclaimed to the world through the United Press:

> **I am a polygamist. Celestial or plural marriage is an institution of heaven; it is an eternal law which the Gods themselves have subscribed to, and without strict adherence to which NO MAN receives the highest exaltation in the Celestial heavens. The law has been restored to the worthy among the Saints in this dispensation, never again to be taken from the earth. This nation (of England) and all the so-called Christian nations of the world, are under condemnation for rejecting God's law of marriage and for aiding in persecuting the Saints for their adherence to it.**

Such a testimony, coming from so widely advertised a character as President Grant, upheld by his counselor J. Reuben Clark, "former Ambassador to Mexico,' would have registered around the world. Something positive and unmistakably clear would have drawn fire and forever established the aged President as a man of courage and unfaltering sincerity.

If one questions our statement of the present attitude of many of the Saints toward plural marriage he has but to refer to a recent address of Dr. Frank L. West, Church Commissioner of Education, and Assistant Superintendent of Y.M.M.I.A., at a session of the "Leadership Week," at the Brigham Young Academy, as reported in the Deseret News, Jan. 27, 1937. The News quotes Dr. West as follows:

> **The modern Christian home with MONOGAMOUS IDEALS based on confidence, loyalty and love represents not only the BEST in the experience of the race, it is sustained by religious sanction and founded upon inherent nature and the needs of the parents, the children, and state.**

This can mean nothing less than that monogamy is the ideal in marriage toward which the Saints should strive—monogamy, with its thousand evils, its poignant jealousies, its breeding of double-life; its divorces, its birth-control tendencies—a system adopted by a pagan world to circumvent the purposes of the Lord in the patriarchal life of heaven, is held before the Saints as an ideal for the "modern Christian home' to pattern after! And that by a Latter-day Saint educator! Since the Deseret News, the official organ of the Church, carried the article without expressing its disapproval of the sentiment, we reasonably assume that Dr. West expressed the present views of the Church as established by many of it's leaders. Little wonder that the Saints under the influence of such teachings, should paganize their marriage ideals, and apologize for a principle for which the Prophets of God suffered unspeakable indignities, including robbery, imprisonment, banishment and death!

In finding himself in a mental quandary regarding these matters, our correspondent has much good company. In a letter under date of July 9, 1929, addressed to the President of the Church, Bishop Heber Bennion wrote as follows in explanation of his own state of mind because of the situation:

> **When President Penrose was in Old Mexico twenty-five years ago, he told the underground girls there to be of good cheer—that in the near future they would be permitted to return to live in Utah and take the name of their husbands—(children also). And it came true. But about ten years ago he said in conference that President Woodruff turned the key and after that all plural marriages were null and void. And you (Heber J. Grant) and President Smith later endorsed his remarks without reservation, and (you) STILL CONTINUE to sustain these polygamous brethren in their high positions in the Church. I admit my inability to understand.**

TRUTH has endeavored to clarify some of these phases, and we feel some headway has been made. However, we are impressed that the situation justifies another brief recital of the facts in the matter.

It has been nearly forty-seven years since President Wilford Woodruff signed his famous Manifesto which resulted in discontinuing the practice of plural marriage under Church sanction. In that time much has transpired; bitter feelings have been aroused; acrimonious speech indulged in; good men and women severed from the Church and made outcasts for believing in the principle and expressing such belief. Men have lost their faith in the integrity of their leaders—become cold and indifferent toward the Gospel, while others have submitted to calumny and bitter persecution rather than surrender the truth. Fathers have arrayed themselves against sons and mothers against daughters; friend against friend and neighbor against neighbor. Sacred covenants have been broken and ugly wounds inflicted.

Prior to the issuance of the Manifesto men were sent to prison for believing in and practicing plural marriage, at the instance of

corrupt, Mormon-hating officials, who were sent from Washington to control the civil affairs of the Territory. These officials were despised by the Saints—leaders and members alike—while since 1890 men have become victims of the same unholy hatred and persecution, but now it comes from within; officials of the Church acting as spies and furnishing evidence to convict both men and women for living in polygamy. Such has been the hate hurled at the Saints adhering either in belief or practice to the ancient order of marriage, that the fruits of the Spirit as spoken of by Paul—"Love, peace, long suffering, gentleness, goodness, faith, meekness and temperance"—have been woefully lost sight of among the Saints.

The Church membership is divided into two distinct schools of thought. Those following the Gospel truths as interpreted by the Prophet Joseph Smith and his successors to and including the late President Joseph F. Smith, may be termed "Fundamentalists" in so far as that term applies to the unchangeableness of the principles and ordinances of the Gospel; while those following the present thought—that of yielding to world ideals and customs, in order to be at friendship with all people, may, for want of a more correct name, be termed "Modernists," signifying the right and tendency of the leaders to change the ordinances as modern thought suggests.

These two schools are in conflict, and inevitably must be. Expressing the position of the "Fundamentalists' Joseph Smith said:

> God purposed in Himself, that there should not be an eternal fulness until every dispensation should be fulfilled and gathered together in one, and that all things whatsoever, that should be gathered together in one those dispensations unto the same fulness and eternal glory, should be in Christ Jesus; therefore He **SET THE ORDINANCES TO BE THE SAME FOREVER AND EVER,** 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, 113-114.

Brigham Young said:

> Some of you may ask: "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?" 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 Brigham Young, 341.

As a practical demonstration of this position that the ordinances shall not be changed, the late President Joseph F. Smith, responding to a request by many of the Saints for a change in the Garments of the Holy Priesthood, said:

> 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) the indecent practices of the world. * * * They should hold these things that God has given unto them sacred **UNCHANGED AND UNALTERED** from the **VERY PATTERN** which God gave them.—Imp. Era, 9:813, 814. Also **TRUTH** 2:35.

The so-called "Modernists" may be represented in the actions of the present leadership who did authorize a change in the garments "from the very pattern which God gave us,' until today the real garment has fallen into discard and has become a loathsome thing to many of the Saints. Authorization for such changes was expressed for the Church by Elder Stephen L. Richards, of the Quorum of Twelve, at the April Conference of 1932, as follows:

> I hold it entirely compatible with the genius of the Church to change its forms of procedure, customs and **ORDINANCES** in accordance with our own knowledge and experience. * * * Some changes have been made in recent years (change of garments) and these changes have disturbed some of the members. Personally, I approve of those changes and hope the general authorities will be led to make others as changing conditions warrant.—S. L. Tribune, April 10, 1932.

Now, then, to the point broached by our correspondent, as to the changed attitude of President Grant on this vital subject. In his earlier career as a member of the Quorum of Twelve, he was a decided "Fundamentalist." He married numerous wives polygamously. Three of them, his statement admits, he married before the Woodruff Manifesto of 1890—one in the year 1878 and two others on consecutive days in 1885. At this time (1885), the Deseret News of April 6, quotes him as saying:

> "No matter what restrictions we may be placed under by men, our only consistent course is to keep the commandments of God. We should, in this regard, **PLACE OURSELVES IN THE SAME POSITION AS THAT OF THE THREE HEBREWS WHO WERE CAST INTO THE FIERY FURNACE.** If we are living in the light of the Gospel we have a testimony of the truth, and we have but **ONE** choice, that is to **ABIDE IN THE LAW OF GOD,** no matter as to the consequences. It is some times held that the Saints are in error because so many are opposed to them. But when people know they are right it is wrong for them to forego their honest convictions by yielding their judgment to that of a majority, no matter how large. (Whether in the Church or out). When a man knows himself that he is honest, he needs care but little as to what the world may think or say concerning him. * * * There will be opposition to the Latter-day Saints until the whole social fabric of the world is revolutionized. In seeing these things we are only witnessing the fulfillment of that which has been prophesied. We may expect to see men who are corrupt (in the Church or out) arise and proclaim this people are wicked. * * * The best and most honorable men of the community, as a rule, had entered into plural marriage and were the objects of the cruel persecutions that are now being enforced. The speaker concluded by expressing confidence that the cause of truth and righteousness would be vindicated."—Deseret News, Apr. 6, 1885.

In September, 1899, brother Grant was arrested for an infraction of the anti-polygamy laws, plead guilty and was fined $100

in the District Court of Salt Lake County. At this time and for some years subsequent, judging from his public expressions and actions, he was a "Fundamentalist.' He has now changed into the so-called "Modernist" class. In the interview referred to Brother Grant is quoted:

> **We never believed polygamy was wrong and never will, but one of the cardinal rules of the Church is to obey the law. So long as polygamy is illegal we ourselves will strictly enforce the law.**

Had President Grant said it is "one of the cardinal principles of the Church to obey the Constitutional laws of the land, as interpreted by the God of Heaven,' his statement would be correct. The Church is enjoined by revelation from the Lord to obey the Constitutional laws of the land. (See D. & C. 98:4, 5.) The Church, in the same revelation, is also commanded to observe the laws of God. The laws of God and the Constitutional laws of the land do not conflict—never have. The Constitutional law reads:

> "Congress shall make no law respecting an establishment of religion, nor prohibit the free exercise thereof."

The law of God in question—Patriarchal marriage—is "an establishment of religion", pure and simple. It was revealed and established in this dispensation before man-made laws were enacted against it. The anti-polygamy enactments are as purely laws of men and opposed to the Constitutional laws of our country as were the laws of Nebuchadnezzar and Darius opposed to the Constitutional laws of heaven in their days. Under those laws men were prohibited from worshipping or praying to other Gods than those set up by man. The Constitutional law of the land in that day, as it is today, was: "Thou shalt have no other gods before me." The Medes and Persians tried to force other gods on the Israelites, their laws thereby contravening God's Constitutional laws. The three Hebrew brethren and Daniel, while under obligation to keep the Constitutional laws, refused to obey those of man's enactment. Their vindication by the Lord is well known. Neither the fiery furnace nor the den of lions could harm them. The Nebuchadnezzars and Dariuses of this day have set up a strange God—man-made image—an imitation marriage system, monogamy, and placed a penalty on the observance of any other system. The true Saints of God gave no heed to this "bastard" law. They were cast into the "fiery furnace" of persecution, many suffering imprisonment and death, but blessed with the promise of a glorious resurrection.

President Grant, it will be seen from his own statement, refused to obey the laws of the land, for, according to his reputed statement, he took his two plural wives in 1885, twenty-three years after the first anti-polygamy law was enacted by Congress, six years after it had been declared Constitutional by the Supreme Court of the United States, and three years after the more drastic Edmunds laws was enacted by Congress in 1882. Certainly then it was not a "cardinal rule" with Brother Grant to "obey the law,' as he now interprets it. He says, "So long as polygamy is illegal we ourselves will strictly enforce the law." But, at the time mentioned, he not only refused to enforce the law, but openly and publicly DEFIED IT, threatening to take other wives until one brought him a son. Why the change? Has there been a new revelation on the subject to change his attitude? No. The Manifesto didn't change it, for he plead guilty to an infraction of the law nine years after the Manifesto was issued. Has the law of God changed? No. Is it less obligatory today to enter into that order of marriage than it was when President Grant took his last plural wife? No, it is not. God told his servant, President John Taylor: "I have not revoked this law (of plural marriage) NOR WILL I, for it is everlasting and those who will enter into my glory MUST obey the conditions thereof.'

Since, then, the Lord does not change, neither His law of plural marriage, then it is certain that the change is in man. BROTHER GRANT HAS CHANGED. Formerly he sustained the law of God in open defiance of the law of man. Now, according to his own testimony, and in accordance with his public acts, he sustains the law of man, and that, sad as the facts are, IN OPEN AND BOASTFUL DEFIANCE OF THE LAW OF GOD! In taking this stand the President has in large measure, succeeded in popularizing Mormonism with the world. The Church has been brought down to a world level in many of its teachings and practices. We were told by the Lord to come out of Babylon, but under the new regime we have not only scattered among Babylon, but have invited her institutions to be established among us.

But what has been the "cardinal rule of the Church" with respect to law obedience? The Saints should get this matter thoroughly in their minds: Eternal principles NEVER change. Men change; leaders change: "For the leaders of this people cause them to err; and they that are led of them are destroyed.—Isaiah 9:16.

Let us briefly review the "cardinal rules of the Church' in this matter:

Joseph Smith said:

> **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.**

As a companion article the Church issued a statement on "Governments and Laws in General" of which the following is an excerpt:

We believe that religion is instituted of God, and that men are amenable to Him, and to HIM ONLY, for the exercise of it, * * * we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but NEVER control conscience; should punish guilt, but never suppress the freedom of the soul.

We believe that all men are bound to sustain and uphold the respective governments in which they reside WHILE PROTECTED IN THEIR INHERENT AND INALIENABLE RIGHTS by the laws of such governments. * * *

We believe that rulers, states and governments have a right and are BOUND TO ENACT LAWS for the protection of all citizens in the free exercise of their religious belief. * * *—D. & C. 134.

Brigham Young said:

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

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

Heber C. Kimball:

The Government of the United States is designing to do away with polygamy. * * *. Plurality is a law which God established for his elect before the world was formed, for a continuation of seeds forever. It would be as easy for the United States to build a tower to remove the sun as to remove polygamy, or the Church and Kingdom of God.—Mill. Star 28:190.

John Taylor:

I would like to obey every law of man, but I consider that the framers and enforcers of this unconstitutional law (the law against polygamy), have violated their oaths. We cannot afford to forsake our wives and break up our families to comply with this law, and I WILL NOT DO IT, SO HELP ME GOD.—TRUTH 1:31.

It is said in the Doctrine and Covenants, that he that keepeth the laws of God, hath no need to break the laws of the land. It is further explained in Section 98, what is meant in relation to this. That all laws which are constitutional MUST be obeyed, as follows: (See Sec. 98:4, 5).

That is, taking the nation as an example, all laws that are proper and correct, and all obligations entered into, which are not violative of the Constitution should be kept inviolate. But if they are violative of the Constitution, then the compact between the rulers and the ruled is broken and the obligation CEASES TO BE BINDING.—J. of D. 26:350.

Wilford Wodruff:

The first anti-polygamy law, in this dispensation was the bill enacted by Congress in 1862. Its constitutionality was affirmed by the Supreme Court of the United States (in the George Reynolds case) January 6, 1879, and in April of that year Wilford Woodruff, in an Epistle to the Church, stated:

Now Latter-day Saints, what are we going to do under the circumstances? God says, "We shall be damned if we do not obey the law." Congress says (and the Supreme Court has pronounced it constitutional), "we shall be damned if we do." It places us precisely in the same position that it did the Hebrews in the fiery furnace, and Daniel in the den of lions. * * * Now who shall we obey, God or man? My voice is, we will obey God.

Lorenzo Snow:

Respecting the doctrine of plural or Celestial marriage * * * it was revealed to me, and afterwards, in 1843, fully explained to me by Joseph Smith, the Prophet. I married my wives because GOD COMMANDED IT. 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. * * * 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.—Mill. Star, 48:110, 111.

Joseph F. Smith:

"I will, therefore, call the attention of the congregation to a verse or two in the revelation given in 1831, which will be found on page 219 of the Doctrine and Covenants (Section 58):

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.

Wherefore, be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under His feet.

Behold, the laws which ye have received from my hand are the laws of the Church, and in this light ye shall hold them forth. Behold here is wisdom.

The following I quote from a revelation given December, 1833, page 357 (Section 101):

According to the laws and the 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.

That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment.

Therefore it is not right that any man should be in bondage one to another.

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.

"Again, in a revelation of page 342 (Section 98):

And now, verily I say unto you concerning the laws of the land, it is my will that my people shall 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, justfy you and your brethren of my Church, in befriending that law which is the constitutional law of the land;

And as pertaining to law of man, whatsoever is more or less than these cometh of evil.

I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free;

Nevertheless, when the wicked rule, the people mourn.

Wherefore, honest men and wise men should be sought for diligently, and good men and wise

men ye should observe to uphold; otherwise, whatsoever is less than these cometh of evil.

And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth out of the mouth of God;

For He will give unto the faithful, line upon line, precept upon precept; and I will try you and prove you herewith;

And whoso layeth down his life in My cause, or My name's sake, shall find it again, even life eternal;

Therefore, be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy;

For if ye will not abide in my covenant, ye are not worthy of me.

"This, as I understand it, is the LAW OF GOD to the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN ALL THE WORLD. And the requirements here made of us must be obeyed, and practically carried out in our lives, in order that we may secure the fulfillment of the promises which God has made to the people of Zion. And it is further written, that inasmuch as ye will do the things which I command you, thus saith the Lord, then am I bound; otherwise there is no promise. We can therefore only expect that the promises are made and will apply to us when we do the things which we are commanded.

"We are told here that no man need break the laws of the land who will keep the laws of God. But this is further defined by the passage which I read afterwards—the law of the land, which all have no need to break, is that law which is the Constitutional law of the land, and that is as GOD HIMSELF HAS DEFINED IT. And whatsoever is more or less than this cometh of evil. Now it seems to me that this makes this matter so clear that it is not possible for any man who professes to be a member of the Church of Jesus Christ of Latter-day Saints to make any mistake, or to be in doubt as to the course he should pursue under the command of God in relation to the observance of the laws of the land.

"The Lord Almighty requires this people to observe the laws of the land, to be subject to 'the powers that be,' SO FAR AS THEY ABIDE BY THE FUNDAMENTAL PRINCIPLES OF GOOD GOVERNMENT, but He will hold them responsible if they will pass unconstitutional measures and frame unjust and proscriptive laws, as did Nebuchadnezzer and Darius, in relation to the three Hebrew children and Daniel. If lawmakers have a mind to violate their oath, break their covenants and their faith with the people, and depart from the provisions of the Constitution WHERE IS THE LAW human or divine, which binds me, as an individual, to outwardly and openly proclaim my acceptance of their acts?

"I firmly believe that the only way in which we can be sustained in regard to this matter by God our Heavenly Father is by following the illustrious examples we find in holy writ. And while we regret, and look with sorrow upon the acts of men who seek to bring us into bondage and to oppress us, we must obey God, for He has commanded us to do so; and at the same time He has declared that in obeying the laws which He has given us we will not necessarily break the Constitutional laws of the land, and we intend to continue to be law-abiding so far as the Constitutional law of the land is concerned; and we expect to meet the consequences of our obedience to the laws and commandments of God like men."—J. of D. 23:69.

Franklin D. Richards, formerly Historian of the Church:

If, then, we violate no law of God nor right of our fellows, wherein, I ask again, consists the crime of our religious faith? It is in this: that Congress forbids it; just as Darius forbade Daniel praying to God, and because he persisted, cast him into the den of lions; the same as Herod caused all the male children to be slain, hoping to kill Christ our Saviour in His infancy; the same also as Nebuchadnezzar cast the Hebrew children into the flames because they worshipped the living God rather than his idol. Wherein consists the crime of Daniel praying to the God of Israel? Simply because king Darius forbade him doing it.

What constituted the crime of the Hebrew children in worshipping the God of heaven? Solely because Nebuchadnezzar commanded them to worship the golden image, which they would not do. What is the intrinsic nature of our crime in believing and practicing the eternal covenant of plural marriage as revealed by the Almighty, and as we are commanded to do? Simply and solely this: Congress passed a law making it a penal offense to do so. This is all the criminality there is about it; and the question remains for each one to answer, shall we obey God or man? * * *.

I know some of the brethren feel that it is a very serious thing to be cast into prison. Why, there is many a thing worse than that. It is a thousand times better to go to prison than to deny the principles of the Gospel, and to be forsaken of the Holy Spirit. What did Brother Brigham say before he left us? When Congress passed the law of 1862, I heard him make this remark—rather startling at the time—that a man who would not be willing to pay his fine and take a term of imprisonment for a real good, virtuous woman, was not worthy of a wife at all.—J. of D. 26, 337 et seq.

George Q. Cannon:

The people of the world do not believe in breeding, but we do. So the people of the world will die out and we will fill the whole earth. I admit that those raising children by plural wives are not complying with man made laws, but in the sight of God they are not sinning, as there is no sin in it.—Smoot Investigation, Vol. 1:9.

Rudger Clawson:

Your honor; * * * I have only this to say why judgment should not be passed upon me; 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 to obey the latter.—Celestial Marriage, p. 17.

We have already quoted the position of Heber J. Grant and will close this part of the statement by a quotation from the Deseret News, June 5, 1885:

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> Influences are at work whose object is to create an impression in favor of the renunciation or TEMPORARY SUSPENSION (a term used by the authorities today) 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. * * *
>
> But they should not be so inconsistent as to put forth the FLIMSY CLAIM that their course is sustained by the revelations of the Almighty. They had better acknowledge that their faith in revelation has dwindled to a fine point, if it ever existed in their breasts at all, until it is scarcely discernable. They should at once proclaim themselves as unbelievers in the claim that the revelation on Celestial marriage is of divine origin, or else admit that they do not possess the courage of their convictions.

(The article then quotes D. & C. 124:49-51, and continues:)

> 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.—Marriage, Ballard-Jenson Correspondence, pp. 72-3.

Now, what in reality is the Lord's attitude?

In defiance of the Morrill anti-polygamy law of 1862, and the action of the Supreme Court in 1879, sustaining it as constitutional, the Lord revealed through Wilford Woodruff, January 26, 1880:

> And I say again, woe unto that nation or house or people who seek to hinder my people from obeying the Patriarchal law of Abraham, which leadeth to Celestial glory, which has been revealed unto my Saints through the mouth of my servant Joseph, for whosoever doeth these things shall be damned, saith the Lord of Hosts, and shall be broken up and wasted away from under heaven by the judgments which I have sent forth and shall not return unto me void.—Supplement to New & Everlasting Covenant of Marriage, 46.

In defiance of the Edmunds bill passed by Congress March 14, 1882, in October following, the Lord, through President John Taylor, commanded Seymour B. Young to enter into the plural marriage relation, and abide that law.

The Edmunds law was declared constitutional by the Supreme Court, March 23, 1885, and in September 26, 1886, the Lord said:

> 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 (the Patriarchal law of marriage—polygamy). * * * 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.—Sup. to N. & E. C. of M. 63.

In 1887 the Edmunds-Tucker anti-polygamy law was passed by Congress, and on November 24, 1889, the Lord, still in defiance of the laws of man, revealed His will to Wilford Woodruff.

President Woodruff recorded the following in his Journal, under date of November 24, 1889:

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

> Thus saith the Lord to my servant Wilford, I the Lord have heard thy prayers and thy request and will answer thee by the voice of my Spirit. * * *
>
> Let not my servants who are called to the Presidency of my Church DENY MY WORD or MY LAW (plural marriage), which concerns the salvation of the children of men Let them pray for the Holy Spirit which shall be given them to guide them in their acts. Place not yourselves in jeopardy to your enemies by promise. Your enemies seek your destruction and the destruction of my people. * * *
>
> Let my servants who officiate as your counselors before the courts make their pleadings as they are moved upon by the Holy Spirit. WITHOUT ANY FURTHER PLEDGES FROM THE PRIESTHOOD. * * *.—Ib. 63-65.

That was the "cardinal rule of the Church" in those days. So long as the Saints walked in obedience to the commandments of God and observed His statutes, there was no talk by the leaders of Israel about the necessity of obeying the laws of man which conflicted with the laws of God.

"But," says our modern critic, "the Manifesto signed by a servant of the Lord bound the Church to another policy." Granted—that the Manifesto as it was finally interpreted at the behest of the enemy, bound the Church to another policy: but it was not the Lord who bound the Church to this policy, it was the Saints in connection with their leaders. It has never been shown that the Manifesto is anything but a political document prepared, as the late President Charles W. Penrose once said: "TO BEAT THE DEVIL AT HIS OWN GAME." God had no part in it. For years the impression obtained that the Manifesto was a revelation from the Lord through Wilford Woodruff. The document itself disproves such a

theory and recent utterances of Elder Joseph Fielding Smith, of the Quorum of Twelve, stating that it was NOT a revelation, undoubtedly expresses the Church's present position on this point. The Prophet Isaiah saw the time when such a document as the Maifesto would be signed. He said:

> **Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have MADE LIES our refuge, and under FALSEHOOD have we hid ourselves. * * ***
>
> **Judgment also will I lay to the line, and righteousness to the plummet: and the HAIL (the truth) shall sweep away the refuge of lies, and the waters (of purification) shall overflow the hiding place.**
>
> **AND YOUR COVENANT WITH DEATH SHALL BE DISANNULLED, AND YOUR AGREEMENT WITH HELL SHALL NOT STAND; * * *.—Is. 28:15-18.**

We charge that the Manifesto was a "covenant with death" and "an agreement with hell,' and that it was disannulled by the action of the Lord through His servant, John Taylor, in appointing men, and ordaining them for the purpose, to continue holding the sealing powers of Elijah. He did that, not as President of the Church, but as President of Priesthood. The Prophet Isaiah saw the situation and, under Divine direction, chronicled it, while the Prophet John Taylor, under the same direction, made adequate provision to disannul the agreement with death and hell when it should be entered into.

That the Manifesto did not stop the practice of plural marriage among the Saints, under Priesthood direction, has been shown in the columns of TRUTH on different occasions. (See Vol. 1:18 et seq.) Nor did the leaders of the Church, in a single instance, attempt to enforce the law of the land against polygamy. TRUTH makes the charge and challenges its disproof: that during the past forty-seven years, since the Manifesto was issued, which was supposed to stop polygamy, men have taken plural wives and many of them have occupied, and still do occupy, leading positions in the Church. It is right that they should, "for," said the Lord to President John Taylor, when Heber J. Grant, George Teasdale and Seymour B. Young were called to leading positions, "It is not meet that men who will not obey my law (of plural marriage) shall preside over my Priesthood." Never has a man been permitted to preside over the Church in this dispensation who did not obey that law.

No one should be better acquainted with these facts than President Grant himself. And yet, in his declared intention to popularize Mormonism with the world, he vociferously acclaims his loyalty to CORRUPT MAN-MADE laws; he has even proclaimed that "I shall rejoice when the Government officials put a few of these polygamists in the County jail or the State Penitentiary."

He has ordered people, not of his liking, "unchurched' and has boastfully taken part in sending some of his brethren to the penitentiary, for "abiding" the law of God. For twenty-eight years after the Manifesto was issued, it remained a dead letter, so far as the leading brethren were concerned—they took no part in bringing discomfort to the Saints through the laws of man; it remained for the present leader of the Church, who, as shown, has lived in open and notorious defiance of the law of man to join with the forces of Babylon in enforcing this iniquitous law, depriving a God-fearing people the right to worship in accordance with the commands of God as they interpret the same, and which worship interferes with no other man's rights.

In a statement of President Heber J. Grant and counselors, dated June 17, 1933, the following is recorded:

> **It became evident that no HUMAN POWER could prevent the disintegration of the Church, except upon a pledge by its members to obey the laws which had been enacted prohibiting the practice of polygamy.**

This is the justification as voiced by the present leadership, for the issuance of the Manifesto. But we ask, when did God depend entirely on "human power' for the accomplishment of His purposes. God told Wilford Woodruff that if the Saints would keep His commandments, He would fight their battles. He did not fear "human power." All humanity is under His control. Had the Saints done as God commanded them no "human power" could have troubled them. And if the Saints will now live the laws of God as they have been revealed and are recorded in the Law Book of God to the Church—the Doctrine and Covenants—no "human power" will be able to defeat their efforts.

There is logic in brother Grant's present position. His "Modernist" attitude comes in the natural sequence of events. Men champion principles nearest their heart. As a "Fundamentalist" President Grant accepted a mission to the British Isles in 1904. At that time he was a polygamist both in fact and at heart. It is a fact that his departure for Europe was hastened by a warrant being issued for his arrest because of his polygamous life—he was a "law breaker.' He was then a polygamist and, in a public speech at the University of Utah, he openly advocated the principle and defied the laws of the land in opposition thereto. Because of this speech he left for Europe earier than he was scheduled to leave, getting away from the jurisdiction of the State before his arrest could be accomplished. He had then declared in unequivacle terms that he was a polygamist and that he intended to continue such. He entered the European mission in that spirit. The Lord doubtless blessed him and he experienced great joy in his labors. He was then sus-

taining the Patriarchal order of marriage, the social order of heaven; and while he may have been unwise in his open and advertised defiance of law, nevertheless he was sustaining that principle—the law of Abraham. It was at this time—while sustaining that principle, in accordance with his understanding thereof—that he received his greatest joy in the work of the Lord. Said he, in his recent "Greeting" to the British Saints, as published in the Deseret News (Church Section), August 21 1937.

"In my labors in this land as President of the British and European Missions (1904-1906), where I was devoting all my energy to the work of the Master, I got nearer to the Lord and had more joy in my labors than I have ever had BEFORE OR SINCE!"

This tells a story. President Grant, as a member of the Quorum of Twelve, and a law-breaker as pertaining to the unconstitutional anti-polygamy laws, "got nearer to the Lord and had more joy in his labors than he has ever had before or since," notwithstanding he is now sustained a Prophet, Seer and Revelator and the mouth-piece of God to earth! When he enjoyed himself most he was an acknowledged "law-breaker." He is now, according to his statement, a "law-enforcer." In the latter guise he does not enjoy the Spirit of the Lord as he did while upholding the laws of heaven. The Lord says:

> **But behold, verily I say unto you, that there are many who have been ordained among you, whom I have called, but few of them are chosen: they who are not chosen have sinned a very grievous sin, in that they are WALKING IN DARKNESS AT NOON-DAY.—D. & C, 95: 5, 6.**

The present is the noon-day of light and knowledge. It is the dispensation of the fullness of times, when all truths are merging into one, and yet men, claiming to be servants of the Lord, are "walking in darkness." Little wonder it is that the present reputed leader of Israel, having allied himself with the foes of righteousness, does not enjoy his labors as he did when championing principles of life and salvation.

As we have shown in these columns, the order of Celestial or plural marriage is strictly a law of the Holy Priesthood (D. & C. 132:61), concerning which the Church, as an organization, has nothing to do except by permission of the Priesthood. In the year 1852, by invitation of the Priesthood, the Church adopted the law as a tenet of its faith. In 1890 it renounced that action. The principle has continued to function as a Priesthood order. So when the statement is made that no plural marriages have been entered into by Church sanction, since the issuance of the Manifesto, that statement is entirely correct. The Church voted to discontinue the practice and has not since voted an annulment of that action, hence all who have PROPERLY entered the practice since the Manifesto have done so under the sanction of the Priesthood and wholly independent of the Church, as provided for in the action of President John Taylor, President of Priesthood, mentioned in this article. That this work has been carried on in Canada, Mexico and in the United States, President Grant must be well aware of.

With our correspondent, we are pleased that President Grant has come out in the open and acknowledged his belief in and his practice of the sacred principle of marriage; but we still contend that his attitude in helping to enforce the law of man against the law of God, is prompted by the spirit of darkness—IT IS FROM BENEATH. Inevitably the worthy Saints whom we class as "Fundamentalists" will triumph over the foolish notions of those designated as "Modernists," for God's decrees are sure and His eternal laws do not change. God said:

> **As I have said in former commandments, it is not my will that mine Elders should fight the battles of Zion, for I will fight your battles.**
>
> **Nevertheless, let no man be afraid to lay down his life for my sake, for he that layeth down his life for my sake shall find it again and have eternal life.**
>
> **This nation is ripened in iniquity and the cup of the wrath of mine indignation IS FULL and I will not stay my hand in judgments upon this nation or the nations of the earth.—Revelation to Wilford Woodruff, 1880.**

How long will the present leaders be parties to the act of giving comfort to the enemy, by advocating and sustaining their wicked laws?

THE BUTTERFLY

(Alice Freeman Palmer)

I hold you at last in my hand,
Exquisite child of the air.
Can I ever understand
How you grew to be so fair?

You came to my linden tree
To taste its delicious sweet,
I sitting here in the shadow and shine
Playing around its feet.

Now I hold you fast in my hand,
You marvelous butterfly,
Till you help me to understand
The eternal mystery.

From that creeping thing in the dust
To this shining bliss in the blue!
God give me courage to trust
I can break my chrysalis, too!

Manners require time, and nothing is more vulgar than haste.—Emerson.

MICHAEL, OUR FATHER AND OUR GOD

PART IV

(Continued from page 43)

That Brigham Young was not the author of the doctrine under discussion—the Adam—God doctrine—is shown by the late B. H. Roberts, the compiler of "History of the Church, Joseph Smith," and who wrote "A Comprehensive History of the Church.' Historian Roberts quotes Joseph Smith as follows:

"The Priesthood was first given to Adam; HE OBTAINED THE FIRST PRESIDENCY, and held the keys of it from generation to generation. HE OBTAINED IT IN THE CREATION, before the world was formed, as in Genesis 1:26-28. He had dominion given him over every living creature. He is Michael the Arch-angel, spoken of in the Scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then in heaven.

"The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam's authority.

"Daniel in his seventh chapter speaks of the Ancient of Days; he means the oldest man, our Father Adam, Michael, he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys MUST STAND BEFORE HIM in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to CHRIST, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family."

Commenting on the above, Elder Roberts states:

> It is generally supposed that Brigham Young was the author of the doctrine which places Adam as the patriarchal head of the human race, and ascribes to him the dignity of future presidency over this earth and its inhabitants, when the work of redemption shall have been completed. Those who read the Prophet's treatise on the Priesthood in the text above will have their opinions corrected upon this subject, for clearly it is the word of the Lord through the Prophet Joseph Smith which ESTABLISHED THAT DOCTRINE. The utterances of President Brigham Young but repeat and expound the doctrine which the Prophet here sets forth.—His. of Church 3:385 et seq.

Joseph E. Taylor, for years a member of the Salt Lake Stake Presidency, was regarded a leading exponent of the doctrines of Jesus Christ. Because of his knowledge and dependability he was called upon to lecture on topics pertaining to the Gospel throughout the Church. In a lecture prepared and read in the Logan Temple, June 2, 1888, on the "Resurrection,' and reprinted in the Deseret Weekly News, Vol. 38:19-27, 1889, Elder Taylor said in part:

"It is recorded in the fifth chapter of Genesis that Adam died at the advanced age of 930 years. But it is often asked, 'Did Adam lie in the grave until he was redeemed therefrom through the death and resurrection of the Only Begotten?' I will ask a question in reply: Did Jesus have power to lay down his life and take it up again? He so declared (John 10:18). It might be well at this point to inquire who was the Saviour of the world, and what relation did he bear to our father Adam? For the veil of the mysterious past has been lifted just a little to enable us to see within. I will first quote from a discourse preached by President Brigham Young, in Salt Lake City, April 9th, 1852." (Here the lecturer quotes the sermon recorded in Journal of Discourses, 1:50, and which is the subject of this discussion.—See TRUTH 3:1 — (And here, let us remind the reader, Elder Taylor quotes the words of Brigham Young, which Joseph Fielding Smith pronounced unauthentic, thirty-nine years after they were delivered. Now, if Brigham Young had been misquoted, as Elder Smith states he was, would not Elder Taylor have quoted the correct text instead of the faulty one?)

After quoting Brigham Young as indicated, the lecturer states:

"We will now quote some of the sayings of Joseph Smith upon this point, as uttered by him in Nauvoo, April 6, 1844: '

> It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another, and that he was made a man like us. Yea, that God Himself, the Father of us all (this must be Adam) DWELT ON OUR EARTH THE SAME AS JESUS CHRIST DID. * * * What did Jesus say? * * * 'As the Father hath power in himself, so hath the Son power.' To do what? Why, what the Father did. The answer is obvious, in a manner, to lay down his body and take it up again. "Jesus, what are you going to do?" "To lay down my life and take it up again." Do you believe it? If you do not believe it, you do not believe the Bible. The Scriptures tell it, and I defy all the learning and wisdom of all the combined powers of earth and hell together to refute it. What did Jesus do? Why, I do the thing I SAW MY FATHER DO when worlds came rolling into existence. My Father worked out His Kingdom with fear and trembling; and I must do the same; and when I get my kingdom I shall present it to my Father, so that He may obtain kingdom upon kingdom and it will exalt Him in glory. He will then take a higher exaltation and I take His place, and thereby become exalted myself;' so that Jesus treads in the track of his Father and inherits what God did before.

"I think these two quotations from such a reliable auhority fully solve the question as to the relationship existing between FATHER ADAM AND THE SAVIOUR of the world, and prove beyond question the power that Adam possessed in regard to taking his body again after laying it down—which power he never could have attained unles he had received FIRST A RESURRECTION from the grave to a condition of immortality. We further say that this power was not forfeited when as a CELESTIAL BEING he voluntarily partook of the forbidden fruit, and thereby rendered his body mortal in order that he might become the father of mortal tabernacles, as he was already the father of immortal spirits—thus giving opportunity to the offspring of his own begetting to pass through the ordeals necessary to prepare them for a resurrection from the dead, a celestial glory.

"All that Father Adam did upon this earth, from the time that he took up his abode in the garden of Eden, was done for his posterity's sake and the success of his former mission as the SAVIOR OF A WORLD, and afterwards, or now, as the Father of a world only added to the glory which he already possessed. If, as the savior of a world, he had the power to lay down his life and take it up again therefore, as the father of a world which is altogether an advanced condition, we necessarily conclude that the grave was powerless to hold him after that mission was completed. All those who have now for the first time taken upon themselves mortality, must wait for their resurrection through Him who alone possesses the power to bring it to pass. It is these, and these only, whose resurrection we here wish to consider. * * *"

Here President Joseph E. Taylor, as late as the year 1888, announces the same doctrine that Brigham Young announced in 1852, and which Heber C. Kimball announced in 1854, and which Joseph Smith taught before his death. Certainly if the doctrine had been wrong it would have been corrected before this time, for over thirty years elapsed between the two events. Certainly had Elder Taylor advanced false doctrine in the Logan Temple in his lecture June 2, 1888, it would have been corrected before being published in the organ of the Church, the Deseret News in 1889. Its publication in the Deseret News gave to it an authoritative atmosphere. There can be no doubt as to the meaning of Elder Taylor's teaching: Adam is our God. He had been a Saviour on another planet before coming here. He came here to prepare a place for his children which had been born in the spirit. This was an advanced step. As he had been a Saviour previously, so his son Jesus Christ became a Saviour to this earth and trod the same path, in experience, that his father (Adam) had trod before him. This doctrine was left undisturbed until the late Dr. James E. Talmadge conceived more "modern plans." Following him Joseph Fielding Smith became the sponsor for the theory that Adam was subordinate to Jesus, the Son of Mary; that he was made of the dust of this earth and received his resurrection after having been here.

The late President Charles W. Penrose, also held to the fallacy set forth by Dr. Talmadge. Said he:

> **Jesus of Nazareth, born of the virgin Mary, was literally and truly the son of the Father, the eternal God, NOT OF ADAM. Don't think so for a moment. Christ was the son of God, of God the Father; the father of his spirit was the father of his body. He (the father) was an exalted man who had passed through all things that Jesus Christ, his beloved son, afterwards passed through.—April Conference 1916, pp. 13-23.**

Here, it will be noted, that Elder Penrose is in strict accord with the statement of Brigham Young, except in his claim that Adam was not the father of Jesus Christ, son of Mary. The father of Jesus, as he explains, was an exalted man, the father of his spirit as well as his body, and the eternal God. Adam is all of these.

At this point it is well to quote the statement of the late Bishop Heber Bennion, a brother-in-law to Heber J. Grant, and whose statement has gone unchallenged to this day, except by inuendo. The Bishop lived and died firm in the faith and at his funeral leading officials in the Church eulogized his life and certified as to the consistency thereof and the soundness of his views. He said:

> **It seems strange that people will believe that "as man now is, God once was, and that as God now is, man may be;" that "God is an exalted man" and still repudiate the doctrine of Adam-God. These incredulous people believe that Elohim, Jehovah and Michael (Adam) the "Father of all living," created the world and yet cannot believe that He is the God of this world. It seems presumptious indeed for them to ever aspire to be the God of anything, if Adam cannot be the God of the world he CREATED AND PEOPLED. If a man is not to become the God of his own posterity what will he be the God of? Evidently if God the Father of Jesus Christ was once a man like ourselves, he had a father as we have, a God to pray to, and that God in turn, was once a man also, and so on AD INFINITUM, without beginning or end. As Brigham Young says, "There never was a time when men were not passing through this ordeal and preparation to become Gods." Joseph Smith says, "Wherever was there a father without first being a Son?" Jehovah means son, and is used interchangeably as the son, and a son. In the dedicatory prayer of the Kirtland Temple the Prophet Joseph repeatedly applies the name of Jehovah to the Father whom he is addressing, as any one may see by careful perusal of the prayer as recorded in the Doctrine and Covenants, Sec 109. Elohim may signify the Father or Grandfather, or Great-Grandfather—God, or the council of the Gods, and Jehovah may be applied to any of them in the capacity or relationship of a son, as they all are, for "where was there ever a father without first being a son." (Joseph Smith in Church History, Vol. 6, p. 476.) Adam is in line with his progenitors, the Gods, and by the genealogical record cannot be deposed from his position**

> as the God of this world under the council and direction of the Gods above him, "intelligences one above another without end." (D. & C. 78.) The whole superstructure for a plurality of the Gods is based upon this doctrine of Adam-God, and must stand or fall together.—Supplement to Gospel Problems, pp. 8, 9.

That all this is in harmony with the teachings of the Prophet Joseph Smith is testified to in his recorded sayings.

The Prophet is said to have spent much of the latter part of his life teaching these truths to his trusted associates and to those of his wives who were in close communion with him. After coming to Utah a group of the leading women who knew Joseph Smith and who were beneficiaries of his teachings, some of them being his wives, joined in compiling biographical sketches of the leading women prominent in the affairs of the Church from the days of Kirtland to their settling in Utah. These sketches were accompanied by a condensed statement of the more important teachings of the Prophet on the subject of the Patriarchal order of marriage and on the Godhead. In her brief record called "Representative Women of Deseret," by Augusta Joyce Crocheron, in referring to the "Women of Mormondom," by Tulledge, the author says:

> During this year (1876) she (Eliza R. Snow Smith, wife of Joseph Smith), prepared her second volume of poems for the press, also assisted in selecting and preparing the manuscript for the "Women of Mormondom," and in raising funds for its publication, and not least of all, gave the proof her attention. Also still continued her labors in the House of the Lord.

Eliza R. Snow was amply qualified, through her rare intellectual endowments, her unusual spiritual gifts and her unfaltering faith in the Gospel of Jesus Christ; also by reason of her broad experiences and intimate association with her husband, Joseph Smith, to edit such a work and to give to the world the teachings of the Prophet on the higher order of life as she received them from his lips.

From the record—"Women of Mormondom,' we give brief outlines of the Prophet's teachings on the subject at hand:

"The Prophet (Joseph Smith) taught the sisters in the temple at Kirtland that there has been an eternal chain of creations coming down from the generations of the Gods —worlds and systems and universes."

"He taught the people that the starry hosts were worlds and suns and universes, some of which had being millions of ages before this earth had physical form.'

"Moreover, so vast is the divine scheme, and stupendous the works of creations, that the Prophet introduced the expressive word ETERNITIES. The eternities are the times of creations."

"Innumerable worlds have been peopled with 'living souls' of the order of mankind; innumerable worlds have passed through their probations; innumerable worlds have been redeemed, resurrected and celestialized.'

"ADAM IS OUR FATHER AND GOD. He is the God of the earth."

"Adam is the great arch-angel of this creation. He is Michael. He is the Ancient of Days. He is the father of our elder brother, Jesus Christ—the father of him who shall also come as Messiah to reign. He is the father of the spirits as well as the tabernacles of the sons and daughters of man."

"Michael is one of the grand mystical names in the works of creations, redemptions and resurrections."

"Jehovah is the second and the higher name. Eloheim—signifying the Gods—is the first name of the celestial trinity.'

"Michael was a celestial, RESURRECTED being, of another world."

"In the beginning, the Gods created the heavens and the earths. In their councils they said, 'Let us make man in our own image. So, in the likeness of the Fathers, and the Mothers—the Gods—created man —male and female. When this earth was prepared for mankind, Michael as Adam, came down. He brought with him one of his wives, and he called her name Eve.'

"Adam and Eve are the names of the fathers and mothers of worlds."

"Intelligent beings only come by generation.'

"These were the Father and Mother of a world of spirits who had been born to them in heaven. These spirits had been waiting for the grand period of their probation, when they should have bodies or tabernacles, so that they might become, in the resurrection, like Gods."

"When this earth had become an abode for mankind, with its Garden of Eden, then it was that the morning stars sang together, and the sons and daughters of God shouted for joy. They were coming down to earth.'

"The father and mother were at length in their Garden of Eden. They came on purpose to fall. They fell 'that man might be; and man is, that he might have joy.' They ate of the tree of mortal life, partook of the elements of this earth that they might again become mortal for their children's sake; they fell that another world might have a probation, redemption and resurrection.'

"The grand patriarchal economy, with Adam, as a resurrected being, who brought his wife Eve from another world has been very finely elaborated by Brigham Young from the patriarchal Genesis which Joseph (Smith) conceived. The genesis of mortals and immortals."

"The Gods are the fathers and the mothers, and the brothers and sisters of the saints. A grand patriarchal line, then, down from the 'eternities'; generations of worlds and generations of Gods; all one universal family.'

"Joseph endowed the Church with the genesis of a grand theology, and Brigham Young has reared (helped to rear) the colossal fabric of a new civilization."

"First and noblest of this great family (of spirit children) was Jesus Christ, who was the elder brother, in spirit, of the whole human race. These constituted a world family of pre-existing souls.'

"Brightest among these spirits, and nearest in the circle to our Father and Mother in heaven (the Father being Adam) were Seth, Enoch, Noah, and Abraham, Moses, David and Jesus Christ—indeed that glorious cohort of men and women, whose lives have left immortal records in the world's history; among those of the Mormon faith would rank Joseph Smith, Brigham Young, and their compeers. * * * These are the sons and daughters of Adam—the Ancient of days—the Father and God of the whole human family. These are the sons and daughters of Michael, who is Adam, the father of the spirits of all our race. These are the sons and daughters of Eve, the mother of a world.'

"Moreover, Jesus is one of the grand order of Saviours. Every world has its distinctive Saviour, and every dispensation its Christ."

"The (this) doctrine is new to the world but old as the universe. It has just been unsealed to mortal view."

"When Brigham Young proclaimed to the nations that Adam was our Father and God, and Eve, his partner, the Mother of a world —both in a mortal and celestial sense—he made the most important revelation ever oracled to the race since the days of Adam himself."

"This grand patriarchal revelation is the very key-stone of the 'New Creation' of the heavens and the earth. It gives new meaning to the whole system of theology — as much new meaning to the economy of Salvation as to the economy of creation. By the understanding of the works of the father, the works of the son are illuminated. The revelation was the 'let there be light,' again pronounced, 'and there was light'."

"The prime object of man and woman's creation was for the purpose of creation. 'Be fruitful and multiply, and replenish the earth and subdue it,' by countless millions of your offspring. Thus opened creation, and the womb of everlasting motherhood throbbed with divine ecstacy." "Eve, immortal Eve, came down to earth to become the mother of a race.'

"How become the mother of a world of mortals except by herself AGAIN becoming mortal? How becoming mortal only by transgressing the laws of immortality? How only by 'eating of the forbidden fruit'—by partaking of the elements of a mortal earth, in which the seed of death was everywhere scattered?"

The fall is simple. Our immortal parents came down to fall; came down to transgress the laws of immortality; came down to give birth to mortal tabernacles for a world of spirits.'

"The 'forbidden tree, says Brigham (Young), contained in its fruit the elements of death, or the elements of mortality. By eating of it blood was again infused into the tabernacles of beings who had become immortal. The basis of mortal generation is blood. Without blood no mortal can be born. Even could immortals have been conceived on earth, the trees of life had made but the paradise of a few; but a mortal world was the object of creation then.'

"Eve, then, came down to be the mother of a world. Glorious Mother, capable of dying at the very beginning to give life to her offspring, that through mortality the eternal life of the Gods might be given her sons and daughters." "Motherhood the same from the beginning even to the end! The love of motherhood passing all understanding! Thus read our Mormon sisters the fall of their mother."

"Spiritual children, wives, have come from the spiritual world, like Eve, to magnify the divine office of Motherhood. She came down from her RESURRECTED, they from their spirit estate. Here, with her, in the divine providence of maternity, they begin to ascend the ladder to heaven, and to their exaltation in the courts of their father and mother God."

In this brief but wonderful vision of the methods and purposes of creation; of the ladder leading up from mortality to the haven of Gods; of the works of the "eternities," (as well as in the preceding statements) we see that the doctrine hinted at by Brigham Young in his 1852 discourse, was theologically sound and in strict accord with the teachings of the Prophet Joseph Smith. BRIGHAM YOUNG WAS NOT MIS-QUOTED, but he gave forth the will of the Father, it may be claimed in brevity, but nevertheless in clearness and with emphasis. Adam, a celestial (Resurrected) being was the principal builder of this earth. When finished he brought one of his wives, whom he designated as "EVE," and started the work of providing mortal bodies for their spirit children. He is "our Father and our God, and the only God with whom we have to do.' He is the father of Jesus Christ the son of Mary, he who is to be Messiah, and who gave his life for the redemption of a fallen world. A careful analysis of the situation renders the logic of our statements irresistible.

Joseph Smith first opened the vision to those whose minds were prepared for the glorious light. He did it cautiously but convincingly. He not only conferred the Priesthood in the fullness in which it had been conferred on Him, but also the keys of

knowledge, of understanding—revelation. He gave those who were to succeed him in his Priesthood calling all the necessary powers and knowledge to enable them to "carry on," after the Adversary had finished the work of destroying his mortal body. Not to the Church as such, but to the Priesthood, did Joseph confide these great revelations. The Church, with its contending, unstable spirits; its wavering faith and rancorous disputations—its infant intellects and apostate tendencies, was no more prepared to receive the mighty truths then given out than is an infant prepared to handle fire. But little could be told the masses. The Prophet once very lightly touched on the doctrine of marriage for eternity, and it is related, before finishing his luncheon he was forced to go back to the congregation and un-tell that which he had told. The doctrine, while sound, was too strong for mass reception. And so with facts pertaining to creation.

Later, settled in the mountains by themselves, and after having gone through a terrible purging, the Church began to listen. Brigham Young, as the President of Priesthood, gradually unlocked the mysteries which Joseph Smith had wisely kept from them. He cautiously hinted at the things he and his associates had been taught by the Prophet leader. Said he:

I could say much more about this, but were I to tell you the whole truth, blasphemy would be nothing compared to it in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth so far as I have gone."

Even then but little could be told the Saints. Babes must be fed milk. They had not yet been "weaned from the breast." With all their purging, their sufferings, their drivings and their sacrifices they, as a group, were not prepared for more than a glimpse into the eternities. Gradually the vision was unfolded in the "School of the Prophets," and in their general assemblies. Many theretofore dark problems were made clear. True rumblings of disbelief and criticism greeted the ears of the servants of the Lord, as had been the case in Joseph's day; but, responding to the cry of many of the Saints for advanced information, the Lord gave them that which their capacities could endure. And here let us remind the reader that as long as belief in the Patriarchal order of marriage and other advanced principles of the Gospel was maintained, the minds of the Saints were open and receptive. They grew and thrived spiritually and were blessed abundantly in their temporal affairs. But with the surrender of the glorious principle of celestial marriage—a union for time and eternity— came darkness, mental drowsiness—a detour from the Gospel path, until all sorts of speculation pertaining to the plan of salvation was indulged in. Dr. James E. Talmage, in an effort to reconcile the Mormon viewpoint with the Bible and the sectarian world, developed a philosophy calculated to unite the various warring sects. In this philosophy Adam was demoted and superceded by Jesus Christ. Adam came here as a spirit entity and received a body made of the dust of this earth, while Jesus Christ, though still in spirit, made the earth and presided over Adam. According to Dr. Talmage, it was Jesus Christ, the son of Mary, who is termed "God the Creator," and the "God who revealed himself to Adam, Enoch, and all the antediluvial patriarchs and prophets down to Noah; the God of Abraham, Isaac and Jacob, etc.' To these fallacies Dr. Talmage, it is quite clear, committed the leaders, placing them on record in what is termed an official statement of June 30, 1916, and signed: "The First Presidency and the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints." (It must be noted, however, that no individual name was signed to the document.) This document, evidently prepared by Dr. Talmage, supported the claims set forth in the Doctor's book, "Jesus the Christ,' also in his "Articles of Faith." These philosophies were evidently adopted by Elder Joseph Fielding Smith and by Presidents Heber J. Grant and David O. McKay, whose letters have been produced. Other leading brethren have added their contribution to the sorry mess until today the Church, minus both propeller and rudder, is drifting with the current of apostacy toward the shoals of dissolution. Only a complete "face about" on the part of our leaders will dispel the darkness and again place the Saints in a position to receive the light of heaven on this and other tremendously important subjects.

(To be continued)

APOSTACY

"The people generally would not have the revelations which the Lord revealed to Joseph Smith, unless he would give them a law of CARNAL COMMANDMENTS like that which he gave to the children of Israel, and how long was it before they were in conversation with the spirit world, being led to destruction by strong delusions which God sent them, because they would not receive the truth? * * * They would not receive the revelations from God, but, as they were told, God suffered them to have revelations that they would believe, that they might believe lies and be damned.—Brigham Young, Deseret News, Aug. 6, 1862.

MORE THAN HIS SHARE

Bill thought his gas was getting low;
He struck a match; the tank let go—
Bill sailed three miles right in the air,
Three miles on a pint is pretty fair.
—Chelsea Record.

PERSONAL TESTIMONY NECESSARY

(Heber C. Kimball)

"Let me say to you, that many of you will see the time when you will have all the trouble, trial and persecution that you can stand, and plenty of opportunities to show that you are true to God and His work. THIS CHURCH HAS BEFORE IT MANY CLOSE PLACES through which it will have to pass before the work of God is crowned with victory. To meet the difficulties that are coming, it will be NECESSARY FOR YOU TO HAVE A KNOWLEDGE OF THE TRUTH OF THIS WORK FOR YOURSELVES. The difficulties will be of such a character that the man or woman who does not possess this personal knowledge or witness WILL FALL. If you have not got the testimony, live right and call upon the Lord and cease not till you obtain it. IF YOU DO NOT YOU WILL NOT STAND.

"Remember these sayings, for many of you will live to see them fulfilled. THE TIME WILL COME WHEN NO MAN NOR WOMAN WILL BE ABLE TO ENDURE ON BORROWED LIGHT. Each will have to be guided by the light within himself." —Life of Heber C. Kimball, pp. 460-1.

Some twenty-five years ago, President Joseph F. Smith, while speaking in the Salt Lake Temple, told us that the day spoken of by President Kimball had arived. Said he, "Every tub will have to stand on its own bottom." He told us that each individual would have to go to the Lord and find out for himself the course he should follow ,and whether or not the counsel given by the leaders is sound.

Certainly the Latter-day Saints are in that situation today. Nothing short of a personal testimony will enable them to stand.—Editor.

HOW LONG, O LORD, HOW LONG?

Meeting our old friend "Uncle Jim" (James E. Hart), the other day, we asked how he felt regarding the policy of "Big business" retiring from active service those reaching middle-age; making dependents of them. "Jim" is a philosopher of no mean sort, and, as is his usual method of answering a query, he said, "Oh, that reminds me: I have a short poem or two I think in point.' He handed us a "scrap of paper" on which he had jotted down a bit of quaint philosophy in both prose and poetry. The contribution, in soundness of thought and choice of expression, we feel is too valuable to go unpublished. TRUTH passes it on to its many readers, with the suggestion that when the masses are thoroughly surfeited with the "crumbs" passed out to them under the present Capitalistic system, and are willing to turn from Babylon's ways, they adopt God's economic plan as briefly hinted at by "Uncle Jim,' and begin to LIVE—Editor.

MULES AND MEN

"Along the street an old man came,
Leading a mule that was old and lame.
'Too old to work,' his master said,
As he gently rubbed the old mule's head.
Old friend you've been faithful all these years
And now as the time of your passing nears,
I'll give you a rest, and let you graze
In pastures of peace, for the rest of your days.'
The mule looked up and his thanks did bray,
As the old man sadly walked away.
'The mule is safe' to himself he said:
'But where shall I turn to earn my bread?
They have no place for an old gray head,
Denied a living though not yet dead.'
Green fields for a mule's declining days;
Grim want for a man too old in his ways.
Alas! Alack in a world full of fools,—
Such is the life of old men and old mules."

HERE'S ANOTHER—MORE DRY HUMOR

In savage tribes where skulls are thick
And primal passions rage,
They have a system sure and quick
To cure the blight of age.

And when a native s youth has fled,
And years have sapped his vim;
They simply knock him on the head,
And put an end to him.

But we in this enlightened age,
Are built of nobler stuff,
And so we look with righteous rage
On deeds so harsh and rough.

And when a man grows old and gray,
And weak and short of breath,
We simply take his job away
And let him starve to death.

My good friend, whoever you may be, Christian, Infidel or Atheist, which of the two methods mentioned in the last poem do you believe is the most humane?

Though I have already passed eighty mile posts on life's rugged journey and in the very natural order of events it will not be long until the summons will come for me to cross the great divide from whence there are few visible back trails. I am not seriously advocating the system said to be in vogue by some of the savage tribes.

If you are a Mormon, however, as I am 'by the grace of God,' I most respectfully call your attention to the following which will be found in one of the ecclesiastical law books of the L. D. S. church.

D. C., 49:20; D. C., 51:3; D. C., 104:18; D. C., 70:14; D. C., 78:6; D. C., 56:16.

Such doctrine as that which is enunciated in the above sections and verses in the Doctrine and Covenants is not like sweet music in the ears of the sponsors of "big

business.' It was such doctrine and similar thereto which caused the crucifixtion of Jesus Christ, our Lord; Joseph Smith, the modern Prophet, and many others whom I could mention and proves to me most conclusively that it is not conducive of good health and longevity to advocate the rights of the poor against the rich and influential. A man simply takes his life in his own hands when he undertakes a course of this character.

"If ye are not equal in earthly things ye cannot be equal in obtaining heavenly things." Such doctrine is by no means popular in this year of our Lord one thousand nine hundred and thirty-seven.

James E. Hart, Pioneer, 1857.
200 No. State St., Salt Lake City.

"Uncle Jim" also passed in the following choice contribution:

DON'T WAIT UNTIL I'M GONE

When I quit this mortal shore,
And mosey round the earth no more,
Don't weep, don t sigh, don't sob—
I may have struck a better job.

Don't go and buy a large bouquet
For which you'll find it hard to pay;
Don't mope around and feel all blue—
I may be better off than you.

Don't tell the folks I was a saint,
Or any old thing that I ain't;
If you have jam like that to spread,
Please hand it out before I'm dead.

If you have roses, bless your soul,
Just pin one in my buttonhole,
While I m alive and well—today.
Don't wait until I've gone away!

—Selected.

JEALOUSY

Of all the evils that creep into man's heart, jealousy appears to be the most vile because it is most destructive. It induces prejudice, hatred, oppression and bloodshed. It warps the imagination, twists the intellect, checks reason, loses self control, thwarts judgment and dissipates all the virtues of heaven. Beware of the demon "Jealousy."—H. Asa Fowler.

Thou hast also given me the shield of Thy salvation; and Thy gentleness hath made me great.—II Samuel, 22:36.

DIFFERENCE OF OPINION

Two negroes who had not seen each other in five years discovered each had been married during that time.

"What kinda woman did you-all get, Mose?" asked Rastus.

"She's an angel, Rastus, dat's what she am."

"Boy, you sho is lucky. Mine is still livin'," Rastus muttered.

FATE

Two shall be born the whole wide world apart
And speak in different tongues and have no thought
Each of the other's being and no heed,
And these o'er unknown seas to unknown lands
Shall cross, escaping wreck, defying death
And all unconsciously shape every act
And bend each wandering step to this one end—
That one day out of darkness they shall meet
And read life s meaning in each other's eyes.

And two shall walk some narrow way of life,
So nearly side by side that should one turn
Ever so little space to left or right
They needs must stand acknowledged face to face:
And yet with wistful eyes that never meet,
With groping hands that never clasp and lips
Calling in vain to ears that never hear.
They seek each other all their weary days
And die unsatisfied. And this is fate.

—Susan Marr Spalding.

THE DAWN WIND
(Rudyard Kipling)

At two o'clock in the morning ,if you open your window and listen,
You will hear the feet of the Wind that is going to call the sun.
And the trees in the shadow rustle and the trees in the moonlight glisten,
And though it is deep, dark night, you feel that the night is done.

So do the cows in the field. They graze for an hour and lie down,
Dozing and chewing the cud; or a bird in the ivy wakes,
Chirrups one note and is still, and the restless Wind strays on,
Fidgeting far down the road, till, softly, the darkness breaks.

Back comes the Wind full strength with a blow like an angel's wing,
Gentle, but waking the world, as he shouts: "The Sun! The Sun!"
And the light floods over the fields and the birds begin to sing,
And the Wind dies down in the grass. It is day and his work is done.

So when the world is asleep, and there seems no hope of her waking
Out of some long, bad dream that makes her mutter and moan,
Suddenly, all men arise to the noise of fetters breaking,
And every one smiles at his neighbor and tells him his soul is his own.

TRUTH

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

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Priesthood and Trials

By B. H. Roberts in "What Is Man?"
(Deseret News, March 9, 1895)

Why is the Priesthood granted to one race and denied to another? Why is there in the one case no limit to progress and exaltation, and in the other case there are limits placed? Remember, we must keep in view the fact that God is just, and no respecter of persons. Then how do you reconcile this fact I have pointed out with the justice of God? I reconcile it by the knowledge which comes to us through the doctrine of the pre-existence of man's spirit, and I believe that conditions in this life are influenced and fixed by the degree of faithfulness, by the degree of development in the pre-existent state. Otherwise the diversified conditions in which men find themselves placed cannot be reconciled with the justice of God. Then how blessed, indeed, some one will exclaim, must they be who are born to riches, who were born to titles, to dukedoms, earldoms and lordships! How faithful must they have been who inherit these privileges and blessings! Whose life is one continuous summer, whose existence is as a sea without a ripple! Nay, I pray you, take no such view of it as that. This class that I have described are not the most blessed among men. When you would point to those who are the favored sons of God, and who enjoy the best and highest privileges in this life, you must take into account the object for which man came here. That object is to gain an experience. Hence, those are the most blessed who live in the midst of conditions that give the widest experience. The favored sons of God are not those furthest removed from trial, from sorrow, from affliction. It is the fate, apparently, of those whom God most loves that they suffer most, that they might gain the experience for which men came into this world. It is not the smooth seas and the favorable winds that make your best seamen. It is experience in stormy weather; it is the ocean lashed into a fury by the winds, until the fretted waves roll mountain high and make the 'laboring bark climb hills of sea and duck again and again, as low as hell is from heaven.' It is when the lightning splits the clouds, when the masts are splintered, when the ropes are tangled, and all is confusion, that the sailor learns to control his fear and stand unmoved and calm in the midst of the threatening difficulties about him. Those are the experiences that make good sailors. And so the sorrows, the afflictions, the trials, the poverty, the imprisonment, the mobbings, the hatred of mankind are experiences that furnish men an opportunity to prove whether or not the material is in them to outride the storms of life, prove their right and title to that exaltation and glory which God has in reserve for the faithful. You cannot fully comprehend this subject as to the past unless you contemplate it in the relationship it bears to the future. But before taking up that theme I want to call your attention to the proof for the statement I just made to the effect that God's favored sons are called to pass through affliction. When the Prophet Joseph Smith was confined in Liberty jail, Clay County, Missouri, and the Church was driven in a body from the state, he himself and a number of his brethren having been betrayed into the hands of his enemies, and cast into prison—after lying in a dungeon for five weary months, while his people were being smitten and driven, scattered and robbed, very naturally he inquired after the Lord, in the midst of his sore trial, and the Lord in reply to him said:

> **If thou art called to pass through tribulation; if thou art in perils among false brethren; if thou art in perils among robbers; if thou art in perils by land or by sea;**
>
> **If thou art accused with all manner of false accusations; if thine enemies fall upon thee; if they tear thee from the society of thy father and mother and brethren and sis-**

> ters; and if with a drawn sword thine enemies tear thee from the bosom of thy wife, and of thine offspring, and thine elder son, although but six years of age, shall cling to thy garments, and shall say, My father, my father, why can't you stay with us? O, my father, what are the men going to do with you? and if then he shall be thrust from thee by the sword, and thou be dragged to prison, and thine enemies prowl around thee like wolves for the blood of the lamb;
>
> And if thou should'st be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy if the heavens gather blackness, and all the elements combine to hedge up the way; and, above all, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience, and shall be for thy good.
>
> The Son of Man hath descended below them all; art thou greater than he?

I take it that the life of Jesus Christ and these His words to the Prophet demonstrate the truth for which I was contending, that not those furthest removed from trials and afflictions are most blessed; but those who are called to pass through the thickest of afflictions are the most blessed; for the Son of Man hath passed through them all. O, ye who are bowed down with sorrow, ye who are tried with adversity, torn perhaps from comfort and affluence to be plunged into perplexities and perchance into poverty, lift up your heads, I beseech you, and rejoice, for these things shall but minister to your experience! Do not regard them as judgments of God; they are not so in every case, I am sure; but look upon them as giving you an opportunity to develop your own nobility of character; as giving you an opportunity to stand the test, and prove yourselves worthy of the glory God intends to bestow upon the faithful.

MICHAEL, OUR FATHER AND OUR GOD

(Continued from page 62)

In their study of Godhood, particularly as pertaining to this earth many of the Saints have been led to adopt the wrong angle to begin with. This is no less true of some of our present day Church leaders.

It is not to be denied that in the scripture account of the creation, God's true identity as the Sire of Jesus Christ, the son of Mary, together with their present status, is to a greater or less degree shrouded in mystery. The statements, to casual readers appear hopelessly contradictory. Man is understood by the spirit of man, but the things of God can only be understood by the Spirit of God. A beautiful example of this fact is shown in the instance of Peter's declaration: "Thou art the Christ, the Son of the living God," and the immortal answer of Jesus: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The "mystery of godliness" here could only be understood through the Spirit of God. To man, exploring by the spirit of man, Jesus was an enigma, but the Apostle, led by the Spirit of God, found no mystery in the matter.

Brigham Young says:

> Without revelation direct from heaven, it is impossible for any person to understand fully the plan of salvation. We often hear it said that the living oracles **MUST** be in the Church, in order that the Kingdom of God may be established and prosper on the earth. I will give another version of this sentiment. I say that the living oracles of God, or the Spirit of revelation **MUST** be in each and every individual, to know the plan of salvation and keep in the path that leads them to the presence of God — Discourses of B. Y., 58.

In expressions used in scriptural passages, taken literally as the English language is understood, an entirely erroneous idea may obtain and such error may easily be transmitted through the ages. Such has been true. During the "dark ages" men were taught that individual punishment had an eternal duration. "Eternal punishment,' "Endless punishment," were envisaged and thundered from the pulpits of the world, often, no doubt, with the hope of frightening the "sinner" into a confession and repentance. To "sizzle" forever—during the eternities—in fire and brimstone was the fate of those whose mortal lives did not merit a Celestial glory. Such was the conception of the severity and brutality of God's punishments of mankind by the Christian world at large, and even by some of the early Saints of this dispensation. To them the terms "Endless" and "Eternal" were absolute in meaning, admitting of no modifying interpretation.

In a revelation of the Lord given through Joseph Smith, March, 1830 (D. & C. 19), the Lord clarified the situation. He said:

> Wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth, yea, to those who are found on my left hand;
>
> Nevertheless it is not written that there shall be no end to this torment, but it is written **ENDLESS TORMENT.**
>
> Again, it is written **ETERNAL DAMNATION;** * * *
>
> Wherefore I will explain unto you this mystery, for it is mete unto you to know even as mine apostles. * * *
>
> For, behold, the mystery of Godliness, how great is it? for, behold, I am **ENDLESS.** and the punishment which is given from my hand, is **ENDLESS PUNISHMENT,** for **ENDLESS** is my name: wherefore—
>
> **ETERNAL PUNISHMENT** is God's punishment.
>
> **ENDLESS PUNISHMENT** is God's punishment.

We learn, then, from this revelation that while God's punishment is endless and eternal, men are forced to endure the same only until they have paid the price for their sins. Man completes the term of his sentence, while the form of punishment continues on for other transgressors of the law. With this explanation the erroneous traditions of cen-

turies regarding the severity of God's dealings, were corrected.

And so we say that scriptural terms used regarding the subject in hand, without a proper understanding of their true meaning, are frequently misleading, contradictory and "self-confusing." A few concrete examples will suffice here:

(a) "As man is now God once was; as God is man may become."—Joseph Smith.

"I am the Lord God Almighty, and endless is my name, for I am without beginning of days or end of years.'—Moses 1:3.

The latter does not indicate that God was once like man, and that man can become like God.

(b) "Thou art the Christ the Son of the living God."—Peter.

"Understand that I am He: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour."—Is. 43:10, 11.

This implies that Jesus, designated as the Savior, and who is the "Son of the living God,' is the only God and the only Savior, besides whom no God had been formed. And yet the Father who introduced the Son to Joseph Smith was also a God.

(c) "He (the Son of God) is the very eternal Father of heaven and of earth, and all things which in them is; He is the beginning and the end, the first and the last."—Alma 11:39.

"He is the Father and the Son."—Mos. 15:2.

Zeezrom: "Is there more than one God?'

Amulek: "No."

Zeezrom: "How knowest thou these things?"

Amulek: "An angel hath made them known unto me.'"—Alma 11:28-31.

"There is none other God but one."—Paul.

"Wherefore it is written, they are Gods, even the sons of God.'—D. & C. 76:58.

"And then the Lord said: 'Let us go down.' And they went down at the beginning, and they, THAT IS THE GODS, organized and formed the heavens and the earth."—Book of Abraham, 67, et seq.

These passages would imply on the one hand that there is but one God, and on the other hand, that there are many Gods. Both hypotheses could be true, as while there are many Gods, there is only one head God, to whom all other Gods are subject.

(d) We are told that the Father has a body of flesh and bones and can be in ONLY one place at a time; and we are also told that He is omnipresent, a contradiction, as an organized substance can be in only one place at a time.

(e) "No man hath seen God at any time.'—1 John 4:12.

"And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved."—Gen. 32:30.

Jesus prayed to his Father—a separate person—and yet he tells Philip: "He who hath seen me, hath seen the Father."

And thus we might go on indefinitely illustrating seeming inconsistencies and contradictions in scriptural references to God the Father and His Son, Jesus Christ. But by the aid of the Spirit of God all confusion may be avoided.

The difference between the individual and the office held by the individual, when properly understood, provides a true key to the situation.

"God' is a title, an office—a principle; and yet God is an exalted man. The office of "God" has always existed and always will exist. It, the office, is without "beginning of days or end of years." Those now occupying the office of "God,' whether to this or other planets, are not, in their organized capacities, without "beginning of days or end of years." Their creation as organized entities had a beginning, and their existence in their mortal state will have an end. "Christ," "Redeemer,' "Savior," "Messiah,' etc., are also offices and titles. The office of "Christ" is co-existent with that of "God.' One is the complement of the other; the two work conjointly, and each is necessary to the other.

With the office of "God" and "Christ' is associated the office of "Holy Ghost". This trinity, properly organized, presides over the earth. Each inhabited planet or group of planets has such a Presidency.

"Pharaoh', a ruling office in Egypt since shortly after the flood, still exists as an office. The meaning of Pharaoh is "Great House", and is in reality a king. We speak of Pharaoh, in the day of Joseph, as an individual, but the Pharaoh of Joseph's day who made Joseph Governor of Egypt, was removed by several generations from the Pharaoh of Moses' time. The first wrought righteousness while the latter was destroyed through his wickedness. Viewed in any other light than that of a title, or office, the term "Pharaoh' furnishes an inconsistency similar to that which the scriptures disclose regarding "God". "Now there arose up a new king (new Pharaoh) over Egypt, which knew not Joseph."—Ex. 1:8. And so it is with the titles "Caesar", "Emperor', "King", "Czar", "President", etc. It was the "President" (of the United States) who sent an army against the Saints in Utah, and it was also the "President' who befriended

the Mormons, granting them amnesty, returning their escheated property and another using his influence against the unseating of a Mormon Senator in the U. S. Congress. It was the "President" of the United States who did this, and yet the acts mentioned involved the acts of four separate individuals, each occupying the office of "President" but at different times.

So also exist different offices in the creation and government of earths. God is known by various titles, such as "Michael", "Jehovah', "Elohim", "Father", "I Am", "Man of Holiness", "Ahman", etc. In the term "Elohim" or "Eloheim", we speak of the head God, "God Almighty", the "Council of Gods", either as pertaining to earth or to other planets. "Elohim" may also mean the "Father", "Grand-Father". It is the first name in the celestial trinity. "Jehovah' signifies "Son", and is also referred to as "Jehovah God", "Jehovah Christ", "Father", etc. Jehovah occupies the second place in the trinity. "Michael" means "One like God', also "Prince", "Archangel", "Ancient of Days", "Adam", etc. "Adam" is first man, as "Eve" is first woman or the mother of all living. These are titles or offices, as are "Elias", "Elijah", and "Messiah". Each earth is populated by an Adam and an Eve, with the aid of their descendants. True these offices as pertaining to Godhood are frequently used interchangeably, much in the same light as we refer to the Church and Kingdom of God. Specifically there is a Church of God and there is also a Kingdom of God, each having a separate organized identity. Then there is "Lucifer", another title or office, also called "Devil", "Adversary", "Satan", etc.

These and numerous other offices and positions are eternal in their nature and necessary to the creation, population and government of planets. On this subject of titles and names, the late Dr. James E. Talmage, in his book, "Jesus the Christ", pp. 35-6, explains:

> **Christ is a sacred title, and not an ordinary appellation or common name; it is of Greek derivation, and in meaning is identical with its Hebrew equivalent Messiah, or Messias, signifying the ANOINTED ONE. Other titles, each possessing a definitive meaning, such as Emmanuel, Savior, Redeemer, Only Begotten Son, Lord, Son of God, Son of Man, and many more, are of scriptural occurrence; the fact of main present importance to us is that these several titles are expressive of our Lord's divine origin and Godship. As seen, the essential names or titles of Jesus the Christ were made known before His birth, and were revealed to Prophets who preceded Him in the mortal state.**
>
> **Jehovah is the Anglicized rendering of the Hebrew, Yahveh or Jahveh, signifying the Self-existent One, or The Eternal. This name is generally rendered in our English version of the Old Testament as Lord, printed in capitals.**

We think enough is given to show that our references to God, Christ, Savior, etc., are more frequently to the office or title than to the individual. Here are some examples:

"I am the Lord God Almighty, and endless is my name, for I am without beginning of days or end of years." This can refer only to the office, for the individual occupying that position is not without "beginning of days or end of years." He was born-begotten, as all other human beings have been. But he came to occupy an office that has always existed and always will exist. He, while an occupant of that office, is said to be "without beginning of days or end of years"; and His name is "Endless", because that office never ends, though He Himself may not always occupy it.

"Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and besides me there is no saviour."—Is. 43:10, 11.

This is supposed to be the Savior talking to Israel in prophecy. He says, "I am the Lord thy God, the Holy One of Israel.' If this scripture is given a literal interpretation it could not refer to Jesus who was to become the son of Mary, for the spokesman said, "Before me there was no God formed, neither shall there be after me." Reference is to the title or office. There is only one true and living (office of) God. "Thou shall have no other Gods before me"; why? because there is only one true God, others being made by man or are man-conceived idols. But while there is only one true office of God, there are many individuals permitted to occupy that office or to receive the titles pertaining thereto in the respective stations to which they have been or may be assigned. This is equally true of the latter part of the passage: "Besides me there is no saviour." There is only one Savior to this earth, speaking specifically, although broadly speaking, every man may be a savior to his father's or other houses. The title is referred to. Jesus Christ will become the Savior to this world, when his work is completed, and there will be no other Savior (of the world) besides him. There are other Saviors of other earths or planets, but only one for each planet. The title has always existed, and men are accorded the position as they receive their appointments and qualify.

When the Savior appeared to the Nephites after his resurrection he was introduced by the Father as His "beloved Son, in whom I am well pleased." Then Jesus calls himself the "God of Israel, the God of the whole earth", (3 Nep. 11:14), and the repentant Nephites called him the "Most High God". And yet Jesus told them to pray to the father in his name, it is evident from this that while this Jesus was designated the "God of the whole earth", and the "Most

High God', there were other Gods higher than he, his Father being one of them; and indicating further that such expressions are open to interpretation.

In Doctrine and Covenants, Sec. 95, Jesus Christ calls himself "Son Ahman"; or, in other words, Alphus; or, in other words, Omegus; even Jesus Christ your Lord". And in verse 7 he calls himself the Lord of Sabaoth", meaning the "creator of the first day, the beginning and the end".

By no rule of logic can these several terms be other than titles. Jesus Christ, son of Mary, was not the creator of the first day, the beginning and the end; that day was probably created long before this Jesus became an embodied spirit.

"Behold, I am Jesus Christ, the son of the living God, who created the heavens and the earth." D. &. C. 14:9.

"By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting, the same unchangeable God, the framer of heaven and earth, and all things which are in them." Ib. 20:17.

By these sayings we learn that God, the father of Jesus Christ, and not Jesus himself, is credited with being the creator. And yet, speaking of the "Only Begotten of the Father" generally supposed to be Jesus, son of Mary, the Lord says:

"That by him and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." Ib. 76:24.

"Again, the Lord told Moses:

"And worlds without end have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten." Book of Moses 1:6.

It is inconceivable that Jesus Christ, the son of Mary, in his pre-mortal state, created "worlds without end." The text clearly teaches that one of the chief functions of the "Son" is to create worlds, under the direction of the "Father". It will be noted that the term "Only Begotten", is capitalized, clearly referring to an office and not a specific individual, only as the individual occupies such office.

The Prophet Mosiah, referring to Jesus who was to be born of Mary, said:

"And he shall be called Jesus Christ the son of God, the Father of heaven and earth, the creator of all things, from the beginning; and his mother shall be called Mary." Moses 3:8.

Here the coming son of Mary is "to be called" Jesus Christ, etc., or in other words, he is to receive the title or office, whose function is to create. Jesus Christ, son of Mary, did not personally create the heavens and earth and numerous worlds, any more than Franklin D. Roosevelt, now President of the United States, freed the negro slaves. The office did it. The glorified being functioning in the office at the time did the creating or organizing by virtue of the office held.

In Ether 3:15, Jesus Christ is credited with creating man; *"and never have I shown myself unto man whom I have created."* And in 4:13 he was mentioned as Jesus Christ, the *"Son of God, the father of heaven and earth, and all things that in them are."* Here he is designated as the son of the creator.

These are but a few of the scriptures having reference to the office of Creator, call Him Jesus Christ, Almighty God, Jehovah, Elohim, or what you may, which if not taken in the light of title or office,become very confusing.

Dr. Talmage, as previously quoted, states that Jesus Christ, the son of Mary, was the creator of this earth and was the God who revealed himself to "Adam, Enoch and all the antediluvial patriarchs." But this cannot be true for this Jesus was not himself created in the flesh at that time. True, he possessed a spirit body, but had not yet qualified to create other bodies, either spirit or mortal. He could not have spirit Children, for only those who have received mortal bodies, died and have been resurrected, can qualify for spiritual parenthood. This point Dr. Talmage, and the Church leaders, concede. And certainly before becoming mortal himself, Jesus could not create mortal bodies. "Like begets like."

On this point again we have the testimony of Brigham Young. Said he:

> **After men have got their exaltations, and their crowns; have become Gods; even the sons of Gods; are made King of kings and Lord of Lords, they have the power then of propagating their species in spirit, and that is the FIRST OPERATION with regard to organizing a world. (As Jesus Christ, son of Mary, had not gone through these various steps, obviously he was not qualified to either beget spirit children, or give them mortal bodies, much less to make a world for them to live in.) Power is then given to them to organize the elements, and then to commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes, an Adam will have to go there and he cannot do without Eve; he must have Eve to commence the work of generation, and they will go into the garden and continue to eat and drink of the fruits of the CORPORAL WORLD, until this grosser matter is diffused sufficiently through their CELESTIAL BODIES, to enable them, according to the established laws, to produce MORTAL tabernacles for their spiritual children. This is a key for you. The faithful will become Gods, even the sons of God; * * *.—Des. News, Sept. 18, 1852.**

Adam, having been mortal and died and was resurrected and exalted to Godhood, was able to sire spirit children; and as one in a higher position can function in all positions below it, he was able to return to mortality and organize mortal bodies; but Christ, never having been mortal, could not create mortal bodies. Neither can a pre-mortal unembodied spirit create an earth upon which his brother spirits can go and take mortal bodies and receive the experiences of mortality. The official creator of this earth claims to have been the creator of many earths. It is beyond human conception, contrary to all reason and teachings of scripture, to hold that Jesus, the son of Mary, before being born in mortality, organized not only many worlds, but also an earth for himself to be born on. True, in the councils of heaven, presided over by His Father, he doubtless took an active part in bringing his spiritual brothers and sisters in harmony with the Father's design to build an earth as their future habitation. He, no doubt, agreed to the plans and in many ways assisted, in accordance with his capacity to assist, in bringing the earth into existance. But the earth was built, under the direction of Elohim and Jehovah, the main builders being Michael and his brethren, all of whom had gone through mortality, had received a resurrection, and had qualified as Gods.

Michael, according to Joseph Smith and Brigham Young, is the Father, he built the earth, brought forth His son Jesus in the flesh and arranged for Him to manage it. And when Jesus Christ has finished his work as the Savior and Redeemer of this world, doubtless he will be qualified to assist in creating other earths, on which his spiritual children will be placed.

Noah, Abraham, Joseph Smith, and others were appointed to occupy certain positions with reference to the progress and development of the earth. Their missions were to be accomplished in conjunction with the mission of Jesus, but each of them was powerless to accomplish his work until given a body and introduced into a mortal sphere.

In Alma's statement: "*He (the Son of God) is the very eternal Father of heaven and earth, and all things which in them is; He is the beginning and the end, the first and the last;*" reference is made to the title that is to be bestowed upon Jesus Christ when his work of redemption is completed, and which title he was ordained to receive before being born in the flesh. Through obedience, he will some day become the "very eternal Father of heaven and earth," but not, mind you, until he has done that which other personages have done to become the same to other heavens and earths. The individual Jesus cannot be the "beginning and the end, the first and the last," only as he qualifies for and is appointed to an office bearing that title. And when occupying the office, "He is the Father and the Son," as mentioned by Mosiah. Why? because he occupies an office embracing the two titles. No person can rule a world, have subjects and be a king, without first being a father in fact. And no person can attain to fatherhood without first being a son. When Jesus, the son of Mary, qualifies he will occupy the position of both Father and Son to this earth and its inhabitants. He is both. He will always be a son for He has a Father, and He will always be a Father for He has sons. He is the patriarchal head of His Father's house, subject only to the rulership of His Father.

"Is there no more than one God?" asked Zeezrom. There can be no more than one head God presiding over a planet. There must be a head in every presidency. It is quite clear that Jesus Christ will occupy that position when the time comes; he will be the "Very eternal Father of heaven and earth," heaven being an integral part of this earth. True, there will be other Gods assisting Him. We are informed in the scripture there will be 144,000 who will attain to Godhood.

"*And I looked, and lo, a lamb (Christ) stood on the mount Sinai, and with him a hundred and forty and four thousand, having His Father's name written in their foreheads.*"—Rev. 14:1.

These men were the "first fruits unto God and to the Lamb", and they were men without guile, "for they are without fault before the throne of God. There are "Lords many and Gods many"—these 144,000 are to be Gods operating throughout the earth and under the immediate jurisdiction of Jesus Christ, the "Very eternal Father (God) of heaven and earth, "who, in turn, operates under His Father, who obviously, is the "Very eternal Father" of other heavens and earths, of which planetary system this earth is a part. And so on back through the eternities of Gods, each of whom was once "as man now is", but who, through faithfully living all the laws pertaining to his eternity finally attained Godhood, filling an office that has "no beginning of days nor end of years;" and by reason of such office he is said to be "without beginning of days or end of years."

"*I am the Father and the Son.*"

"*I am both God and Savior and Redeemer.*"

In the sense in which these terms "Father," "Son,' "Savior," and "Redeemer," are used they, as stated, represent titles or offices. Jesus Christ was one individual, not two. He could not be more than one, but

he could hold two offices and have two or more titles. Joseph Smith was President of Priesthood, President of the Church and President of the High Council at Kirtland, at one and the same time—the two latter offices being subordinate to that of President of Priesthood. Jesus Christ was ordained not only to the office of the "Only Begotten Son," but also to the office of the "Savior," the "Redeemer," the "Father,," etc. By reason of his faithfulness he will be capable of filling all offices pertaining to the Godhead of this earth, but in his presidency he will also be presided over by other "Gods," Fathers,' "Only Begotten Sons," "Saviors," "Redeemers,' etc.

It will be remembered that Elder Joseph Fielding Smith, in criticising the doctrine embraced in the 1852 address of Brigham Young, wherein Adam was proclaimed to be the God of this earth and the Father of Jesus Christ, set out two specific charges:

"President Brigham Young spoke perhaps a thousand times in which he declared that Jesus Christ is the Son of God the Father who created Adam, and that Adam is the son of God."

"I will say frankly that I believe President Brigham Young was not properly quoted in this discourse. He did not see it before it was published in England. I firmly believe this for the implication in this discourse is foreign to ALL that President Young taught. For proof of this see Brigham Young's Discourses."

In so broad a statement from one claiming the Apostolic calling and holding the office of "Church Historian," one might logically assume that throughout Brigham Young's discourses there is to be found indisputable evidence of a contradiction of the doctrines set forth in his 1852 address. Elder Smith says "perhaps thousands" of such contradictions exist, and the reputed sermon was "foreign to all that Brigham Young taught."

In a careful perusal of Brigham Young's discourses, we find nothing in support of Elder Smith's contention—not a line. He referred his correspondent to the "Discourses of Brigham Young," a Church publication, as confirming his statement. In no place in this book have we been able to find a verification of Elder Smith's statement. On the other hand we have shown in our last number as clearly as the English language can state it, that Brigham Young followed up his 1852 address, in discourses delivered as late as 1873—21 years later—each time teaching and enlarging upon the same doctrine.

In a revelation through the Prophet Joseph Smith, November, 1831, addressed to certain Elders called to preach the Gospel to the nations, the Lord said:

> **And whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation." * * *D. & C., 68:4.**

The teachings of Brigham Young, as published to the world, furnish their own proof of having been sanctioned by the Holy Ghost. He was a prophet of God, the leader of Israel, and he gave to the Saints that which the Lord inspired. Speaking on this point at the October Conference of 1870, the President said:

> **I say now when they (my sermons) are copied and approved by me they are as good scripture as is couched in this Bible, and if you want to read revelation read the sayings of him who knows the mind of God without any special command to one to go here, and another to go yonder or to do this or that, or to go and settle here or there.**

Speaking on Brigham Young's calling as the mouth-piece of God to the world, President Heber C. Kimball made this statement:

> **Do you suppose that he (Brigham Young) is so unwise to say a thing which he does not know to be true? He understands what he speaks, and he looks before he jumps, and God Almighty will lead him straight, and he will never stumble—no, never, from this time forth; * * *—J. of D., 5:32.**

We mention these matters because of the notion prevalent among many of the Saints today, encouraged, no doubt, by the attitude of the present leaders, that Brigham Young made frequent mistakes in his counsel to the Saints. We respectfully invite Elder Smith to produce proof that "President Brigham Young spoke perhaps a thousand times" (or any other number of times) in which he declared that Jesus Christ is the Son of God, the Father who created Adam, and that Adam is the son of God, the Father of Jesus.

In every dispensation there have been those who, tinctured with the spirit of the world or of what today is known as "modern christendom", have felt embarrassed over some of the fundamentals of the Gospel. Some claiming to be Saints are ashamed of the Gospel. Like Peter, before being "endued from on high" in saying "I know him not', they disclaim knowledge of or belief in important principles. Elder Smith is not alone in charging that Brigham Young's teachings are not in harmony with the truth, and who appears to be ashamed of them. Years ago, certain Sectarian Ministers, in attacking the Mormon doctrine of Deity, charged the Saints with being ashamed of the doctrines advanced by Brigham Young in his 1852 sermon as quoted in this series of articles. Elder B. H. Roberts made this very able defense of the position of the great Prophet-leader:

> **Some of the sectarian ministers are saying that we "Mormons" are ashamed of the doctrine announced by President Brigham Young to the effect that Adam will thus be the God**

> of this world. No, friends, it is not that we are ashamed of that doctrine. If you see any change come over our countenances when this doctrine is named, it is surprise, astonishment, that any one at all capable of grasping the largeness and extent of the universe—the grandeur of existence and the possibilities in man for growth, for progress, should be so lean of intellect, should have such a paucity of understanding, as to call it in question at all. That is what our change of countenance means—not shame for the doctrine Brigham Young taught. —Mormon Doctrine of Deity (Roberts), pp. 42, 43.

This, however, is not the only time Elder Smith has gravely erred in his attempted exposition of Godhood; and while the point in mind is slightly away from the subject thus far treated, we deem this a good time to notice it briefly—it is germane to the general issue. The Saints naturally look to Elder Smith for guidance in doctrine. From the fact of his being Church Historian as well as a member of the Quorum of Twelve and the son of the late President Joseph F. Smith, this attitude on the part of the Saints is in large measure justified, notwithstanding many of them are lead astray through his teachings.

JOSEPH FIELDING SMITH TEACHES DOCTRINE REPUDIATED BY THE PRESIDENCY AND TWELVE IN BRIGHAM YOUNG'S DAY.

The Deseret News, November 13, 1922, reports Elder Joseph Fielding Smith as in attendance at the Ogden Stake quarterly Conference. The remarks of Elder Smith, in part, are given as reported in the "News" as follows:

> Elder Smith said he wished to correct an erroneous idea held by members of the Church, that when they got where God now is they would find He had gone on. "God is absolute", he aid. "He knows all things and is not advancing in knowledge, virtue and righteousness. He is absolute perfection. There is not a virtue of which He is not master, and there is not a truth that is hidden from Him. He is increasing in power and His dominion is ever extending and in that sense only is He advancing."
>
> Another error entertained by Church members, Elder Smith said, was that when Jesus said, "Be ye perfect, even as your Father in Heaven is perfect", he meant perfection in a relative sense. He said Jesus meant what he said and that this fact is further implied in his admonition, "Seek ye first the kingdom of God and its righteousness."

Since no correction of this statement has been published and since the stand of Elder Smith is reflected in the views of other leaders of the Church in this day, we assume the report of Elder Smith's position to be correct. And since he is not only a member of the Quorum of Twelve, but also the official Historian of the Church, his remarks must be assumed to indicate the position of the present Church leadership on the question involved.

We have previously (in this series of articles on the Godhead) mentioned the incident of Elder Orson Pratt being publicly reproved by President Brigham Young and counselors, also the Quorum of Twelve, (See Mill. Star, 27:657 et seq.) for teaching doctrines not in accord with the revealed word of God in this dispensation. In their criticisms of Elder Pratt's statements, the leaders made it clear, as quoted in our August issue of TRUTH, p. 36, that they were guided only by a desire to preserve intact the plain and precious word of the Lord, that future generations might not be led astray by reputed remarks from men of the prominence of Orson Pratt. Since Elder Smith occupies positions of even greater prominence, the danger in allowing erroneous ideas to be circulated as the word of the Lord, and emanating from him, must be apparent.

Among the points on which Elder Pratt was set right is the following:

> * * * There will be no being or beings in existence that will know one particle more than what we know; then our knowledge and wisdom and power will be infinite, and cannot, from thenceforth, be increased or expanded in the least degree.
>
> * * * * *
>
> But when they (the Saints) become one with the Father and the Son, and receive a fulness of their glory, that will be the END OF ALL PROGRESSION IN KNOWLEDGE, because there will be nothing more to be learned The Father and the Son do not progress in knowledge and wisdom, because they already know all things past, present and to come.
>
> * * * * *
>
> There are none among them (the Gods) that are in advance of the others in knowledge; though some may have been Gods as many millions of years as there are particles of dust in all the universe, yet there is not one truth that such are in possession of, but what every other God knows. * * * None of these Gods are progressing in knowledge, neither can they progress in the acquirement of any truth.

To his honor, we are informed that Elder Pratt accepted the correction of his brethren and publicly acknowledged his error.

It will be seen that Elder Smith's position, at the time of his address quoted, was in exact accord with the erroneous position of Elder Pratt. Says he: "God is absolute". "He knows all things and is not advancing in knowledge, virtue and righteousness. He is absolute perfection. There is not a virtue of which He is not master, and there is not a truth that is hidden from Him."

Had Elder Smith confined the range of this great knowledge possessed by God, to the planet of which He (God) is the head and which is under His direct control, there might be some consistency in such a view, but to assume that, let us say, Adam, the God of this earth, has accumulated as much knowledge as the Great God of all Gods, and that there can be no greater acquirement of knowledge by Him or any other God, is *sectarianizing the religious thought of this Church and seriously undermining the faith of the Saints in the teachings of Joseph Smith and his associates.* Elder B. H. Roberts makes this point clear in his dis-

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VEILED APOLOGIES

As hinted at in our last issue, the present tendency of Church leaders is an apologetic attitude toward the Mormon marriage system, embracing, as it does, Plural Marriage. In the earlier years of the writer, the leading officials of the Church held that principle of marriage before the people as an ideal to be zealously sought after by all true Latter-day Saints. Such was their zeal in this matter that officials in the various branches of the Church were compelled to enter the principle as a necessary qualification for such positions—not the only qualification, mind you, but a very important one; so important in fact that polygamy and Mormonism became synonymous in the minds of both saint and sinner generally. The entire Church body, with a very few exceptions, championed the cause. Men were lionized and women exalted for living in that principle of marriage. It became an axiom among thinking people of all creeds, that whatever error they felt there was in the plural marriage system, those among the Mormons practicing it were the most sober, honest, virtuous, high-minded and progressive people in Christendom—the cream of society. That such a reputation was well earned there has never been a serious doubt in the minds of well informed, truth loving people. It was common in those days to find boys and girls, not yet in their "teens,' defending the marriage system that gave them birth and looking forward to the living of the "Law of Sarah" and the "Law of Abraham", was the charm of budding womanhood and the marriage goal of stalwart manhood. It is a matter of record that for years the leading men and women of Utah—leaders politically, socially, commercially and religiously were either polygamists in fact or were the progeny of that system. The early criminal records of Utah, during the time that polygamy was flourishing among the Mormons at its best, show that the Mormon population comprising 78 per cent of the people of the Territory contributed only 208 arrests for crime, while the 22 per cent of non-Mormons contributed 1578 arrests for crime; and among the small number of Mormons arrested, but few, if any at all, were polygamists. (See Scrap Book of Mormon Literature, 1:343.)

According to the U. S. census of 1870, Utah, with its polygamous population, compared with the United States as follows:

	Utah Per Cent	United States Per Cent
School attendance, 5 to 18 years	35	31
Illiteracy: Cannot read or write, 10 years and upwards	11	26
Paupers	6	31
Insane and Idiotic	5	16
Convicts	3	9

It was while the Mormons were openly teaching and practicing plural marriage that the noted Journalist, Phil Robison wrote in the London "Times":

> **From a seven months close observation of the Mormons, I can unhesitatingly say that Utah is the purest state (territory) in America, and that if you want to meet a thoroughly God-loving, earnest and virtuous people, you ought to go to Utah.**

Omaha Herald published:

> **There is only one spot in the United States exceeding ten thousand inhabitants in which prostitution does not permanently exist, and that is the City of Salt Lake.**

Dr. Summer Gleason (a non-Mormon) testifies:

> **As a physician, I visit Mormon homes, sit by their firesides and eat at their tables, and I can safely say that there are no more beautiful children, happy homes, and noble lives anywhere in the country.**

Henry Ward Beecher:

> **If we believed the Bible as much as the Mormons do, we would be far better Christians than what we are.**

And listen to the great man, Emerson:

> **MORMONISM IS THE ONLY RELIGION OF POWER AND VITALITY THAT HAS MADE ITS APPEARANCE FOR THE PAST 1200 YEARS. (See Race Suicide vs. Children—Musser, p. 48 et seq.)**

We contend that no apologies are due from the Mormon people on account of their marriage system; indeed, if apologies are due at all, and we believe they are, it is because of the surrender by many of the Saints, of that holy order of marriage instituted in the heavens for the "healing of the nations," in matters social. And yet, as stated, the tendency to apologize for having believed the principle rather than for having surrendered it, is in the ascendency.

In a recent news item from the Canadian Press, Quebec (September 9), President

Heber J. Grant, arriving there from Europe, in an interview, is quoted as follows:

> The old belief that Mormonism involved polygamy is dying out and a "PROPER admiration for the clean living people" of his Church, is taking its place, he said. "At no time, even when polygamy was not banned as it is now by us, were more than 2% of the country's Mormons with dual wives. And yet 99% of the press matter devoted to us was scoring us for that reason and calling us criminals."
>
> During his period as a stake president, he had received but two applications of that nature, Grant said, both of which he refused, "But that was 40 years ago", he said. "Today we are the cleanest living people." * * *

Perhaps President Grant was mis-quoted in this interview. We sincerely hope he was. The Salt Lake Tribune of the 10th, quotes the President as saying: "A PROPER admiration for the clean living of the L. D. S. people is replacing the old idea of Mormons as polygamists."

The clear inference in these alleged interviews is that since the Mormons have surrendered polygamy and adopted monogamy as their marriage system, they are a "clean living' people, and are receiving the "PROPER admiration" of the world; that it was wrong for the Press to hold the 98 per cent of Mormons not living their religion, as criminals along with the two per cent who were defying the law in their marriage relations—that the two per cent, being criminals, should not involve the 98 per cent innocent people. "The old belief that Mormonism involved polygamy, is dying out, and 'a proper admiration for the CLEAN LIVING PEOPLE' of his church is taking its place.' Does President Grant actually subscribe to such nonsense? Does he believe that true Mormonism does not involve polygamy as revealed to the Prophet Joseph Smith? And does he mean that since the principle has been surrendered, the people are living "cleaner lives,' as the statement infers? Is President Grant proud of the fact that the monogamous world admires the Saints and calls them "clean living people," because they surrendered a principle of salvation? Does President Grant wish it understood that since, according to his claim, he is now living with but one wife, he is living a "cleaner life," than when he was living in accordance with the marriage laws of heaven? As stated, we sincerely hope President Grant was misquoted in his interviews, and we regret that he gave the Press occasion to even infer that which they have published as his words.

The facts are, that the Mormon people, when they lived nearer the Lord as pertaining to this principle of marriage, were the cleanest, the most honest, virtuous and law-abiding people in Christendom; and that looseness in morals and other Christian virtues now rampant among them, is the result of the surrender of that principle. Polygamy, as practiced by the Saints, makes for better men and women, while monogamy, as lived today, tends in the opposite direction. Polygamy, under strict supervision, is the social law of heaven, while monogamy, instituted as it was as a purely Gentile and Pagan rite, is the social law of Lucifer.

TRUTH has no apologies for the marriage law of heaven—known as the law of Abraham. Neither do we feel a thrill of pride in the cheap praises of the world since the law was discarded by the Church. We blush with shame for those of our leaders who, having surrendered the principle, now boast of monogamy's triumph; claiming as a result greater progress for the Church. We recall with sadness the ominous warnings sounded by former leaders, and which we but briefly sketch as follows:

Joseph Smith said:

> If we do not embrace that principle (plural marriage) soon the Keys will be turned against us, for if we do not keep the same law that our Heavenly Father has (kept), we cannot go with him.—Wilford Woodruff's Journal.

Brigham Young:

> Hear it, ye Elders of Isreal, and mark it down in your log books, the fulness of the Gospel is the United Order and the order of Plural marriage, and I fear that when I am gone, this people will give up these two principles which we PRIZE SO HIGHLY; and IF THEY DO, this Church cannot ADVANCE as GOD wishes for it to advance.—Celestial Marriage, 3rd. Ed. p 2.

John Taylor said:

> The day will come when a document similar to that (a manifesto prepared for his signature and then under consideration) would be adopted by the Church, following which APOSTACY AND WHOREDOM WOULD BE RAMPANT IN THE CHURCH.'—Marriage, Ballard-Jensen Correspondence, p. 104.

Heber C. Kimball said:

> 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.

Commenting on the above prediction from his Father, Elder J. Golden Kimball spoke as follows:

> 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 of the Church, October, 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 (plural marriage) 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, August 9, 1902.

In the light of such prophetic utterances, the fulfillment of which are witnessed on every hand, how can modern Israel find comfort in the present assurance of the leaders, that "Zion prospereth, all is well?"

For behold, at that day shall he (Satan) rage in the hearts of the children of men, and stir them up to anger against that which is good;

And others will he pacify, and lull them INTO CARNAL SECURITY, that they will say, ALL IS WELL IN ZION; yea ZION PROSPERETH, ALL IS WELL; and thus the devil cheateth their souls, and leadeth them away CAREFULLY down to hell.

How, we say again, can modern Israel find comfort in such a sad condition—a condition now upon us? We quote the Nephite Prophet further:

Therefore, wo be unto him that is at EASE IN ZION.

Wo be unto him that crieth, ALL IS WELL.

Yea, wo be unto him that harkeneth unto the precepts of man, and denieth the power of God, and the gift of the Holy Ghost.

Yea, wo be unto him that saith, We have received, and we need no more.

And in fine, wo unto all those who tremble, and are angry because of the TRUTH OF GOD. For behold, he that is built upon the rock, receiveth it with gladness; and he that is built upon a sandy foundation, trembleth lest he shall fall.—II Nep., 28:20, 21, 24-28.

GEORGE Q. CANNON ON PLURAL MARRIAGE

(A valued correspondent furnishes the following succinct paragraphs from sermons of President George Q. Cannon, delivered before the Manifesto of Wilford Woodruff, on the subject of Plural Marriage, and indicating the bold and uncompromising position of the early leaders on this much discussed topic. In those days, it will be seen, there was no disposition to seek for world popularity at the expense of an eternal heritage; the attitude of the brethren being anything but apologetic as pertaining to their family life.—Editor.)

I believe that from the day it (plural marriage) was taught to the Church of Jesus Christ of Latter-day Saints, and embraced in the faith and lives of its members we have RISEN IN POWER AND GROWN IN INFLUENCE; we have gained favor with and enjoyed the protection of the heavens such as WE NEVER POSSESSED BEFORE; all the prosperity, seemingly, that we enjoy today has been bestowed upon us since the proclamation of the principle and its adoption by us into our faith and practice. There has been an almighty power hedging us round about until the present time; and though men have plotted and schemed, and have advised mischief, and formed machinations and combinations against the Latter-day Saints, their schemes have fallen to the ground; their combinations have proved unavailing, and we have been delivered time and time again since we came to these valleys.—6-11-1871.

No judge, no priest, no lawyer, no divine upon the face of the earth can prove marriage, of either one or more wives, to be immoral or unchristian. All the human laws that ever were made or that ever could be made, against marriage, cannot prove it immoral or unchristian. Rome and Greece were the nations whence sprang this notion of plural marriage being immoral and unchristian, two as immoral, unchristian and corrupt nations as ever existed on this planet, and upon whom the curse of God and the damning weight of their own corruptions have rested for ages.—1-17-1872.

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 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 (1882) 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. Whatever man'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. That is my position today.

JOSEPH SMITH

(James H. Hart)

To execute this well considered plan,
There must be found a true and honest man;
A man of faith and willing to be taught—
One who could not by any means be bought.
Of noble courage he must be possessed,
For every fiber of his soul 'twould test:
Must be endowed with aspirations high,
And not afraid in such a cause to die.
The man was found, a choice and noble Seer,
And fore-ordained for this great empire here.

MICHAEL, OUR FATHER AND OUR GOD

(Continued from page 72)

cussion of "Deity" with the Rev. Van Der Donckt (Mormon Doctrine of Deity, p. 149). In answer to the Reverend gentleman's statement to the effect that "The All-knowing alone is God, the Father alone is All-knowing, therefore, the Father alone is God", Elder Roberts shows that Jesus Christ was not "All-knowing", as indicated by his statement—"Of that day and hour no one knoweth; no, not the angels of heaven, but the Father alone (Matt. 24:36)' and continues as follows:

> **Jesus did not possess all knowledge, hence, according to Mr. Van Der Donckt, Jesus was not God. But Jesus was referring to the state of matter at the particular time when he was speaking; * * * As Jesus rose to the possession of all power "in heaven and in earth" (our heaven and earth, Matt. 28:18), so also, doubtless, he rose to the possession of ALL KNOWLEDGE in heaven and in earth.'**

The able reasoner here indicates that Jesus Christ, attaining to complete Godhood will have all power and knowledge pertaining to the "heaven and earth" of which we are a part and over which he will preside, and not necessarily pertaining to other "heavens and earths" presided over by other and older Gods than he. And, in the very light of reason, after having attained to all knowledge and power pertaining to our "heaven and earth", Jesus Christ will soar onward in the accumulation of knowledge pertaining to the numberless planets in the midst of which our earth can be only as a speck in space.

Elder Smith does say that while God has reached the end of His rope so far as acquiring knowledge is concerned, that "He is increasing in power and His dominion is ever extending and in that sense only is He advancing.'

"Knowledge is power." Perhaps no clearer truism has been recorded. Knowledge is born of intelligence—"The glory of God is intelligence." Knowledge brings salvation, for "Men are saved no faster than they obtain knowledge.' And yet, under Elder Smith's theory knowledge has ceased, but power continues to increase. If knowledge is power, how can one increase in power without at the same time increasing in knowledge? It is an amazing effrontery to God to say He has reached a point where progression is at an end and there is no more knowledge to be acquired. It is an amazing piece of sophistry to assert that the Son reaches the same height in knowledge acquired by God, his Father, and that neither can advance further in knowledge; nor is the Grandfather or Great-Grandfather, though they may have lived millions of years longer, one whit ahead in knowledge! In the theory of Elders Pratt and Smith what becomes of the axiom long adopted by the Saints as a truth: "As man is now God was once; as God is now man may become." Is it contended that God stands still so that man may catch up with Him? The teacher may teach his student in the grade school all he knows concerning addition, subtraction, multiplication and division; but during the years required to impart such knowledge, he (the teacher) may be forging ahead into the higher branches of mathematics—into algebra, geometry, trigonometry, and astronomy—and when one enters the latter field where is there a stopping place, or an end to progress? Then can it be said that the student who has mastered only the elementary principles of mathematics and reached the point where he knows as much as his instructor concerning them, that he has caught up with his instructor on all lines of knowledge? Nonsense!

President Brigham Young is quoted as having said he refused to have God larieted out, nor would he himself submit to it. He very lucidly treated the subject in hand in an address, July 10, 1853 (See J. of D., 1:349; also TRUTH, 1:9 et seq.) We here give excerpts:

> **To me, life would signify an extension. I have the privilege of spreading abroad, of enlarging my borders of INCREASING IN ENDLESS KNOWLEDGE, wisdom and power, and in every gift of God.**
>
> **To live as I am, without progress, is NOT life, in fact we may say that is impossible. There is no such principle in existence, neither can there be. All organized existence is in progress, either to an ENDLESS ADVANCEMENT in eternal perfections, or back to dissolution. You may explore all the eternities that have been, were it possible, then come to that which we now understand according to the principles of natural philosophy, and where is there an element, an individual living thing, an organized body, of whatever nature, that continues as it is? It CANNOT BE FOUND. All things that have come within the bounds of man's limited knowledge—the things he naturally understands, teach him, that THERE IS NO PERIOD, IN ALL THE ETERNITIES, wherein organized existence will become stationary, THAT IT CANNOT ADVANCE IN KNOWLEDGE, WISDOM, POWER, and GLORY. * * * There is no such thing as principle, power, wisdom, KNOWLEDGE, life, position, or anything that can be imagined, that remains stationary—they MUST increase or decrease. * * * Nothing less than the privilege of INCREASING ETERNALLY, in EVERY SENSE OF THE WORD, can satisfy the immortal spirit. If the ENDLESS stream of KNOWLEDGE from the eternal fountain could all be drunk in by organized intelligences, so sure immortality would come to an end, and all eternity be thrown upon the retrograde path.**

Pursuing the subject further at another time, President Young is reported: (Contributor 10:401).

> **We might ask, when shall we cease to learn? I will give you my opinion about it; never. never. If we continue to learn all that we can pertaining to the salvation which is purchased and presented to us through the Son of God, is there a time when a person will cease to learn? Yes; when he has sinned against God the Father, Jesus Christ the Son, and the Holy Ghost—God's minister. * * * These are the only characters who will ever cease to learn, both in time and in eternity. (ATTENTION, ELDER JOSEPH FIELDING!!)**

These are a few of the very illuminating items given by the Prophet-philosopher, in refutation of the sectarianized theories advanced in his day, and which Elder Smith and other Brethren are teaching today.

Orson Pratt said: "*But when they (the Saints) became one with the Father and the Son, and receive a fullness of their glory, that will be the end of all progress in knowledge, because there will be nothing more to be learned.*" The statement is branded as untrue over the signatures of Brigham Young, Heber C. Kimball, Orson Hyde, John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rick, Lorenzo Snow, Erastus Snow, Franklin D. Richards, and George Q. Cannon.

Joseph Fielding Smith, ignoring the above action, says:

"*God is absolute. He knows all things and is NOT advancing in KNOWLEDGE. * * * He is increasing in power and His dominion is ever extending.*"

Joseph Smith said:

"*Knowledge is power.*" "*A man is saved no faster than he gets knowledge.*" "*The Glory of God is intelligence,*" etc.

Brigham Young said:

"*I have the privilege of spreading abroad, of enlarging my borders, of increasing in endless knowledge, wisdom and power, and in every gift of God. * * * There is no period, in all the eternities, wherein organized existence will become stationary, that it cannot advance in knowledge, wisdom, power, and glory.*"

Which is the correct position? Orson Pratt acknowledged his mistake. Joseph Smith and Brigham Young are supported by the revelations of the Lord; also by reason. For if there is an eternity of Gods there must be an eternity of knowledge.

It would seem that Elder Smith has gone far afield in trying to correct what he claimed to be "an erroneous idea held by members of the Church", and which many of them received from Joseph Smith, Brigham Young, and other Prophets of God. It is as Brigham Young said, "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 circumstances at the time they were given." **There has been so much subterfuging, camouflaging and twisting of facts and principles since the adoption of the Manifesto barring members of the Church from living Celestial marriage, it is little wonder the brethren lose the true spirit of the Gospel and resort to the philosophies and sophistries of men. Elder Smith has fallen into this error.**

The policy of the Church to popularize itself with the world, has forced upon it the adoption of many sectarian ideas that are causing "dry rot" among the rank and file of its members. Brigham Young sounded the warning thus:

> **There is nothing that would so soon weaken my hope and discourage me as to see this people in full fellowship with the world, and receive NO MORE PERSECUTION from them because they are one with them. (A condition which the present leaders boast of as having been accomplished.) In such an event we might bid farewell to the Holy Priesthood, with all its blessings, privileges and aids to exaltations, principalities and powers in the eternities of the Gods.—J. of D., 10:32.**

Among the many acts that have contributed to the condition President Young warned against, we mention one: In their petition for Amnesty to the President of the United States, in 1891, the Presidency and Twelve stated:

> **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 (Plural Marriage), which ALL THEIR LIVES they have believed to be a sacred principle.—Contributor, 13:197.**

Since then, in order to gain the friendship of the world, we VOLUNTARILY agreed to pay the terrible price—the surrender of a principle of salvation and exaltation, a principle, without the living of which Joseph Smith said the Church could go no further and that the keys would be turned—it is little wonder that we find ourselves in the sad dilemma of being, in large measure, cut off from direct communication with heaven and, too, guilty of teaching false doctrines and supposing them to be true.

This deplorable situation finds its sequence in an experience related by President Wilford Woodruff at the Weber Stake Conference of the Church, October 19, 1896, six years after signing the Manifesto. President Woodruff relates that Joseph Smith, Brigham Young and Heber C. Kimball visited him after their death, the former frequently, and teaching him many important principles. Said he further:

"*Joseph Smith continued visiting myself and others UP TO A CERTAIN TIME, and THEN IT STOPPED.*"

The last revelation recorded by President Woodruff, of which we have knowledge, was the one received Nov. 24, 1889, in which the Lord commanded His leaders to make "no promises" or "pledges" to the enemy, neither shall they "deny my word or my law (plural marriage) which concerns the salvation of the children of men." (See Sup. to

New and Everlasting Covenant of Marriage, p. 64.)

It is a matter of record that no revelation from the Lord to His Church has been promulgated since this one of 1889. Up to that time, according to Wilford Woodruff, Joseph Smith and others visited the aged leader frequently, but upon signing the Manifesto such visits ceased—the heavens closed. And it is but fair to assume that later actions of Church leaders in further denying the potency in plural marriage in order to keep Reed Smoot in the United States Senate, has tended to more completely alienate the heavens from the Saints and to cast a shroud of darkness about their leaders.

In Elder Smith's second statement as quoted herein, to the effect that it is an error to suppose when Jesus said, "Be ye perfect, even as your Father in Heaven is perfect", he meant perfection in a relative sense. We contend that Jesus could have meant nothing else than perfection in a relative sense. "Be ye perfect in your sphere, as your Father in Heaven is perfect in His", is doubtless what Jesus meant. To think that Jesus expected men to become as perfect as the great Elohim, Himself ever increasing in perfection toward the Gods above Him—and to become equal in knowledge with Him—to catch up with God—is as senseless as it is unsound. The theory of Elder Smith is ably refuted by the items quoted above from Joseph Smith and Brigham Young. Man is admonished to become perfect in his sphere as Michael is in His; as Jehovah is in His and as Elohim is in His; which means, as explained, that there is eternal advancement affecting all Gods as well as Sons of God, and that there never will be a time when the accumulation of knowledge will cease except in the lives of those who begin their downward course in retrogression.

(To be continued)

TWO REMARKABLE PROPHECIES

The following is found in the 1891 edition of the D. & C., at the foot of page 461 and refers to the following quotations from Sec. 130 (in the words of the Prophet Joseph):

> I was once praying very earnestly to know the time of the coming of the Son of Man, when I heard a voice repeat the following: "Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man; Therefore, let this suffice, and trouble me no more on this matter."
>
> I was left thus without being able to decide whether this coming referred to the beginning of the Millennium or to some previous appearing or whether I should die and thus see His face.
>
> I believe the coming of the Son of Man will not be any sooner than that time.

The little letter "i" is used as a reference citation over the words "eighty-five years old" from the previous quotation, as follows:

> (i) **NEAR THE END OF THE YEAR 1890.** See Sec. 45; 42-44. Sec. 49; 6-7. See the prophecy of Joseph uttered 14 FEB. 1835. (Mill. Star, No. 13, Vol. 15). **EVEN FIFTY-SIX YEARS SHALL WIND UP THE SCENE.** Whether this has reference to the coming of Christ, or the "fulfillment of the times of the Gentiles" is unknown.

Under date of February 14, 1835, I found the following. Omitting the first few verses of the minutes (See Mill. Star 15: 205, History of Joseph Smith):

> President Smith then stated that the meeting had been called because God had commanded it, and it was made known to him by vision and by the Holy Spirit. He then gave a relation of some of the circumstances attending us while journeying to Zion—our trials, sufferings, etc., etc., and said God had not designed all this for nothing, but He had it in remembrance yet; and those who went to Zion with a determination to lay down their lives, if necessary, it was the will of God that they should be ordained to the ministry, and go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh—**EVEN FIFTY-SIX YEARS SHOULD WIND UP THE SCENE.** (1890-1)

"In the mouths of two or three witnesses thou shalt establish all things."

It is evident from the preceeding that the end of the year 1890, or the beginning of the year 1891, was, by the word of the Lord, to witness some remarkable event, i.e. Either the coming of the Savior, ushering in of the millennial reign, the redemption of Zion, or the "Fulness of the times of the gentiles."

We have no evidence of the Savior's having come then, unless we should accept that fulfillment as having been realized when it is said he appeared to the Prophet John Taylor September 26-27, 1886. Certainly, Zion has not yet been redeemed. Evidences of the Lord's displeasure as witnessed in the continual wars and bloodshed, and upheavals of nature hardly bespeak the peace of the millennial reign. We must conclude that (unless the Lord's statements were without meaning whatever) they had reference to the "fulfillment of the times of the gentiles.' This conclusion seems to have further justification from the following revelations of the leaders of the Church.

Let me indicate its fulfillment upon that date, namely, "during the latter part of the year 1890," when the Manifesto was signed September 24, 1890 and accepted by the gentile Church on October 6, 1890.

The Lord said in His revelation to Wilford Woodruff, as recorded in that Prophet's Diary, and received November 24, 1889, after his return to the Guardo House, at which time he was pleading for light regarding concessions demanded by the wicked regarding plural marriage:

> Thus saith the Lord to my servant Wilford, I, the Lord, have heard thy prayers and thy

> request, and will answer thee by the voice of my spirit. * * * Let not my servants deny my word or my law which concerns the salvation of the children of men. * * * Place not yourselves in jeopardy to your enemies by promise. Your enemies seek your destruction and the destruction of my people. * * * Let my servants make their pleadings as they are moved upon by the Holy Spirit without any further pledges from my Priesthood. * * * The wicked are fast ripening in iniquity, and they will be cut off by the judgments of God. * * * I cannot deny my word, neither in blessings nor judgments. Watch and be sober and keep my commandments. * * * Exercise faith in the Lord and in the promises of God. Be valiant in the testimony of Jesus Christ. The eyes of the Lord are watching over you and your acts. Therefore, be faithful until I come.

Ten months after this revelation, the Manifesto was signed.

The Lord said in His revelation to Wilford Woodruff in 1880:

> And I say again, woe unto that nation or house or people who seek to hinder my people from obeying the patriarchal law of Abraham which leadeth to Celestial glory, which has been revealed unto my saints through the mouth of my servant Joseph, for whoso doeth these things shall be damned, saith the Lord of Hosts, and shall be broken up and wasted away from under Heaven.

The above plainly shows that the Lord intended that the saints should remain faithful to the fulness of the gospel, and that had they done so, he would have appeared unto their salvation. He told the Prophet John Taylor, September 26-27, 1886, that He had not revoked that law—that He would not revoke it, but that He gave the saints their free agency.

There is further evidence that we as the gentile church forfeited our rights to the fulness of the gospel from the following editorial of the Deseret News dated April 23, 1885:

> The chief object of the crusade is to get the Church to apostatize. That arrived at, nothing would be necessary for the satisfaction of the enemies of the work of God. That accomplished, they would be jubilant and hell would rejoice.
>
> What would be necessary to bring about the result nearest the hearts of the opponents of Mormonism, more properly termed the gospel of the Son of God? **SIMPLY TO RENOUNCE, ABROGATE OR APOSTATIZE FROM THE NEW AND EVERLASTING COVENANT OF MARRIAGE IN ITS FULNESS** (Plural Marriage). Were the Church to do this 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.

The article concludes by warning the saints that if they turned from that law:

> The church would be shorn of its strength, having surrendered its integrity because of earthly opposition. Its adherants 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, and the saints would have the meager satisfaction of having all men speak well of them.

Since our Lord did not come "during the latter part of 1890"; since the Millennial Reign had not been ushered in, since Zion had not been redeemed, then surely that time must indicate "the fulness of the times of the Gentiles,' as mentioned here and in holy writ.

If, as the leaders stated, in their official statement denouncing the practice of plural marriage, the Manifesto was signed because President Woodruff knew that no HUMAN power could save the church, then the Lord was bound by oath, as seen from the above revelations, to appear to the redemption of the saints at that time.

Had He not promised to fight the battles of the saints if they remained faithful? Had He not decreed that His judgments should begin at His house? He was therefore under covenant to redeem them in mighty power, or to condemn them.

Thus the "times of the Gentiles" were fulfilled; the Savior did not come to redeem them, because they failed to keep their covenants.

The Lord had said (3rd Nephi, 16), that when the Gentiles rejected the fulness of His Gospel, the fulness of His Gospel would be taken out from among them and given to the House of Israel.

I will concede there is little evidence of the Gospel having gone to the Jews and the House of Joseph, but all of God's works and words are not known to man, and—some time elapsed after the Jews rejected the gospel and crucified Christ before the gospel went to the Gentiles. And, in this respect, the Lord has said "The first shall be last, and the last shall be first."

(See also the Inspired Translation of the Bible, Matthew 21.)—R. C. Allred.

TRUTH

"Teach the child in a thousand ways, directly and indirectly, the power of truth, the beauty of truth, and the sweetness and rest of companionship with truth. And if truth be the rock-foundation of the child's character, as a fact, not as a theory, the future of that child is as fully assured as it is possible for human prevision to guarantee."

"The power of truth, in its highest, purest, and most exalted phases, stands squarely on four basic lines of relation—the love of truth, the search for truth, faith in truth, and work for truth."

"Truth is the rock foundation of every great character. It is loyalty to the right as we see it; it is courageous living of our lives in harmony with our ideals; it is always—power."

"Let us cultivate that sterling honor that holds our word so supreme, so sacred, that to forget it would seem crime, to deny it would be impossible."

GOLD

"The present situation recalls a prediction by President Brigham Young, in July, 1849, to which our attention is directed by a friend. We quote from a synopsis of the President's remarks as made by a correspondent of the New York Tribune and published in that journal October 9, 1849, in an account of a Mormon meeting in Salt Lake City:

" 'After this came a lengthy discourse from Mr. Brigham Young, President of the society, partaking somewhat of politics, much of religion and philosophy, and a little on the subject of gold, showing the wealth, strength and glory of England, growing out of her coal mines, iron and industry; and the weakness corruption and degradation of Spanish America, Spain, etc., and her idle habits. Every one seemed interested and pleased with his remarks, and all appeared to be contented to stay at home and pursue a persevering industry, although mountains of gold were near them. The able speaker painted in lively colors the ruin which would be brought upon the United States by gold, and boldly predicted that they would be overthrown because they had killed the Prophets stoned and rejected those who were sent to call them to repentance, and finally plundered and driven the Church of the Saints from their midst, and burned and desolated their city and temples. He said God had a reckoning with that people, AND GOLD WOULD BE THE INSTRUMENT OF THEIR OVERTHROW. The constitution and laws were good, in fact the best in the world, but the administrators were corrupt, and the laws and constitution were not carried out, therefore they must fall. He further observed that the people here would petition to be organized under that same government, notwithstanding its abuses, and that, if granted, they would stand by the Constitution and laws of the United States, while at the same time he denounced their corruption and abuses.'

"We do no quote this correspondence as giving President Young's words, but the sentiments as the correspondent understood them in listening to the discourse."

—From Deseret Semi-weekly News, 2-16-97.

SYSTEM OF BABYLON

Under the present system the prosperity of one part of society is based on the adversity of the other parts. To create a millionaire, you must create thousands of paupers. The loan shark flourishes at the expense of thousands of the poor. The pawn broker increases his wealth through the misfortune of his fellows. The money lender builds his fortune by taking advantage of the borrower. The swollen incomes that flow to the coffers of the few consist of the wreckage that comes from the ruin of the many. All this is the result of the action of the profiteering motive. This motive is the expression of man's lowest animal instincts.

The Law of Natural Increase is the Universal Creative Principle expressing itself through men. As such, it is universal love, or good will in action. It benefits everybody. When mankind opens the door of its consciousness to the flow of this beneficient power, the refreshing current will flow through all forms of life. As this stream flows through all, carrying abundance to all, scarcity vanishes, poverty is eliminated, the loan shark, the pawn broker, the money lender, the processor disappear, engulfed in the increasing stream of abundance.

Money is a dam set up in the middle of the stream of production, preventing the full action of the Creative Principle to benefit mankind. How shall we get rid of this barrier? It is a human invention, one of the many expressions of the profit motive. Such a barrier cannot be found in the vast stream of life, love and abundance that flows through the universe.

—Progressive Opinion.

"He who never ate his bread in tears and who never sat weeping on his bed during nights of sorrow, does not know the powers of heaven."—Queen Louise.

—Queen Louise.

CHARACTER

(Harold Allred)

Character is the most sublime possession in life. It is not to be bestowed, but comes only through achievement. It cannot be put on as a beggar might don a stolen coat. Character must be nourished, protected and receive guidance by a master hand.

Are you more patient than you were five years ago? Have you more charity than you formerly had? Have you developed a faith akin to the grain of mustard seed? Do you have a comprehensive view of life? Do you have a working knowledge of the plan of salvation? Can you comprehend with a degree of assurity that Jesus Christ not only had a greater influence for good upon mankind than any other man, but He was in verity, the Redeemer and Savior of the world?

Have you been so schooled that you are tender in affection, kind, sympathetic, see good in all things and have learned to love somewhat as the Master did? Have you succeeded in reaching summits where you have learned precious mysteries of the kingdom, teaching you of the fatherhood of God and the brotherhood of man? Have they so enriched you that life has become more beautiful; filled your heart to o er flowing with joy for your spirit creation, birth, life, death, the resurrection and life eternal?

Character is to be built by wholesome environment, by the possession of faith, by repentence, obedience and by a willingness to submit to the plastic touch of a Master hand which will mould you in the design the Great Architect has planned for you.

You may have graduated from many schools of learning, have achieved an A. B., an M. D., DR. or PHD. degree, but if you have not learned that the Gospel of Jesus Christ is true and that obedience to a fullness thereof is necessary to receive a fullness of glory, then you are an ignorant man. For you have not yet begun to build the true character which is the crown and glory of life.

SELF-CONTROL

By W. G. Jordan

Man needs less of the "I am a feeble worm of the dust" idea in his theology, and more of the conception "I am a great human soul with marvelous possibilities" as a vital element in his daily working religion. With this broadening, stimulating view of life, he sees how he may attain his kingship through self-control. * * *

This control man can attain, if he only will; it is but a matter of paying the price. * * *

As he surrenders to a wrong appetite, to any human weakness; as he falls prostrate in hopeless subjection to any condition, to any environment, to any failure, he is a slave. As he day by day crushes out human weakness, masters opposing elements within him, and day by day recreates a new self from the sin and folly of his past—then he is a King. He is a King ruling with wisdom over himself. * * *

We may sometimes envy the power and spiritual strength of a Paul, without realizing the weak Saul of Tarsus from which he was transformed through his self-control. * * *

Any man may attain self-control if he only will. He must not expect to gain it save by long continued payment of price, in s m a l l progressive expenditures of energy. * * *

The individual can attain self-control in great things only through self-control in little things. He must study himsef to discover what is the weak point in his armor, what is the element within him that ever keeps him from his fullest success. * * *

He should master the weak element within him at each slight manifestation from moment to moment. Each moment then must be a victory for it or for him. Will he be a King, or will he be a slave?—the answer rests with him. * * *

It is motive alone that gives character to the actions of men.—Beecher.

DEFENSE EXPENDITURES

The cost of defense is enormous. Figures given out by "Standard Statistics" for 1936, show that the percentage of cash revenues received by the respective countries, spent for defense, is as follows:

Japan, 64%, or about $300,000,000.
France, 27%, or about $700,000,000.
Great Britain, 19%, or about $800,000,000.
Italy (includes cost of Ethiopian Campaign), 81%, or nearly one billion.
United States, 18%, or about one billion.
Germany, 58%, or nearly two and three-quarters billion.
U. S. S. R., 21%, or nearly three billion. (In this instance, it is stated, "Revenue not strictly comparable.")

With a revenue outgo of such magnitude, what will the ledger show when war is again in the saddle? Mr. David Lawrence reports that between April 6, 1917, when war was declared, and July 2, 1921, when war formally ended with the signing of a peace treaty, the United States paid out $26,250,000,000 in fighting costs. Between the formal signing of the peace treaty and April 6, of this year, another $34,048,000,000 has been added to that cost.

"Thus", comments Mr. Lawrence, "the peace-time cost of the World War already exceeds the war-time cost by nearly eight billion dollars. If experience holds, then that spread will widen for the next one hundred years as money is paid out to survivors and relatives of survivors of the fight. The Veterans Administration reports two pensioners of the war of 1812 still receiving support from the Government."—United States News, 4-5-37.

THERE IS AN END OF HELL

(Bessie B. Decker)

When all the dross of self is burned away,
When all that is impure has turned to dust,
When carnal tendencies have had their day,
And men no longer live for greed and lust,
There is an end of Hell.

When Love of God becomes the common creed,
And each desires the greatest good for all;
When men have learned to see their neighbor's need,
And trust in him who heeds the sparrow's fall;
There is an end of Hell.

Within the furnace God has cast the ore
From which precious metals soon will flow;
And gems of rare design are held in store
Awaiting Heaven in the afterglow,
There is an end of Hell.

Wilt thou draw near the nature of the gods? Draw near them then in being merciful; sweet mercy is nobility's true badge.—Shakespeare.

THE PROPHETS SPEAK of the WAGES OF NATIONAL SIN

HEBER C. KIMBALL

(July 7, 1861)

"We have passed through many grievous trials, but I do not feel that I want to say much about our sufferings this morning, but simply to remind you of some of the prominent acts of our enemies, that you may know that we have nothing to expect from them in the future but persecution and misrepresentation. Many of you are strangers to these things, both members and elders, because you were not baptized into the Church until afterwards; but still you can see what the world have done to us; and everything in the shape of persecution, or affliction which the world HAVE BROUGHT UPON US, will come back upon their own heads ten-fold, and this nation in particular will reap what they have sown, and their troubles have already commenced; but I shall live to see THEM BROKEN TO PIECES A GREAT DEAL WORSE THAN THEY ARE NOW, and so will thousands of you. (War of the Rebellion). Our sons and daughters will live to see the COMPLETE OVERTHROW OF THE NATION, they will avenge our wrongs. Many of them were born while we were undergoing those afflictions, and the blood of retributive justice is in them, and I know this as well as I know that I live and dwell upon this earth.

"Our enemies know not what they are doing when they persecute and mob this people. It is true they are doing no more than was done by the wicked Lamanites who once lived upon this continent, and who were a flourishing and prosperous people. They persecuted the people composing the church of Christ, the Nephites departed from the faith, and the two parties wasted each other away until only a remnant was left, and as such we now see them wandering about in filth, darkness and the very lowest state of degradation. The Jeredites who preceded the Israelites upon this continent did the same things; they fought and WE ARE GOING TO LIVE TO SEE THE SAME THINGS BEFALL THIS NATION. Although many may fall away from the truth and others may embrace it, yet THE DESTRUCTION OF THIS NATION IS SEALED UP, EXCEPT THEY REPENT, WHICH IS NOT VERY PROBABLE. Notwithstanding this nation has been favored with the revelations of heaven, yet they never knew God, they never knew that Joseph Smith was a prophet of The Most High, and they do not now know that the leaders of this people are inspired from on high.

"Now, I will say this one thing that is in this good old book, the book that they won't have in the Congress of the United States, for you remember it is only a short time ago that they would neither have a priest to pray for them nor receive the Bible as evidence. This book, the Bible says: 'for with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again.' The nation of the United States have got to reap that which they have sown, and to receive that measure which they meted out to us, pressed down and running over; and as they designed TO WIPE US OUT OF EXISTENCE 'WITH THE FLOWER OF THE ARMY' WHICH THEY SENT HERE, THAT DESTRUCTION SHALL COME UPON THEMSELVES. I am perfectly willing that they shall know what I think of them. That army was sent here by James Buchanan to wipe us out, but they might as well try to move the sun out of his place; still we know that that was their design, and Brother Brigham declared it at the time.'—Deseret News, March 19, 1862.

JOHN TAYLOR

(April 9, 1882)

The internal fires of revolution are already smouldering in this nation, and they need but a spark to set them in a flame. Already are agencies at work in the land calculated to subvert and overthrow every principle of rule and government; already is corruption of every kind prevailing in high places and permeating all society; already are we, as a nation, departing from our God, and corrupting ourselves with malfeasance, dishonor, and a lack of public integrity and good faith; already are licentiousness and debauchery corrupting, undermining and destroying society; already are we interfering with the laws of nature and stopping the functions of life, and have become the slayers of our own offspring, and employ human butchers in the shape of physicians to assist in this diabolical and murderous work. The sins of this nation, the licentiousness, the debauchery, the murders are entering into the ears of the Lord of Sabaoth, and I tell you now, from the tops of these mountains, as a humble servant of the living God, that unless these crimes and infamies are stopped, this nation will be overthrown, and its glory, power, dominion and wealth will fade away like the dews of a summer morning.—J. of D., 23:62-63.

It was the political prophet Thomas Jefferson who said: "Before the altars of God I will eternally fight every form of tyranny over the mind of man."

Each departed friend is a magnet that attracts us to the next world.—Richter.

I would rather be right than president.—Henry Clay.

Pleasure that isn't shared with another loses half its power to please.

Juvenile Page

JERRY, THE POLICEMAN

(Part 4)

Our last story (Truth, 2:114) told how Jerry, disobeying his mother, had met with a very serious accident and was nearly burned to death. Jerry was a good boy, but often forgot himself and did things that brought trouble to others. But he was brave and when he made a mistake, was almost always willing to confess and correct it.

One time, old Mr. "Sour-Face', a neighbor, came walking along where Jerry and some of his playmates were playing marbles. It had been raining and the boys were kneeling on the damp ground as they "flipped" their marbles. Mr. "Sour-Face" stopped and spoke very hatefully to the boys, telling them how disgusting it was for them to wear out the knees of their trousers when they could be much better employed at home helping their parents. One of the boys giggled at that, when old "Sour-Face" took his cane and knocked the marbles in all directions.

Jerry resented this action. His temper rose and he said, "I ll get it back on you—old Skinflint." It was not kind for Jerry to call the old man "Skinflint," neither was it kind in the man to interfere with the boys at play. One night Jerry got a few of his play-mates together and decided to pay old "Sour-Face" back. He said, "Let s tick-tack his home." They all agreed.

Now tick-tack is quite a harmless game in itself, but often it leads to much mischief. They play it like this: Tie a large nail on a piece of strong thread about six inches from the end; then with a pin fasten the end of the thread to the outside of the window frame. By un-spooling the thread and hiding in the weeds some distance from the house, after dark, the boys pull the string up and down so that the nail will hit against the window pane, making a "tick-tock", "tick-tock" sound much like the ticking of a large clock.

But Jerry and his chums did more than this: they fastened a wire across the door frame about a foot from the bottom, so when Mr. "Sour-Face" should come out to catch them he would trip and fall to the ground.

"We'll teach old "Sour-Face" a lesson", said Jerry as he finished placing the wire. "He will be sorry he was so mean." "Yes," said Bob Jones, "I wish he would fall and break his neck—'twould serve him right; everybody hates him.' And "Shorty" Brown giggled, shivered, and said, "All I hope is he dont catch us."

In realty the boys didn't want "Sour-Face" to break his neck, but they did want to teach him a lesson.

The boys hid themselves in a bunch of weeds across the street from "Sour-Face's" home, and when all was ready Jerry began pulling the thread, now tight, now loose. At each loose turn the nail would hit against the glass and make a loud "tick." Suddenly "Sour-Face' appeared at the window. He had a large stick in his hand. He looked out, but could see nothing. All outside was dark. Jerry's heart beat loud and hard and his companions began to get nervous. They stopped the "tick-tock." Soon the blind swung back and "Sour-Face" left the window. "Shorty' said, "It looks like he was plenty mad, and I didn't feel very good either." And Bob said, "I bet if he caught us it would be 'curtains' for us; shall we quit and go home?' But Jerry didn't want to stop; he remembered how "Sour-Face" had knocked his marbles about. He said, "Let's teach him a good lesson." He again pulled the thread—"tick-tock, tick-tock, tick-tock', went the nail against the window. Of a sudden the door flew open and "Sour-Face" lunged out, a club in his hand, but tripping on the wire, he fell, rolled down the steps, groaning and moaning. A terrible thing had happened—he had broken his leg! His groans were awful. Bob and "Shorty" ran as fast as their trembling legs would carry them. They were almost frightened to death. Jerry started to run, when he heard "Sour-Face" cry out in awful pain. He could run no further and yet he feared to go back and face the victim of his cruel joke. He knew "Sour-Face' and how hateful he had been; he remembered hearing of his killing a dog because it barked when he was trying to sleep. "He must be mean to do such a thing", thought Jerry, trembling. Jerry had never before been so frightened; but he remembered his mother telling him, "Never to fear to do right at any cost." She had told him that a brave man never runs from duty, and how his father, a policeman, never faltered.

It was a cold night. Perhaps "Sour-Face" would freeze to death there on the damp ground—he couldn't get in the house because his leg was broken. Jerry said to himself, "What shall I do?" His first feeling was to go back and help the old man, but then came, almost like a voice, that told him to run home and that no one would know of it. He started to run, when the first voice called him a coward and told him to go back and help the poor man. Jerry stopped. For a moment he was dazed. He was not a

coward, but he feared to go back—his better self won out; he ran to the old man's aid. Trembling, Jerry, though but a lad, helped—half carried—the old man into his house. His broken leg dragged along. Jerry placed him near the stove, got a pillow and a quilt for him, then darted out of the house to his own home where he told his mother of the accident. While she rushed to the sick old man, Jerry ran to Dr. Johnson's home and got the doctor busy on the job.

"Sour-Face" was weeks getting well, but Jerry visited him every day and waited on him, and both of them laughed as they talked of the terrible experience. "Sour-Face' was not the man's true name. The boys had named him that because of their dislike for him. He was Captain Campbell and had performed many brave acts while in the army, in saving people from death. His wife had died and his children were far away and he became a lonely old man and it is feared, often lost his temper over small matters. But this experience taught him a new lesson.

"Captain Campbell", said Jerry, as the two sat together one evening, "I am sorry I did so mean a trick and caused you so much pain. If you will forgive me I will never do such a thing again to any person." "Well, boy," said the captain, "I am glad you did it. I was a real "Sour-Face," but never again. After this I am one with the 'boys' and I shall look upon you as the bravest and best friend I ever had. Some day I expect you to be a great policeman, just like your father was." Jerry was proud of his new friend and never tried to play such a trick again.—Rex.

A PRAYER

(Edwin Markham)

Teach me, Father, how to go
Softly as the grasses grow;
Hush my soul to meet the shock
Of the wild world as a rock;
But my spirit, propped with power,
Make as simple as a flower.
Let the dry heart fill its cup,
Like a poppy looking up;
Let life lightly wear her crown,
Like a poppy looking down.

Teach me, Father, how to be
Kind and patient as a tree.
Joyfully the crickets croon
Under shady oak at noon;
Beetle, on his mission bent,
Tarries in that cooling tent.
Let me, also, cheer a spot,
Hidden field or garden grot—
Place where passing souls may rest
On their way and be their best.

In all his dispensations, God is at work for our good.—John Jay.

SPECIAL

PLURAL MARRIAGE—the Mormon Marriage System, a brochure explaining Polygamy from a Mormon viewpoint, is off the Press. The treatise consists of a series of articles prepared by the late B. H. Roberts of the First Council of Seventy, under Church direction; with Editorial comments, and includes a statement of leading women as to their attitude toward the system, with excerpts from an address by President John Taylor.

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A LITTLE MISTAKE

"As I was crossing the bridge the other day,' said an Irishman, "I met Pat O'Brien. 'O'Brien,' says I, 'how are you?' 'Pretty well, thank you, Brady,' says he. 'Brady!' says I, 'that's not my name.' 'Faith,' says he, 'and mine's not O'Brien.'

"With that we again looked at each other, an' sure enough it was nayther of us."

REAL PUNISHMENT

The Devil: "What are you laughing at?'

His Assistant: "Oh, I just had a woman locked up in a room with a thousand hats and no mirrors."

PROPHECY

I am not the first Buddha who came upon earth, nor shall I be the last. In due time another Buddha will arise in the world, a Holy One, endowed with wisdom in conduct, knowing the universe, an incomparable leader of men a master of angels and mortals. He will reveal to you the same Eternal Truth which I have taught you.—The Last Words of Buddha.

Sh-h!

Mike: "One of the secrets of strength is plenty of onions."

Pat: "An' how could anyone have onions and keep it a secret?"

TRUTH

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

VOL. 3. NOVEMBER, 1937 NO. 6.

John Taylor

Defender of the Faith

This issue of TRUTH marks the 129th anniversary of the birth of John Taylor, one of the outstanding Prophets of God, a noble defender of the faith and a great leader of the Saints in the present gospel dispensation. We feel honored and deem it a privilege to briefly sketch the life and works of this good and great man, often referred to as the "Lion of the Lord", because of his courage and his unshaken faith in the work he spent the greater part of his life in defending and forwarding.

John Taylor was born in Westmoreland County, England, November 1, 1808, and died in exile in Davis County, Utah, July 25, 1887, at the age of 79 years, lacking about three months. He was baptized May 9, 1836, and was ordained an Apostle December 19, 1838. From his first meeting with Joseph Smith, he was one of the Prophet's right hand men—one who could be trusted under all circumstances and who was never known to flinch or falter in the line of duty; nor was he in any sense a sycophant—a toadier. Said he on one occasion: **"I was not born a slave! I cannot, will not be a slave. I would not be a slave to God! I'd be His servant, friend, His son. I'd go at His behest; but would not be His slave. * * * I'm God's free man: I will not, cannot be a slave!"** His loyalty to and love for Joseph and Hyrum were eloquently testified of in his act of voluntarily accompanying the two brothers to Carthage Jail on the fateful occasion of the martyrdom. In the bloody melee, John Taylor received four balls in his body, a fifth striking his watch and glanciug off; one ball he carried to his death, forty-three years later.

Elder Taylor was refinement personified, highly educated and richly talented as a writer, a conversationist and a public speaker and debater. In his nature were combined the tenderness of a woman and the strength and boldness of a man—literally a God in embryo; he was tolerant, generous, chivilrous and wholly unyielding in the defense of right. His literary work covered a broad field: In Nauvoo he succeeded Joseph Smith as Editor of the *Times and Seasons*, also published the *Nauvoo Neighbor*. In Hamburg he edited *Zion's Banner* and in France, the *Etoile Du Deseret*—the "Star of Deseret." He supervised the translation of the Book of Mormon in German and French, in each of which countries he introduced the Gospel dispensation. In New York in 1885 he published the *Mormon*, in which he defended the principle of Celestial or plural marriage. Among his writings were the *Government of God, Mediation and Atonement* and *Items on Priesthood*.

In February, 1844, John Taylor, through the columns of the *Nauvoo Neighbor*, nominated the Prophet Joseph Smith as President of the United States, and strongly championed the great political movement then on foot for National reform, by having "men of God"—the Priesthood, at the governmental helm. At Boulogne-sur-mer, France, Elder Taylor made a gallant defense of Mormonism in a three nights' debate with the Revs. C. W. Cleeve, James Robertson and Philip Cater; and in that debate he was victor. While in France he arranged for the purchase and shipment of the first beet sugar plant, if not in the United States, at least in the area west of the Mississippi river: this plant was transported by water to New Orleans; thence up the Mississippi to St. Louis and from there in small river boats to Ft. Leavenworth, Missouri; thence in some forty specially constructed wagons drawn by 200 yoke of cattle, twelve hundred miles across the plains and mountains to "Deseret", where it was erected at what is now Sugar Ward in Salt Lake City. In this one act the bigness of the man was shown. With him money was of negative value—only valuable as it could be em-

ployed in the consummation of God's work. He had no personal ambitions for worldly wealth.

Elder Taylor served in the Legislature of Utah 1857-1876, part of the time as Speaker of the House; also served as Probate Judge 1868-1870.

In October, 1869, Hon. Schuyler Colfax, Vice President of the United States, visited Utah. In his criticism of the Mormon belief in and practice of plural marriage he dwelt strongly on obedience to law. Said he in part:

> I have no strictures to utter as to your creed on any really religious question. Our land is a land of civil and religious liberty, and the faith of every man is a matter between himself and God alone. You have as much right to worship the Creator through a President and twelve apostles of your church organization, as I have through the ministers and elders and creed of mine. And this right I would defend for you with as much zeal as the right of every other denomination throughout the land.
>
> But our country is governed by law, and no assumed revelation justifies any one in trampling on the law. If it did, every wrong-doer would use that argument to protect himself in his disobedience to it.

Elder Taylor, answering Mr. Colfax recited some of the injustices which had been perpetrated on humanity in the name of the law and, in a "fine vein of sarcasm," wrote as follows:

> When Jesus was plotted against by Herod and the infants were put to death, who could complain? IT WAS LAW; we must submit to law. The Lord Jehovah, or Jesus, the Savior of the world, has no right to interfere with LAW. Jesus was crucified ACCORDING TO LAW. Who can complain? Daniel was thrown into a den of lions strictly ACCORDING TO LAW. The king would have saved him, if he could; but he could not resist law. The massacre of St. Bartholomew was in accordance with LAW. The guillotine of Robespierre, of France, which cut heads off by the thousand, did it according to LAW. What right had the victims to complain? But these things were done in barbarous ages. Do not let us, then, who boast of civilization, follow their example; let us be more just, more generous, more forebearing, more magnanimous. We are told that we are living in a more enlightened age. Our morals are more pure (?), our ideas more refined and enlarged, our institutions more liberal. "Ours," says Mr. Colfax, "is a land of civil and religious liberty, and the faith of every man is a matter between himself and God alone," providing God don't shock our moral ideas by introducing something we don't believe in. If He does, let Him look out. We won't persecute, very far be that from us; but we will make our platforms, pass Congressional laws and make you submit to them. We may, it is true, have to send out an army, and shed the blood of many; but what of that? It is so much more pleasant to be proscribed and killed according to the laws of the Great Republic, in the "asylum for the oppressed," than to perish ignobly by the decrees of kings, through their miserable minions, in the barbaric ages.

Replying to a subsequent argument of Mr. Colfax, Elder Taylor said:

> To present Mr. Colfax's argument fairly, it stands thus: The burning of Hindoo widows was considered a religious rite by the Hindoos. The British were horrified at the practice, and suppressed it. The Mormons believe polygamy to be a religious rite. The American nation considers it a scandal, and that they ought to put it down. * * * I wish to treat this argument with candor: * * *
>
> The British suppressed the suttee in India, and therefore we must be equally moral and suppress polygamy in the United States. Hold! not so fast; let us state facts as they are and remove the dust. The British suppressed the suttee, but tolerated eighty-three millions of polygamists in India. The suppression of the suttee and that of polygamy are two different things. If the British are indeed to be our exemplars, Congress had better wait until polygamy is suppressed in India. But it is absurd to compare the suttee with polygamy; one is murder and the destruction of life, the other is national economy and the increase and perpetuation of life. SUTTEE ranks truly with INFANTICIDE, both of which are destructive of human life. POLYGAMY is salvation compared with either, and tends even more than monogamy to increase and perpetuate the human race.—Life of John Taylor, Roberts, 301 et seq.

This is a sample of Elder Taylor's vigorous style of defense.

One of the outstanding acts in the administration of John Taylor as head of the Church, occurred while he was President of the Quorum of Twelve; it was the releasing of the Saints from more than $800,000.00 of their indebtedness to the Church. This was called JUBILEE YEAR, being the fiftieth anniversary of the organization of the Church. In effecting this liberal gift to the poor and needy, President Taylor also urged the Saints to follow suit, forgiving each other their debts. "To all such", reads the Epistle of Prest. Taylor, "in this regard, we offer a JUBILEE." Continuing, the statement reads:

> The power of God moving the hearts of the Saints still further, caused them to appropriate, for the relief of the deserving poor of Zion, one thousand head of cows, and five thousand head of sheep. In addition to this, the Relief Societies, with a liberal generosity, offer to loan to the needy some thirty-four thousand bushels of wheat until after harvest, without interest.
>
> With these worthy examples as the fruits of the gospel before us, we wish to extend to all our brethren and sisters the privilege of aiding in this good work of compassion and love. We respectfully remind those who have the riches of this world more abundantly bestowed upon them, that they have a fitting opportunity of remembering the Lord's poor. If you hold their notes, and they are unable to pay, forgive the interest and the principal, or so much thereof as you might desire them to forgive were their and your circumstances reversed, thus doing unto others as you would that others should do unto you. * * * Extend to them a JUBILEE, if you can consistently. * * * We invite Zion's Co-operative Mercantile Institution as the parent; and all other co-operative institutions as the children and our brethren, who are engaged in profitable railroad, mercantile, manufacturing, or other remunerative enterprises, to extend a helping hand. Free the worthy debt-bound brother if you can. Let there be no rich among us from whose tables fall only crumbs to feed a wounded Lazarus. Rather let each and all do our part honorably, justly, charitably and well.

And thus the JUBILEE YEAR entered history, under the leadership of President Taylor, with a splendid example of brotherly love and true charity, which, if followed in this day, would largely solve the economic as well as spiritual difficulties of the Saints.

John Taylor became President of the Church in October, 1880. On October 13, 1882, he received a revelation from the Lord, in part, stating:

> Let my servants George Teasdale and Heber J. Grant be appointed to fill the vacancies in the Twelve, that you may be fully organized and prepared for the labors devolving upon you, for you have a great work to perform; * * * You may appoint Seymour B. Young to fill up the vacancy in the presiding quorum of Seventies, if he will conform to my law; (enter plural marriage) **FOR IT IS NOT MEET THAT MEN WHO WILL NOT ABIDE MY LAW SHALL PRESIDE OVER MY PRIESTHOOD.**

After calling upon the officials of the Church and of the Priesthood quorums to "purify themselves" and set themselves in order and to trim out the dead branches from among them, the Lord continues:

> For my Priesthood, whom I have called and whom I have sustained and honored, shall honor me and obey my laws, and the laws of my Holy Priesthood, or they shall not be considered worthy to hold my Priesthood, saith the Lord. And let my Priesthood humble themselves before me, and seek not their own will but my will; for if my Priesthood, whom I have chosen, and called, and endowed with the spirit and gifts of their several callings, and with the powers thereof, do not acknowledge me, I will not acknowledge them, saith the Lord; for I **WILL BE HONORED AND OBEYED BY MY PRIESTHOOD.**
>
> And, then, I call upon my Priesthood, and upon all of my people, to repent of their sins and shortcomings, of their covetousness and pride and self-will, and of all their iniquities wherein they sin against me; and to seek with all humility to **FULFILL MY LAW,** (plural marriage) as my Priesthood, my Saints, and my people; and I call upon the heads of families to **PUT THEIR HOUSES IN ORDER** according to the law of God, and attend to the various duties and responsibilities associated therewith, and to **PURIFY THEMSELVES BEFORE ME,** and to **PURGE OUT** iniquity from their households. And I will bless and be with you, saith the Lord, and ye shall gather together in your Holy places wherein ye assemble to call upon me, and ye shall ask for such things as are right, and I will hear your prayers and my Spirit and power shall be with you, and my blessings shall rest upon you, and your families, your dwellings and your households, upon your flocks and herds, and fields, and orchards and vineyards, and upon all that pertains to you; and you shall be my people and I will be your God; and your enemies **SHALL NOT** have dominion over you, for I will preserve you and confound them, saith the Lord, and they shall not have power nor dominion over you; for my word **SHALL** go forth, and my work **SHALL** be accomplished, and my **ZION SHALL BE ESTABLISHED,** and my rule and my power and my dominion **SHALL PREVAIL** among my people, and all nations shall acknowledge me. Even so. Amen.

It will be seen from this remarkable message how completely the Lord provided for the deliverence of the Saints and their progress. All they had to do was to accept His laws and honor Him. President Taylor wore his life out in an endeavor to have the Saints accept the Lord's terms; but they refused to do so as a body.

On September 26th, 1886, in answer to President Taylor's inquiry as to how far the New and Everlasting Covenant (Celestial or plural marriage) was binding upon the Saints, the Lord again revealed His mind. Said He, in part: "All those who would enter into my glory MUST and SHALL obey my law (of patriarchal marriage). 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 on the occasion of receiving this latter revelation that President Taylor, as President of Priesthood, and under the direction of the Lord, being assisted in the work by Joseph Smith, chose five of the brethren and set them apart to exercise the sealing authority of Elijah, with a solemn commission to see that the principle of plural marriage was perpetuated under Priesthood authority, even after the Church should repudiate the practice, as the Lord had shown would be the case. This act of strengthening the machinery set up in the days of the Prophet Joseph Smith, to insure the continuance of the marriage laws of heaven proved to be the crowning work of John Taylor's long and useful life. Short of obedience to that law the station of Godhood is unattainable. President Taylor knew this, and on more than one occasion he had dedicated his life and all that he possessed to the sublime attainment. He was now old in body. Enforced confinement wore him down. The minions of the law placed a price on his head. His offense was the observing of God's law of marriage. The officers sought his arrest and imprisonment. He remained in seclusion. In the early fifties, Brigham Young had predicted:

After me will come a man to lead this people who will DIE A MARTYR. He will give his life for the same principle that Joseph Smith did; and after his time, men will be raised up who will offer their lives for the same principle and they will become martyrs, though they may live to see the second coming of Christ.

One need not be killed outright to become a martyr. He may be marred, persecuted, tortured until relieved by a slow death—he nevertheless is a martyr to the cause he espouses. Truly John Taylor did die a martyr, carying with him the scars placed upon his body by the mob-army of Satan, while helping his friends, Joseph and Hyrum Smith; finally succumbing to the tortures of enforced imprisonment caused by the houndings of the unrighteous. He is among those whom John saw **"under the altar the souls of them that were slain for the word of God, and for the testimony which they held",** and his name will shine forth on the tablets of eternity as one who strove righteously and never yielded to the powers of sin.

MICHAEL, OUR FATHER AND OUR GOD

(Continued from page 78)

"An immortal man, possessing a perfect organization of spirit, flesh and bones, and perfected in his attributes, in all the fulness of celestial glory, is called a God."—Parley P. Pratt

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The necessity for finding out God—His personality and attributes—is beautifully stated by Dr. James H. Snowden thus:

> The question of the personality of God is one of fundamental importance. Our answer to it will frame our conception of God, of his character and worth and relation to the world; shape our view of the universe; determine the reality and worth of our own personality; measure all our values; decide character and destiny; and underlie all our psychology, ethics, economics, sociology, politics, science, philosophy, and religion. As this central, sovereign Personality of the universe stands or falls will all finite personalities and worths abide or wither. It is therefore no remote, abstract question or curious speculation we are considering, but one that comes home to our business and bosoms and enters into every drop of blood in our veins.—The Personality of God, Snowden, pp. 1, 2.

More succinctly, Joseph Smith, nearly a century earlier, spoke as follows:

> It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another, and that he was made a man like us. Yea, that God Himself, the Father of us all, dwelt on our earth the same as Jesus Christ did.

In the light of these declarations it is interesting to note in brief the "world" picture of God.

Paul, while passing an Athenian temple, was astonished at seeing the inscription on an altar: "TO THE UNKNOWN GOD" which, as Paul said, they "IGNORANTLY" worshipped.—Acts. 17:23.

> The greater part of the gods of all nations were ancient heroes, famous for their achievements and their worthy deeds; such as kings, generals and the founders of cities; and likewise females who were highly distinguished for their deeds and discoveries, whom a grateful posterity had deified. To those some added the more splendid and useful objects in the natural world, among which the sun, moon, and stars, being pre-eminent, received worship from nearly all; and some were not ashamed to pay divine honors to mountains, rivers, trees, the earth, the ocean, the winds and even to diseases, to virtues and vices, and to almost every conceivable object, or, at least, to the deities supposed to preside over these objects.—Roberts.

The High Priest Caiaphas described God as "Indescribable, unchangeable, incomprehensible", and of course, "unnameable."

Nor was the god of the Christians—a being without "body, parts, and passions"—more understandable. The Church of England long taught:

> We worship one God in Trinity, and Trinity in Unity; neither confounding the persons; nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, Son and Holy Ghost is all one: The glory equal, the majesty co-eternal. Such as the Father is, such is the Son; and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet there are not three eternals; but one eternal. As also there are not three incomprehensibles, nor three uncreated; but one uncreated and one incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty; and yet there are not three Almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God, and yet they are not three Gods but one God.—Outlines of Ecclestical History.—Roberts, 194.

With such inconsistencies, it is little wonder that the new Gospel dispensation should sense the necessity of bringing forth the true character of God.

With this introduction we proceed with our series of articles on the Godhead:

In the statement of the present Presidency of the Church, produced in this series of articles, it is claimed that Adam and Eve came here as spirit entities, that they received their bodies, as indicated in the account of creation recorded in Genesis of the dust of this earth, and, of course, did not come as resurrected beings; that they were subordinate to Jesus Christ who created the world while in his pre-mortal state.

> "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. 2:7.
>
> "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs and closed up the flesh instead thereof; and the rib, which the Lord-God had taken from man, made he a woman, and brought her unto the man."—Ib. 2:21, 22.

From these passages it is assumed by many that Adam's physical body was made from the dust of this earth much as an adobe is made, and that Eve was made from a rib taken from his side, and from that event sprang the human family. And here again we must go to the early Prophets for light.

Brigham Young said, "When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world." Again he said as previously quoted in part:

> "He (Adam) helped to make this world and was the chief manager in that operation. He was the person who brought the animals and the seeds from other planets to this world, and brought a wife with him and stayed here. * * * Adam was made from the dust of an earth, but NOT from the dust of this earth. He was made as you and I are made, and no person was ever MADE upon any other principle.—J. of D., 3:319.

> Why was Adam called Adam? He was the first man, and ITS FRAMER AND MAKER. He, with the help of his brethren, brought it into existence. Then he said, "I want my children who are in the spirit world to come and live here. I once dwelt upon an earth something like this, in a mortal state. I was faithful. I received my own exaltation. I have the privilege of extending my work, and to its increase there will be no end."—Des. News, July 14, 1873.

And again:

> Here let me state to all philosophers of every class upon the earth; when you tell me that Father Adam was made as we make adobes from the earth, you tell me what I deem an idle tale. When you tell me that the beasts of the field were produced in that manner, you are speaking idle words devoid of meaning. There is no such thing in all the eternities where Gods dwell. Mankind are here because they are the offspring of parents who were first brought here from another planet, and power was given them to propagate their species and they were commanded to multiply and replenish the earth.—Des. News, Oct. 26, 1859.

Here definite and highly important declarations are made at intervals of several years apart, and it cannot reasonably be contended (as is done by Joseph Fielding Smith) that Brigham Young was misquoted in the matter:

(a) Adam and Eve were created as all other human bodies are, and from the dust of another planet—not from this planet.

(b) That Adam helped to make this world; was the "framer and maker" of it, being assisted by his brethren.

(c) That Adam brought animals and seeds from other PLANETS, to begin their life on this planet. (This statement suggests that Adam was familiar with and had access to more than one planet, as he brought animals and seed from "other PLANETS.' As a man here may have "other fields" to work and to draw from, so Father Adam doubtless had other planets which he had helped in building, and from those planets he drew a start from the animal, fruit and vegetable kingdoms to be transplanted onto this planet.)

(d) Adam had been through the mortal state had died and was resurrected and exalted. He had spirit children born to him and was permitted to provide a mortal home and mortal bodies for them, such as he had enjoyed. From this it must be clear to the reader that Adam was a God and as such he organized this earth and peopled it.

Certainly then, if Adam and Eve were celestial, resurrected beings, and organized this earth for their spirit children, they themelves were not created of the dust of this earth, nor was Eve made from the rib of Adam. Adam being made from the "dust of the ground" as an adobe, and Eve from one of Adam's ribs is a "stork" story, a nursery conception that Moses was "inspired" to write to meet the mental capacities of his day. Parents today tell quite as ludicrous stories to their young regarding human birth. It was a cunning subterfuge given out to account for a situation rendered delicate and difficult by the moral depravity and ignorance then existing and which in large measure still exists. The birth account of Adam and Eve then, as detailed in Genesis, may be classed as a Mosaic Stork Story.

The early leaders of Israel in this dispensation, clearly taught that Adam and Eve, while "formed of the dust of the ground", were formed of the dust of another earth than this, and that they were procreated or begotten as all other humans have been. This being true, and it is the only logical view to take and since Adam is proclaimed as being "the first flesh upon the earth, the first man also", then he must have been born in the flesh on another planet for there was no one here to give him birth—he being the first flesh here.

Elder B. H. Roberts explains the "beginning" of earth's creations thus:

> We are informed that the Lord God made every plant of the field before it was in the earth, and every herb before it grew on our planet. As vegetation was created or made to grow upon some older earth, and the seeds thereof or the plants themselves were brought to our earth and made to grow, so likewise man and his help-meet were brought from some other world to our own, to people it with their children. And though it is said that the "Lord God formed man of the dust of the ground"—it by no means follows that he was "formed" as one might form a brick, or from the dust of this earth. We are all "formed" of the dust of the ground, though instead of being moulded as a brick we are brought forth by the natural laws of procreation; so also was Adam and his wife in some other world. And as for the story of the rib, under it I believe the mystery of procreation is hidden —The Gospel, Roberts (Revised Edition), p. p.333-4.

Speaking of the Moses account of creation, Brigham Young stated emphatically that he did not believe it. "What is the reason I do not," said he, "because I have come to understanding, and banished from my mind all the baby stories my mother taught me when I was a child."

But there is another source of information that must be accepted by true Latter-day Saints as genuine. It came voiced in earlier days before so many changes had been made in the temple rituals and ordinances. No doubt Joseph Smith was very careful to teach his brethren, to whom he gave sacred endowments, the proper procedure for temple rites and ordinances. Brigham Young, under his teachings, was conversant with all the rituals for he not only had Joseph Smith to teach him, but also had the companionship of the Holy Ghost and direct revelation from heaven after Joseph's death. In speaking on this subject, President Young once said:

> I might say much more upon this subject, but I will ask, has it not been IMITATED before you in your holy endowments so that

you MIGHT UNDERSTAND how things were in the beginning of creation and cultivation of this earth." (See Des. News, Aug. 5, 1863).

Wilford Woodruff, then in charge of the Temple at St. George, writing to Elder Roskelley of the Logan Temple, June 8, 1887, explained that Brigham Young understood the principles of the endowment perfectly; that he had been trained under the Prophet Joseph Smith; that before his death he required Elder Woodruff "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.' These were all written down by Elder Woodruff, and when completed President Young said:

"Now, there you have the pattern of all the ordinances or endowments for every temple we shall build, until the coming of the Son of Man." (See TRUTH, 2:35).

Elder Woodruff stated that this WRITTEN ACCOUNT was "FOR OUR GUIDANCE IN ALL FUTURE TIME."

We quote these items of history to show how careful the leaders were to conform to the revelations of the Lord, in their temple work. And what were the Saints taught at that time regarding the work of creation? They were taught what Brigham Young taught in his discourses as quoted herein: Adam and Eve, the Saints were told, were brought here celestialized, immortal, resurrected beings, from another planet. That their bodies were organized from the dust of another earth. That they were placed here to begin the work of propagating and giving physical bodies to their spirit children.

This being the teaching then—and the truth—it is still the truth, notwithstanding the teachings have been changed to conform more closely to the world notion of the creation of earth and its population. Why error should be substituted for truth in our temple ordinances, or, for that matter, in any other part of our worship, is a question we can answer only on the theory that IN THE ATTEMPT OF THE LEADERS TO POPULARIZE MORMONISM WITH THE WORLD, THEIR MINDS ARE DARKENED AND THEY ARE LED ASTRAY BY THEIR OWN CONCEITS.

Adam, we are told, is the father of all living. He must then be the Father of Jesus Christ, the son of Mary, for he is living and belongs to this earth.

We are told that this earth was built to house Adam's mortal posterity; it was to be a part of his kingdom. Then if Jesus Christ, the son of Mary, is not Adam's son, and is himself building up a kingdom, to to another Father, there will be two separate kingdoms being built on this earth.

THE FALL AND REDEMPTION

On another planet the program of forming, peopling and redeeming an earth was officially passed upon. The earth habitation being completed, Adam, a glorified, resurrected being, was to come here with at least one wife—Eve; they were to transgress the law of immortality by partaking of the fruit of mortality, until the elements of death entered the systems of their posterity. Changing from immortality to mortality, the planet also fell from its high station, where instead of perfection in fruit, flower and field, noxious weeds, destructive parasites and poisonous shrubs came into existence. The fall of Adam and Eve brought about the fall of earth, a pre-designed catastrophy.

Earth was prepared to be home for Adam's spirit children, who had kept their "first estate" and were to be given an opportunity of keeping their "second estate" and going from there to glory. To accomplish this they must learn the sweet through its opposite—bitterness. They must learn happiness through tasting sorrow and the glories of life through the agonies of death.

As Adam's transgression of the law of immortality brought death, so must an atonement be made to restore life. Who shall make that atonement—who is the logical person? Why, the Son. He was an endorser of the program; he is to become the Savior and God of this earth. It is said, he purchased us for a price—the price of his blood. The Father, in carrying out his part of the divine program, brought about the fall and death; then in due time the Son, working in perfect harmony with the Father, submitted to crucifixion. "God (Adam) so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." (John, 3:16). This was poetic justice. Surely Jesus suffered. So dreadful were his sufferings, it is recorded, he sweat blood from every pore. But did not the Father suffer also? What father could give his only begotten son—the son of his bosom, over to the mobs, without suffering? Did Isaac suffer in spirit during the three days journey that he and his father took into the mountain where he was to be sacrificed? Who can explore the depths of his suffering as he said to his father: "Bind me securely and then place me upon the altar lest I should turn and move and break loose from the force of the knife upon my flesh, and thereby profane the burnt offering." And yet can it be said that that doting father whose part was to plunge the knife into his son, suffered less? Was not his anguish of soul greater than that of his son, even beyond the suffering of mortal understanding? And so it was with Adam, whose "First Born," his only begotten in the flesh, the one

child of his who was without sin, was undergoing the agonies of eternity that life might come to the human family. The Father suffered with his Son. The agony of the former must have been greater than that of the latter, for the Father had gone through it before and knew the torments of it; he knew what it meant; he would gladly have taken the Son's place could he have done it and accomplished the plan of redemption.

Logically, orderly and with beautiful appropriateness combined with perfect justice, the Father and the Son were the "star performers" in the great drama of life then being enacted. The one a glorified, resurrected being, enduring the unspeakable agony consequent upon stepping down from a celestial existence into a mortal one; and the Son, born to be a King, yet before ascending the throne fated to endure the pains and distress of redeeming a world from sin! Before beginning his real ministry, Jesus spent forty days in the wilderness with his Father. They outlined anew the program, the details of which were perfectly understood and agreed to. And when, in the agony of his soul, Jesus cried out, "Father, why hast thou forsaken me?" the Father, doubtless, suffering the greater, from behind the scene, gave such comfort as lay within His power; his suffering being afterwards reflected in nature's convulsions, when all the earth groaned and trembled in agony of spirit.

It is contended that Adam was made of the dust of this earth, that his celestial spirit came here; that he fell, started the propagation of the human family, then died, lay in the grave until the death and resurrection of the Savior, when he received the benefits of that law. In Genesis 5:5, and in Doctrine and Covenants Sec. 107 it is stated that Adam died. It is singular, however, that nothing is said concerning the death of Adam's wife Eve, nor the burial of either of them.

If Adam died a natural death as his decendants Abraham, Isaac and Jacob did, is it not strange that such a world character, the "father of all living," and whom his faithful posterity called Michael, Prince, the Archangel, should have no mention made of his funeral rites or the place or manner of burial? The total absence of any such mention either within the Bible or by bible historians or Commentators is strong evidence that the death of Adam as chronicled was not an ordinary death.

It is stated that Adam, an immortal being took upon himself mortality by partaking of the coarser substances of earth, thereby bringing his body into relationship with celestial conditions. Assuming this to be true—certainly it is logical and scriptural—why not, at the end of his mortal career reverse the process, and again return to immortality? Is not this a logical view to be taken of Adam's taking on mortality and changing back to immortality? Certainly when he left the realms of mortality, he died so far as mortal existence is concerned. But he, like the Son, had the power of life and death in him. He could lay down his life (mortality) and take it (immortality) up again. The Presidency's statement already quoted, admits that once a man has lived a mortal existence, died and is resurrected cannot die again in accordance with the ordinary understanding of death. We have shown by what should be indisputable evidence that Adam came to earth a resurrected being, hence, according to the Church statement, and to logic, he could not again die a natural death, hence that which is recorded as a death was doubtless a special change—one that returned him to immortality without his having to lie in the grave.

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."—Joseph Smith.

What can the above mean other than Adam, "Creator " is "God the first;" (Brigham Young said Adam was the principle builder (creator) of the earth.) Jesus Christ is the "Redeemer," and is God the second; ' and why not Joseph Smith, who was the "'Witness or Testator", "God the third?" That is just what this scripture means. These three personages, one a glorified, resurrected being, and the other two his sons, unembodied spirits, and in their premortal state, in accordance with a set program endorsed by the Council of Gods, entered into an "Everlasting Covenant" relating to "their dispensations of things to men on earth."

This in itself is strong proof that Adam is at the head and that Jesus Christ, Joseph Smith, and all others are his subordinates.

Brigham Young said:

If you find out who Joseph (Smith) 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, was so (ordained to become) before he came to this 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. * * *

If I can pass Brother Joseph, I shall stand a good chance for passing Peter, Jesus, the Prophets, Moses, Abraham, and all back to FATHER ADAM, and be pretty sure of receiving his approbation.—J. of D., 4:271.

Here, again it will be seen that Adam is placed at the head of Jesus Christ, the son of Mary, for one must pass Jesus before being ushered into the presence of Father Adam WHO STANDS AT THE HEAD. (See also page 37). He is the father of ALL flesh (men), which includes Jesus Christ.

Anent the position held by the Prophet Joseph Smith in the scheme of Godhood on earth, the following lines from Heber C. Kimball are illuminating:

> * * * Are you ever going to be prepared to see God, Jesus Christ, his angels, or comprehend his servants, unless you take the faithful and prayerful course? Did you actually know Joseph Smith? No. Do you know Brother Brigham? No. Do you know Brother Heber? No; you do not, if you did you would begin to know God, and learn that those men who are chosen to direct and counsel you, are NEAR KINDRED to God and Jesus Christ, for the keys, power and authority of the kingdom of God ARE IN THAT LINEAGE.—Des. News, March 11, 1857.

Joseph Smith said:

> The keys have to be brought from heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam's authority.

This is significant as showing that Adam —Michael, is the head of all. The keys are always held by the head. Joseph Smith, as the head of this dispensation, holds the keys to this dispensation. When the keys have been taken from the earth, they can only be returned under the authority of Adam, who is the head as pertaining to earth. He naturally operates through Jesus Christ, his Son. Joseph Smith again Says:

> He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys MUST STAND BEFORE HIM in this Grand Council. (This must include Jesus the son of Mary, for he also held the keys). * * * The Son of Man (Jesus son of Mary) stands before him, and there is given him, (the Son of Man) glory and dominion. Adam (then) delivers up his stewardship to Christ (Jehovah-Christ the second in the Holy Trinity) that which was delivered to him (Adam) as holding the keys of the universe, but retains his standing as head of the human family.—Joseph. Smith's Teachings, p. 122.

Here, then, again we see "all who have held the keys" (including, of course, Jesus son of Mary) standing before Adam and being subject to him, as Adam is subject to Jehovah-Christ. In the Grand Council Adam prepares to endow his son Jesus Christ with "glory and dominion," after which, having completed his work with reference to the creation, population and redemption of earth, he "delivers up his stewardship to the Christ-Jehovah, who is above him in authority, and who as a glorified, resurrected being, assisted in the organization of earth.

That Jehovah-Christ, who as a glorified, resurrected God directed the organizing of this earth, still reigns as "The Christ," is clear from Brigham Young's statement:

> The Savior has not finished his work, and cannot receive the fulness of his glory until the influence and power of the wicked are overcome and brought into subjection. When the wicked inhabitants of the earth, the beasts of the field, fowls of the air, fish of the sea, all mineral substances, and all else pertaining to this earth, are overcome, then he (Jesus the son of Mary) will take the kingdom, present it to the Father (Adam) and say, "Here is the work you gave me to do—you made the appointment—I have wrought faithfully, and here are my brethren and sisters who have wrought with me. We have wrought faithfully together; we have overcome the flesh, hell and the Devil. I have overcome, they have followed in my footsteps, and here are all thou hast given me; I have lost none, except the sons of perdition.—Dis of B. Y., 45.

After Jesus, (the son of Mary) has the earth redeemed, and presented it to his father, then Adam will present it to his Father, Elohim, through the offices of "The Christ," the son of Elohim, after which it will be given back to Adam as an addition to His kingdoms, and Jesus Christ will then be given charge of it as "The Christ,' and will doubtless go on under his Father, Adam, who likely will then be the Elohim of this earth, and will go on to the building of other earths and the further extending of his kingdoms.

ADAM-GOD

At this point we give the reader the following important statement from Apostle Orson Pratt:

> There is one revelation that this people are not generally acquainted with. I think it has never been published, but probably it will be in the Church history. It is given in questions and answers. The first question is, "What is the name of God in the pure language?" The answer says, "AHMAN." "What is the name of the Son of God?" Answer. "SON AHMAN—the greatest of all the parts of God excepting AHMAN." "What is the name of men?" SONS AHMAN," is the answer. "What is the name of angels in the pure language?" "Angloman."—J. of D., 2:342.

AHMAN, in the pure Adamac language, means GOD.

In a revelation given through the Prophet, Joseph Smith, March 28, 1835, the Lord said:

> Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all High Priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.
>
> And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel.
>
> And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head—a multitude of nations shall come of thee, and thou art a prince over them forever.
>
> And Adam stood up in the midst of the congregation, and notwithstanding he was

(Continued on page 98)

the right to seek for it in the channels the Lord has provided for the purpose.

We say to our correspondent, therefore, to fear not the ukase of men, but abide by the revelations of God as contained in the Law Book of God to the Church. Man cannot change them and GOD WILL NOT.

(More upon this point,—the tendency towards an ecclesiastical dictatorship and the apostate trend of the Church under the present leadership, will appear in a succeeding number of TRUTH.—Editor.)

A SURPRISE EDICT

At the Priesthood meeting and at the closing session of the recent semi-annual conference of the Church, the President made a very unusual announcement:

"Beginning this day", said he, as reported in the local Press, "we will expect all general and presiding officers to be absolute and full tithe payers. We will expect them to observe the Word of Wisdom. If they do not do this, FROM THIS DAY ON, they will kindly step aside for some one who will."

This, as we understand it, is a ukase from the Church Authorities to all holding positions in the Church, that they MUST either become full tithe payers and Word of Wisdom observers or step down and out. And since they, or their representatives, have raised their hands to sustain the present leaders as "Prophets, Seers and Revelators," and the legitimate heads of the Church, it is but right and proper that they should "follow counsel" and take orders. Should they not be prepared to conform to the rules and regulations laid down by their leaders, they are in duty bound, as true men and women, to say so and step down and out. Those, of course, who are on the "pay-roll" of the Church, may feel reluctant to act—and when we say "pay-roll", we mean regular "allowances", "maintenance", or what-not, but, in all honor, they should resign or candidly refuse to do so, in an open and honest way.

To be a full tithe payer, as we understand it, one must conform to the Revelation of the Lord, (D. & C., 119):

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 their interest annually; and this shall be a standing law unto them forever, for my holy Priesthood, saith the Lord.

Verily I say unto you, it shall come to pass, that all those who gather unto the land of Zion SHALL BE TITHED OF THEIR SURPLUS PROPERTIES, and shall observe this law, or they shall not be found worthy to abide among you.

We know of no other law pertaining to the tithing of the Saints; and we know of none of the Saints, in the present day, who have thus been "tithed of their surplus property." Surely President Grant, who proclaimed at the general Priesthood meeting a year ago that he had arranged, by will, to leave each of his forty-seven grand-children $1000.00 at his death and in fact, could leave them $1500.00 each, has not been tithed of his surplus property in the spirit and meaning of that term. The new order will be a radical departure from the requirements, as pertaining to the payment of tithing, for the past several years.

We hope the law of tithing as contemplated by the Lord will, under the present order, be re-instated and strictly adhered to—and not only the payment of tithes, but the disposition of the same in accordance with the spirit of the Lord's instructions on the subject.

The question of adhering closely to the Revelations on the Word of Wisdom, is all important. We hope the leaders do not confine the requirements of this order to the observance of the dietary rules of the Revelation: prohibiting the drinking of wine except at proper "Sacraments", including "hot" and "strong" drinks; the use of tobacco and the eating of meat "sparingly", and that only in seasons of cold or of famine. (Tea or coffee are not mentioned in the Revelation.) These are very important rules pertaining to health, as are the further rules:

"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.—D. & C., 88:124-5.

These instructions and commandments from the Lord should all be observed by the Saints—and especially the presiding authorities. The President has requested a strict observance of them by all "General and presiding officers", otherwise that they resign. In fairness to all we hope to see this edict strictly enforced.

There is, however, a part of the Revelation on the Word of Wisdom, that we fear is seldom considered in connection with the admonitions of the brethren, and yet it is the vital part. The Revelation says:

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.

Then in order to comply fully with the sacred request, one MUST walk "IN OBEDIENCE TO THE COMMANDMENTS. That requirement is all comprehensive. What are the commandments? It will not be difficult

for the Saints to answer this vital question. The Ten Commandments are a part of the "Commandments." To love the Lord with all one's heart and his neighbor as himself are among the "Commandments'; to forgive all men is another; to consecrate all one has to the Lord—and mean it, is another; to preach the Gospel without "purse and scrip", to live the law of CELESTIAL or PLURAL MARRIAGE, to seek first the Kingdom of God and its righteousness and to BE TRUTHFUL are others. How many of the "General and presiding officers" are keeping these commandments fully?—How many of those who are not doing so will step down and out? All should under the order mentioned.

The dietary rules mentioned in the Word of Wisdom revelation are important. They are quite generally adhered to by the sportsmen of today—it is a requirement in athletics, and, in large measure, enables men to "run and not be weary, and walk and not faint"; but to be able to "find wisdom and great treasures of knowledge, even hidden treasures", and to be spared from the sword of the "Destroying Angel", must contemplate something more than the observance of such dietary rules. Perhaps the President, in promulgating the order, had in mind the broader scope—that of "walking in obedience to the commandments"—and upon that higher conception of life, he put forth his unusual order.

Jesus Christ said, "Ye are therefore commanded to be perfect, even as your Father which is in heaven is perfect."—Matt. 5:48 (I. T.)

To live the law of Tithing and the true spirit of the Word of Wisdom, 100 per cent, as we understand it, means perfection, "as our Father which is in heaven is perfect." It may be premature on the part of the Church leaders in their present "migratory" state to make so exacting a requirement of their associate officers, but since the order is issued we shall look for a strict enforcement of the same; and "what will the harvest be?"

IMMORTALITY

(Bessie B. Decker)

I could not know
The gift of life Eternal
Until I ventured through the gates of death;
I could not feel
The thrill of joys supernal
Until I felt keen sorrow's icy breath.

And now I see
The hand of wisdom guiding
My footsteps through the rugged hills of life;
And if I keep
His love within abiding,
My way shall lead beyond all sin and strife.

MICHAEL, OUR FATHER AND OUR GOD

(Continued from page 92)

bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation.—D. & C., 107:53-56.

Subsequently, May 1838, the Lord revealed the location of the "valley of Adam-ondi-Ahman, (See D. & C. 116; also Life of Heber C. Kimball-Whitney, p. 222).

The term "Adam-ondi-Ahman" has special and specfic meaning: "Adam", the first man—father of all living; "ondi", according to modern lexicography means, "one says," "they say," "it is said," a "current rumor;" "Ahman," as before noted, means God. Here, then, is the sacred historic valley where Adam ("it is said") was proclaimed AHMAN or God. In the midst of the seven Great High Priests—the Presidency of earth under Adam— and Adam's righteous posterity— note, "the righteous', for the occasion was sacred and an all important one—the great progenitor of the race of men bestowed upon his worthy children "his last blessing;" and the Lord (Jehovah) appeared to them, and they rose up and blessed Adam (their father) and, doubtless under the direction of the Lord, for the first time, called him "Michael," meaning "one who is like God;' the "Prince," meaning "taking the first place"; "the Archangel," meaning "the Chief Angel,' or, according to Jewish history, "one high in the celestial hierarchy", "And the Lord administered comfort unto Adam and said unto him, I HAVE SET THEE AT THE HEAD—a multitude of nations shall come of thee, and thou art a PRINCE (a ruler—AHMAN or God) over them FOREVER."

Here the Monarch of earth received the royal crown; the first and greatest of all coronations took place midst his righteous posterity, headed by his ruling High Priests. The seal of the Gods was placed upon the act, after which "Our Father and our God' stood in the midst of the congregation and predicted what should befall his posterity unto the latest generation;" and all this in the beautiful "Valley of Adam-ondi-Ahman," near Spring Hill, in Daviess County, Missouri.

How God-like the whole scene as the royal coronation proceeded to unfold. Nor is this occasion the only testimony given, in this last dispensation, of Adam's being accorded divine crowning. In March 1832, the Lord instructed the "High Priesthood * * * to prepare and organize yourselves by a bond of everlasting covenant that cannot be broken. * * * That you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the FOUNDATIONS OF ADAM-ONDI-AHMAN;

EDITORIAL

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IT IS WRITTEN

The following communication from a reader of TRUTH is self explanatory:

> **Editor of TRUTH:**
>
> **Is there any reason why members of the Church should not be allowed to read the Doctrine and Covenants and discuss the revelations in Priesthood and Sabbath School classes, when such revelations bear upon the subjects being considered? I have been invited to stay away from Sunday School in my ward unless I stop bringing up teachings contained in the Doctrine and Covenants. Isn't that the law book of God to this generation? If it is why should we not use it as a base authority? I am told that certain Stake Presidents have denied certain members the right to study the book I wish TRUTH would comment on this important subject. What does the Lord expect of us?—"A STUDENT."**

While it is not possible, in our limited space, and perhaps it would not be advisable even if space were available, to comment on all the subjects submitted to us by readers of TRUTH, occasionally we are impressed with the wisdom of noticing questions of fundamental import. Our correspondent, judging from his statement, feels righteously indignant over the treatment accorded him in the institutions of the Church, and the subject he mentions is of great importance to all seekers after truth.

Complaints similar to the one mentioned have come from members of the Church in widely separated sections. It has not been long since a certain High Priest, a very faithful Latter-day Saint, was up for questioning before the Presidency of one of the Stakes adjacent to Salt Lake City. The brother persisted in justifying his interpretation of Gospel requirements, through the revelations of the Lord as contained in the Doctrine and Covenants. His inquisitor, with no attempt to correct the brother's interpretation of scripture—evidently unable to do so—with unbecoming emphasis said substantially as follows:

> **Brother ———, in the name of Jesus Christ, and as your Stake President, I counsel you to FORGET THE DOCTRINE AND COVENANTS and accept President Grant as your law-giver**

Another brother in an adjoining State was excommunicated from the Church (at least in form) for refusing to cease reading the Doctrine and Covenants and teaching its contents. His president, he reports, enjoined him from reading the Book for three years, saying, "By that time perhaps you will have better sense than to believe all those things."

In another part of the same State a member of a Bishopric was called up before his associates for questioning with reference to his views on Present Church teachings. He fortified himself with the standard Church works, and on meeting with his brethren, asked, "Where are your books?" The response was, as reported, "We haven't any. We don't believe in them. It is only a question whether or not you will harmonize yourself with the Church officials, accepting all they say and do without question." Needless to say, he was dropped from the Bishopric.

A similar prohibition is reported by brethren from the California branch of the Church.

Were the sources of this information at all questionable in character, we would not feel justified in mentioning them; but in each case the brethren involved are men of known honesty and integrity; neither their loyalty to the work, nor their standing in the Church had ever theretofore been questioned. Nor are we blind to the possibility that these alleged breaches do not correctly reflect the views of the leaders of the Church. Yet the present attitude of the leaders in forcing loyalty under all circumstances, arouses the suspicion that actions of their subordinates, such as have been related, meet with their approval. It is notoriously true that members generally throughout the Church, who insist on using the Standard Works of the Church—the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price,—and particularly the Doctrine and Covenants, as their guide in gospel doctrines, are criticised, castigated and, in many instances, are invited to remain away from Sunday School and Priesthood classes, and some from Sacrament meetings, by those who are in authority.

There are many indications that the Church is catholicizing its polity. Formerly the Saints were taught to seek knowledge both by faith and from the best books (D. & C., 88:118; 90-15). The Doctrine and Covenants is one of the best books we know of—it is the law book of God to this people. But today they are admonished to leave such books alone and let the interpretations of scripture contained therein come through their leaders. This is catholic-

ism pure and simple. It is understood by the Protestant World that the Catholic Church, for centuries, has frowned upon its laity reading the scriptures and interpreting them in the light of their own wisdom and understanding. On this point, however, we are aware of the fact that Catholic authors point to the advice of Pius VII to the Bishops of England, April 18, 1820, to "encourage their subjects to read the Holy Scriptures, because nothing can be more useful, more consoling, or more animating. They serve to confirm the faith, to raise the hope and to inflame the charity of the true Christians.'—Rt. Rev. Monsignor John S. Vaughan.

Yet while this encouragement to the laity of England to read the "Holy Scriptures", appears genuine, it must not be forgotten that the scriptures referred to were those edited by the Catholic Church and not the scriptures generally accepted by the Christian world:

> The attitude of the Catholic church against Bible Societies (Societies then engaged in distributing the Bible among the people generally) is one of immutable opposition. As the divinely appointed custodian of and interpreter of Holy writ, she (the Catholic Church) cannot, without turning traitor to herself, approve the indiscriminate distribution of Scripture.—Catholic Teachings, by Thomas C. B. Healy, 182, et seq.

> "These crafty Bible Societies", says Pius IX, "which renew the ancient guile of heretics, cease not to thrust their Bibles upon ALL men, EVEN THE UNLEARNED—their Bibles which have been translated against the laws of the Church, and often contain false explanations of the text. Thus, the divine traditions, the teachings of the Fathers, and the authority of the Catholic Church are rejected, and every one IN HIS OWN WAY interprets the words of the Lord, and distorts their meaning, thereby falling into miserable errors."—Bible Questions, by Rudolph G. Brandas.

> Pius X (q. v.), in his encyclical Pascendi gregis, 1907, has taken a position against all freedom of Biblical and theological discussion by condemning "modernism" (q. v.) forbidding all meetings of the clergy for theological discussion except in rarest cases and under severe restrictions, and ordering the appointment of "councils of vigilence" in every diocese to condemn, without giving reasons, all meetings and teachings containing the scent of "modernism"—The New Schall-Herzog, Encyclopedia of Religious Knowledge, 10:73.

Is the Church, in its present policy, adopting the Catholic attitude? Unmistakably it would seem so. This is a serious situation; when men are denied the right to read and teach the commandments of the Lord given for the guidance of His Church, and accepted by the Church as its guide, there is something radically wrong. Naturally the Saints have deep respect for the positions occupied by their leaders; it is right they should have. But men are human and often err and should only be followed as they, in their turn, follow the Lord, their head.

Brigham Young, in unmistakable language, pointed to the danger in the Saints reposing too great confidence in their leaders. TRUTH has heretofore published the statement, (Vol. 1:132) but it is germane to the present subject, and we repeat it:

> How easy it would be for your leaders to lead you to destruction, unless you actually know the mind and will of the Spirit yourselves. That is your privilege.—J. of D., 4:368.

And again:

> I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are led by Him. I am fearful (lest) they settle down in a state of blind SELF-SECURITY, TRUSTING THEIR ETERNAL DESTINY IN THE HANDS OF THEIR LEADERS WITH A RECKLESS CONFIDENCE THAT IN ITSELF WOULD THWART THE PURPOSES OF GOD IN THEIR SALVATION, and weaken that influence they could give to their leaders, did they know for themselves, by the revelations of Jesus, that they are led in the right way. Let every man and woman know, by the whispering of the Spirit of God to themselves, whether their leaders are walking in the path the Lord dictates or not.—Discourses of Brigham Young, 209.

Joseph Smith said, commenting in a case where Elder Pelatiah Brown had been censured for erring in doctrine:

> I did not like the old man being called up for erring in doctrine. It looks too much like the Methodist, and NOT like the Latter-day Saints. Methodists have creeds which a man MUST believe or be asked out of their church. I WANT LIBERTY OF THINKING AND BELIEVING AS I PLEASE. It feels so good not to be trammelled. It does not prove that a man is not a good man because he errs in doctrine.—History of the Church, 5:340.

In His wisdom, God has fortified His word and laws by written records that cannot change with the ravages of time and through the instability of men. Oral traditions undergo many changes in course of time. This is clear from the fact that an orally expressed rumor can scarcely ever be re-told without variance. The written record is firmly fixed but the mouth-to-mouth report is as capricious as a child's whims. Our first parent, Adam, we are told, stood up before his righteous posterity in the "Valley of Adam-ondi-Ahman', and "predicted whatsoever should befall his posterity unto the latest generation." And we are told, "These things are all written in the Book of Enoch and are to be testified to in due time."—D. & C., 107:56-7. Thus, we see that record keeping began early. Of what value would Adam's teachings be to the present generation, had they been transmitted only by word-of-mouth?

The law book of God to the Church—the Doctrine and Covenants—is comparable in this day to the tablet on which the Ten Commandments were written by the finger of God. The first copy of this tablet was destroyed but, realizing the necessity of a written code, God made a duplicate, and those commandments have formed a basis for the laws of civilized nations for all time. They are in force today; and they are now—thanks to written records—as definitely in force, as

they were the day on which they were given. So sacred were the laws of nations that the decrees of Nebuchadnezzar and Darius compelling heathen worship, and which were written, that not even the king dare annul them until after heaven acted. "If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it BE NOT ALTERED, * * *" The written laws of the Medes and Persians were considered unalterable even by the king.

Lehi had not been out of Jerusalem long before the word of the Lord came to him to the effect that in order to preserve his race in the truth he must obtain and take with him the Jewish records then in the hands of custodian Laban. An example of the necessity for "written law" is found in Nehemiah, 8:14 15, when Ezra expounded the law to the Israelites from the written parchments.

In the ministry of Jesus Christ the necessity for "written law' was paramount. "Think not", said he, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."—Matt. 5:17. Life eternal was predicated on a belief in the written word. "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.'—John, 20:31. Repeatedly the Lord referred his questioners to the "written law."

> And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He (Jesus) said unto him, WHAT IS WRITTEN IN THE LAW? How readest thou?—Luke 10:25, 26.

> And he beheld them, and said, What is this then that is WRITTEN, The stone which the builders rejected, the same is become the head of the corner.—Ib. 20:17.

> Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is WRITTEN, and thus it behoved Christ to suffer, and to rise from the dead the third day.—Ib 24:45, 46.

After Jesus had spent forty days in the wilderness with his Father, in fasting and prayer, the record says, "he was an hungered." Three major temptations were placed before him by Satan and the reply in each instance was prefaced with, "IT IS WRITTEN.'—Matt. 4: 1-12.

In entering a decree to kill all male infants of a certain age in order to destroy the child Jesus, Herod relied upon the report of the "chief priests and scribes of the people", that Christ was to be born in "Bethlehem of Judea: for thus IT IS WRITTEN by the prophets * * *"—Ib. 2:4, 5.

When Jesus Christ appeared to the Nephite Saints after the crucifixion he taught them many things pertaining to the Gospel; but, observing a missing link in the record, upbraided the historian saying: "How that ye have not WRITTEN this thing, ny saints did rise and appear unto many, and did minister unto them? And it came to pass that Nephi remembered that this thing had not been written. And it came to pass that Jesus commanded that it should be written; therefore it was written according as he commanded. And now it came to pass that when Jesus had expounded all the scriptures in one, which they had written, he commanded them that they should teach the things which he had expounded unto them."—3 Nep. 23:11-14.

That the people are to be judged, not by the oral word, but by that which is WRITTEN, is rendered clear in the words of Jesus Christ to the repentant Nephites:

> For behold, out of the books which have been WRITTEN, and which shall be WRITTEN, shall this people be judged, for by them (the written record) shall their works be known unto men.—Ib. 27:25.

From the above it is clear that "that which is WRITTEN" is paramount. God's laws are absolute; they cannot be contravened by human enactments. He said:

> And these things ye shall not do, except it be required of you by them who desire it, that the scriptures might be fulfilled; for ye shall do according to that which is written.—D. & C, 24:14.

Early in its career the Church was given written laws to guide its members. We read in the History of the Church, 2:243-251, that a "Committee was appointed by a general assembly of the Church on the 24th of September, 1834, for the purpose of arranging the items of the doctrine of Jesus Christ for the GOVERNMENT OF THE CHURCH." The Committee consisted of Joseph Smith, Jr. Oliver Cowdery, Sidney Rigdon and Frederick G. Williams. On August 17, 1835, the work of this committee was presented to a "general assembly of the Church', and following is the title page and preface of the first edition of the Doctrine and Covenants—the law book of God to this people:

DOCTRINE COVENANTS
of
The Church of the Latter-day Saints:
Carefully Selected
From the Revelations of God,
And Compiled by
Joseph Smith, Junior,
Oliver Cowdery,
Sidney Rigdon,
Frederick G. Williams,
(Presiding Elders of Said Church)
Proprietors
Kirtland, Ohio,

Printed by F. G. Williams & Co.
For the Proprietors.
1835.

PREFACE

Following the word "Preface", we excerpt from the statement of the Committee,

headed by Joseph Smith, the Prophet, the following:

> The first part of the book will be found to contain a series of lectures as delivered before a theological class in this place, (Kirtland) and in consequence of their embracing the IMPORTANT DOCTRINE OF SALVATION, we have arranged them into the following work.
>
> The second part contains items of 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. * * *
>
> We do not present this little volume with any other expectation than that we are to be called to answer to EVERY PRINCIPLE advanced, in that day when the secrets of all hearts will be revealed, and the reward of every man's labors will be given him.

Surely no lover of truth can mis-interpret the above statement. The book of Doctrine and Covenants was compiled by the Prophets of God to be a guide to the Saints. The Lectures on Faith, (now eliminated from current editions) formed a part of the volume. The items contained in the book were given for the "REGULATION OF THE CHURCH", then why should the Church at the present time object to the use of that book in the Sabbath School and Priesthood classes?

In the "Preface' section of the Doctrine and Covenants, we find:

> 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. * * * 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, * * * Search these commandments FOR THEY ARE TRUE AND FAITHFUL, and the prophecies and promises which are in them SHALL ALL BE FULFILLED.

These, then, are the written commandments of God—they comprise the Law Book of God to the Church. As the Civil laws are published to the people of all sects, so the ecclesiastical laws are given for the guidance of the Church of the First Born.

It matters not that some laws contained in the Doctrine and Covenants are "ill-favored" by the people, still they are the laws of heaven. It matters not that the nation has declared its repugnance to certain laws pertaining to salvation, and which are included in that book, and which MUST be obeyed if the blessings are to be obtained—those laws are of God and are eternal. This fact was made clear by the late President George Q. Cannon. He said:

> But the Prophet Joseph not only received the ministration of angels, but actually had revelations from God, which are WRITTEN in the Book of Doctrine and Covenants, and which are NOW the word of God TO THE CHURCH. —J. of D., 26:242.

President Wilford Woodruff stated:

> I hold in my hand our testament, (Doctrine and Covenants). The testator is dead, has been dead for a great many years. He sealed his testimony with his blood. That testament IS IN FORCE, has been in force upon the world from the day of his death; and not only from that day, but from the time THESE REVELATIONS were given to the inhabitants of the earth. That testament contains a volume of the most important revelations God ever gave to man. Fifty years ago, or nearly so, when He gave some of these revelations, the Lord said to Joseph Smith, "If you believe my words you will go and prune my vineyard while the day lasts; if you believe these revelations I have given you, you will take hold and build up this kingdom.—Conference Report, April 6, 1880, p. 7.

We rejoice in the fact that these matters were treated on and made clear at the recent semi-annual conference of the Church. Several of the speakers touched the subject lightly, stating that the Saints should abide in "the faith of their fathers", that they should "be guided by the revelation of the Lord," etc., but it remained for President Rudger Clawson, of the Quorum of Twelve to give the word of the Lord to this generation in plainness. Said he in part:

> The Doctrine and Covenants justifies the deepest consideration and study. Four or five years of intensive study of this book—Doctrine and Covenants—would be the equivalent of a University Education, in the higher brackets. We cannot give too much attention to this book. It covers EVERY PHASE of the Gospel of Jesus Christ.

Joseph Smith said:

> There is a law, irrevocably decreed in heaven before the foundations of this world, upon which ALL blessings are predicated; and when we obtain any blessing from God, it is BY OBEDIENCE to that law upon which it is predicated.—D. & C., 130:20, 21.

President Clawson re-affirmed this law. He read from Section 132, showing that Celestial (or plural) marriage was a part of the Celestial law and MUST be obeyed by those who are candidates for Celestial glory. He read from Section 88:22-24, as follows:

> For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory; and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory: he who cannot abide the law of telestial kingdom, cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.

Thus the importance of the Law Book of God to the Church is made clear. Every law contained therein MUST be obeyed. There is not one law for the leaders and another for the "rank and file". Little wonder it is that President Clawson, understanding the law as he does, should admonish the Saints to inform themselves on it by becoming conversant with the revelations of the Lord as contained in the Doctrine and Covenants. He said, "the Saints are eager for the word of the Lord"; and so they are, but many of them are being denie

who hath appointed Michael your Prince, and ESTABLISHED HIS FEET, (crowned him with Godhood), and SET HIM UPON HIGH (as God or AHMAN) and given him the KEYS OF SALVATION, under the counsel and direction of the Holy One, who is without beginning of days or end of life."—D. & C., 78:11, 15, 16.

Don't confuse the "Holy One," here spoken of with the person of our Lord and Savior Jesus Christ, the son of Mary, for it was the "Christ office" speaking, which, as the text says "is without beginning of days or end of life." And too, surely one who is "at the head," and holds the "Keys of Salvation' to the human family can be no less than their God.

Here then, in the scriptures produced it is clearly shown that as a last act in Adam's mortal career, as pertaining to this earth, under the direction of his superior head and who established the "foundation of Adam-ondi-Ahman," Adam, after blessing his "righteous posterity," was recognized by them as their Michael, Prince and Archangel—literally, their head. "I have set thee at the head;" "Thou art a Prince over them FOREVER." His feet were "established," and the "keys of salvation" given him—all this being done by the "Holy One" who is "without beginning of days or end of life."

Is it strange then, that true Latter-day Saints should look upon Father Adam as their God? A thousand times stranger it is, that any one blessed with the light of modern revelation should dispute such a self-evident truth! In giving to the world the glimpses of light shed forth in these immortal statements the early leaders of Israel have brought upon themselves the opprobrium of the present leaders whose minds, functioning, as it would seem, in the channel of "world popularity", are yet suckled from the paps of sectarianism and who, though it be "Noon-day', are still "walking in darkness." (D. & C. 95:5.6)

As indicated in the 2nd Chapter of this series of Articles, the present leaders claim:

(a) **That Brigham Young was misquoted in his claim that Adam is "our Father and our God and the father of Jesus Christ. And that Heber C. Kimball held to the same theory. That Jesus Christ, the Son of Mary, is "God the Creator, the God who revealed himself to Adam" etc., and though unembodied and in his pre-mortal state, he created the earth.**

(b) **That Adam took upon himself his first mortality upon this earth; that his body was created from the dust of this earth; that he died here through the atonement of Jesus Christ, was redeemed from his transgression and received the blessings of the resurrection through the mission of Jesus Christ, son of Mary, and as a beneficiary thereof.**

The above are the main points in dispute. We have clearly shown that **Brigham Young was not misquoted;** that he did not put forth false doctrine; that both he and Heber C. Kimball but reiterated that which they had been taught by the Prophet Joseph Smith as well as through the dictation of the Holy Spirit. We have shown that Adam was the main builder of this earth, under the direction of Elohim and Jehovah, his Father and Brother; that the earth was organized as a habitation for the spirit children of Adam and were to receive their mortal bodies here and go on to perfection as their parents, Adam and Eve, had done before them. We have shown that under the divine program, Adam came to earth to fall, and that Jesus, his son, came to bring about the redemption; that Adam is the head and that Jesus the son of Mary, is next to him. We have shown through this mighty array of testimony that Adam and Eve, one of his wives, came to earth from another planet, immortal resurrected beings; that they did not die in the ordinary meaning of that term, for they were already resurrected beings and had gone through the change of death on another planet. Jesus Christ came here to do the will of the Father (Adam) He did nothing except that which he had seen his father (Adam) do. His labors were perfectly coordinated with those of his father (Adam) and when his work is finished, will be crowned by his father (Adam) as the Savior, the Christ, the Messiah and the ruler of this earth, while his father, Adam—now AHMAN, goes on building and perfecting other earths for others of his children, his grandchildren, etc., throughout the vast eternities.

Having shown, as we believe, that the statement of Brigham Young, April 9, 1852, and which the present leaders of the Church claim to be in error, was scriptural, logical and the word of the Lord to the Saints in this dispensation, we will close this series of articles pertaining to the Godhood of Father Adam with excerpts from a very lucid article extracted from the Millennial Star, (15:801, et seq.) and which was written, as mentioned earlier, in support of President Young's statement of 1852:

ADAM, THE FATHER AND GOD OF THE HUMAN FAMILY

The above sentiment appeared in Star No. 48, a little to the suprise of some of its readers; and while the sentiment may have appeared blasphemous to the ignorant, it has no doubt given rise to some serious reflections with the more candid and comprehensive mind. A few reasonable and Scriptural ideas upon this subject may be profitable at the present time.

Then Adam is really God! And why not? If there are Lords many and Gods many,

as the Scriptures inform us, why should not our Father Adam be one of them? * * *.

The Scriptures inform us that Christ was as a lamb slain from before the foundation of the world. If, therefore, the plan of salvation was matured before the foundation of the world and Jesus was ordained to come into the world, and die at the time appointed, in order to perfect that plan, we must of necessity conclude that the plan of the fall was also matured in the councils of eternity, and that it was as necessary for the exalting and perfecting of intelligences, as the redemption. Without it they could not have known good and evil here, and without knowing good and evil they could not become Gods, neither could their children. No wonder the woman was tempted when it was said unto her—"Ye shall be as gods, knowing Good and Evil'. No wonder Father Adam fell, and accompanied the women, sharing in all the miseries of the curse, that he might be the father of an innumerable race of beings who would be capable of becoming Gods.

With these considerations before us, we can begin to see how it is that we are under obligations to our father Adam, as to a God. He endured the sufferings and the curse that we might be; and we are, that we might become Gods. Through him the justice of God was made manifest. Jesus came into the world endured, and suffered, to perfect our advantages for becoming Gods, and through him the mercy of God abounded.

By the first man, Adam, came death the triumph of evil; and by the second, came life everlasting, the triumph of Good. Each was necessary in the order he appeared; if the first Adam had not performed his part, the second could not have had his work to do. Both acted the part assigned to them, in a most God-like manner, and the great Eloheim accepted the work at their hands as His own, "for by the power of my spirit created I them; yea all things, both spiritual and temporal; firstly, spiritual—secondly, temporal, which is the beginning of my work; and again, firstly, temporal—and secondly, spiritual, which is the last of my work". Thus the great I AM owns all things—the temporal and spiritual, the justice and the mercy, to be His own work. Then why may not Adam be a God, as well as any of his sons, inasmuch as he has performed the work to which the Great Eloheim appointed him?

In ancient times they were called Gods unto whom the word of God came, because of which Moses became a God unto Pharaoh. The Almighty was not so jealous of His Godly title but that He could say to Moses—"See, I have made thee a God to Pharaoh". And if John's saying be true, God has purposed to make him that overcometh, a pillar in the temple of God, and to "write upon him the name of my God." "His name shall be in their foreheads.'

This is the hope of all Saints who have a just conception of the future; and why should we not be willing for father Adam to inherit all things, as well as for ourselves? He is the first, the Father of all the human family, and his glory will be above all, for he will be God over all, necessarily, standing as he will through all eternity at the head of those who are the redeemed of his great family. Though all the sons should, through their faithfulness, become Gods, they would still know that the Son was not greater than the Father.

Were we to trace this subject in all its bearings, we should find the principles of the Godhead planted in every righteous and well-organized family upon the earth, and that they only require cultivation to cause their expansion and development to be equal to anything we can now conceive of as adding power and glory to the God of all worlds. The Great Eloheim rules over worlds. He is God over them, because of His right and power to rule, govern ,and control. The exercise of this power is a natural right in the order of Priesthood, which belongs to every Patriarch or Father, in the human family, so long as he rules subordinately to the laws of heaven. According to the order of that God by whom we are ruled, a man is not only permitted to hold full jurisdiction over his own family, but he is held responsible for any violation, by them, of the revealed will of Heaven. A man that controls a work is the only one that can be held responsible for that work. It would be most unjust to require responsibility where there is no power to govern and control. Every man who has a family, and power to control them, is exercising the rights and powers of a God, though it may be in a very small capacity. There are two grand principles, by virtue of which all intelligent beings have a legitimate right to govern and hold dominion; these are, by begetting children from their own loins, and by winning the hearts of others to voluntarily desire their righteous exercise of power extended over them. These constitute a sure foundation for an eternal throne—a kingdom as perpetual as God's. No usurped power, to be maintained by the shedding of blood, is connected with such a government. It is upon this foundation that the throne of Michael is established as Father, Patriarch, God; and it is for all his children who come into this world, to learn and fully understand the eternity of that relationship.

Could we view our first Parent in his true position, we should find him acting in a similar capacity to the whole family of man, as each father does to his individual family, controlling, at his pleasure, all

things which relate to the great object of their being—their exaltation to thrones and Godlike powers. We can conceive, from Scripture, principle, and analogy, that Adam's watch care is ever over mankind; that by his own approbation and direction Gospel dispensations have been revealed from heaven to earth in different ages of the world; that he was the first that ever held the keys of Gospel power upon the earth, and by his supervision they have been handed down from age to age, whenever they have been among men; that under his direction a Deluge once swept the earth of the wickedness which was upon it, and laws were given to Israel as a nation, to lead them to Christ; and that he will in the end call men to judgment for the privileges which have been extended to them in this world.

Hear what the Prophet Daniel says upon this subject—"I beheld till the thrones were cast down, and the Ancient of days (Adam) did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened * * *. And behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. 7:9, 10, 13, 14. (Also see Rev. 4 and 5).

Again, the word of the Lord through the Prophet Joseph, gives additional importance, if possible, to the part which Adam acts relating to his children, which reads as follows—"But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel shall sound his trump, and then shall all the dead awake, for their graves shall be opened and they shall come forth; yea, even all."

From the foregoing we are enabled to draw important conclusions, that before the coming of the Lord Jesus in the clouds of heaven, to take the reins of Government upon the earth, Adam comes and gathers around him all that have ever held keys of power under him upon the earth, in any of the dispensations thereof to man; he calls forth the dead from their graves, at the sound of his trump, he brings them to judgment, and they render unto him an account of their several stewardships; the books are opened that a righteous judgment may be rendered by him who now sits upon his throne, not only as the Father, but the Judge, of men; and in that capacity thousands minister unto him. An august assemblage are now gathered in one grand council around the great Patriarch of all Patriarchs, consisting of his sons, who have been faithful in that which was committed to them; and all this preparatory to that great event when the greatness of the kingdom under the whole heaven should be given to the Saints of the Most High. Daniel saw that the Saints possessed the kingdom, by virtue of which Adam was once more in possession of the dominion given unto him before the fall, which was over every living thing that moved upon the earth, which rendered him the universal Sovereign and Lord of all.

At this important period when Adam is reinstated with full power upon the earth, seated upon his throne, as Daniel saw him —a glorious and an immortal God, one like the Son of Man comes in the clouds of heaven (as oftimes represented by the Apostles), to the Ancient of days, and receives from him dominion, glory, and a kingdom; or in other words, Michael, having accomplished the work committed to him pertaining to this world, delivers up an account of his stewardship over the same, to that character represented as Yahovah in the creation of the world, who reigns in unison with those upon the earth, until his work is fully accomplished—till the last great contest with the enemy, who has been released for a little season, is won; then he in turn delivers up the kingdom to the great Eloheim, that in the language of the Apostle, "God may be all in all."

This final surrender, we are to bear in mind, does not detract from the God-like power and dominion of our first Parent, nor of our Lord Jesus Christ. In the Patriarchal order of government, each and every ruler is independent in his sphere, his rule extending to those below, and not to those above him, in the same order. While the God of unnumbered worlds is acknowledged to be his God and Father, Adam still maintains his exalted position at the head of all those who are saved from among the whole family of man; and he will be God over all those who are made Gods from among men. Each and every God will be honored and adored by those over whom he reigns as a God, without any violation of the laws of heaven—without any encroachment upon that command which saith, "thou shalt have no other Gods before me", for the glory and honor of all true Gods constitute the glory, honor, power, and dominion of the great Eloheim, according to His own order of government.

We can conceive of no higher, or more perfect order of government than that which is embraced in Patriarchal authority. By virtue of this order, all Gods, whether in heaven or on earth, exercise a righteous power, and possess a just dominion. In this order, all are both subjects and rulers, each

possessing Almighty rights and powers—Almighty rulers over those who have descended from them, at the same time rendering all honor and power to those from whom they have descended. What a glorious system of order is here portrayed—one in which an innumerable succession of Gods, Patriarchs, and rulers, can reign forever in the greatest possible harmony that can be comprehended by intelligences, while each is independent in his position, as is all intelligence. As the great Eloheim is supreme and Almighty over all his children and kingdoms, so is Adam as a great ruler, or God, in his sphere, over his children, and the kingdoms which they possess. The earth and all things upon it were created for Adam, and it was given to him of his Father to have dominion over it. In that dominion he will be sustained throughout all eternity.

In relation to this earth alone and its inhabitants, Michael and Gabriel have perhaps held the greatest keys of dominion and power. They were, both in their day, Fathers of all living, and had dominion given unto them over all things. Gabriel, or Noah, held the keys of this power under Michael, and to him he will render an account of all things before Michael renders an account of his stewardship to Him whose dominion reaches over many worlds, and who is God over all Gods. These two important personages have ever been watchful of the interests of their children, hence we find them ministering from time to time to holy men upon the earth—Gabriel often appearing unto Daniel, and opening to his view the most wonderful visions of the future, by which he could act as a God to the people, outvie the wisdom of the astrologers, and so control the elements that the burning furnace could have no power over him; Michael also coming to the release of Gabriel, when he was withstood one and twenty days from answering Daniel's prayer. (Dan. 10:12-13).

We also read of Michael disputing with the Devil about the body of Moses (Jude 9), probably because the Devil was not willing that Moses should be translated, inasmuch as he had sinned; but even in this, Michael was the great deliverer. Again we read that Michael shall stand up for the children of his people in a time of trouble such as never was since there was a nation, and at that time every one that shall be found written in the book shall be delivered, and those who sleep in the dust of the earth shall awake.

From these and many other Scriptures. we find that those important personages are clothed upon with no mean authority, and that Michael has power to deliver men from the power of the Devil, which is death; that by the sound of his own trump—the trump of the archangel, the nations of the dead shall awake and come forth to judgment, and there render an account to the Ancient of Days seated upon his burning throne. Then shall the nations know that he is their Judge, their Lawgiver, and their God, and upon his decree hangs the destiny of the assembled dead. Yes, our Judge will be a kind and compassionate Father, by whom none can pass, but through whom all glory, dominion, and power, will be ascribed to the great ETERNAL.

SPIRITUAL DEATH

(By George Q. Cannon)

"I feel therefore, as one of the servants of the Lord, to call upon the Latter-day Saints with all solemnity and earnestness, to put away their sins far from them. I call upon myself with all the power I have got; I call upon my family to put away everything from us that is offensive in the sight of God. I feel to lift my voice and warn my brethren and sisters of these things. It is true, he is not coming out in every case in his anger to destroy us: but THE WORK OF DESTRUCTION IS OPERATING SILENTLY AMONG US. I do not mean physical destruction altogether, BUT SPIRITUAL DESTRUCTION. It is operating among us and because of the process being silent the people do not perceive it. Men and women are dropping off like worm-eaten apples from our trees. They are losing their faith and their standing; and family after family, member after member, is disappearing and being forgotten. I CALL THIS A WORK OF SPIRITUAL DESTRUCTION; for when men and women lose their faith they are spiritually destroyed. Their names are blotted out of the records of the just, and their condition is a most awful one."—Deseret News, Dec. 7, 1895.

The fact is worth bearing in mind that President Cannon made the above observation five years after the adoption of the Manifesto discontinuing the practice of plural marriage. This condition is foreshadowed in the religious gatherings of the Saints. One example will suffice here: Sunday, Aug. 15, last in one of the prominent wards of the City, from a total of 138 Elders supposed to be at their class in the Sabbath School, there were nine present. The instructor expressed his disgust in the following ill-advised terms: "If I were the Lord I would give the Priesthood to the women and let the men go without it for a while until they appreciated it." (Editor.)

THE EYE OF FAITH

Let other poets sing of beauties seen
In clouds and sunsets purple lights and dawn;

But give me eyes to see the loveliness
In sombre skies when every hope is gone.

Juvenile Page

JERRY, THE POLICEMAN

PART V.

One bright Easter day, Jerry and his chums took a stroll into the near-by hills and mountains, gathering wild flowers and having a jolly good time rolling large boulders down the mountain side into the creek below. They took their lunch with them. Jerry was proclaimed the leader, because the boys seemed to have more confidence in him. They each had sticks to help them climb up the steep mountain side, and also to serve as guns to fight the Indians with if they saw any. Of course there were no Indians, but they played there were because old "Sour-Face' used to tell them of the time when Indians came into the village to steal and sometimes to fight. One night while the people were in meeting the Indians set the church house on fire and might have killed many of the people had not Captain Campbell, whom the boys now called "Sour-Face", been on hand with a few brave men, armed with guns, and scared the Indians off. So the boys liked to play "fighting Indians' after that.

The boys were nearly to the top of the mountain and were rolling down large stones and having lots of fun. Ted Brewster, one of them, saw a cave in a large ledge of rock higher up on the mountain side, and decided to go and explore it. "Be careful, Ted", said Jerry, "you'd better stay with the gang, or you might get hurt.' "O, shucks", Ted replied, "who's afraid? I ain't a coward." And off he scampered laughing. But Ted laughed too soon, for the cave proved to be the home of a mountain lion that had been killing sheep and small calves in the little village. Just as Ted reached the mouth of the cave the vicious lion appeared directly above on a high ledge. He was hungry and, no doubt, thought Ted would make a good breakfast for him. Jerry saw the wild animal first and yelled to Ted to hide; but Ted, seeing the savage beast, was too frightened to move. All he could do was look and shake. How he wished he had taken Jerry's advice and stayed with the "gang". But now it was too late. Ted did remember his mother teaching him to pray and telling him, if he ever got into trouble, to ask the Lord to help him out. But he wondered how the Lord could help him now. The lion was growling and preparing to spring upon him. Ted whispered, "Good Lord, I know I did wrong, but please keep the lion from getting me." Jerry and the boys could see the lion prepare to jump; they were terribly frightened, and must have all prayed silently, for just as the beast sprang from the ledge, they heard a sharp report from a gun, and down fell the lion in a heap—dead as a door nail. It seemed like a shot from heaven, as the boys could see no one near them. But sure enough the lion was dead and Ted was scrambling back to join his chums.

Capt. Campbell, hearing the boys were going into the hills, felt a little uneasy and decided to trail along behind them. He always took his trusty rifle with him; and he got there just in time to see Ted leave the boys and go to the cave. He hid behind some bushes and watched. It was lucky for Ted that he was a "crack" shot and that his aim was sure. When the boys could talk again, one yelled, 'Hurrah for old "Sour-Face", when Jerry looked at him straight in the eye and said, "Skinny"—that was the nick-name they had for him—"if we ever hear you or anyone else call Capt. Campbell 'Sour-Face again we will 'ding-bump' you and rub tar on your face,—what d'ye say, fellers?" They all yelled approval, and after that Capt. Campbell was often found with the boys, sharing in their fun and helping them in their troubles. And Ted learned his lesson, too: not to disobey orders when out with the boys and having a leader to tell them what to do.—Rex.

Social contact is making your company feel at home, even though sometimes you wish they were.

RIGHT

A teacher called for sentences using the word, "beans".

"My father grows beans," said the bright boy of the class.

"My mother cooks beans," said another pupil.

Then a third piped up:

"We are all human beans."

HARD TO BELIEVE

Conductor: "How old is your little boy?"

Mother: "Four."

Conductor: "How old are you, little boy?"

Boy: "Four."

Conductor: "Well, madam, I'll let him ride this time, but when he grows up he'll be either a liar or a giant."

TOUGH BOTH WAYS

Customer: "It's tough when you have to pay forty cents a pound for meat."

Butcher: "Yes, but it'd be a heap sight tougher if you paid only ten cents."

A REVERY IN THE STATION-HOUSE

By Ella Wheeler Wilcox

Last night I walked along the city street
And smiled at men: they saw the ancient sin
In my young eyes, and one said, "Come with me."
I went with him, believing my poor purse
Would fatten with his gold. He brought me here
And turned the key upon me. In an hour,
I shall be called before the judge and fined,
Because I have solicited. How strange
And inexplicable a thing is law—
How curious its whys and why-nots! I
Was young and innocent of evil thought
A few brief years ago. My brother's friend,
A social favorite to whom all doors
Were open (and a church communicant),
Sought me, soliciting my faith and trust,
And brushed the dew of virtue from my lips;
Then left me to my solitary thoughts.
Death and misfortune entered on the scene;
I was thrown out to battle with the world.
And hide the anguish of a maid deflowered.

I left my first employer because
He, too, solicited those favors that
No contract mentions, but which seem to be
Expected duties by unwritten law
In many business-houses. Soon I learned
That virtue is, indeed, its own reward.
And often finds no other. My poor wage
For honest labor and a decent life
Scarce kept me fed and sheltered. Everywhere
In office, boarding-house, and in church aisles
I met the eyes of men soliciting.
They supplemented pleading looks by words,
And laughed at all my scruples. Finally,
The one compelling lover had his way,
And when he wearied of me I began
The dreary treadmill of the city streets,
Soliciting whoever crossed my path
To take my favors and give me gold.

Somehow, I cannot seem to understand
Why there is law to punish me for that,
And none to punish any of the men
Who have pursued me with soliciting
Right from the threshold of my childhood's home
To this grim station-house.
My case is called?
Well, lead the way, and I will follow you.

PERFECT LOVE

When love for God predominates a life
The heart is free from fear and sorrow, too,
And though the earth is dark with clouds of strife
The eyes are purified to Heavens view.

Well, I don't know which is which, but I do know one's the tother.

EXAMPLE

I'd rather see a sermon
  Than to hear one any day;
I'd rather one should walk with me
  Than merely show the way;
The eye's a better pupil,
  And more willing than the ear:
Fine counsel is confusing,
  But example's always clear.
And, best of all the preachers
  Are the men who live their creeds;
For to see good put in action
  Is what everybody needs.

I soon can learn to do it,
  If you ll let me see it done:
I can see your hands in action,
  But your tongue too fast may run.
And the lectures you deliver
  May be very fine and true,
But I'd rather get my lesson
  By observing what you do:
For I may understand you
  And the high advice you give;
But there's no misunderstanding
  How you act and how you live-

THE SEA SHELL

I have seen
A curious child, who dwelt upon a tract
Of inland ground, applying to his ear
The convolutions of a smooth lipped shell;
To which, in silence hushed, his very soul
Listened intensely; and his countenance soon
Brightened with joy; for from within were heard
Murmurings, whereby the monitor expressed
Mysterious union with its native sea.
Even such a shell the universe itself
Is to the ear of Faith; and there are times,
I doubt not, when to you it doth impart
Authentic tidings of invisible things;
Of ebb and flow, and ever-during power;
And central peace, subsisting at the heart
Of endless agitation.

—William Wordsworth.

EMPTINESS

Pity that soul who has no cross to bear,
For life, the whole of life, has passed him by;
Knowing no grief, how can he claim his share
Of keen delights and joys that satisfy.

Smile a while,
And while you smile
Another smiles, and soon
There's miles and miles
Of smiles,
And life's worth while
Because you smile.

—Anon.

TRUTH

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

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JOSEPH SMITH
The Witness and Testator

With this issue of TRUTH our readers are reminded of the one hundred and thirty-second anniversary of the birth of the Prophet Joseph Smith, which occurs on the 23rd.

So stupendous was the mission of the Prophet in establishing the last Gospel Dispensation, that few who lived contemporaneously with him could make a fair appraisal of the man and his work, and there are probably fewer today, at least relatively speaking, who can do so.

In this age of learning the trend is toward modernizing thought, in accordance with that which men often confuse with scientific facts. Formerly an Abraham, a Samuel, an Isaiah, a Peter and a Paul—a Redeemer, in their respective days were the dispensers of truth, but in this day of ever increasing skepticism and scholastic enlightenment, their teachings are, in many respects, being criticised. Thus, according to some "modern" teachings, the Ten Commandments were not written by God, but Moses, retiring into the mountain, thought out the moral code, wrote it, and presented it to the Israelites as the very word of God. The flood was not universal, it being confined to the then inhabited portions of the earth, which at the time covered a comparatively small area; nor could the ark, in the dimensions given, accommodate the number of human beings and animals accredited to its population. Jonah was not swallowed by a whale or a large fish; Job was not an actual person—only an allegory; Jesus Christ did not raise Luzarus from the dead, nor did Joseph Smith actually see a vision of the Father and Son, or receive the message he claims. In the latter case, Joseph reflected so long on the matter, working out the incidents through the power of his imagination, until they became mental realities to him, and he claimed them to be actual facts. And so with his succeeding revelations—they were worked out in his own mind until, to him, they were actual revelations from Heaven.

These are but a few of the foolish sophistries that worldly educated minds are endeavoring to fasten upon modern Christendom.

The tragedy in the situation is that these extreme notions are being entertained by many Latter-day Saints, among them mission presidents, church seminary instructors, etc. Recently a debate is reported to have taken place in a leading Sunday School of the Church: The question was, "Resolved, that Joseph Smith was a Prophet of God." The negative won in the debate. That is the tendency of thought today—a thought that is entertained by many Latter-day Saints.

Joseph Smith's tutor was God himself; his Diploma did not come from a modern college or university. He knew little of the educational niceties of the day. It was this fact, no doubt, that prompted the statement: "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. ONE TRUTH REVEALED FROM HEAVEN IS WORTH ALL THE SECTARIAN NOTIONS IN EXISTENCE."

Joseph knew human limitations. Like Moses and Enoch of old he trembled under the responsibilities incident to the reception of divine favors such as came into his life. When the Prophet said:

"Salvation means a man's being placed beyond the power of all his enemies. The more sure word of prophecy 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. It is impossible for a man to be saved in ignorance, etc."

He spoke as one having authority. That last statement—"it is impossible for a man to be saved in ignorance"—was opposed to the then popular conception. In the creeds of his day men were purported to be saved in ignorance—often for a monetary consideration. To confess Christ on the death bed, or before the hangman's noose was the cost of salvation. Joseph taught differently. Said he, "THE GLORY OF GOD IS INTELLIGENCE", and "MEN ARE SAVED ONLY AS FAST AS THEY OBTAIN KNOWLEDGE."

Equally true is this thought the Prophet was led to utter:

> Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection; and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.
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> There is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God it is by obedience to that law upon which it is predicated.—D. & C. 130.

Said he again:

> All kingdoms have a law given: And there are many kingdoms; for there is no space in which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom.
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> And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions. All beings who abide not in those conditions are not justified.
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> *For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth her own; justice continueth its course, and claimeth its own; judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things; he comprehendeth all things, and all things are before him, and all things are round about him: and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, forever and ever.*—Ib. 88:36-41.

Where can human philosophy be found to equal these divine truths? Joseph's teachings cover all phases of life and will, if adopted by the nations, solve every economic, social and spiritual problem that is now disintegrating both church and state.

This is God's earth. He organized it and inhabited it. He gave his children the boon of "Free Agency." In the exercise of this gift men have brought a great pollution not only upon themselves, but also upon the earth. A reckoning hour is approaching. Men will be called to report on their respective stewardships. Due warning has been given to the Saints, also to the world. Joseph Smith's mission was that of a WITNESS, a TESTATOR. He came in the "fulness of times," to re-establish God's laws in the earth. Joseph's dispensation is the Dispensation of the Fulness of Times, when all things are to be gathered as one, never again to be taken from the earth.

So solemn and great was the work of establishing this dispensation that Joseph, like the Christ before him, was called upon to seal his testimony with his blood. That testimony is binding on the world and has been so from the hour of his martyrdom. Those, therefore, professing belief in the mission of Joseph Smith, yet also crediting him with mistakes in the gospel doctrines he announced, are treading upon dangerous ground. Too often men attempt to correct the servants of the Lord. It has been so in all ages. In Joseph's day, some of the brethren criticised the Prophet's diction, as recorded in his revelations and as noted in D. & C. 67:

> Your eyes have been upon my servant Joseph Smith, Jun., and his language you have known, and his imperfections you have known; and you have sought in your hearts knowledge that you might express beyond his language; this you also know.
>
> Now, seek ye out of the Book of Commandments, even the LEAST that is among them, and appoint him that is most wise among you; or, if there be ANY among you that shall make one like unto it, then ye are justified in saying that ye do not know that they are true; but if ye cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true.

William E. M'Lellin was chosen as the "wisest man", and his attempt to improve upon the revelations as recorded by Joseph Smith ignominiously failed, thus proving the utter inability in man to fathom, through the spirit of man, the deep things of God. As it was with Elder M'Lellin so it is in this day when leading educators and other professional men are considered "worldly wise", seek to discredit the Prophet's work, casting doubt on many of the truths he enunciated and professing a more modern understanding of the facts in sacred history, they are but "riding for a fall."

Joseph Smith's breadth of vision and depth of understanding may be glimpsed through the charm of his writings and remarks from time to time. We select one from many—a statement emanating from him while suffering the cruelties of an alleged felon's lot in Liberty jail, Missouri. It will be remembered that the Saints had been brutally driven from their homes, raped, robbed and murdered; and Joseph, with a number of his brethren, were thrown into jail and forced to suffer outrageous indignities. During such enforced confinement in a dingy, cold, and filthy cell, the Prophet re-

mained undaunted. Though his body was manicled to the unwholesome environment his spirit soared into the realms of heavens. Under the unequal handicap he faced he considered the future of the Saints and gave them counsel and encouragement of lasting import, at the same time enunciating the truth that the Priesthood in heaven, in its sacred council assemblies, is cognizant of and fully alert to the problems of the Saints here, and are ever sustaining them with divine power. Brief sketches from this literary masterpiece, scathingly denouncing evil while offering hope to the faithful, given under date of March, 1839, follow:

> 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. * * *
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> Wo unto all those that discomfort my people, and drive and murder, and testify against them, saith the Lord of Hosts; a generation of vipers shall not escape the damnation of hell. Behold mine eyes see and know all their works, and I have in reserve a swift judgment in the season thereof, for them all: for there is a time appointed for every man according as his works shall be. * * *
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> A fanciful and flowery and heated imagination beware of; because the things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man! if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity—thou **MUST COMMUNE WITH GOD.** How much more dignified and noble are the thoughts of God, than the vain imaginations of the human heart! None but fools will trifle with the souls of men. * * *
>
> How long can rolling water remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven, upon the heads of the Latter-day Saints. * * *
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> Hell may pour forth its rage like the burning lava of Mount Vesuvius, or of Etna, or of the most terrible of the burning mountains; and yet shall "Mormonism" stand. Water, fire, truth, and God, are all realities. Truth is Mormonism. God is the author of it He is our shield. It is by Him we receive our birth. It was by His voice that we were called to a dispensation of His Gospel in the beginning of the fullness of times. It was by Him we received the Book of Mormon; and it was by Him that we remain unto this day; and by Him we shall remain, if it shall be for our glory; and in His Almighty name we are determined to endure tribulation as good soldiers **UNTO THE END.** * * *
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> It seems to be deeply impressed upon our minds that the Saints ought to lay hold of every door that shall seem to be opened unto them, to obtain foothold on the earth, and be making all the preparation that is within their power for the terrible storms that are now gathering in the heavens, "a day of clouds, with darkness and gloominess, and of thick darkness", as spoken of by the Prophets, which cannot be now of a long time lingering, for there seems to be a whispering that the angels of heaven who have been entrusted with the counsel of these matters for the last days, have taken counsel together; and among the rest of the general affairs that have to be transacted in their honorable council, they have taken cognizance of the testimony of those who were murdered at Haun's Mills, and also those who were martyred with David W Patten, and elsewhere, and have **PASSED SOME DECISIONS** peradventure in favor of the Saints, and those who were called to suffer without cause.
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> These decisions will be made known in their time; and the council will take into consideration all those things that offend. * * *
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> And if there are any among you who aspire after their own aggrandizement, and seek their own opulence, while their brethren are groaning in poverty, and are under sore trials and temptations, they cannot be benefited by the intercession of the Holy Spirit, which maketh intercession for us day and night with **GROANINGS THAT CANNOT BE UTTERERD.**
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> We ought at all times to be very careful that such highmindedness shall never have place in our hearts; but condescend to men of low estate, and with long-suffering bear the infirmities of the weak. * * *

The Lord addresses Joseph:

> The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee, while the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority and blessings constantly from under thy hand, and thy people shall never be turned against thee by the testimony of traitors; and although their influence shall cast thee into trouble, and into bars and walls, thou shalt be had in honor, and but for a small moment and thy voice shall be more terrible in the midst of thine enemies, than the fierce lion, because of thy righteousness, and thy God shall stand by thee **FOREVER AND EVER.**—His. of Church, 3:294 et seq.

The foregoing is the language of an unlettered man, thirty-four years of age, uncultured and untutored in the institutions of the world. Of royal birth—being a descendant of the Lord Jesus Christ—yet he was a "commoner" in the fullest sense. Said he in defense of the Constitution of the United States: "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." Human sympathy, the inalienable rights of the people, justice to all, and loyalty to God were the chief characteristics of the man.

Joseph Smith, admittedly human and subject to human limitations, never enunciated a law, a doctrine, a philosophy, a truth, as coming from the Lord, that can be successfully attacked or denied. As God's legal representative—His mouthpiece on earth—Joseph Smith is beyond impeachment. His message to a fallen world is as sound and enduring as the eternities. Not a "jot nor tittle" of that message, nor the pronouncements based thereon, will fail. He is still directing the work, preparing the machinery and leading at the battle's front with the view of purging the earth and preparing for God's rule thereon—perfect and absolute. No person need think, in the light of the revelations given through the Prophet, to gain salvation except by heeding the counsels emanating through him. Men must needs pass by the sentryship of Joseph before reaching their coveted goal. Brigham Young said:

> If you find out who Joseph (Smith) was, you will know as much about God as you need to at present; * * * Jesus was a God to the people when he was upon earth, * * * Moses was a God to the children of Israel, and in this manner you might go right back to Father Adam. * * *
>
> If I can pass Brother Joseph, I shall stand a good chance for passing Peter, Jesus, the Prophets, Moses, Abraham, and all back to Father Adam, and be pretty sure of receiving his approbation.—TRUTH 3:91.

While all the revelations of the Prophet are not published, nor are they available to the Saints today, enough has been given as recorded in the Doctrine and Covenants to lead men back into the presence of God, if they will receive and obey the same. And by the same token, not a single revelation as contained in that book, can be dispensed with or repudiated without forfeiting the blessings predicated thereon.

It is said that "there is nothing so strong as gentleness, and nothing so gentle as strength." Joseph Smith was both **gentle and strong.** An intimate picture of the man may be had from the following narrative taken from the Juvenile Instructor, February, 1892, p. 127:

Following are a few recollections of the Prophet Joseph Smith, as related by Elder Daniel Tyler:

"At the time William Smith and others rebelled against the Prophet, as recorded in his history, when the walls of the Kirtland Temple were raised but a few feet above the ground, I attended a meeting 'on the flats', where 'Joseph' presided. Entering the school-house a little before the meeting opened, and gazing upon the man of God, I perceived sadness in his countenance and tears trickling down his cheeks. I naturally supposed the all-absorbing topic of the difficulty must be the cause. I was not mistaken, A few moments later a hymn was sung and he opened the meeting by prayer. Instead, however, of facing the audience, he turned his back and bowed upon his knees, facing the wall. This, I suppose, was done to hide his sorrow and tears.

"I had heard men and women pray—especially the former—from the most ignorant, both as to letters and intellect, to the most learned and eloquent, but never until then had I heard a man address his Maker as though He was present listening as a kind father would listen to the sorrows of a dutiful child. Joseph was at the time unlearned, but that prayer, which was to a considerable extent in behalf of those who accused him of having gone astray and fallen into sin, that the Lord would forgive them and open their eyes that they might see aright—that prayer, I say, to my humble mind, partook of the learning and eloquence of heaven. There was no ostentation, no raising of the voice as by enthusiasm, but a plain conversational tone, as a man would address a present friend. It appeared to me as though, in case the vail were taken away, I could see the Lord standing facing His humblest of all servants I had ever seen. Whether this was really the case I cannot say; but one thing I can say, it was the crowning, so to speak, of all the prayers I ever heard. After the prayer another hymn was sung.

"When Joseph arose and addressed the congregation, he spoke of his many troubles, and said he often wondered why it was that he should have so much trouble in the house of his friends, and he wept as though his heart would break. Finally he said: 'The Lord once told me that if at any time I got into deep trouble and could see no way out of it, if I would prophesy in His name, he would fulfill my words and added: 'I prophesy in the name of the Lord that those who have thought I was in transgression shall have a testimony **this night** that I am clear and stand approved before the Lord.' The next Sabbath his brother William and several others made humble confessions before the public. What their testimonies were, I never knew.

"In a discourse in Far West, Missouri, Joseph Smith said, 'Many of the elders of this Church will yet be martyred.' I do not recollect what preceded or came after, but those words I well remember, and when the massacre took place at Brother Haun's mill, I felt in hopes that that was the fulfillment of the prediction. Subsequently, when he and his brother Hyrum were martyred in Carthage jail, I hoped that would be the entire amount of those who would seal their testimony with their blood; but alas, several have since had their blood shed for the testimony of Jesus; many more are living martyrs, and I again hope that the Lord will turn away the wrath of our enemies and not suffer this sore trial to be repeated. * * *

"At a conference in Nauvoo, Illinois, in the afternoon, while Sidney Rigdon was preaching one of his most powerful and eloquent sermons, the heavens began to gather blackness. He observed this and said to the Prophet, 'Is it going to rain?' He answered, 'Yes, and we had better dismiss the meeting, and let the people go home and not get wet.' The conference was held under a large tree. The speaker replied, 'I wish you to know I am not through, for I am as full of preach as my skin can hold,' and sat down.

"President Smith said to the audience, 'You had better hurry home as soon as the meeting is dismissed, or you will get wet. We are going to have a heavy rain.' The services were dismissed without singing, I think, when all started for their homes. Those who lived nearby reached their residences, while those from the suburbs had either to run into neighboring houses or take the pelting wind and rain.

"The writer, with several others, who resided in the eastern part of the city, while running at the top of their speed, reached an empty cabin just as the rain began to pour, where we remained fully a half hour, until the clouds moved away. The next day being fair, Elder Rigdon finished his discourse.

"On another occasion, when the Nauvoo Legion was on parade, the heavens began to blacken as if to rain. The people began to get uneasy, and some were preparing to leave. Joseph arose in his saddle and shouted, 'Attention, Legion! Don't break the ranks—it is not going to rain. If it rains enough to wet through your shirt sleeves, the Lord never spoke by my mouth!'

"It had hardly begun to sprinkle rain, but it ceased, the clouds passed away and drill continued as long as it was desirable. There are probably many living now who will remember these latter circumstances."

We offer no apologies for our adherence to the leadership of Joseph Smith. We accept him in full. Men proclaim him a prophet and yet reject his teachings; they acclaim him the head of this gospel dispensation and yet repudiate the doctrines he introduced; they look upon him as archaic, antiquated and out of use, but we honor and follow him as God's very mouthpiece to this generation. He is truly a great Prophet and is now directing, from behind the scenes, the work of redemption and salvation. The forces of evil stilled his voice in mortality, but in the death of his body, righteousness triumphed, and in his work the designs of the Prince of Darkness are doomed to fail.

We close with the inspired lines of W. W. Phelps:

Praise to the man who communed with Jehovah!
Jesus anointed that "Prophet and Seer"—
Blessed to open the last dispensation;
Kings shall extol him and nations revere.

Hail to the Prophet, ascended to heaven!
Traitors and tyrants now fight him in vain;
Mingling with Gods, he can plan for his brethren,
Death cannot conquer the hero again.

Praise to his memory, he died as a martyr,
Honored and blessed be his ever great name!
Long shall his blood, which was shed by assassins,
Stain Illinois, while the earth lauds his fame.

Great is his glory and endless his Priesthood,
Ever and ever the keys he will hold;
Faithful and true, he will enter his kingdom.
Crowned in the midst of the Prophets of old.

Sacrifice brings forth the blessings of heaven;
Earth MUST atone for the blood of that man;
Wake up the world for the conflict of justice;
Millions shall know "Brother Joseph" again.

There can be no substitute for the world-old, humdrum, commonplace qualities of truth, justice, courage, thrift, industry, common sense, and genuine sympathy with, and fellow feelings for, others.—Theodore Roosevelt.

JEDEDIAH M. GRANT PREACHES ON A SURPRISE TEXT

"In the early part of President Grant's ministry in that country he gained quite a reputation as a ready speaker, frequently responding to invitations to preach from such subjects or texts as might be selected at the time of commencing his sermon, by those inviting him. In time it became a matter of wonder with many as to how and when he prepared his wonderful sermons. In reply to their queries he informed them he never prepared his sermons as other ministers did. He said, 'Of course, I read and store my mind with a knowledge of Gospel truths, but I never study up a sermon.' Well, they did not believe he told the truth, for, as they thought, it was impossible for a man to preach such sermons without careful preparation. So, in order to prove it, a number of persons decided to put him to the test, and asked him if he would preach at a certain time and place, and from a text selected by them. They proposed to give him the text on his arrival at the place of meeting, thus giving him no time to prepare. To gratify them, he consented. The place selected was Jeffersonville, the seat of Tazewell County (Virginia), at that time the home of the late John B. Floyd, who subsequently became Secretary of War, and many other prominent men. The room chosen was in the court house. At the hour appointed the house was packed to its utmost capacity. Mr. Floyd and a number of lawyers and ministers were present and occupied front seats.

"Elder Grant came in, walked to the stand and opened the meeting as usual. At the close of the second hymn, a clerk, appointed for the occasion, stepped forward and handed a paper (the text), to Elder Grant, who unfolded it and found it to be blank. Without any mark of surprise, he held the paper up before the audience, and said: 'My friends, I am here today according to agreement, to preach from such a text as these gentlemen might select for me. I have it here in my hand. I don't wish you to become offended at me, for I am under promise to preach from the text selected; and if anyone is to blame, you must blame those who selected it. I knew nothing of what text they would choose, but of all texts this is my favorite one.'

" 'You see the paper is blank,' (at the same time holding it up to view.) 'You sectarians down there believe that out of nothing God created all things, and now you wish me to create a sermon from nothing, for this paper is blank. Now, you sectarians believe in a God that has neither body, parts nor passions. Such a God I conceive to be a perfect blank, just as you find my text is. You believe in a church without prophets, apostles, evangelists, etc. Such a church would be a perfect blank,

as compared with the church of Christ, and this agrees with my text. You have located your heaven beyond the bounds of time and space. It exists nowhere, and consequently your heaven is blank, like unto my text.'

"Thus he went on until he had torn to pieces all the tenets of faith professed by his hearers, and then proclaimed the principles of the Gospel in great power. He wound up by asking, 'Have I stuck to the text, and does that satisfy you?'

"As soon as he sat down Mr. Floyd jumped up and said: 'Mr. Grant, if you are not a lawyer you ought to be one.' Then, turning to the people, he added: 'Gentlemen, you have listened to a wonderful discourse, and with amazement. Now, take a look at Mr. Grant's clothes. Look at his coat; his elbows are almost out; and his knees are almost through his pants. Let us take up a collection.' As he sat down another eminent lawyer, Joseph Stras, Esq., still living in Jeffersonville, arose and said: 'I am good for one sleeve in a coat and one leg in a pair of pants, for Mr. Grant.'
South, was requested to pass the hat around, but replied that he would not take

"The presiding elder of the M. E. church, up a collection for a 'Mormon' preacher. 'Yes you will!' said Mr. Floyd. 'Pass it around!' said Mr. Stras, and the cry was taken up and repeated by the audience, until, for the sake of peace, the minister had to yield. He accordingly marched around with a hat in his hand, receiving contributions, which resulted in a collection sufficient to purchase a fine suit of clothes, a horse, saddle and bridle for Brother Grant, and not one contributor a member of the Church of Jesus Christ of Latter-day Saints, though some joined subsequently. And this from a sermon produced from a blank text."—Contributor, 4:243-4.

BLESSINGS AND CURSINGS

"There is one principle I would like to have the L. D. S. perfectly understand—that is, of **blessings and cursings.** For instance we read that war, pestilence, plagues, famines, etc., will be visited upon the inhabitants of the earth; BUT IF DISTRESS THROUGH THE JUDGMENTS OF GOD COMES UPON THIS PEOPLE, IT WILL BE BECAUSE THE MAJORITY OF THEM HAVE TURNED AWAY FROM THE LORD. Let the majority of the people turn away from the holy commandments which the Lord has delivered to us, and cease to hold the balance of power in the church, and we may expect the judgments of God to come upon us: But while six tenths or three-fourths of this people will keep the commandments of God, the curse and judgments of the almighty will never come upon them, though we will have trials of various kinds, and the elements to contend with —natural and spiritual elements."—Brigham Young J. of D. 10:335.

FREEDOM FROM ENEMIES

"We have been afflicted by our enemies, but we are now far from them. You pause and ask, how long will it be? I answer, so long as you and I serve the Lord with all our hearts, just so long shall we be free from our enemies."—Brigham Young. J. of D. 1:2.

CAUSE OF APOSTACY

"We have heard of no serious apostacy. The greatest apostacies we have ever had have been when the people were in peace and when let alone; not in times of great trouble and serious difficulty. Trials seem to draw the people together to make them seek after the Lord, and become better acquainted with him and the workings of the Holy Spirit, than is the case in times of peace. * * *

"Some may have thought because of the efforts of the government to confiscate the property, that they could not give any more of their tithing to be taken away. Some men may have shirked the law of tithing because of this effort being made by the government, and some may have felt it was a good excuse for them; but those who have taken this stand are weak in the faith. No man, solid and sound in the faith, has taken that stand; and there is no need for it . . .

"I ask again, what great number of important people among the Latter-day Saints have broken up their faith during the last five or six years? You take the same length of time in the early part of the history of the Church, or from the time when the Quorum of the Twelve were first chosen, from 1835 up to 1840; one-half of that quorum turned away from the truth and were found arrayed with the enemies of the prophet. A great portion of the people also turned away at the same time, and at different times; and so they have done all along up to the present. * * *"—Apostle Francis M. Lyman, Deseret News, pp. 163-5, February 2, 1889.

TEACHERS RESPONSIBLE

A public speaker, a teacher of the people is held responsible before God and his fellowmen for the doctrine he teaches; if he teaches any other gospel than that laid down in the Bible and taught by the ancient Prophets and Apostles he is under condemnation, no matter who he may be. Paul realized this fact so keenly that he, in speaking about it on one occasion, said: "Though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you let him be accursed"; and he repeats this sentiment two or three times over.—Wilford Woodruff, J. of D., 23:125.

LAW AND PRIESTHOOD

"We have received the Holy Priesthood. There is no change to that Priesthood. It belongs to the Celestial kingdom of our God. It does not belong to the Terrestrial nor the Telestial kingdom. If you and I ever get into the Celestial kingdom we have got to keep the law of that kingdom. Show me the law that a man keeps and I will tell you where he is going."—Wilford Woodruff, Des. Weekly News, July 29, 1889.

OBEDIENCE

"If this people could only have carried into effect the teachings they have had from the servants of God from the beginning, how different would our position be today? Elders have worn themselves out. Presidents, Apostles and Prophets have worn themselves out and have gone to their graves, laboring with this people, and teaching them the words of eternal life and salvation, words that it would have been to their eternal interests to have listened to and to have obeyed. We are like the man who, moved with pity, took the frozen snake and put it into his bosom to restore its life, and in a little while, after the warmth of his bosom revived the frozen reptile, it stung him and killed him. We have nourished in our bosom the viper that is doing us more injury today than anything else. If we had listened to counsel, if we had obeyed the commandments of God; IF WE HAD BEEN UNITED, if we had not looked so much to our temporal advantage, or that which we thought to be our temporal advantage, how different would our position be today. But this people are like children; the servants of God entreat them, but how quickly they forget!" —George Q. Cannon.

"When the practice of plural marriage is stopped, adultery will take its place among the unbelievers of the people."—George Teasdale.

THE UNIVERSAL TEST

True it is that in the most trying hour, the servants of God may then be permitted to see their Father, and elder brother. "But", says one, "I wish to see the Father, and the Savior, and an angel now." Before you can see the Father, the Savior, or an angel, you have to be brought into close places in order to enjoy this manifestation. The fact is, your very life must be suspended on a thread, as it were. If you want to see your Savior, be willing to come to that point where no mortal arm can rescue, no earthly power save! When all other things fail, when everything else proves futile and fruitless, then perhaps your Savior and your Redeemer may appear; his arm is not shortened that he cannot save, nor his ear heavy that he cannot hear; and when help on all sides appears to fail, "my arm shall save, my power shall rescue, and you shall hear my voice", saith the Lord.—Orson Hyde, J. of D., 1:125.

SACRIFICE

Let us here observe that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of ALL EARTHLY THINGS that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even WITHHOLDING HIS LIFE, and believing before God that he has been called to make this sacrifice because he seeks to do His will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to LAY HOLD ON ETERNAL LIFE.—Sixth Lecture on Faith, verse 7.

STAND FORTH, MY SOUL

Stand forth, my soul, and grip thy woe,
  Buckle thy sword and face thy foe!
What right hast thou to be afraid,
  When all the universe will aid.

Do others fear? Do others fail?
  My soul must conquer and prevail.
My soul must scale the mountain side;
  And with the conquering army ride.

Stand forth, my soul, and take command;
  'Tis I, thy master, bid thee stand.
Let others cringe. My soul is free.
  No hostile force shall conquer me.

There lives no circumstance so great
  Can make me yield or doubt my fate.
My soul must know what kings have known;
  Must reach and claim its rightful throne.

I ask no truce, I have no qualms;
  I seek no quarter and no alms.
Let those who will obey the sod;
  My soul sprang from the living God.
—Selected

WELL, OF COURSE

Teacher—"Johnny, what does the buffalo on the nickel stand for?"

Johnny—"Because there isn't room for him to sit down."—Pathfinder.

TO OUR MANY READERS

TRUTH wishes you the compliments of the festive season, together with a full measure of the blessings of the Lord in accordance with your respective needs and capacities to receive.

Our publications are reaching a large number of interested readers, both at home and abroad, many of whom are lavish in their expressions of commendation of our efforts in getting the choice materials being published before the reading public. Not only are the Saints receiving blessings from our efforts, but many non-members are also entering the field of gospel investigation. The fulness of the Gospel appeals to the honest in heart who are seeking light.

The expense of publishing and distributing TRUTH is, in large measure, met by voluntary contributions. We have in mind a greatly increased circulation of the Magazine, also other publications. The work we are doing is essentially a missionary work involving great responsibilities on those of understanding, for, says the Lord, "It becometh every man who hath been warned to warn his neighbor"; and the work we are doing affords an ideal opportunity for each reader of TRUTH to get the valuable information across to his neighbor.

This can best be accomplished by sending in a contribution either to cover new subscriptions for those whom you may designate, or to be used in continuing those now on our mailing list and who are unable to pay for same.

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We thank you for any assistance you feel disposed to render. Address all communications to: TRUTH PUBLISHING COMPANY, P. O. Box 1432, Salt Lake City, Utah.

JUDGMENTS AND NEW JERUSALEM

The Lord has spoken from the heavens, and He is about to fulfill the prophecies of his ancient and modern Prophets. He will bring the nations into judgment, and deal with them and make a full end of them. Do you wish to see it done today?

Are you prepared for the crisis that will eventually come? No. I have frequently thought upon the preparation that is necessary. Suppose the word should come, "Return and build up the center stake of Zion," are we ready for it? No. I have often alluded to our mechanics. We have not a mechanic that would know how to lay the first stone for the foundation of the wall around the New Jerusalem, to say nothing about the temples of our God. Are you prepared for the day of vengeance to come, when the Lord will consume the wicked by the brightness of His coming? No. Then do not be too anxious for the Lord to hasten his work. Let our anxiety be centered upon this one thing, the sanctification of our own hearts, the purifying of our affections, the preparing of ourselves for the approach of the events that are hastening upon us. This should be our concern, this should be our study, this should be our daily prayer, and not be in a hurry to see the overthrow of the wicked. Be careful; for if they are all to be overthrown at once, how many would there be left that are called Saints? Not as many as I would have remain. We are prepared for the day that is approaching: Let us then prepare ourselves for the presence of our Master—for the coming of the Son of Man. The wicked and the ungodly are preparing for their own utter overthrow, and the nation in which we live is doing so as fast as the wheels of time can roll, and ere long sudden destruction will come upon them. Seek not to hasten it, but be satisfied to let the Lord have His own time and way, and be patient. Seek to have the Spirit of Christ, that we may wait patiently the time of the Lord, and prepare ourselves for the times that are coming. This is our duty.

We are blessed in these mountains. This is the best place on the earth for the Latter-day Saints. Search the history of all the nations, and every geographical position on the face of the earth, and you cannot find another situation so well adapted for the Saints as are these mountains. Here is the place in which the Lord designed to hide his people. Be thankful for it; be true to your covenants; be faithful, each and every one. Brigham Young—J. of D., 9:2-3.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—Prov. 16:32.

He that would rescue a drowning man, stops not to censure, but hastens to cast him a line.—Russem.

EDITORIAL

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IT IS WRITTEN
TRENDS TOWARDS DICTATORSHIP IN CHURCH AND STATE

(Continued from page 97)

"That they (the rights of the Priesthood) may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, IN ANY DEGREE OF UNRIGHTEOUSNESS, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man."—D. & C. 121:37.

The world trend is toward dictatorships. This is true alike of civil and ecclesiastical governments. Politically we have the communism of Russia and the Fascism of Germany and Italy, not mentioning near-kingdoms existing throughout the nations and which are on the borderline between representative government and dictatorships. Even professed democracies are gradually merging into the latter class. This is true of the trend in the United States as recently expressed by the Hon. William E. Borah, U. S. Senator, who said:

> **I read in a current magazine these words of an important official (of the United States):**
> **"It seems clear that in these difficult times we need centralization of leadership. From what source can it be obtained? Can it come from the 435 Congressmen and 96 Senators? Can it come from the nine Justices of the Supreme Court? It would appear that the Chief Executive is the only source from which national leadership may be sought with any hope of effective results."**
> **Mussolini never stated the doctrine of Fascism with greater boldness or clarity than it is here stated.—TRUTH 3:11.**

This article is concerned more particularly with the spirit of dictatorship as it affects the Church.

In years agone, it is claimed that Catholicism established itself in christendom as a dictator of religious thought. The Pope at Rome sat as God, and his word was regarded as final. At his decree many atrocious acts against humanity are recorded as having been committed.

Inspired, no doubt, by the Lord to break away from the dictation of anti-Christ, the "Reformers" of the 14th to the 16th centuries strove diligently for freedom—for a true church democracy. Some forfeited their lives in the fight, while others—Luther (who broke the power of the Catholic Church in Germany) among them—lived to vindicate their cause; and through them the way to religious freedom was blazed. This movement of the "Reformers", however, resulted in the birth of many sects and churches, all professing to represent God, but each differing from the other, thus adding greatly to the confusion. It is claimed there are now 250 sects professing christianity.

Confused by the sophistries of church leaders, Joseph Smith was led to adopt the admonition of the Apostle James, (1:5) with the result that he was told to join none of the churches, for "They were all wrong; that all their creeds were an abomination in His sight; that those professors were all corrupt; that they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."—Pearl of Great Price, p. 85.

Joseph Smith was subsequently endowed with the Holy Priesthood—with the higher or Apostolic calling and, under the authority thereof, was authorized and directed to organize God's Church on earth; which he did. Among the articles of that Church adopted as a command from the Lord is the following:

> **And all things shall be done by COMMON CONSENT in the Church by much prayer and faith; * * *—D. & C., 26:2. (Also see 28:13).**

Thus at the very beginning, a democratic spirit was established in the operations of the affairs of the Church. True, the elements of a theocracy were present in the organization, for the act was directed by God; but the Lord designed that the Saints, in keeping with their agency rights, should have a voice in the government of the Church. Following in the spirit of this freedom in religion, the Prophet was led to promulgate, as one of the declarations of belief of the Saints, this claim:

> **We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow ALL MEN the same privilege, let them worship how, where, or what they may.**

In our last issue of TRUTH we pointed out the attitude of the Prophets Joseph Smith, Brigham Young and John Taylor upon this all-important point of the exercise of "Free Agency." The principle is fundamental. "There are no freer people upon the face of the earth today," said the late Prsident Joseph F. Smith, "than the Latter-day Saints. They are bound to the Church by no tie or strings, but by their own convictions of truth." (Gospel Doctrines, p. 58). And on another occasion he proclaimed to all Israel:

> We desire that the Latter-day Saints will exercise the liberty wherewith they have been made free by the gospel of Jesus Christ; for they are entitled to know the right from the wrong, to see the truth and draw the line between it and error; and it is their privilege to **JUDGE FOR THEMSELVES** and to act upon their own **FREE AGENCY** with regard to their choice as to sustaining or otherwise those who should exercise the presiding functions among them.—Ib. pp. 59-60.

This teaching conforms to the spirit of the Church in the apostolic dispensation:

> And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.—Acts 2:44-5.

Among the Nephite Saints we learn that:

> They taught and did minister one to another; and they had **ALL THINGS COMMON AMONG THEM**, every man dealing justly, one with another. And they did all things, even as Jesus had commanded them.—3 Nep. :26.

But the critic may contend that this "having all things common", pertained to the economic welfare of the Saints and not to their spiritual life. Let us not be thus deceived; the Prophet Mosiah gave this enlightening counsel:

> Therefore choose you by the voice of this people, judges, that ye may be judged according to the laws which have been given you by our fathers, which are correct, and which were given them by the hand of the Lord.
>
> Now it is not common that the voice of the people desireth anything contrary to that which is right, but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe, and **MAKE IT YOUR LAW** to do your business **BY THE VOICE OF THE PEOPLE.**
>
> And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you, yea, then is the time he will visit you with the great destruction even as he hath hitherto visited this land.—Mos. 29:25-27.

Brigham Young tersely expressed the thought thus:

> It is as much my right to differ from other men, as it is theirs to differ from me, in points of doctrine and principle, when our minds cannot at once arrive at the same conclusion. * * *
>
> I am not going to drive a man or a woman to heaven. A great many think that they will be able to flog people into heaven, but this can never be done, for the intelligence of us **IS AS INDEPENDENT AS THE GODS.** People are not to be driven, and you can put into a gnat's eye all the souls of the children of men that are driven into heaven by preaching hell-fire.—Disc. of Brigham Young, 99.

Here the Prophets of God have outlined the Lord's will concerning the exercise of agency in man. Men are not to be driven—forced. They are to have freedom to think and to act. Their initiative is to be encouraged. God does not design to "COMMAND IN ALL THINGS, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward."—D. & C. 58:26.

But under present ecclesiastical leadership men are expected to take orders and ask no questions. Never before in the history of the Church in this dispensation, have the leaders demanded loyalty to **THEMSELVES AS INDIVIDUALS,** as at the present time. In their efforts to bring about this condition, the most sacred rights of men are ignored; the rules of judicial procedure, as the Lord has revealed them, are set aside, and the leaders have at one and the same time assumed the role of the accuser, prosecutor, judge, jury and bailiff. Evidence tending to establish innocence in accordance with the revelations of the Lord will not be heard. The scriptures are taboo. There is little difference in present procedure and that which condemned the Swiss reformer Zwingle to the flames, except that today the leaders lack the power of execution. But they would stifle freedom of thought and of speech and compel a servile allegiance, itself an attitude without justification in the Gospel of Jesus Christ. Stake High Councils are not asked to sit in trial on men accused of sin, but are directed to CUT OFF such and such, if they refuse to sign a statement of re-cantation, promising loyalty "without any mental reservation whatever."

A case in mind, is one recently reported as originating in Pocatello, Idaho. The Brother and Sister were disfellowshipped from the Church by the Ward Bishopric, for teaching the doctrines of the Prophets, on the testimony of a third party. Appealing to the Stake Presidency, the brother asked the privilege of citing scripture (the Revelations of the Lord) to prove justification for his actions. He was told:

"We don't want the scriptures. It is you who is on trial, not the Church If we allow you to go into the scriptures it would be the same as trying the Church. We can't do it. WE HAVE OUR INSTRUCTIONS."

In another Ward in Idaho, a Bishop recently announced that any members of the Church having in their homes either the Leaf in Review, by Allred, the Francis M. Darter books, or the TRUTH Magazine, would be excommunicated from the Church; and one young man there was given a

month in which to repudiate the teachings of his father, which were clearly in harmony with the revelations of the Lord as contained in the Doctrine and Covenants—the Law Book of God to the Church.

This reminds us of the action taken by the Church authorities against twenty-one members at Short Creek, Arizona; (See TRUTH 1:17) "un-churching" them because of their refusal to sustain the leaders of the Church unreservedly in all that they might do, together with their refusal to repudiate the principle of Celestial or plural marriage as revealed by God to Joseph Smith. These people in Short Creek were not practicing polygamy, but they believed in the principle and defended it against "all comers." In taking them off the books of the Church, the organization ceased to function in that district and a monogamous Bishop was literally left without a flock. These people at Short Creek were sober, prayerful, industrious and deeply religious. They were born in the Church and had been used as pioneers in assisting in building new commonwealths as well as in proselyting for the Church in foreign missions. They were in no sense rebellious, but claimed the right to believe in and sustain the principles of the Gospel as revealed by the Lord. They were not permitted to produce evidence of innocence, nor to argue their case, but were offered the "either take it or leave it" panacea. In that action, the Church gave up a faithful congregation numbering better than one hundred souls, who were honest, humble, sincere and worthy; and yet Elders are sent into the world at an unwarranted expense to parents, to bring a few half converted members into the fold!

Like action was taken against a group of Saints at Millville, Hyrum Stake, Cache County, Utah. The action was detailed in TRUTH, 1:129. The group numbered eight, four brethren and four sisters whose names are as follows: Martin Olson and wife, Fanny J. Olson; Elsie D. Jenson and wife, Letha O. Jenson; Earl D. Olson, Martha Y. Jessop, Allie Jessop and Don E. Wayman. All were active in the Church. None, as we are informed, had entered into the practice of plural marriage though they professed a belief in that principle in accordance with the revelations of the Lord. Two of the accused, a young man and a young woman, were neither married nor immediately contemplating marriage. The other three sisters were mothers respectively of 9, 11 and 14 children. The brethren had spent their lives in supporting the church institutions, paying their tithes and observing the spirit of the word of wisdom in accordance with their understanding of the principle. Their integrity or faith had never before been questioned. They each believed in the fulness of the Gospel and defended the same when deemed wise to do so. These Saints were called before the Stake Presidency. their request to be heard was denied them, with the demand that they sign a LOYALTY PLEDGE to avoid excommunication, failing in which, action was taken against them. A statement was read to them, purportedly from the Presidency of the Church, directing the Stake authorities to excommunicate the accused if they refused to sign the paper presented and which reads as follows:

> **I, the undersigned member of the Millville Ward of the Church of Jesus Christ of Latter-day Saints, solemnly declare and affirm that I, WITHOUT ANY MENTAL RESERVATION WHATEVER, support the Presidency and Apostles of the Church; that I repudiate any intimation that any one of the Presidency or Apostles of the Church is living a double life; that I repudiate those who are falsely accusing them; that I denounce the practice and advocacy of plural marriage as being out of harmony with the declared principles of the Church at the present time; and that I myself am not living in such alleged marriage relationship.**

The answer to the above, of those involved, was clear, unequivocal, free from animus and entirely christianlike. They expressed willingness to "support the Presidency and Apostles of the Church, insofar as their actions, teachings and counsels conformed to the Gospel as revealed;" and that they repudiated "those who FALSELY accused the leaders, or any other person, of wrong doing." They declined to sign the statement which bound them, "without any mental reservation, whatever" to sustain the Presidency and Apostles in all they may do; and also refused to "denounce the practice and advocacy of plural marriage as being out of harmony with the declared principles of the Church at the present time;" with this statement:

> **We would like to harmonize our faith and ideals with those of our file leaders could we do so without stultification. The question involves a principle of conscience, and to conform to the requirements of the Church means a repudiation of a faith and belief dearer to us than life itself. With us plural marriage is an eternal law to which ALL MEN must subscribe in order to regain the presence of their Heavenly Father. It is a law of the Holy Priesthood; one that God Himself, and His Son, Jesus Christ, were forced to subscribe to and live. In the face of this belief, to denounce those adhering to the divine law, would in our opinion, amount to no less than a repudiation of our Lord. * * ***
>
> **Thus you see, dear brethren, that while we hold our standing in the Church as a most precious endowment, and regard fellowship with its members, together with their love and confidence, as among the greatest enjoyments in life, to take the position demanded of us by your council would only tend to stultify our consciences and bring upon us the just condemnation of our Heavenly Father. * * ***

The action of the Stake Authorities was premeditated, arbitrary, un-christian, vindictive in its nature, indefensible, and wholly contrary to the spirit of the Gospel, and the rules revealed by the Lord to govern in such cases. As shown, the Saints were "willing to support the Presidency and Apostles of the Csurch, as the leaders there-

of," in righteousness; they "unhesitatingly repudiated any one who knowingly accused the brethren falsely," and stood ready to defend them when thus accused; they asserted in no uncertain terms, their allegiance to the fulness of the Gospel as contained in the Law Book of God to the Church—the Doctrine and Covenants—and did everything that Saints of God could be expected to do, to harmonize their views with those of their brethren, but to no avail. Action was taken purportedly severing them from the Church and branding them as outcasts from the kingdom. The stand of these good people was not unlike that of Martin Luther before what is known as the "Diet at Worms," in the year 1521. Said he:

> I cannot submit my faith either to the Pope or to the council (called to examine into his case), because it is as clear as the day that they have frequently erred and contradicted each other. Unless, therefore, I am convinced by the TESTIMONY OF SCRIPTURE, or by the clearest reasoning—unless I am persuaded by means of the passages I have quoted,—and unless they thus render my conscience bound, by the word of God, I cannot and will not retract, for IT IS UNSAFE FOR A CHRISTIAN TO SPEAK AGAINST HIS CONSCIENCE. HERE I STAND, I CAN DO NO OTHER; MAY GOD HELP ME! AMEN!—Outlines of Ecclesiastical History, Roberts, p. 241.

Among the many such cases, it will be profitable to notice another, which directly points to the increasing spirit of dictatorship in the Church. This case concerns Brother and Sister John A. Bistline of the Logan Second Ward. These good people, the parents of five children, were active in their ward and Stake. They were teaching the Gospel as revealed. They were called before the High Council in their stake and it was demanded of them that they sign a similar statement to that presented to the Millville Saints detailed above, and also to the Short Creek Saints. And, too, it must be noted that this statement was not presented for the acceptance of the Saints generally, but only in sporadic cases such as we are noting, thus rendering the action discriminatory and in the nature of "class legislation," notwithstanding God has made it positive that He is no "respector of persons."

Brother and Sister Bistline respectfully refused to sign the "pledge" and action was accordingly taken.

In their written defense they called attention to the futility of attempting to prove their loyalty to the leaders of the Church by the mere signing of a pledge; that if they had sinned in adhering to the revealed word of God in their faith and teachings, their subscribing to the statement mentioned could mean to them no less than a surrender of their agency, an act at once displeasing to the Lord and stultifying to themselves. "It is true, they said, "some parts of the statement we can unreservedly affirm, but you refuse this privilege without affirming the complete statement."

"We do," the letter of defense continues, "support the presidency and the apostles of the Church in all their righteous acts. We will repudiate any intimation that any one of the presidency or of the apostles is leading a double life, unless such intimation is supported by infallable evidence. and then we choose to leave the matter with God. We will not hold fellowship with false accusers.

"We are aware that the advocacy and practice of plural marriage is not in accord with the declared principles of the Church at the present time, yet we hold no brief in defense of any principle, declared or otherwise, which is contrary to the word and will of the Lord. The Church to us is not infallable in its decisions; having in the past, as it will doubtless do in the future, retrace actions as occasions require.

"We do not denounce those who sincerely claim divine right and approval to advocate and practice plural marriage. We claim the privilege to worship God according to the dictates of our conscience, and allow all men the same privilege. We will not denounce or persecute, or harm any one because of his religious belief. We leave the matter with God alone."

The summons in the case provided "That in case we do not receive your statement (signed), a copy of which is hereby delivered to you, prior to said 8th day of March, at 8 o'clock p. m. (the summons being served on March 4th), this summons and citation will be considered binding by the Stake Presidency and High Council. (This wording in plain English means that if the accused would sign the pledge of recantation provided for their signatures by the leaders of the Church, all charges of wrong doing would be dropped, and they be permitted to remain in full fellowship; a species of force akin to blackmailing).

"We told the serving witnesses," the statement of the accused reads," that it was our intention to appear at the trial provided we were given the privilege of bringing witnesses and of speaking in our own behalf. Accordingly they visited the Stake Presidency and reported to us later that we would be permitted to make a statement, but WOULD NOT be permitted to PRESENT ANY ARGUMENT in our behalf! The brethren then spent some time laboring with us, trying to induce us to sign the statement, even using veiled threats respecting our social, moral and economic standing in the community, should we be excommunicated.

"On Sunday morning, March 8, I (John A. Bistline, one of the accused), met with the Bishopric of the Logan Second Ward, at the suggestion of a friend, and asked them to intercede with the Stake Presi-

dency, in behalf of myself and wife, that the case might be first reviewed before the Bishopric in accordance with proper procedure as outlined in the Doctrine and Covenants. The brethren took the matter up with the Presidency and reported their refusal; stating that this was a Stake Presidency affair, and 'THAT THEY HAD RECEIVED THEIR INSTRUCTIONS FROM HIGHER UP.'

"We accordingly appeared before the High Council, and when the trial began I asked that our statement be read which was acceeded to, 'provided **it did not attempt a defense of plural marriage, nor contain a lot of scriptural references.'**

"President Anderson, in opening the case, said that the story was a long one; that the 'question was not **who was right and who was wrong'** but it was a question of sustaining the Church leaders on the earth. Asked what part of the statement was objectionable to me to sign, I replied that the phrase, **"without any mental reservation whatever'** was very objectionable, as I took that to mean that I must support the leaders of the Church in every activity, whether religious, political, or otherwise, and whether right or wrong. This I felt was denying me my agency and not in accordance with the spirit of the Gospel. To the question, 'Can you not repudiate all living in plural marriage since the Manifesto,' I answered, No; that my own father-in-law was living in that principle and he was in full fellowship with the Church; that the leading brethren knew about him; that he had presided over a branch of the Church in Arizona for years, notwithstanding he had taken his wives since the Manifesto, they being sealed to him by President Anthony W. Ivins.

"I was asked if I did not know the practice and advocacy of plural marriage was against the declared principles of the Church and contrary to the laws of the land. I answered that I stood in defence of no principle, declared or otherwise, that was against the word and will of the Lord; that the Church from 1862 to 1890 had taught and advocated that principle in defiance of the law of the land, claiming the civil law conflicted with the law of God, and that God's law MUST take precedence.

"Answering further questions I maintained:

(a) That while I believed in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining all laws, not in conflict with the word and will of the Lord; I also claimed the privilege of worshiping God according to the dictates of my own conscience, and in accordance with His revelations in this dispensation.

(b) That even though the Saints may be barred as Church members from living the order of plural marriage, they should not be barred from discussing all principles pertaining to salvation, with a view to awakening a stronger faith in such principles.

(c) With reference to the oft repeated statement by the enemies of plural marriage, that the Doctrine and Covenants (124:49) provided a release of the Saints from practicing the principle, if and when their enemies should come upon them, I replied that, as I understood it, the revelation had no such meaning; that before the Manifesto was issued the leaders of the Church contended that such implied release applied to the building of a house to the Lord and NOT to the living of a principle of salvation. And, too, that the Saints had not "gone to with all their might" to live that principle, as the revelation requires, and therefore could not claim immunity under its provisions.

(d) That it is the present policy of the leaders, according to my observation, to say one thing to one group of people and another to another group, for while some are being handled for living in plural marriage, it is well known that others in presiding position, are living the law, and they are not being molested.

(e) That some actions of the Church leaders, past and present, have as their purpose the popularizing of the Church with the world. To support this I read from Church History, Vol. 5, page 30, of the Introduction, and which was formerly contained in the Doctrine and Covenants, as follows:

"In as much as this Church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again."

I explained that the above was contained in a Doctrine and Covenants published by the Church in 1854, whereas the revelation on Plural Marriage was accepted by the Church as a tenet, in 1852; my views being that this statement was put out to the world as a temporary shield for the Church, much as it is supposed Abraham had put forth the idea that Sarah was his sister and not his wife, in order to deceive the heathen king and protect his life.

(f) That so far as condemning the Saints for attempting to live the law of plural marriage in this day was concerned, I did not feel I had a right to sit in judgment on my brethren when the matter involved the right of conscience and religious liberty; that it was a matter for the Lord to handle.

(g) I admitted as my belief that President Grant presided over the Priesthood in the Church, that he held the Melchisedek Priesthood, but that I did not think he held the "keys to Priesthood." That Brigham Young had said: "No man can stand at our head except God reveals it from heaven." I know of no such a revelation in President Grant's case. I sustain him as President of the Church. The Twelve Apostles cannot confer the keys upon anyone by virtue of their office as members of the Twelve. Jesus said to his apostles, "Ye have not chosen me, but I have chosen you and ordained you." After he had ordained his apostles and they had officiated for some time in such office, he said to Peter, "I will give unto you the keys of the kingdom, that whatsoever ye bind on earth shall be bound in heaven and whatsoever ye loose on earth, shall be loosed in heaven"; showing that the office of an apostle in the Quorum of Twelve is one thing, and to hold the keys of the kingdom is another. A similar occurrence happened in this dispensation. The Twelve were chosen and ordained in 1835 and in 1843-4 Joseph Smith conferred on some of them and a few other faithful brethren all the keys, powers and authority which he himself held. Since these blessings were not

given to the members of the Quorum of Twelve exclusively it indicates that the apostles, as such, had no more right to the keys than other high priests whom the Lord might choose to possess them.

(h) Read from Millennial Star (14:594-6) showing that to "do anything we are told to do by those presiding over us, even though we know it to be wrong, is worse than folly to us", and that God is not pleased with that kind of obedience. Joseph Smith said, "If the Church knew all the commandments, one-half they would reject through prejudice and ignorance." Therefore, because the Church rejects a principle, is not evidence that it is not the will of the Lord that that principle should be lived.

President Anderson gave as an excuse for not letting our case be reviewed by our Bishopric before being considered by the High Council, that he had received his orders from those "higher-up," and was proceding accordingly. One of the members of the Council, whose attitude toward me had been friendly, after the verdict had been rendered and before the Council was dismissed, advised me, "When the wind blows too strongly, it is wisdom to bow with the wind." After action was taken against us, by permission, I spoke as follows:

If I have said anything tonight that has offended, I want to be forgiven, for I did not wish to speak in anger; I only want to stand for the thing which I know to be right and to hold fast to my free agency. I believe the time has come when the Lord will write His laws on the hearts of men and every man will have to know for himself the will of God. I know that He hears and answers prayers, for I have proved it. I hope the time will soon come when we will all come to the unity of the Faith and do the will of the Father. I then related how the action of the Presidency and High Council had fulfilled prophecy; that a few months ago one whom I consider a Prophet of God, told a group of people in which my wife and I were present, "that the time would soon come when we would all be presented with a statement to sign, and upon our refusal to do so, we would be excommunicated in spite of any defense we might make." The rest of the group were all excommunicated a few weeks ago, (the Millville Saints); we are the only two of the group remaining, and tonight you have finished fulfilling that prophecy."

And thus was dictatorship again employed in seeking to destroy two faithful Latter-day Saints. Their only offense was a belief in the laws of God as published to the world. They were not polygamists; they were not advocating any principle that God had not revealed as necessary to be lived; they voiced their willingness to sustain the leaders of the Church in all of their actions that were righteous, and to repudiate all wrong doers and to reject false accusations. This was not enough. They must accept men's actions whether right or wrong, and bow to an unholy dictatorship, even though it robbed them of their agency and forfeited to them precious blessings pertaining to the hereafter. Can it be said that the Pope of Rome was ever more of a dictatorial autocrat than the present church regime? It is unprecedented that a professed servant of the Lord in this dispensation should wander so for afield as to demand blind obedience—an endorsement of his acts, right or wrong—such is the demand of tyrants. A like principle is involved in requesting a check on the bank signed in blank. Things like that are sometimes done between friends, but when such an irregular procedure is demanded on pain of punishment, it is high time that the unreasonable, illegal and obviously improper exaction be rejected. And this is just what happened in the cases mentioned. The Saints could do nothing less than remain real men and women—conscience free.

We know of cases where Stake Presidencies, High Councils, and even Bishropics, have been disbanded by the leaders, for refusing to take arbitrary and improper action against men who were living in accordance with the revealed word of the Lord, but who were accused of violating the "rules of the Church," as their leaders had admitted having themselves done.

Such high-handed procedure on the part of the leaders is not essentially different to the recent efforts of the President of the United States to subjugate the Supreme Court of the country to his will. It is the very essence of dictatorship. And we should not overlook the fact that modern dictators are not enthroned through force; they are placed in power through the mental paucity and flabbiness of the people, and by the people themselves—people who, through periods of dissipation, either physical, mental or spiritual, are so weakened and senile as to accept and vote for dictators to do for them that which their laziness and servility prevent them from doing themselves. Thus we have a Stalin in Russia, a Hitler in Germany and a Mussolini in Italy, each confirmed in his position by vote of the people and yet each exercising the most arbitrary and tyranical powers known to man. An example of this spirit of voluntary yielding personal liberties is noted in the history of the Children of Israel in their hegira from Egypt's slavery. Hunger and fear frequently lead them to wish for the "leeks and onions" of Egypt with its tyranical dictatorship in preference to freedom under the Priesthood of God coupled with the necessity of personal effort and individual initiative. And such, too, is the present dictatorship in the Church, acceded to by the Saints, at least by their passive inaction, though it is of such a vicious nature as to rob them of their rights of conscience, rendering impotent in their lives the fruits of the Gospel.

It is said that Lucifer sought the position accorded to Jesus Christ. He proposed to save the human family by force —take from them their agency, reducing them to the state of the animal intellect:

Wherefore, because that Satan rebelled against me, and sought to DESTROY THE AGENCY OF MAN, which I, the Lord God, had given him; and also that should give unto him

mine own power; by the power of mine Only Begotten I caused that he should be cast down, and he became Satan.—Gen. 3:4, I. V.

The battle in heaven was fought out on this principle—Free Agency v. Force. When Satan's plan was rejected he declared: "I will take the treasures of earth, and with gold and silver, I will buy up armies and navies, popes and priests and will reign with blood and horror in the earth." That is dictatorship pure and simple; that is, in effect, the dictatorship that the Church leaders seek today; and if it be contended that by reason of their faith in God, their clean lives, parentage, training, seeming humility, they could not actually entertain the extreme notions of Satan, yet such acts as we have related, in their final analysis, will, if permitted to mature, lead to the same results. It is a question of accepting all the actions—present and future—of the leaders or "get out."

It is common today to hear certain of the Saints say that while they know "all is not well in the Church and they wish the leaders would return to the principles God revealed in the beginning, yet we will do as we are told, right or wrong"; some more reckless ones going to the extreme of asserting that even though they KNOW that which the leaders tell them to do is wrong, they will obey and let them (the leaders), assume the consequences. Such cringing baseness is unworthy a true servant of God. A fawning obedience is the act of weaklings. It is an illogical and a servile attitude. Obviously the leaders will be held accountable for their own acts; but so will each individual. The leaders can neither save nor damn, that is God's prerogative. Individual salvation can come only through individual effort, faithfulness and loyalty to the principles of salvation. Those who prostrate themselves before the leaders pledging unholy allegiance, whether it be for financial or priestly favor, are not entitled to the fellowship of true Saints of God. To pin one's faith on the arm of flesh, is a fatal mistake. Slightly paraphrasing Henley's lines:

It matters not how leaders rave
And change the meaning of the scroll,
I am the master of my fate:
I am the Captain of my soul.

"Those who would give up essential liberty," said Benjamin Franklin," to purchase a little temporary safety (or the good will of their leaders), deserves neither liberty nor safety."

The present leader, earlier in his career as an apostle, stated:

> **The Church is definitely and fully Christian in every possible interpretation of that characterization. It proclaims itself to be the Church of Jesus Christ and is so denominated. The Christian virtues constitute the standards of living for its members. It advocates no COMPULSION but only PERSUASION through KINDNESS AND LOVE —TRUTH 1:131.**

But now the same leader has put forth a compulsiary edict that CERTAIN Saints sign a loyalty pledge (which could have no other effect than stultification), or submit to being excommunicated!

This, of course, counters the early Church position as expressed Editorially in Mill. Star 14: 594-6:

> **Willing obedience to the laws of God, administered by the Priesthood, is indispensible to salvation; (but) none are required to tamely and blindly submit to a man because he has a portion of the Priesthood. We have heard men who hold the Priesthood remark, that they would do anything they were told to do by those who presided over them, IF THEY KNEW IT WAS WRONG; but such obedience as this is worse than folly to us; it is slavery in the extreme; and the man who would thus willingly degrade himself, should not claim a rank among intelligent beings, until he turns from his folly. * * * Others in the extreme exercise of their Almighty (!) authority, have taught that such obedience was necessary, and that no matter what the Saints were told to do BY THEIR PRESIDENTS, they should do it without asking any questions.**
>
> **When the Elders of Israel will so far indulge in these extreme notions of obedience as to teach them to the people it is generally because they have it in their hearts to do wrong themselves, and wish to pave the way to accomplish that wrong; or else because they have done wrong and wish to use the cloak of their authority to cover it with, lest it be discovered by their superiors, who would require an atonement at their hands.**
>
> **We would ask for what is the Priesthood given unto men? IT IS THAT THEY MAY HAVE A RIGHT TO ADMINISTER THE LAW OF GOD. HAVE THEY THEN A RIGHT TO MAKE VOID THAT LAW? VERILY NO. * * * If a man could have as much authority as the Almighty, it would not authorize him to do wrong, nor counsel another to do wrong; and the man that will administer with partiality, for the sake of screening iniquity, will find his stewardship will be taken from him. * * ***

"But," says one, "did not God say of those called of the Lord to the Priesthood:

"And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation." (D. &., 68:4).

"That being true how can one question the words and actions of the leaders and doubt their efficacy?" This query is sufficiently answered by the late President B. H. Roberts:

> **We believe in an inspired priesthood for the Church. we believe in inspired teachers; but that does not require us to believe that every word that is spoken from the pulpit is the very word of God. Sometimes they (the leaders) speak merely from their human knowledge, influenced by passions; influenced by interests of men, and by anger, and vexation, and all those things that surge in upon the minds of even servants of God. When they so speak,**

> then that is not scripture, that is not the word of God, nor the power of God unto salvation; but when they speak as moved upon by the Holy Ghost, their voice then becomes the voice of God.—Defense of the Faith, 2:456.

It is related that President Young once said in the pulpit:

"This morning Brother Brigham spoke to you, but now the Lord is going to speak."

The late Charles W. Penrose is recorded as saying:

> President Wilford Woodruff is a man of wisdom and experience, and we respect him, but we do not believe his personal views or utterances are revelations from God: and when "Thus saith the Lord" comes from him, the Saints investigate it: they do not shut their eyes and take it down like a pill."—Mill. Star, 54: 191. (Feb. 7, 1882).

Here President Penrose enunciated a correct principle—a principle applicable alike to every servant of the Lord. Our present leaders are mortal and are subject to the making of mistakes. To pledge endorsement of all their acts, right or wrong, as the "loyalty pledge" provides, is an act of stultification not only on the part of the signers but also the leaders who are requiring such a pledge. To do so is an acquiescence of the dictatorship this article is treating.

There is no place in the Gospel of Jesus Christ for dictatorship. It tends to weaken character, to degrade manhood, and to utterly defeat the purposes of Father in his children. A specific instance of this situation is found in the recent action of Elder M. F. Cowley. He was formerly a member of the Quorum of Twelve and, along with other members, was reported to have been given license to seal worthy Saints in the Patriarchal order of marriage. It is assumed he was faithful to his trust. In the Reed Smoot senatorial melee he agreed to submit himself a sacrifice and step out of the Quorum until the excitement died down. He did so uncomplainingly. For several years thereafter he was accorded financial assistance, respect and honor by the President of the Church. But when the present leader attained the head, Elder Cowley was severely disciplined, cowed, finally being forced to sign a re-cantation statement by which he repudiated his former actions taken in pursuance of the authority given him by the servants of the Lord, and, in effect, outlawed one of the foremost principles of the Gospel. He did that, as we believe, not from conviction, but to appease the unholy demands of a self-established dictatorship that preferred the praises of the world to the commendation of heaven. Under the demand of his leaders, Elder Cowley, Galileo like, renounced that which he had previously proclaimed as truth, and which he **must** yet know to be true!

It is a serious thing to tamper with and to subjugate conscience. God meant His children to be free; and in that freedom—let it require days or aeons—to work out their salvation along broad lines leading to Godhood. Jefferson understood this principle of agency, at least, in part. Said he: "The rights of conscience we never submitted, we could not submit. We are answerable for them to our God." Brigham Young must have had a clearer understanding of the principle when he said:

"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."

John Bunyan, a seventeenth century "reformer," being indicted for remaining away from Church, and attending other meetings, was sentenced thus:

> Hear your judgment; you must be had back to prison, and there lie for three months following. And at three months end (he remained there for twelve years), if you do not submit to church to hear Divine service, and leave your preaching, you must be banished the realm; or be found to come back again without special license from the king, you must stretch by the neck for it, I tell you plainly. Jailor, take him away.

The victim's only comment was: "If I was out of prison today, I would preach again tomorrow, by the help of God."

The names of men like John Bunyan will live on and shine as beacon lights to guide the shambling foot-steps of faltering humanity; and that while dictators and kindred despots sink into their ignominious graves, there to lie as scornful and abandoned things, detested in life and mocked at in death.

We close this chapter of our thesis with the direct word of the Lord:

. . . That every man may act in doctrine and principle pertaining to futurity, according to the MORAL AGENCY which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

Therefore, it is not right that any man should be in bondage (either physically or spiritually), one to another. — D. & C. 101: 78, 79.

(To be Continued)

THE WORD OF WISDOM AND ADVERTISING

The recent order of the Church, that all officials shall hereafter observe the Word of Wisdom and pay a full and honest tithing or resign from their respective positions, brings to our mind conflicting thoughts.

It is well known that the drinking of tea and coffee, as those terms are understood today, is interpreted as a violation of the Word of Wisdom. Neither tea nor

coffee was mentioned in the Revelation (D & C 89), except as they may be considered "hot" drinks or "strong" drinks; but both, from among all the "hot" and "strong" drinks to which the present generation is addicted, in the guise of boullion, hot lemonade or plain water, cocoa, coca-cola, soups, scalded milk, etc., have been given an exclusive place among the prohibited articles in the Word of Wisdom. Just why the discrimination we do not know. However, it would seem the better part of wisdom, since the Church is so strenuous in its opposition to the use of these things, to put forth every effort possible to remove the temptation to use them from the people. Much is being proclaimed from the pulpit against the present national and state policy in permitting the purchase of "hot and "strong" drinks as comprehended in alcoholic liquors, and advocates of total suppression of these products, even in medical use, are not a few among the L. D. S. leaders. It would be unthinkable to expect Church publications to solicit advertisements for their columns of alcoholic liquors or tobaccos. No doubt a large revenue could be reaped from this class of advertising; and it is equally true that manufacturers or dealers in the objectional articles would be glad to pay high rates to have their wares displayed by Church papers among the Latter-day Saints. However, it would appear no less than asinine to throw down the bars to this class of business. Not even expediency would justify it.

The Church institutions of all agencies should do all in their power to discourage the use of harmful drugs and foods; and one method of protection is to refuse advertising them and urging, for a consideration, their purchase and consumption.

With these reflections in mind, we are astounded to see the official Church organ, the Desert News, publishing large, alluring and luciative coffee advertisements (see issue of Nov. 10, 1937). The one ad referred to covers nearly a page of space, and presents almost an irresistable argument favoring coffee consumption. The company advertising offers prizes of from $2.50 to $1000 to a man and a like amount to a woman for a not more than twenty word essay on a "Perfect Mate." Each submission must be accompanied by a "strip" taken from a can of the company's coffee. The obvious purpose of the contest is to induce the use of this particular brand of coffee, while the obvious purpose of receiving the ad in the Deseret News columns is the large revenue it represents to the paper. Doubtless the Church is in need of the revenue coming from such high priced advertisements, but, in view of greatly increased tithing receipts reported at the last conference, the increase in value of the Church holdings in the Utah-Idaho Sugar Company and other commercial enterprises and the self-sustaining "Security Plan," is the need of money from questionable sources so imperative as to justify the encouraging of the Saints in the use of a "drug" that disqualifies them from holding office in the Church? Would the Church leaders, knowingly advertise a special make of fire arms to be employed ostensibly in the commission of murder? "But," says the apologist, "there is a vast difference in encouraging people to drink coffee and in encouraging them to commit murder." We concede a difference—in degree only, assuming, of course, that the use of coffee is also opposed to the will of heaven. If the drinking of coffee is such a sin as to deprive the Saints the right to occupy official positions in the Church, by the same token, it will deprive them of a full and complete salvation; murder or suicide also does the same. One unworthy of full fellowship can hardly hope for salvation, such as the Saints of the Most High profess to be working for.

In the light of the facts we see no justification in the Church accepting advertisements in the columns of its publications, of articles it proclaims both editorially and from the pulpits, to be forbidden by the Lord, and through the use of which men and women forfeit their fellowship in the Church. Certainly the hope of financial reward is not a sufficient justification. The Gospel of Jesus Christ, in no sense, compromises with wrong; and since the Church is the only authorized expounder of that Gospel on earth, it should "shun the very appearance of evil," and cease to be bribed by large advertising fees.

WHEN EARTH'S LAST CONFLICT IS ENDED

When Earth's last conflict is ended and
the guns are all thrown aside,
When the oldest kingdoms have vanished,
and the youngest tyrant has died,
We shall rest; and faith, we shall need it,
then start with a purpose true,
The Sons and Daughters of Labor to build
up the world anew.
And those who were sad shall be happy,
and those who were starved shall be fed
They shall labor no more for a pittance,
nor envy the lot of the dead.
They shall feel real pleasure in working. No
longer shall Mammon rule;
They shall work for an age or an hour, but
always be paid in full.
And only our actions shall praise us, and
only our actions shall blame
And no man enslave his brother, or live
by sister's shame;
And each shall have joy in the working,
and each of us do what he can
To make the world peaceful and happy to
the ultimate Trimuph of Man.

—Douglas Robson

Juvenile Page

WHY THE CHIMES RANG

(Submitted)

Let me tell you a story about the wonderful chimes of Christmas bells that hung in a great high tower of a church in a far away country. The tower rose up and up into the sky and the bells were away up in the top. They sounded like the wind blowing through the trees. Everyone said the angels rang them for they were the most beautiful sounding bells in the whole world.

Every Christmas Eve, people would bring gifts to the church and lay them upon the alter as an offering to the Christ Child. When these gifts were given in a sweet spirit without expecting any favor in return the chimes would ring, oh, so sweetly but as the years passed, each person tried to bring some gift which would be greater than any that was offered so as to win for himself the favor of hearing the chimes and they only gave the things which they did not want for themselves, which was very selfish and wrong and so for many years the bells did not ring.

In a little country village a long ways from the city lived a boy named Pedro and his little brother. They had heard of these chimes and the wonderful services in the church every Christmas Eve, so one Christmas they decided to go, "No one could ever guess little Brother," Pedro would say, "of all the beautiful things that there are to see and hear and I have heard that the Christ Child sometimes comes down to bless the people, if we could only see Him.

A few days before Christmas, Pedro and his little Brother started for the city and before nightfall Christmas Eve they saw the lights of the big city just ahead of them.

They were about to enter the gates of the city walls when they found a poor woman lying in the snow. Pedro saw she was so cold that she would soon be sound asleep, so sound that no one could awaken her again, so he said, "Little Brother, you will have to go on alone." "Alone?" said little Brother, "And you not see the Christmas festival?" "No", said Pedro, "she may freeze to death if no one cares for her. Everyone has gone to the church now so when you come back you can bring someone to help us." "But I can't leave you and go on alone," said Little Brother. "Both of us need not miss the services," said Pedro, and its better for me to stay here than you; you can see everything twice, once for you and once for me, you can easily find your way to the church. Oh, if you get a chance to go to the alter without getting in anyones way, take this little silver of mine and lay it down as my offering to the Christ Child, when no one is looking." "Don't forget where you have left me". So little Brother hurried on to the church, and Pedro, winking hard to keep back tears, put his arms around the poor woman and held her close to him to keep her warm while he waited for little Brother to return.

The great church was a wonderful place that night, when the organ played and the crowds of people sang the walls shook with the sound, and little Pedro away outside the city walls felt the earth tremble around him.

At the close of the services, rich men and great men marched proudly up to the altar with their gifts for the Christ Child. Some brought wonderful jewels and others baskets of gold, so heavy that they could scarcely carry them down the aisle and last of all, walked the King of the country and took from his head the royal crown and laid it upon the alter hoping with all the rest to win for himself the favor of hearing the Christmas bells.

But when the procession was over no sound was heard but the cold wind in the tower. So the choir began the closing hymn, suddenly the organist stopped playing and all the people strained their ears to listen, then came softly the sound of the chimes in the tower. All the people looked toward the alter to see what great gift had awakened the long silent bells, but all they saw was little Brother who had crept softly down the aisle when no one was looking and placed Pedro's little piece of silver on the alter. Then little Brother ran from the church to meet Pedro, he said, -'Oh, Pedro, the bells, I wish you could have heard them!" "I did hear them little Brother, their sound came to me, over the snow. It was the sweetest sound I ever heard."

Years went by, Pedro became a great musician. People wondered at his music. They said, "We have never heard such music before." Pedro said, "Oh, but you never heard the bells as I heard them long ago."

JERRY THE POLICEMAN

You will remember that Jerry always wanted to be a policeman like his father had been. His father, Captain O'Hara, as he was called by the grown-ups, was known to the youngsters on his beat as "Daddy O'Hara." They always appealed to him to settle their little troubles; he was big, strong, kind and honest. He was a friend

of the poor, but the criminals kept as far away from him as possible. And Jerry wanted to be like his father.

When school opened up that year a new system was started by the city fathers: boys from the classes in school were to be selected to act as Junior Policemen. They would be on the "Traffic Squad," their duties being to stand at street crossings and help the youngsters across the street as they came to and went from school. The boys were to have new uniforms and each would have a silver star pinned to his coat to show his authority. They were to stand at the crossings and tell automobiles and street cars when to stop and when to go.

When Jerry heard of this plan he so much wanted to be one of the Junior Policemen. The school children were to vote for their choice among the boys. Jerry told his mother all about it; he had the very good habit of telling his mother all the things that happened each day. He told her how anxious he was to be one of the policemen. Jerry was quite young and small yet and his mother didn't think there was a chance for him to be selected. "Jerry, my boy," she said, "don't feel bad if you are not chosen; you are not hardly big enough to do that work." At that Jerry stood up straight and threw his chest out, like he had seen his father do; then he raised his right arm slowly, then his left, to show how his muscles were growing, and he said: "Well, I bet I can throw any kid in my grade"! The mother, proud of her only son, smiled and, speaking softly, said, "My! how big you are growing to be. Chopping the wood, hoeing the weeds and running errands as you have been doing, is really making a man of you, Jerry." This made Jerry happy and he worked still harder to make his muscles strong; and he ate the food his mother said would make him grow faster.

The day came when the voting was to take place to choose the Junior Policemen. Jerry was on his way to school. He was thinking of the election and of what his mother told him about his being too small yet and he feared his mother was right, but that didn't satisfy him. "Why in the heck does it take a kid so long to grow up," he said to himself. "I bet Blackie is big enough for the job." Jerry was sad. There was nothing he wanted so much just then as to be a member of the "Traffic Squad," but his mother had said he was too small. All of a sudden he heard some girls screaming on the other side of the school building where the playground was. Jerry, forgetting his desire to be a policeman, ran as fast as his legs would carry him to see what was the matter, and there he saw Blackie teasing the girls. He had taken their jumping rope away from them and was tying one little girl to a tree. Blackie had done those things before and all the smaller girls and boys hated to see him come around. Jerry walked up to him and said, "Blackie, you're at it again—picking on somebody smaller than you—and girls, too, at that! Shame on you; why don't you pick on somebody your size?" Blackie didn't like Jerry for what had happened before, and now he despised him because he was shamed before all the girls and boys who had gathered around. His anger rose and he said, "All right Mr. Smart Aleck, I'll show you who is boss." And he jumped on Jerry so quick that Jerry didn't have time to defend himself, and Blackie threw him down on the hard ground, bumping his head against a rock. For a moment Jerry was knocked senseless and lay there quiet, and Blackie, jumping on him, laughed and said, "That'll teach you to mind your own business." But Jerry soon opened his eyes, and remembering what had happened before he fell down, as quick as lightening swung his body around and flopped Blackie over off him and there held him fast. Blackie hollered, kicked and struggled. But Jerry grabbed the rope that Blackie was trying to tie the little girl with, quickly wrapped it around Blackie's body, tying his hands and his legs so tight that Blackie was a prisoner—he could scarcely move.

As Blackie lay on the ground helpless, with all the little boys and girls making fun of him, the teacher who had seen the whole trouble from her window, came running out of the building, she gave Blackie a good scolding; called him a "bully" and a "coward," and sent him home to get washed and cleaned up, for his face and clothes were terribly soiled through being rolled upon the ground by Jerry. Then the teacher turned to all the children and said, "How many of you children would like to see Jerry chosen as the Captain of Traffic Police?" You should have heard the yells. All hands went up; hats were thrown in the air; the boys keeled over while the girls' hearts fluttered, and Jerry was, right there and then, selected for the highest place in the new "Traffic Squad."

Jerry's mother was proud of her son that afternoon, when the teacher told her the whole story. With tears in her eyes she said to herself, "My little Jerry will soon be a man just like his father. I feel so safe now when he's around. Soon he will be doing a man's job. I'm a lucky mother."
—Rex.

Whom I crown with love is royal;
Matters not her blood or birth;
She is queen, and I am loyal
To the noblest of the earth.
Neither place, nor wealth, nor title,
Lacks the man my friendship owns;
His distinction, true and vital,
Shines supreme o'er crowns and thrones.

The Voice of Christmas

(*Harry Kemp*)

I cannot put the Presence by, of Him, the crucified,
Who moved men's spirits with His love, as doth the moon the tide;
Again I see the life He lived, the godlike death He died.

Again I see upon the cross that great Soul-battle fought,
Into the texture of the world the tale of which is wrought
Until it hath become the woof of human deed and thought,—

And joining with the cadenced bells that all the morning fill,
His cry of agony doth yet my inmost being thrill,
Like some fresh grief from yesterday that tears the heartstrings still.

I cannot put His Presence by, I meet Him everywhere;
I meet Him in the country town, the busy market-square;
The Mansion and the Tenement attest His Presence there.

Upon the funneled ships at sea He sets His shining feet;
The Distant Ends of Empire not in vain His Name repeat,—
And, like the presence of a rose, He makes the whole world sweet.

He comes to break the barriers down raised up by barren creeds;
About the globe from zone to zone like sunlight He proceeds;
He comes to give the world's starved heart the perfect love it needs.

The Christ, Whose friends have played Him false, Whom Dogmas
have belied,
Still speaking to the hearts of men—though shamed and crucified,
The Master of the Centuries Who will not be denied!



TRUTH

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

VOL. 3. JANUARY, 1938 NO. 8.

A Thanksgiving Proclamation

One of the rarest documents pertaining to early Utah history, and richest in its social and spiritual aspects, we are presenting herewith. It is the first Thanksgiving proclamation, issued under the authority of the United States government, perhaps west of the Missouri river. It was issued by Brigham Young, the then Governor of the Territory, under date of December 19, 1851. The day designated for the festive observance was January 1st, 1852—New Years day.

Brigham Young was appointed Governor of the Territory, September 20, 1850, but did not receive news of the event until January 27, 1851; hence the document referred to was his first Thanksgiving proclamation as Governor.

History reminds us that the observance of a day of prayer and thanksgiving had taken place in the United States more or less sporadically since the "earliest harvest thanksgiving in America was kept by the Pilgrim Fathers at Plymouth in 1621." The event was frequently repeated during that and the ensuing century. "Congress recommended," says a leading biographer, "days of thanksgiving annually during the revolution, and in 1784 for the return of peace—as did President Madison in 1815." Such a day was appointed by President Washington in 1795 for the general benefit and welfare of the nation. New York observed the day annually since 1817; but it was not until 1863, eleven years after Governor Young's proclamation—that the last Thursday in November was thereafter annually designated a Thanksgiving Day by Presidential Proclamation.

While the document to follow was issued by Brigham Young, ostensibly as Governor of the Territory, it may be assumed to have emanated from the great leader as a Priesthood message issued by authority of the Kingdom of God, of which, at the time, he was the visible head. The first government to be set up in these valleys after the arrival of the Saints was that of the Kingdom, its laws being enacted by the body of legislators known as the "Grand Council" or "Council of Fifty." (See Priesthood Items—Musser and Broadbent, p. 8 et seq., also Roberts Comprehensive History of the Church, 3:275-7.)

For some years, it is understood, the members of the Grand Council of the Kingdom of God were also members, by election, of the Legislature of Utah; the one body in effect, originating legislation and the other ratifying it and giving to it the force of civil law.

One promise Brigham Young made to the Saints upon their arrival in the valley was that if they would strictly serve the Lord from that time on, they would never again have to come under any other government than that of the Priesthood of God. Said he, on a later occasion:

> **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.**

However, the Saints had not reached a height in spiritual vision, where they could appreciate the advantage of remaining under the direct rule of heaven, and they clamored for statehood that they might be as others. For this reason the Kingdom of God ceased to function openly as it had previously done.

So much then, in introduction of this splendid document. Its frank, honest, clear, practical and eminently religious expression is strongly characteristic of its author. The counsel it contains will be appropriate for all time and it forms a splendid basis for resolutions with which to begin the New Year. Had the spirit of that proclamation been lived by the Saints there would be a different story now to tell: the "House of God" might have been set in order and Zion

redeemed and the Saints living in the Millennial reign. But the document itself:

TERRITORY OF UTAH

PROCLAMATION

FOR A DAY OF PRAISE AND THANKSGIVING

It having pleased the Father of all good, to make known his mind and will to the children of men, in these last days, and through the ministrations of his angels, to restore the holy Priesthood unto the sons of Adam, by which the gospel of his son has been proclaimed and the ordinances of life and salvation are administered; and through which medium the Holy Ghost has been communicated to believing, willing, and honest minds; causing faith, wisdom, and intelligence to spring up in the hearts of men, and influencing them to flow together, from the four quarters of the earth to a land of peace and health; rich in mineral and vegetable resources; reserved of old in the councils of eternity for the purposes to which it is now appropriated, a land choice above all other lands; far removed from the strife, contention, divisions, moral and physical commotions, that are disturbing the peace of the nations and kingdoms of the earth.

I, Brigham Young, Governor of the Territory aforesaid, in response to the time-honored custom of our fathers at Plymouth Rock, by the Governors of the several States and Territories, and with a heart filled with humiliation, and gratitude to the Fountain of all good, for His multiplied munificence to his children, have felt desirous to, and **Do Proclaim Thursday,** the first day of January, eighteen hundred and fifty-two, **A Day of Praise and Thanksgiving,** for the citizens of this our peaceful Territory; in honor of the God of Abraham, who has preserved his children amid all the vicissitudes they have been called to pass; for His tender mercies in preserving the nation undivided, in which we live; for causing the gospel of His Kingdom to spread and take root upon the earth, beyond the power of men and demons to destroy; and that He has promised a day of universal joy and rejoicing to all the inhabitants who shall have been purified by fire, and rest in peace.

And I recommend to all the good citizens of Utah, that they abstain from everything that is calculated to mar or grieve the spirit of their Heavenly Father, on that day; that they rise early in the morning of the first day of the New Year, and wash their bodies with pure water; that all men attend to their flocks and herds with carefulness; and see that no creature in their charge is hungry, thirsty or cold; while the women are preparing the best of food for their households, and their children ready to receive it in cleanliness and with cheerfulness; then let the head of each family, with his family, bow down upon his knees before the God of Israel, and acknowledging all his sins, and the sins of his household, call upon the Father in the name of Jesus for every blessing that he desires for himself, his kindred, the Israel of God, the universe of man; praying with full purpose of heart and united faith, that the union of the United States may be preserved inviolate against all the devices of wicked men, until truth shall reign triumphant, and the glory of Jehovah shall fill the earth; then in the name of Jesus, ask the Father to bless your food; and when you have filled the plates of your household, partake with them, with rejoicing and thanksgiving; And if you feel to make merry in your hearts, sing a song of thanksgiving, and lift up your hearts continually in praise and acknowledgment of the unbounded mercies you are momentarily receiving. I also request all good and peaceful citizens, that they abstain from all evil thinking, speaking, and acting on that day that no one be offended by his neighbor; that all jars and discords cease; that neighborhood broils may be unknown; that tattlers and strife may not be remembered; that evil surmising may be forgotten; that all may learn the truth and have no need of priests to teach them; that all may be well and have no need of doctors; that all may cease their quarrels and starve the lawyers; that all may do as they would be done unto, so that perfect love which casteth out all fear may reign triumphant; and there shall be nothing to disturb the quiet of an infant in all the Territority of Utah; that there be no contention in the land; and that the same peace may extend its influence to the utmost bounds of the everlasting hills, and from thence to the habitation of every man and beast, to the ends of the earth, till the leopard shall lie down with the kid, the lion shall eat straw like the ox, and the babe shall lay his hand upon the cockatrice's den, and find peace to its soul.

I furthermore request, that when the day has been spent in doing good; in dealing your bread, your butter, your beef, your pork, your turkeys, your molasses, and the choicest of all the products of the valleys of the mountains, at your command, to the poor; that you end the day in the same order and on the same principle that you commenced it; that you eat your supper with singleness of heart, as unto the Lord, after praise and thanksgiving and songs of rejoicing; remembering that you cannot be filled with the Holy Spirit, and be preparing for Celestial glory, while the meanest menial under your charge or control, is in want of the smallest thing which God has given you power to supply; remembering that that menial is dependent on you for its comforts, as you are dependent on your

God for your constant support. Retire to your beds early, that you may be refreshed, and arise early again and so continue until times and seasons are changed; or, finally, I say unto you, let the same process be continued from day to day until you arrive unto one of the days of Kolob (where a day is one thousand of our years) the planet nearest unto the habitation of the Eternal Father; and if you do not find peace and rest to your souls by that time, in the practice of these things, and no one else shall then present himself to offer you better counsel, I will be there, and knowing more, will tell you what you ought to do next.

(Seal) Done at the Executive Office, Great Salt Lake City; In witness whereof I have hereunto set my hand, and caused the seal of the Territory to be affixed; this nineteenth day of December A. D. one thousand eight hundred and fifty-one, and of the Independence of the United States the seventy-sixth.

By the Governor

(Signed) BRIGHAM YOUNG.

W. Richards,
Sec. Pro. Tem.
Appointed by the Governor.

(Copied from pp. 35-37, Executive Proceedings, Elections and Commissions, 1850 to 1854).

CHARGE TO THE FIRST QUORUM OF TWELVE

By Oliver Cowdery

(It will be remembered that Joseph Smith and Oliver Cowdery were given the Apostleship by Peter, James and John in the year 1829. David Whitmer was afterwards added to this quorum.—Church History, 1:41, Foot note; also Priesthood Items, p. 19. This order of Priesthood may be called, "High Priest Apostles", as noted in D. & C., 84:63. These Apostles were, in turn, to select a Quorum of Twelve Apostles, which was done in the year 1835. It will be noted that the Quorum of Twelve were chosen by Apostles Joseph, Oliver and David, who did not become members of that Quorum, they holding higher callings. Later "Seventy Apostles" were chosen to act under the direction of the Twelve, who, in turn, act under the direction of the High Priest Apostles—Joseph, Oliver, David, etc. See Priesthood Items, p. 22—Editor)

"Dear Brethren: Previously to delivering the charge I shall read a part of a revelation. It is known to you that previous to the organization of this Church in 1830, the Lord gave revelations or the Church could not have been organized.

"The people of this Church were weak in faith compared with the ancients. Those who embarked in this cause were desirous to know how the work was to be conducted. They had read many things in the Book of Mormon concerning their duty and the way the great work ought to be done; but the minds of men are so constructed that they will not believe without a testimony of seeing or hearing. The Lord gave us a revelation that in process of time there should be twelve chosen to preach His Gospel to Jew and Gentile. Our minds have been on a constant stretch to find who these twelve were.

"When the time should come, we could not tell, but we sought the Lord by fasting and prayer, to have our lives prolonged to see this day, to see you, and to take a retrospect of the difficulties through which we have passed. But having seen the day, it becomes my duty to deliver to you a charge. And first, a few remarks respecting your ministry. You have many revelations put into your hands, revelations to make you acquainted with the nature of your mission. You will have difficulties by reason of your visiting all the nations of the world. You will need wisdom in a two-fold proportion to what you have ever had. You will have to combat all the prejudices of all nations." He then read the revelation and proceeded to say, "Have you desired this ministry with all your hearts? If you have desired it, you are called of God, not of men, to go into all the world." He read again from the revelation, what the Lord said to the twelve brethren. "You have your duty presented in revelation. You have been ordained to the Holy Priesthood. You have received it from those who had their power and authority from an angel. You are to preach the Gospel to every nation. Should you in the least degree come short of your duty, great will be your condemnation, for the greater the calling, the greater the transgression. I, therefore, warn you to cultivate great humility, for I know the pride of the human heart. Beware lest the flatterers of the world lift you up. Beware lest your affections are captivated by worldly objects.

"Let your ministry be first. Remember the souls of men are committed to your charge, and if you mind your calling you shall always prosper. **You have been indebted to other men in the first instance for evidence, on that you have acted. But it is necessary that you receive a testimony from Heaven for yourselves, so that you can bear testimony to the truth of the Book of Mormon, and that you have seen the face of God; that is more than the testimony of an angel. When the proper time arrives, you shall be able to bear this testimony to the world. When you bear testimony that you have seen God, this testimony God will never suffer to fall, but will bear you out, although many will not give heed, yet others will. You will therefore see the necessity of getting this testimony from Heaven. NEVER CEASE STRIVING UNTIL YOU HAVE SEEN GOD FACE TO FACE. Strengthen your faith, cast off your doubts, your sins and all your unbelief, and nothing can prevent you from coming**

to God. YOUR ORDINATION IS NOT FULL AND COMPLETE TILL GOD HAS LAID HIS HAND UPON YOU. We require as much to qualify us as did those who have gone before us. God is the same. If the Savior in former days laid His hands on His disciples, why not in the latter days?

"With regard to superiority I must make a few remarks. The ancient Apostles sought to be great; but, brethren, lest the seeds of discord be sown in this matter, understand the voice of the Spirit on this occasion, God does not love you better or more than others. You are to contend for the faith once delivered to the Saints. Jacob, you know, wrestled till he obtained. It was by fervent prayer and diligent search that you have obtained the testimony that you are now able to bear. You are as one. You are equal in bearing the keys of the kingdom to all nations.

"You are called to preach the Gospel of the Son of God to the nations of the earth. It is the will of your Heavenly Father that you proclaim His Gospel to the ends of the earth and the islands of the sea. Be zealous to save souls. The soul of one man is as precious as the soul of another. You are to bear this message to those who consider themselves wise, and such may persecute you; they may seek your life. The adversary has always sought the lives of the servants of God. You are, therefore, to be prepared at all times to make a sacrifice of your lives, should the Lord require them in the advancement and building up of His cause. Murmur not at God. Be always prayerful, be always watchful. You will bear with me while I relieve the feelings of my heart. We shall not see another day like this. The time has fully come. The voice of the Spirit has come to set these men apart. You will see the time when you will desire to see such a day as this, and you will not see it. Every heart wishes you peace and prosperity, but the scene with you will inevitably change. Let no man take your Bishopric, and beware that you lose not your crowns. It will require your whole souls. It will require your courage like Enoch's. The time is near when you will be in the midst of congregations who will gnash their teeth upon you. This Gospel must roll on and will roll till it fills the whole earth.

"Did I say congregations would gnash upon you? Yea, I say nations will gnash upon you. You will be considered the worst of men. Be not discouraged at this. When God pours out His Spirit the enemy will rage, but God, remember, is on your right hand and on your left. A man, though he may be considered the worst, has joy who is conscious that he pleases God. The lives of those who proclaim the true Gospel will be in danger. This has been the case ever since the days of righteous Abel.

"The same opposition has been manifest whenever men came forward to publish the Gospel. The time is coming when you will be considered the worst by many, and by some the best of men. The time is coming when you will be perfectly familiar with the things of God. This testimony will make those who do not believe your testimony, seek your lives. But there are whole nations who will receive your testimony. They will call you good men. Be not lifted up when you are called good men. Remember you are young men, and you shall be spared. I include the other three. (Three of the brethren that had been chosen were away at the time of this meeting). Bear them in mind in your prayers, carry their cares to a throne of grace. Although they are not present yet you and they are equal.

"This appointment is calculated to create an affection in you, for each other, stronger than death. You will travel to other nations. Bear each other in mind. If one or more is cast into prison, let the others pray for him and deliver him by their prayers.

"Your lives shall be in great jeopardy, but the promise of God is that you shall be delivered. Remember you are not to go to other nations till you receive your endowment. Tarry at Kirtland until you are endowed with power from on high. You need a fountain of wisdom, knowledge and intelligence such as you never had. Relative to the endowment, I make a remark or two, that there be no mistake. The world cannot receive the things of God. He can endow you without worldly pomp or great parade. He can give you that wisdom, that intelligence and that power which characterized the ancient Saints and now characterizes the inhabitants of the upper world. The greatness of your commission consists in this; you are to hold the keys of this ministry. You are to go to the nations afar off; nations that sit in darkness. The day is coming when the work of God must be done. Isreal shall be gathered. The seed of Jacob shall be gathered from their long dispersion. There will be a feast to Israel the elect of God. It is a sorrowful tale, but the Gospel must be preached and His (God's) ministers be rejected, but where can Israel be found, and receive your testimony and not rejoice? Nowhere. The prophecies are full of great things that are to take place in the last days. After the elect is gathered out, destruction shall come on the inhabitants of the earth. All nations shall feel the wrath of God after they have been warned by the Saints of the Most High. If you will not warn them others will and you will lose your crowns. You must prepare your minds to bid a long farewell to Kirtland, even till the great day come. You will see what you never expected to see. You will need the mind of Enoch or Elijah and the faith of the brother of Jared. You must be prepared

to walk by faith, however appalling the prospect to human view. You, and each of you should feel the force of the imperious mandate. Son, go labor in my vineyard, and cheerfully receive what comes, but in the end you will stand while others will fall. You have read in the revelation concerning ordination. Beware how you ordain, for all nations are not like this nation. They will willingly receive the ordinances at your hand to put you out of the way. There will be times, when nothing but the angels of God can deliver you out of their hand. We appeal to your intelligence, we appeal to your understanding, that we have so far discharged our duty to you. We consider it one of the greatest condescensions of our Heavenly Father in pointing you out to us. You will be stewards over this ministry.

"We have work to do that no other men can do. You must proclaim the Gospel in its simplicity and purity, and we commend you to God and the word of His grace. You have our best wishes, you have our most fervent prayers that you may be able to bear this testimony, that you have seen the face of God. Therefore call upon Him in faith and mighty prayer till you prevail, for it is your duty and your privilege to bear such testimony for yourselves. We now expect you to be faithful, to fulfill your calling, there must be no lack here. You must fulfill in all things, and permit us to repeat, all nations have a claim on you. You are bound together as the three witnesses were, you, notwithstanding can part and meet and meet and part again till your heads are silvered o'er with age."—Life of Heber C. Kimball, 85, et. seq.

KNOWLEDGE

Knowledge or intelligence is progressive, here and hereafter. Some have supposed that it would make but little difference with them whether they learned much or little, whether they attained to all the intelligence within their reach, or not, while they tarry in this world, believing, that if they payed their tithing, went to meeting, said their prayers, and performed those duties which were specially commanded, that it would be well with them, and that as soon as they should lay off this mortal body, they should see as they are seen, and know as they are known, that they should know all things, even as much as those of their brethren who devoted all their time and talents to acquiring information and rolling on the Kingdom of God, regardless of wealth, personal aggrandisement, or the fears, frowns, and flattery of the world.

But this is a mistaken idea, and will cause every soul to mourn who embraces and practices upon it, when that soul arrives in the world of resurrected bodies, (should it be so very fortunate as to get there); for there they will realize, to their sorrow, that God required of them in this world, not only obedience to his revealed will, but a searching after His purpose and plans, such as would be made manifest unto those who through faith and patience were ready and willing to devote all their powers, faculties, and possessions, in labouring to advance the highest interests of His Church and Kingdom on the earth.

If, when we enter on another state of existence, we shall see as we are seen, that is, as some suppose, we shall see and comprehend God our Eternal Father, as He sees and comprehends us, then Gods will cease to be; then all the glories of the celestial kingdom will cease to be; those regions of light and glory will be thrown into chaos, and the sublime object of the eternal residence we have been seeking after will be annihilated, so soon as all beings therein become equal in knowledge; for the great, supreme I AM thereof is the glory of that Kingdom, and His glory consists in the pure intelligence He possesses over and above His dependants and the creatures of His creation. When they shall arrive at the same standard of knowledge with Himself, they will know as much as He, and He will have no more dominion or rule over them, and that, then, would be the final end of man's celestial greatness; being as big as his God, he could rise no higher, but would have to live in chaotic confusion forever.

Is this what the Saints are seeking after? No! This is what constitutes the glorious beauties of Lucifer's dominions, they are all confusion, and anything short would be a hell to him and his subjects. All the hosts of hell are striving for the mastery, to know how they shall get above their leader, their god, and this would make confusion in any kingdom. But our God, the Father of our spirits, has wisely ordained the most perfect order throughout all His dominions, and in that order He Himself is the head, for though there are lords many and gods many, to us THERE IS BUT ONE GOD WHO IS THE FATHER OF OUR LORD AND SAVIOUR JESUS CHRIST, and he is our elder brother; and the higher we exalt them in our estimation and acts, the greater our glory.

Jesus communicates to his Saints, his younger brethren, what he will and when he will, according to their faith and obedience; for the Kingdom is his to establish, by subduing and bringing into subjection all things that are willing to be governed by the laws regulating his Kingdom, which were given him by his and our Father; and when he hath brought all things in subjection unto himself, then shall the Son, our elder brother, be subject unto his and our Father, even as the Son now requires us to be subject unto himself, that God may be all in all, and over all, even according as He possesses knowledge beyond and over all the creatures of His creation.

Knowledge is power, or in knowledge consists power; and because God knows more than any of His creatures, He controls them at His pleasure; but could man arrive at the same knowledge with God, He could have no more control over him, and we should again meet that chaotic confusion which constitutes hell. Order reigns in heaven, confusion in hell.

What then shall be done, if man is a creature of eternal progression, the time must certainly arrive when he will know as much as God now knows, be his progress ever so small. Admit the truth that man was made in the image of his God, and the difficulty is solved at once; for if man was created or formed in His image, He of course was once a man, and from manhood, by continual progression, became God, and He has continued to increase from His manhood to the present time, and on the same principle he may continue to increase without limit. And man also may continue to increase in knowledge and power, as fast as he pleases, and strive to become godlike, but God having greater experience, can increase the faster, consequently man can never come up even with his maker, so as to know his God as his God knows him.

What then, is the meaning of the expression, "see as we are seen, and know as we are known"? It is that we shall see all things below us, in our scale of existence, as God sees us and all things below Him in His scale of existence; for if we could see all that God sees, we should know as much as God knows, and God would cease to be God to us, for the Godhead signifies knowledge and power; and did man know as much as God, power over man would cease with God, and all heaven would be converted into a republic of Bedlam. But God by His knowledge has reserevd the crown to Himself, and for His own use; and where the crown is, there is necessarily implied a kingdom; and where a kingdom is, a king. Consequently the government of heaven cannot be a republic, according to the perceptions of a wicked world; and if it were, there could be no king, for his subjects being equal in knowledge with him would dethrone him; and there would be an eternal quarrel who should preside or sit in the chair of State, or act as umpire among equals.

Who that is anxiously looking for a glorious hereafter would ardently desire such a state of things. such an order of government in the eternal worlds, so that he might go down to his grave in peace, shouting hallelujah! vox populi vox Dei, (the voice of the people is the voice of God), the people omnipotent reign! and when we get beyond the veil of this mortal existence, we shall stand just as good a chance to be elected President of the whole as the God we adore.

Is this the glorious uncertainty that calms the souls of the Saints, while they contemplate the realities of eternal worlds and their resurrection unto lives eternal? If it be, their hopes are vain, their faith is vain, and all their labor, toil, privations and sufferings are in vain, and in the end they will reap a reward according to their labors, sown to the wind to reap the whirlwind, which will prove them chaff instead of wheat.

But the Saints know in whom they have believed. Their God is King of Kings, and Lord of Lords; His dominion is over all, and He controls the workmanship of His hands as it pleaseth Him; He hath made known His decrees, and He will execute them.

In this the Saints rejoice, that their God knoweth all things pertaining to His dominions, and consequently has power to control all things in relation to His children, just as He pleases; and, though all the creatures of His creation should cry vox populi vox Dei, he would say unto them, I am God and there is none else beside me to dictate my works; do ye therefore whatsoever I command you; and he that doeth no more than I command, and seeketh not the interest of my kingdom, with his whole soul, and of his own accord deviseth not ways and means for the prosperity and good of my household is an unprofitable servant; such are not sons but bastards; and such will leave my work, and will follow their love of money, which will cause them to run after the god of their own choice, and leave my people, and go down to perdition; or if they be saved at all, it will be to inherit a lesser glory, and be ruled over instead of being rulers.—Mill. Star 14:385-7 (Aug. 14, 1852).

HOW ORDINANCES FUNCTION

None of us need to think that we shall be benefited by covering up our uncleanness and expect that we shall be sanctified by the outer ordinances of the temple of our God, when the INNER MAN IS CORRUPT. There is power in all the ordinances of God's house to all those whose hearts are clean, who accept the ordinances of God in faith and with purity of purpose. The Gospel of Christ is a savor of life unto life to all those that receive it in honest hearts, while it is a savor of death unto death to all those that reject and handle the truth in unrighteousness. SO WITH ALL THE ORDINANCES PERTAINING TO THE PRIESTHOOD. They bring condemnation to the hypocrite and evil doer, while they bring sanctification to those who are clean in spirit. And the Priesthood which we have received with the keys and ordinances thereof can only be received and handled in connection with the powers of heaven, and on principles of truth and righteousness.—Erastus Snow, April Con., 1880, C. R. 9.

EDITORIAL

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IT IS WRITTEN

APOSTASY

(Continued from page 120)

"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance. That metal attitude is condemnation before investigation."

The Gospel is a perfect prescription for the attainment of Liberty. "Know the truth and the truth shall make you free." Knowledge, then, is the precusor of freedom. Indolence, ignorance, and sin mark the roads leading to bondage. Bondage invites dictatorship, and both are the fruits of apostasy.

"Ignorance," said Confucious, "is the night of the mind—a night without moon or stars."

Since, as Joseph Smith taught, men cannot be saved except as they obtain knowledge, it is imperative that men raise the shades of their mental windows and let the sunlight of truth in. To follow the thread-streams of truth wherever they lead, until they converge and flow as a single stream into the mighty ocean of knowledge, has its difficulties and even embarrassments to the stubborn or dogmatic mind, yet nothing less can lead to salvation—to freedom. There is no place in the celestial heavens for timid souls—souls that lack the courage of conviction. Sycophancy is the antithesis of courage. Cowardice is forever shut out from God's presence. "God will not have His work made manifest by cowards."—Emerson.

This chapter of our thesis attempts to deal with apostasy as it effects both individual and the Church. The term "Apostasy" is often used by members of the Church with careless flippancy. Those declining to BLINDLY follow the present church leadership are dubbed apostates. They who insist on a scriptural background for their faith are, according to many, bordering on apostasy; and only apostates, it is contended by mental laggards and subservient minds, will contend for the teachings of the early leaders of the Church, including the Prophet Joseph Smith, as against those of the present leaders. To question in the slightest degree the actions or teachings of the leaders today, is, in the minds of some, apostasy, pure and simple. In order to avoid the stigma of apostasy, one must acknowledge as being right, and meekly submit to the dictation of men, rendering blind and fawning abedience.

What does the term apostasy really mean? The dictionaries give these definitions:

(a) "Desertion of one's faith, religion, party, or principle."

(b) "The abandonment of a religious faith which one has previously held, or a church with which one has been previously connected."

These definitions, for the purpose of this article, will be regarded as final. Then if one abandons a principle he once espoused, or a church or party he was once a member of, he has apostatized from that principle, church or party. This is true either of one individual or a group of individuals. Let a church organization repudiate a principle it once accepted as Divine and, in so far as that principle is concerned, it becomes an apostate church. Conversely, if an individual ceases not to believe in and sustain a principle, church or party once espoused, he is NOT an apostate, although all the other members of his group may call him such.

Examples: Abraham, when he refused to worship his father's idols was regarded an apostate by those who worshiped idols, notwithstanding he adhered closely to the command, "Thou shalt have no other gods before me."

Jesus Christ was rejected and crucified as an apostate, by the apostate Jews, because he insisted on the fulfillment of all the law.

Joseph Smith was martyred by those who claimed him to be an apostate, although he advanced no doctrine not in perfect harmony with the scriptures.

The victim in either case had not apostatized, while it is entirely clear that his persecutors had done so. It was the apostate Sanhedrin that encompassed the death of the Savior. Nor should the Saints be blinded to the fact that group apostasy may be expected from age to age. It seems to be the disposition of men to regard their own acts as orthodox while they moralize on the awful state of others who, in past ages, have strayed from the truth. The argument is erroneously and too often used, that as the world, customs, economics, etc., change so the laws of the Gospel must change to harmonize. But such is a false premise. True, customs change with time, but eternal laws, never; the very term "eternal" implies un-

changeableness. Baptism by immersion was the law in Father Adam's day, in the day of Jesus Christ, and it is the law of heaven today. Men have been lead to change both the purpose and the form, and modern church institutions sustain such changes, but the law remains, and complete salvation can be had in no other way.

When the Church was organized communicants who had submitted to a form of baptism in other churches, wanted such baptisms to suffice; but the Lord revealed to Joseph Smith the error in their request, for not only the form of baptism but the authority to perform it is specifically prescribed by eternal law and must be fully adhered to. (See D. & C., 22:2.)

Unchangeableness of Law

That the Lord himself is governed by law must be patent to all thinking minds, otherwise there would be changeableness. "There is a law, IRREVOCABLY decreed in heaven before the foundations of this world," said Joseph Smith, "upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

So absolute is this principle of unchangeableness, that when the oppressed Saints petitioned their leaders for a revocation of the law of Celestial marriage, the question being put to the Lord elicited this reply:

> "How can I revoke an everlasting covenant, for I the Lord am everlasting and my everlasting covenants **CANNOT** be abrogated nor done away with, but they **STAND FOREVER.** * * * I, the Lord, **DO NOT** change, and my word and my covenants and my law do not, * * * I have not revoked this law, **NOR WILL I**, for it is everlasting, and those who will enter into my glory **MUST** obey the conditions thereof."—Revelation of 1886.

This is a specific and conclusive example of the unchangeableness of eternal laws. This unalterable condition of the law, however, must not be confused with customs established by the servants of the Lord to assist in carrying out the demands of the law. Because Jesus was baptized in the river Jordan does not imply that every person must be baptized in that river, or in any river; they are to be baptized in water—by immersion, by one duly authorized to do so. The monthly fast-day as observed by the Church, is an institution established to assist the Saints in carrying out the eternal laws of heaven; its establishment was not based on eternal law. The Saints first met on Thursday. As customs changed and it appeared to the proper authorities that the convenience of the Saints and the purpose of the day, could best be served by changing from Thursday to Sunday, such change was made—and properly so. Fast-day observance is a means to an end; blessings resulting from the LAW'S observance is the end. The means may change to better enable the living of the law, but the law—eternal law—never changes.

Elaborating further upon this point of the unchangeableness of eternal law, President John Taylor said:

> **Permit me to say there are eternal laws that exist with the Gods in the eternal worlds, and from which they CANNOT DEPART, and to which they ARE BOUND in all their acts; I was going to say as we are; but I will say not as we are, but as we ought to be, subject to the law of God in all our acts, and that it is absolutely necessary that men should be placed in a state of trial, in a state of probation. * * * .**—Deseret News, Feb. 14, 1880.

Former Apostasies

Returning then to the point of the periodical group apostasies from the laws of God and which are noted in history, almost from the dawn of creation. A clear case in point is that of the children of Israel, during their exodus from Egypt. It is recorded that in the third month after the exodus began, the Lord confided in Moses His designs with reference to the Israelites. He said:

> **Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.**
>
> **Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:**
>
> **And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.**—Exodus 19:4-6.

Moses laid these matters before the people with the result:

> **And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. Ib. 8.**

Here then, the children of Israel espoused a principle under a most sacred covenant to obey the same. Obedience meant the creation of a "KINGDOM OF PRIESTS, AND AN HOLY NATION." It would seem that a greater blessing could not be hoped for; and as God's covenant could not be abrogated, all hinged on the constancy of the Israelites. The Lord had given Moses a priesthood which was available to the Israelites, and through obedience to which they could "see the face of God, even the Father, and live." Moses taught this to the people, "and sought diligently to sanctify them that they might behold the face of God," as Moses himself had done. (See D. & C., 84:22-23. Exo. 34:11).

What could have been more desirable? And yet when put to the test the Israelites faltered and apostatized; for, at the first demonstration of the power of God, instead of showing an eagerness to see Him and converse with Him, which it was their right to do, if obedient, the record states:

> **They removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will**

hear: but let not God speak with us, lest we die.—Exo. 20:18.

They had espoused a cause, made a promise; and then, through lack of courage and stability, they apostatized.

It is stated that as early as the year A. D. 60, even while some of the Apostles were still alive and active, a "falling away" commenced among the ancient Saints, and this "falling away" progressed, finally ending in a universal departure from the faith, and the Church was driven into the wilderness. On this point Elder Orson Pratt said:

> The great apostasy of the Christian church commenced in the first century, while there were yet inspired apostles and prophets in their midst; hence Paul, just previous to his martyrdom, enumerates a great number who had "made shipwreck of their faith," and "turned aside unto vain jangling"; teaching "that the resurrection was already past"; giving "heed to fables and endless genealogies," "doubt about questions and strifes of words whereof came envyings, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness." This apostasy had become so general that Paul declares to Timothy, "that all they which are in Asia be turned away from me"; and again he says, "at my first answer, no man stood with me, but all men forsook me"; he further states that "there are many unruly, and vain talkers, deceivers," "teaching things which they ought not, for filthy lucre's sake." These apostates, no doubt, pretended to be very righteous; "for," says the apostle, "they profess that they know God; but in works they deny him, being abominable and disobedient and unto every good work reprobate.—Outlines of Ecclesiastical History—Roberts, 174.

In the Nephite history numerous mass apostasies took place among the Saints. As long as they were being persecuted by their enemies, they were humble and obedient, but so soon as ease and comforts came to them, and they mixed with the enemy, they began their downward course. After the awful cataclysm in nature, following the crucifixion of the Savior, and the personal administration of the Lord among them, they remained faithful for some two hundred years, before a definite "falling away" or apostasy began to take form. But the apostasy came with that same rigid precision characterizing previous apostasies.

And so in the present dispensation, from the life of the Prophet, Joseph Smith down, the Saints were repeatedly warned against the sin of apostasy.

It will be remembered that the "falling away" from the truth is seldom, if ever, a sudden act; it is usually a very gradual process. A detour from the main road may be ever so slight to begin with, yet in time it leads so far away as to render it impossible to get back without assistance. One of the present leaders of the Church, a year or so ago, stated the Church had gone off on a slight detour, but it would soon get back to the main road again. It is such "slight detours" that has caused a universal forsaking of the Gospel in times past. "Slight detours" are seldom corrected until after the mischief has been accomplished. "I want to say also," remarked Elder John A. Widtsoe, of the Quorum of Twelve, "that it is my conviction that the greatest danger that may affect this Church at any time is to depart, EVER SO LITTLE, from these fundamental principles. All that we do, all that we plan to do, MUST be tied to the fundamental principles of the Gospel."—C. R., April, 1921, p. 37. The simple change in the form of baptism, in the former day church is an example.

As before mentioned, many claim the right to change the laws of God in accordance with changing customs and conditions. It was said to be early in the third century when the form of baptism began to be changed. One of the first circumstances of such innovation is related by the late B. H. Roberts, as follows:

> But in the first half of the third century, Cyprian, Bishop of Carthage, during a controversy respecting the re-baptism of those who in times of persecution had denied the faith, decided that those whose weak state of health did not permit them to be immersed, were sufficiently baptized by being sprinkled.—Outlines Eccle. His. 147.

Thus in a perfectly natural way the form of baptism began to be changed to meet "changing conditions," from immersion to sprinkling, a common form now employed by the Roman Catholics and other denominations. And as the form changed, so also did the purpose. Baptism was instituted for the remission of sins and logically was intended for those only who were capable of committing sin. In the latter part of the second or early in the third century the custom of baptizing infants was in vogue. Thus one step in departure from the original faith lead to another, until the church became more pagan than Christian, and merited the opprobrium of being corrupt, that their professors "draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, HAVING a FORM of godliness, but they deny the power thereof."

So much, then, on the course of apostasy in the former churches. And let us observe here that men are little different today than they were in those times so far as concerns their stability in religious thought. Under the pelting blows of the Prince of Darkness, they are as the shifting sands before the desert winds. Cause and effect are much the same in all ages. And, too, in considering the "falling away" of the Saints in this day it must be remembered that the blame is not attributable to their present leaders except in proportion as their acts encourage such a situation. A "falling away" began in the days of the Prophet Joseph Smith. There have been ebbs and flows in the tide of apostasy since the great "falling away" in Kirtland in 1837-8. However, since the adoption of the Manifesto, the momentum has increased until today the teachings

of the Church have too little in common with those of an earlier day.

Latter-day Apostasies

A "falling away" in this day was clearly predicted by the early prophets. Paul said:

> Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.—2 Thes. 2:3, 4.

Let us not be deceived with the notion that this "falling away" had reference to the early day Saints, for it was to be in a temple building day that the "son of perdition" shall sit as God" in the "temple of God, shewing himself that he is God." It is this day that Paul referred to as the "last days," when perilous times should come, said he:

> For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.—2 Tim. 3:2-5.

How well the apostle's description fits present conditions, both in the Church and out! The Saints today, quite as completely as non-Mormons, by reason of surrendering much of the Gospel as taught by Joseph Smith, have only "a form of godliness," and they are daily "denying the power thereof." It is in this day that the Prophet Isaiah referred to:

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

It is this people to whom the "laws" have been given in the "last days"; who have been made guardians of the "ordinances," and been initiated into the "everlasting covenant". No other people since the former day church lost the Priesthood, have had sufficient knowledge to "transgress the laws, change the ordinance, and break the everlasting covenant." The "law" was restored to this people; the "ordinance" was given them and they entered into the "everlasting covenant" with the Lord. The Prophet Nephi, in speaking of this people and day, said:

> For behold, at that day, shall he (Satan) rage in the hearts of the children of men, and stir them up to anger against that which is good. (The hearts of the Latter-day Saints today are stirred up against the principle of Patriarchal marriage—a "good" principle, a saving principle.) And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion: yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away CAREFULLY down to hell —2 Nep. 28:20, 21.

We need not rely entirely on the word of the ancient prophets for this information. Warnings have come from the Lord time and again, through His modern servants. Joseph Smith indicated the instability of the Saints when he said:

> Would to God, brethren, I could tell you who I am! Would to God I could tell you what I know! But you would call it blasphemy, and there are men upon this stand who would want to take my life.

Later, August 6, 1842, Joseph stated:

> 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.—TRUTH 2:103.

Brigham Young said:

> 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. 171-2.

And again:

> The Lord gave a revelation through Joseph Smith, His servant; and we have believed and practiced it. Now, then, it is said that this must be done away before we are permitted to receive our place as a State in the Union. * * * Do you think that we shall ever be admitted as a State into the Union without denying the principle of polygamy? If we are not admitted until then we shall NEVER be admitted.—J. of D. 11:269. (The Church has denied polygamy, calling it a non-essential, and has proclaimed monogamy, when performed in the temples, the essence of Celestial marriage, AND WE HAVE STATEHOOD.)

President John Taylor, at Centerville, September 27, 1886, while instructing the Priesthood with reference to the Patriarchal order of marriage, said: "The time would come when many of the Saints would APOSTATIZE because of the principle" of plural marriage. He said, "One half of this people will APOSTATIZE over the principle for which we are now in hiding, (polygamy) yea, and possibly one-half of the other half." He also said, "The day will come when a document would be adopted by the Church" discontinuing polygamy in the Church, "following which APOSTASY AND WHOREDOM would be rampant in the Church."

President Heber C. Kimball had previously stated:

> 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.

Any adult Latter-day Saint with vision at all clear, knows that sexual laxity among

L. D. S. children has become alarmingly prevalent since the adoption of the Woodruff Manifesto. Such facts have been proclaimed from the pulpits of the Church. (See J. Golden Kimball, October Conference, 1901, and M. F. Cowley, April Conference, 1902).

In the early days of the Church in Utah, the leaders frequently dwelt upon a "falling away" among the Saints, at which time there would be a group of faithful Saints chosen to carry the work on. As early as 1865, President Heber C. Kimball, speaking of the faithlessness of the Saints said:

> But the time will come when the Lord will choose a people **OUT OF THIS PEOPLE**, (the Latter-day Saints) upon whom He will bestow His choicest blessings.—Des. News, Nov. 9, 1865.

In the year 1875, Daniel H. Wells, of the First Presidency, said:

> 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**, (from among the Latter-day Saints) 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.—**TRUTH** 1:134.

On October 6, 1882, President Wells reiterated the above in these words:

> And if we, as a people, do not hold ourselves on the altar ready to be used, with our means and **ALL** that God has bestowed upon us, according to the Master's bidding, for the upholding of His kingdom upon the earth, He will pass on and get somebody else; because he will get a people that will do it. I do not mean to say that He will pass on and leave this people; no, **THERE WILL COME UP FROM THE MIDST OF THIS PEOPLE THAT PEOPLE WHICH HAS BEEN TALKED SO MUCH ABOUT**, for the kingdom will not be taken from us and given to another people. it is too late in the day, as it has already commenced to grow, and it is growing and will continue to grow.—Des. News, Dec. 9, 1882.

In the same year the Church published this statement in the Millennial Star (42: 584):

> Before the great day of the Lord shall come and the day of righteousness and peace dawn upon this fair creation, two potent cleansing processes shall be in active operation. The first of these is the preparation of a choice people, purified by an application to their lives, as individuals and a community, of the principles of the gospel of peace. Such a body will **EVOLVE FROM THOSE CALLED LATTER-DAY SAINTS**, who, as a Church, possess the fulness and power of the pure plan of Salvation. Out of this community, at present in the merely incipient stages of development, and from the remnant of the whole House of Israel, will emanate the **NUCLEUS OR FOUNDATION** from which will spring the righteous millennial population of our globe. * * *

In 1885 the Deseret News treated editorially the desire of many of the Saints that the Church surrender the Patriarchal order of marriage, from which we quote:

> What would be necessary to bring about the result nearest the hearts of the opponents of "Mormonism," more properly termed the Gospel of the Son of God? Simply to renounce, abrogate, or apostatize from the New and Everlasting Covenant of Marriage in its fulness. 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 Savior is near even at the doors.—April 23. (Also see Mill. Star, 44'312-314. **TRUTH** 2:156.

The above references will suffice to show that a "falling away" from the principles of the Gospel was expected by the leaders of this people. History has not recorded a truer picture than the present situation presents in fulfillment of the predictions set forth,—each prophesy with uncanny exactness.

Having shown the tendency of the Saints in all ages to apostatize from the truths of the Gospel; also how the latter-day leaders of Israel warned the Saints time and again, predicting apostasies among them, we will proceed to point out a few instances of these present day apostasies and their result on the morale of the Church. And again it will be seen that history repeats itself in the fact that apostasy first begins with the people, spreading from a few to many, until the Church as a body officially adopts the actions of its members.

That the Saints were prone to sin is indicated by the frequent chastisements administered by the Lord. In April, 1832, the Lord revealed:

> Nevertheless there are those among you who have sinned exceedingly; yea, even all of you have sinned, but verily I say unto you, beware from henceforth, and refrain from sin, lest sore judgments fall upon your heads.—**D. & C.**, 82:2.

In September of the same year the Lord, speaking of the vanity and unbelief of the Saints, said:

> Which vanity and unbelief hath brought the **WHOLE CHURCH** under condemnation. And this condemnation resteth upon the children of Zion, **EVEN ALL.**—Ib. 84:55, 56.

And in June, 1833, the Lord told the Saints through His Prophet:

> For ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given unto you concerning the building of mine house, for the preparation wherewith I design to prepare mine apostles to prune my vineyard for the last time, that I may bring to pass my strange act, that I may pour out my Spirit upon all flesh.
>
> But behold, verily I say unto you, that there are many who have been ordained among you, whom I **HAVE CALLED**, but few of them are chosen; they who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day; * * *—Ib., 95:3-6.

As early as 1862 President Brigham Young lamented the fact that there was not a fully organized branch or ward in the Church; and this, because the Saints were, in consequence of their lack of obedience and of their ignorance, incapable of being organized. (See J. of D., 10:20). On another occasion President Young said:

> I have had visions and revelations instructing me how to organize this people so that they can live like the family of heaven, but I cannot do it while so much selfishness and wickedness reign in the Elders of Israel. Many would make of the greatest blessings a curse to them. * * * 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.

Previous to this—in 1837—an almost universal apostasy took place among the Saints at Kirtland, because of financial reverses coming to institutions in which the Prophet was interested. At this time, it is related, Brigham Young was compelled to leave Kirtland by night to escape being killed by the mob—members of the Church. His offense was proclaiming Joseph Smith a Prophet of God; and Heber C. Kimball said there were not twenty at Kirtland who would testify that Joseph was a Prophet. The Lord had appointed Sept. 11, 1836, as the date on which Zion (in Missouri) should be redeemed, provided the Saints would obey the Priesthood. (See His. of Church, 2:145-6.) Their failure to thus obey the Priesthood continued the curse of bondage on Zion. It was the apostate Laws, Higbee, Foster, and others, who were responsible for the death of Joseph and Hyrum and the abandonment of Nauvoo by the Saints.

Arriving in the mountains, a general reformation took place among the Saints, most of them renewing their covenants in Baptism. In 1852 the Saints accepted, by vote, the Patriarchal law of marriage, but ten years had not elapsed before many of them were urging the suspension or abrogation of the law, to avoid complications with the Government. Hostility against the law increased until in 1887 a large group of Saints petitioned the Government for statehood, promising to repudiate the Celestial marriage law and cease to live it; and in 1890 the Saints almost unanimously voted to suspend the "law of the Priesthood" by adopting the Woodruff Manifesto. Almost to a man the Saints apostatized from this great law of marriage, as Brigham Young said they would do before being granted statehood.

It is, of course, contended that while the Church acted upon a suspension of the law, it has not drawn away from a belief in the principle. This, however, is not true as we have shown. For plural marriage has been officially proclaimed to be "an incident, NEVER AN ESSENTIAL," by the late Dr. James E. Talmage and Melvin J. Ballard, of the Quorum of Twelve, and by the combined presiding quorums of the Church in their "Official Statement" of June 17, 1933.

The economic law of heaven—the United Order—having been revealed through Joseph Smith, failed of its purpose in Missouri, finally resulting in the Saints being driven to the mountains. In 1874 the servants of the Lord made another effort to have the Saints live the law. Organizations were effected in different communities but, owing to the selfishness and jealousies of the Saints the movement failed and the Saints apostatized from that principle or law.

The two laws—the "United Order" and the "Order of Plural Marriage"—were proclaimed by the Prophet Brigham Young as constituting he fulness of the Gospel. To reject them meant rejection of the Gospel and a general weakening of the ecclesiastical structure all along the line. As the people repudiated what to them were objectionable features of the Gospel, the Church as an organization, gradually fell into line until the repudiation of the Gospel plan has become the official position of the Church, as we will show in succeeding articles.

(To be continued)

WORLD CALAMITIES SEEN

In the "tripower anti-communist pact" recently entered into between Italy, Germany and Japan, many people profess to see a near approach to a world cataclysm such as the prophets of God have foretold. That the world is suffering from a serious attack of the "jitters" cannot be denied. In the time of the flood, we are told the heedless throng were "marrying and giving in marriage," and in general indulging in destructive dissipations up to the very hour that the rains began to descend. There is some difference in this day in the attitude of men, generally speaking, though it must be admitted there is little sign of reformation in either national or individual life. War—war to the hilt, seems to be a hidden motive behind the feverish race for armament supremacy.

The signatory powers to the new pact, of course, seek to cast a smoke screen about their actions, by claiming the movement a definite step toward world peace. But Moscow takes a different view—and well it may—for there is no friendship between communistic Russia and the fascist trio. The comment of Russia on the new situation may be said to be voiced by Marshal Klementi Yoroshiloff, War Commissar, in recent orders to the red army. Said he, according to press dispatches:

> **Hysterical fascists, without cause, often threaten bolshevists and Red Moscow and boast of their strength and courage. That is one of the manifestations of the raging but impotent fury of our class enemies. We have replied and will**

reply again: We do not want war, but we **DO NOT FEAR WAR, and are READY FOR WAR.**

Whatever may be the hidden motive behind the pact, many Bible students are led to view the situation with more than ordinary concern. They see in the new line-up, as announced in the press, a possible fulfillment of a noted prophecy of John the Revelator, concerning a great world conflict which he saw would result in the death of a third of the men of the earth.

Interpreting the tri-party agreement in terms of the military forces of the three powers, Virginia Bayda, leading Italian Commentator, is quoted as saying:

> **Two million tons of warships and 200,000,000 men are now at the disposal of the anticommunist front.**

John the Revelator (Chap. 9) saw a time of awful destruction evidently now near at hand. He said:

> **And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.**

In the great conflict the Revelator describes the loosing of four angels, "Prepared," as the account states, "for an hour, and a day, and a month, and a year, to slay the third part of men." He continues:

> And the number of the army of the horsemen were **TWO HUNDRED THOUSAND THOUSAND** (200 million): and I heard the number of them.
>
> And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone, (a good description of the fighting machines now being developed).
>
> 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.

The Italian commentator said the new pact placed 200 million foes of communism at the disposal of its common enemy, (the figures evidently being based on the combined strength of nations expected to join in fighting communism), while the Revelator names a like number of fighters lined up in the great battle that is to destroy the lives of a "third part of men."

Just what the real relationship between these two statements is may not be in the province of man to know, except it be revealed to him from heaven, nor is the day and hour known when the height of the conflict shall be manifested; certain it is, however, great and grim preparations are under way, looking to a destruction more terrible than any the earth has witnessed since the days of Father Adam. The Saints are told their safety during the great world commotion, lies in the righteousness of their lives; they are told to "stand in holy places," a term we take to mean, places consecrated by the purity of their lives, as well as buildings and localities which have been properly dedicated to the Lord and which will not have been desecrated by man.

THIS IS FRIENDSHIP

(Contributed)

I love you, not only for what you are, but for what I am, when I am with you. I love you, not only for what you have made of yourself, but for what you are making of me.

I love you for the part of me that you bring out. I love you for putting your hand into my heaped-up heart and passing over all the frivolous and weak things that you cannot help seeing there, and drawing out into the light all the beautiful, radiant things that no one else has looked quite far enough to find.

I love you for ignoring the possibilities of the fool in me and for laying firm hold of the possibilities of good in me. I love you for closing your eyes to the discords in me, and for adding to the music in me by worshipful listening. I love you because you are helping me to make of the lumber of my life, not a tavern, but a temple, and of the words of my every day, not a reproach, but a song.

I love you because you have done more than any creed could have done to make me happy. You have done it without a touch; without a word; without a sign. You have done it by just being yourself. After all, perhaps this is what being a friend means.

HELL DEFINED

Any person knowing and understanding the Scriptures as they are, and understanding the mind and will of God, can understand at once that when he is shut out from the presence of the Lord, when he does not hear His voice, sees not His face, receives not the ministering of His angels or ministering spirits, and has no messenger from the heavens to visit him, he must surely be in hell. Does the wrath of God rest upon all such? Yes, and we have plenty of it, just as much as we know what to do with. Are you not aware that the Latter-day Saints are realizing this, and saying, "that it seems as though the devils are let loose upon the Saints?" Do you not know that they are liable to temptation, to feel wrath, malice, strife, envy, hatred to God, dislike to righteousness, and an inclination to dethrone the Almighty, and usurp His author- upon the Saints?" Do you not know that they ity. If this is not being in hell, and if this is not the wrath of God abiding, to a certain degree, upon the inhabitants of the earth, we will wait until we find out what it is; but I cannot tell it any better in so few words.—Brigham Young, J. of D., 2:137.

A PSALM OF DAVID

(Request Number)

I will sing of mercy and judgment: unto thee, O Lord, will I sing.

I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.

A froward heart shall depart from me: I will not know a wicked person.

Whoso **privily slandereth his neighbor,** him will I cut off: him that hath an high look and a proud heart will not I suffer.

Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

He that **worketh deceit** shall not dwell within my house; he that **telleth lies** shall not tarry in my sight.—Ps. 101:1-7.

THE REGULAR FELLOW

The Regular Feller is one who kin smile
When everything's goin' dead wrong—
Kin smile with a smile that's free from all guile,
And tinker up some sort of song.

The Regular Feller kin whistle a tune
When things seem to be breaking bad.
He tries to be happy with what he has got,
Forgetting what he might have had.

The Regular Feller don't talk all the while,
Like rattle-brained fellers all do,
But when he says something, just make up your mind
It's something worth listenin' to.

The Regular Feller don't tell what he's done,
Or big things he's goin' to do soon.
He just goes and does 'em and keeps his mouth shet.
His secrets he tells to the moon.

The Regular Feller has not time to stoop
And dig into other folks' ground,
For small village scandal he cares not a whoop,
He passes no gossip around.

The Regular Feller speaks well of his kind,
Or else he says nothing at all;
There's no room for rubbish or junk in his mind,
No room for the thoughts that are small.

The Regular Feller does not slap your back
And brag that he's always your friend;
But when you're in trouble and others all quit,
He'll stand by you, right to the end.

—Anon.

A NEW LEAF

He came to my desk with quivering lip—
The lesson was done.
"Dear teacher, I want a new leaf," he said,
"I have spoiled this one."
I took the old leaf, stained and blotted,
And gave him a new one all unspotted,
And into his sad eyes smiled,
"Do better, now, my child."

I went to the throne with a quivering soul;
The old year was done.
"Dear Father, hast Thou a new leaf for me?
I have spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled,
"Do better, now, my child."

—Kathleen Wheeler.

THE REAL FRIEND

(Submitted by James E. Hart)

When the clouds hang dark and heavy
O'er the path that you must tread,
And the thorns of care and trouble
'Round your feet are thickly spread;
Sweet it is if those around you
Seem to give your troubles heed:
But the real friend comes and asks you—
"Say old friend how much do you need?"

Whn disaster dark befalls you
And you lose your house and lands,
It is sweet to feel the kindly grasp
Of sympathetic hands;
But there's one whose words are sweeter,
When he gives your troubles heed;
He's the one who comes and asks you—
"Say old friend how much do you need?"

When the grim and dark death angel
Enters through your open door,
And the babe you love so dearly,
Plays about your knees no more—
Flowers scattered 'round the coffin,
Solace stricken hearts that bleed:
But the best consoler whispers;
"Say old friend how much do you need?"

When you see a friend in trouble,
Don't stand off and softly sigh;
Walk straight up to him and whisper—
Look him squarely in the eye,
Say you're sorry, and then prove it,
By a quick and timely deed—
Pull you're purse and softly whisper:
"Say old friend how much do you need?"

—Will Maupin.

TOBACCO

"A doctor told an old lady in New York, when she insisted upon his telling her whether snuff would injure her brain, 'It will not hurt the brain: there is no fear of snuff's hurting the brain of anyone, for no person that has brains will take snuff."—Brigham Young, J. of D., 9:35.

Juvenile Page

JERRY, THE POLICEMAN

Jerry was given a brand new uniform; blue cloth, with gold braid and shiny brass buttons; also a silver star to wear on the front of his coat to show his authority. He also had a pair of high top boots and some warm mittens to wear in cold weather.

When Jerry put his uniform on for the first time, his heart throbbed with pride. He said, "Mom, didja ever see such nice clothes. I feel just like Daddy did with his policeman's uniform. Ain't it a perfect fit?" Jerry made good use of the looking-glass that morning and his mother was proud of her son. He looked so much like Captain O'Hara, Jerry's father, had looked when he was young—so brave and handsome.

As Jerry went off to his traffic duties that beautiful autumn morning in October, he turned and waved "good-bye" to his mother, but she could scarcely see him for tears which, try as she would, she could not keep back; they were tears of gladness, for she loved her boy. And many a girl watched Jerry that morning, as he blew his whistle and waved his flag—now to STOP and then to GO. Their little hearts fluttered and they gave a longing sigh—just to get a glance and smile from Jerry was worth waiting for. But Jerry, while pleased with his new job, did not act "stuck-up" or vain. He had been taught that duty always came first; and one lesson that he did learn—a lesson which is of great value to all young men—was, just as soon as he got home each day after school, to take his uniform off carefully, neatly fold it up and lay it aside; he had learned to be tidy and orderly. Mother O'Hara had no trouble in keeping Jerry's room clean because her son was so careful and thoughtful.

The sun did not always shine on Jerry's job. Soon the song birds all flew to the South and a cold wind began to blow. One morning when Jerry awoke and looked out of the window he saw snow all over the ground. He thought, "I bet it's cold today, and I'll have to stay out in the snow for near an hour while the other kids are in by the fire." 'Oh, well," he sighed, "let'er come. All sunshine will never make men tough and strong. Policemen have to work all the harder in bad weather."

That morning, as Jerry was guiding traffic, an old lady came to the crossing on the other side of the street. She was bent over and her dress was tattered, faded and worn. She was carrying a large bundle of sticks to make a fire with to keep her warm. She used a cane to walk with. Her step was shaky and slow. The street was very slippery. She looked sad and was puzzled how to get across. As she stood there, the children began to laugh and make fun of her. They did not mean to be rude, but they had not all been trained to be little ladies and gentlemen. As Jerry stopped the automobile, the children ran past the old lady, some of them hallowing, "Come on, granny, hurry up," but none stopped to help her. She was frightened and could scarcely move. Just then Blackie, full of mischief as usual, came running along and purposely brushed against the old lady, knocking the bundle from her arms, and then ran on without stopping to help her. This frightened the poor woman more, and she just stood there and trembled. Jerry, seeing the situation, blew his whistle and waved his flag, stopping all the autos, which were just starting to go; he darted across the street like lightning, picked up the bundle of sticks, took the lady by the arm and gently led her across the street to safety; with each step, in a kind tone, telling her that she was making it all right. As he neared the "safety zone" all the auto drivers honked their horns as an expression of praise to Jerry in the way he discharged his duty; and one man stuck his head out of his car window and hallowed, "Atta boy! That was a good job, kid! You're one fellow that knows how to be a gentleman. We're all for you!"

Jerry felt good all that day. The children all looked upon him as a hero; while none of them would speak to Blackie nor play with him at recess or after school. Blackie hated himself for being so mean and he went home from school that evening with a heavy heart. Jerry didn't report Blackie's actions to the principal of the school, because he felt that Blackie had been sufficiently punished. As Jerry went home you could hear him whistling and singing for his heart was glad because he had been able to do a good turn that day.—REX.

FOR FUTURE DELIVERY

Sandy (entering garden): "Have you a nice cucumber?"

Gardener: "Aye, here's one. That will be five pence."

Sandy: "Too much. Have ye no one for tuppence?"

Gardener: "Ye can have this for tuppence."

Sandy: "All richt, heres the tuppence. But don't cut it off. I ll be calling for it in about a week."

THE MOUNTAIN STORM

By Charles H. Hansen

I wandered down the lane today and gazed
across the field,
The earth was parched and dry, and sparse
the crops in yield,
But as I looked upon the scene a storm came
on apace,
And rain fell on the mountain tops, like
drapes of wondrous lace.

I marveled at the flashing tongues of light-
ning 'cross the sky,
The grandeur of approaching clouds as
swiftly they drew nigh;
While thunder rolled and split them wide
with a terrific blast,
The clouds released the blessed rain upon
the earth at last.

I gloried in the raging storm, while shel-
tered from the rain,
And thanked the Lord that growing things
would gain new strength again;
The flowers to blush a deeper red, the
leaves take greener hue,
While stalwart trees with rustling leaves
will sing with life anew.

The tumult and the strife and our trials
here below,
Come like the storm to nourish and will
help our souls to grow;
The tears we shed are like the rain, they
cleanse us while we cry,
Then we'll see the silver lining, and God's
rainbow in the sky.

SEARCH OF TRUTH

(Bessie B. Decker)

Over the sunlit hills of Time
To distant heights beyond the clouds,
Luring the souls who dare to climb
Above the listless, plodding crowds.

Hearts that are fearless lead the race
To that grand eternal destiny:
Mind that is free outreaches space
Encompassing Infinity.

SUNBEAMS

When the little stars peep out one by one,
And I look far up and away,
How sweet to be able to whisper to God,
"I have made someone happy today."

When I open my eyes in the morning,
All ready for work and for play,
I think I hear somebody whisper,
"Be a dear little sunbeam today."

There can be no true national life in our democracy unless we give unqualified recognition of religious worship and freedom of education.—President Franklin D. Roosevelt.

WORSE THAN DILLINGER

Aside from the murders he committed, the bandit John Dillinger was about as good at heart as the man who turned a family in the street after they paid $3,800 on a $4,500 home. This has been done and the amount paid did not count for a cent, the "owner" taking the place back just as though no transaction had been made. No matter how legal this may be, it is a barbarous form of human relationship and should be changed.—Progressive Opinion.

O do not pray for easy lives; pray to be stronger men. Do not pray for tasks equal to your powers; pray for powers equal to your tasks. Then the doing of your work shall be no miracle; but you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.—Phillips Brooks.

God walks with the humble; He reveals Himself to the lowly. He gives understanding to the little ones; He discloses His meaning to pure minds, but hides His grace from the curious and the proud.—Thomas A. Kempis.

A bill has been presented in congress to keep judges out of politics. It strikes me that we ought to try to keep politics out of our judges.

Neither

Generosity is the accompaniment of high birth; pity and gratitude are its attendants. —Corneille.

Blessed are the merciful: for they shall obtain mercy.—Mathew 5:7.

We hand folks over to God's mercy and show none ourselves.—George Eliot.

Among the attributes of God, although they are equal, mercy shines with even more brilliancy than justice.—Cervantes.

To avenge is no valor, but to bear.—Shakespeare.

BE HAPPY

If you and I—just you and I—
Should laugh instead of worry;
If we should grow—just you and I—
Kinder and sweeter hearted,
Perhaps in some near by and by
A good time might get started;
Then what a happy world 'twould be
For you and me—for you and me!
—Longfellow.

Folly is ever accusing wisdom of duplicity. ——Russem.

TRUTH

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

VOL. 3. FEBRUARY, 1938 NO. 9.

Last Sermon of Heber C. Kimball

We presume in this gospel dispensation, no man, save the Prophet Joseph Smith, has been more richly endowed with the gift of Prophecy and Revelation, than was President Heber C. Kimball, for years a counselor to Brigham Young. President Young frequently referred to him,—"HEBER IS MY PROPHET."

In his prophetic sayings and instructions to the Saints during his brief so-adjourn among them in these valleys, many golden gems of thought were dropped from his inspired lips. They will live on influencing the lives of the honest down through the ages. His words, frequently tinctured with humor, often blunt, quaint and always sincere and eloquent in their simplicity and plainness, are literally "pearls of great price"; they are words such as Peter spoke of: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

TRUTH presents the last sermon delivered in mortality by this great man. It was spoken on Sunday, April 12, 1868, President Kimball departing this life June 22, following. A careful study of this message is commended to the honest in heart the world over. It literally glows with divine philosophy and counsel. (Editor.)

I have not the least disposition to talk to you if you do not wish me to, and if you say you do not want me, I will say good morning and go home. It is no pleasure to talk to a people who will not receive what you say. You know me, and then again you do not know me. You do not know who Heber C. Kimball is, or you would do better. You do not know yourselves, do you? Then how can you expect to know me?

A man came to me this morning desiring to have some talk with me. I asked him if he was an honest, upright, truthful man. He replied that he thought he had no right to answer that question; but finally, he said he was an honest man. After he said that, it was revealed to me what sort of a man he was, but not before. I wish the people here today to behave themselves, as this is the Sabbath. Do you know what is the gospel? The gospel is the power of God unto all that obey it, not unto all that believe, for the devils believe. Suppose now, for instance, I had here three rules, one a twelve inch, one a six inch and one a three inch? Would the three inch rule measure as far as the twelve inch? No, nor can the three inch or the six inch man measure as far as the twelve inch man, yet both may be good men and just as good as the man that can circumscribe thirteen inches. Therefore, if a man in this respect should be a little behind, we should not whip him up as we would a horse, but we should be lenient towards him.

What Brother Stevenson has said this morning is all good, and you would know it if you read the Bible and the Book of Mormon. There is not one-quarter of you that read these books as much as I do; if you did, you would know they coincide the one with the other. This book, the Book of Mormon, is a pure record, and I know it, although it speaks of wars and contentions. I have lived nearly all my life where it came forth and I understand all about it.

I have been to the altar where Adam offered sacrifices and blessed his sons and then left them and went to heaven. Now I want you to read the Bible and the Book of Mormon, for we have to build a city, WE WHO ARE RIGHTEOUS AND KEEP THE CELESTIAL LAW, we have to build a city that will compare with the one that has gone to heaven. Consider these things and then see how you are progressing.

You sit in judgment on your neighbors, when you are guilty of more tricks than tney are, and when there is more evil in you than in them. Jesus said, "Thou shalt not speak evil of thy neighbor," and the commandments say, "Thou shalt not bear false witness against thy neighbor," and the commandments are binding upon us. Jesus said also, "Thou shalt not commit adultery." Now some persons look upon adultery as an awful thing, which it is; but they pay no attention to the other command, which is equally binding, forbidding them to speak evil of their neighbor. It is said

thou shalt not speak against the anointed; yet you do speak against them, and justify yourselves in doing evil. It is difficult for many here even to hold my name sacred; and when I have heard of what some men here would do, I have asked myself what manner of men they were. In doing the things that I have been speaking of, you commit sin and violate your covenants. Do you doubt that I am one of the Lord's anointed? Do you not know that I am? This then will affect you unless you make restitution. I have had men lie to me, and I have known this by the spirit of revelation, yet I could not prove it. Now these are not men of God. Some of you would like me to present the truth clothed in a fine dress and with hoops rather than that I would present it stark naked; but I speak this for your good, and why then do you wish to run away from or injure your friends?

The Twelve Apostles, when first anointed, went into almost every part of the States, from Ohio to Nova Scotia, and organized Conferences and called on the whole Church to make donations of their means to purchase that land that God said has to be purchased either with money or with blood; and the whole Church, save the leaders, came under condemnation because they did not comply with the revelation. The revelation that gave us the authority and which says, "Let my servants, go, etc.," is in the Book of Covenants. At another time Zion's Camp was called, before I became an Apostle, and Joseph gathered up the Lord's warriors, His young men, and male members of the Church, and it took nearly every male member from Nova Scotia to Missouri to reinstate the Lord's people in the land of Zion. Those young men did their duty, and the Lord accepted their offering. They were the actors then, and are the leading men of the School of the Prophets today. Will this SCHOOL of the PROPHETS STOP? No, it was commenced in the days of Joseph, and it will not stop. Unless, however, there is a reformation right here, there is not one in twenty that will go and possess that land. Are you practical spinners? Can you beautify and adorn the earth? I tell you that in general you are not going there unless a reformation takes place. Some of you will not be honest, some of you will not pray unless you are where someone can see you; and if some of you were going to my mill here, and should find a chain, you would look around to see if any person saw you, and if not, you would hide the chain at once; and such men call themselves Saints, I am telling you the truth, and I tell you that if you will put on Christ and live in Him you will see a great deal better than I can with glasses. You cannot lead a person astray unless that person is willing to be led astray; a man could not be persuaded to lie unless he was inclined to lie; and if we tell a lie to deceive, we have to pay that debt before that sin is atoned for. It is said, "Thine own words will condemn thee"; and it will be so when we go to judgment, and we cannot help it. I am an apostle, and Brigham Young is an apostle, and the voice of the Spirit called Brigham Young and myself in Kirtland, and Joseph Smith was told to place the priesthood upon us, and have we ever flinched? No. Now, when you are brought to judgment and you know that Jesus is there, that Joseph is there, that Brigham is there, that Willard and myself are there, and you are asked what have you been guilty of, you will have to give in your own testimony, and the acts of men and women will condemn them. There are hundreds and thousands of men in the Church today who have a plurality of wives WHICH WILL BE TAKEN FROM THEM and they cannot help themselves, because they do not keep the celestial law.

The office of an apostle is to tell the truth, to tell what he knows. Has the Lord spoken to them? He has. I have heard His voice and so have you; and when you hear my voice, and it is dictated by the Holy Ghost, you hear the voice of God through me, but you do not believe it. Great is the condemnation that will come because of lying. Now, let me say to you, be honest, and you, sisters, stop your slander, and if you wish your characters exalted, exalt that of your neighbor. It is time for us to arise and wake up. I am telling you these things for your good, but you do not know it. THERE ARE MANY HERE TODAY WHO, UNLESS THEY REPENT, WILL NEVER SEE MY FACE AGAIN AFTER MY EYES ARE CLOSED IN DEATH. I tell you that the man who justifies another in the shedding of blood is a murderer, and the man who justifies another in tantalizing his fellow-creatures or in speaking against another is as bad as the man who does these things. I have not one word of reflection to make against you, YET YOU ARE LIVING AT A POOR DYING RATE. Do you doubt it? I want you to be faithful, and I do not want a man or a woman of you to be lost.

I wish now to talk to the little boys, you young brethren, and I want them all to hear me. What I have been saying today, my little boys, will apply to you as much as it will to your fathers. I wish you to be obedient to your fathers and to your mothers; but if your mothers tell you not to do that which your fathers tell you to do, you go right away and do as your father has told you, for he is the head. And, brethren, come to meeting instead of running about on the Sabbath day, and cease to tell lies. Let us, brethren, try and bind up everything and take hold together. I feel as the Savior did, I do not wish to leave you alone, I wish you to improve. I think as much of the people in this ward as I do of the people in any other ward in this Territory. I prayed last night and this morning that

your minds might be prepared to receive my words. What would you give for a plow that had no point to it, or for a pair of glasses that you could not see through? And again, what account would you be if no dependence could be placed in you.

I will now refer you to a little of my history. I was born in Vermont, and brought up very poor, and when nine years old I laid in my bed and in a vision saw those things that I have since passed through. Soon after I was baptized, Brother Orson Pratt came to my house. I was standing in the dooryard when he came, and at the time I felt much of the Holy Spirit upon me. I was then a potter at my wheel. While Brother Pratt was talking with me a voice spake to him and said, "Orson, my son, that man will one day become one of my apostles." I did not know this till afterwards. A voice also spake to me and told me my lineage, and I told my wife Vilate that she was of the same lineage, and she believed it. I told her also that we would never be separated. I could tell you a thousand things that happened in that early day. I have been, as I have already told you, to where Adam offered sacrifices and blessed his sons, and I felt as though there were hundreds of angels there, and there were angels there like unto the three Nephites. I have also been over the Hill Cumorah, and I understand all about it. I remember the time when I was baptized into the church, and how after I was baptized, Alpheous Gifford said he felt impressed to ordain me an elder. I was on my knees and jumped up and told him to hold on, that I was not a learned man, and I thought that my ordination would injure the work. But presently the Holy Ghost came upon me till I thought that I should be burnt up. I could speak in tongues and prophesy, and I understand the scriptures. And now let me tell you that I was never made to die, that is spiritually; but that I am an inhabitant of this earth and will never destroy my right to it. This you can read in the Book of Mormon: This earth is my Father's and I know it, and His angels administer to men. Cleave now to the truth, and remember that a limb separated from a tree is not much, and so we are not much when SEPARATED FROM THE TRUTH. Therefore, honor God and honor those you know; for if you do not honor those you know you will not honor God. If my children will not subject themselves to me they will not subject themselves to God; and so with our wives, they cannot honor God unless they honor us.

Jesus said, "Suffer little children to come unto me, for of such is the Kingdom of Heaven." They are heirs to the kingdom of heaven, and when they die they go to heaven. They are with Jesus. Our children are heirs to our rights and privileges, and when an earth is organized for us we will take our children there as God our Father brought His children here when He came.

Let us be faithful and humble and keep the commandments; and if we will eat meat, let us eat that which is mild. I am inclined to think that PIG MEAT IS NOT GOOD and that FINE FLOUR IS NOT GOOD, AND THE FINER THE FLOUR WE EAT THE SHORTER WILL BE OUR LIVES. It would be better for us to eat coarse bread, such as the Graham bread. I now feel to say peace be with you, peace rest upon you and I say my peace shall rest upon you. Amen. (J. of D., Vol. 12:188, et seq.)

JOSEPH NOT UNDERSTOOD

I have sometimes thought that the Prophet Joseph, with the knowledge he possessed and the progress he had made, could not stay with the people, so slow were we to comprehend things and so enshrouded in our ignorant traditions. The Saints could not comprehend Joseph Smith; the elders could not; the apostles could not. They did do a little towards the close of his life; but his knowledge was so extensive and his comprehension so great that they could not rise to it. It was so with President Young and I may say it is so with the leaders of the Church now. It is a continual labor on their part to lift the people up to the comprehension of the labor of God and his purposes connected with this work. The people are BOUND DOWN BY TRADITIONS, AND BECAUSE OF THIS IT IS RARELY THAT YOU CAN GET EVEN ELDERS TO SEE THE PROPRIETY OF CERTAIN THINGS.—George Q. Cannon, Utah Stake Conference, April 16, 1899. (Deseret Evening News, Aug. 26, 1899.)

INGERSOLL'S REPENTENCE

M. D. Landon says in the "Homiletic Review" (Vol. 38, No. 5), "When I was writing my 'Kings of Platform and Pulpit,' Robert Ingersoll kindly sent me what he called his greatest lecture, 'Liberty of Man, Woman and Child." He wrote:

"In using my speeches do not use any assault I may have made on Christ, which I foolishly made in my early life. With Renan, I believe Christ was the one perfect man. 'Do unto others' is the perfection of religion and morality. It is the summun bonum. It was loftier than the teachings of Socrates, Plato, Mohammed, Moses or Confucius. It superseded the commandments that Moses claimed to have gotten from God, for with Christ's 'do unto others' there could be no murder, lying, covetousness or war. It superseded Greek patriotism, Roman fortitude, or Anglo-Saxon bravery, for with 'do unto others' bravery and patriotism would not be needed."—Tom M. Olson.

IT IS WRITTEN

APOSTASY

(Continued from page 136)

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

And liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.

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

Having shown in previous chapters the general condition of apostasy among the Saints and on the part of the Church as an organization, it will now be our task to show wherein certain leading principles of the Gospel are affected by this state of apostasy.

UNITED ORDER

This is the economic law of heaven. It embraces the laws of Tithing and Consecration. Little has been said of late concerning the United Order, but a Church Security Plan has been inaugurated for the economic relief of the Saints, bearing little or no resemblance to the order revealed from heaven. The law of tithing, as stated, comprehends consecration, and the whole economic law contemplates a oneness of purpose.

> **That the poor may be exalted, in that the rich are made low; (or reduced to a fair basis) for the earth is full and there is enough and to spare; * * *.**
>
> **Therefore, if any man shall take of the abundance which I have made, and impart not his portion (the surplus first and then tithing) 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.—D. & C., 104:16-18.**

The purpose in the law is to make men equal and provide for their "just wants and needs."

> **Nevertheless, in your temporal things you shall be equal, and this not grudgingly, * * *.—Ib. 70:14; 78:5, 6. 51:3, 9.**
>
> **And you are to be equal, or in other words, you are to have equal claims on the properties, * * * every man according to his wants and needs, inasmuch as his wants are just. * * * Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God. This order I have appointed to be an EVERLASTING ORDER unto you.—Ib. 82:17, 19, 20.**

The order is designated as a "United Order, and an EVERLASTING ORDER for the benefit of my Church, and for the salvation of men until I come."—Ib. 104:1. It is a perpetual Order.

As to the Law of Tithing, the Lord said:

> **I require all their SURPLUS property to be put into the hands of the Bishop of my Church in 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 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.**

It is clear that this economic order of heaven is, to a large degree, being ignored. For instance, we know of no person in this day being required to pay into the Church the SURPLUS of his property; and it is evident that very little semblance of economic equality exists among the Saints. There seems to be one law or rule for the rich and another for the poor. The leaders receive their salaries or allowances in cash, while the poor, those coming under the operations of the "Church Security Plan", are not only given wages, which are in many instances, wholly inadequate for their household needs, but these wages are paid in orders for produce, etc., and often times we are informed, cannot be used advantageously. To be equal in spirit and in fact, all receiving Church support, including the General Authorities, should be paid in like coin, in amount according to their "needs and just wants." The law of the Lord contemplates no discrimination. Hunger with the poor is as real as it can be with the rich; and the one class is as much entitled to food, clothing and comforts as is the other.

Under the present system, while there are a great many honest Latter-day Saints—and entirely worthy ones, living in at least, semi-poverty, are not many of the leaders, on Church pay, actually accumulating "surpluses" for their personal use and comforts? If this statement be doubted, one need only be reminded of the remarks of one of the General Authorities of the Church at the General Priesthood meeting a year ago, wherein he explained that the Lord had so blessed him that he was able at his death, to leave each of his forty-seven grandchildren fifteen hundred dollars.

Is not the $70,500.00 thus being held in reserve to be given grandchildren, who may in no sense be in need of it, and who have done nothing to earn it, a "surplus" that the Lord requires? And are there not many like "surpluses" scattered among the more wealthy of the leading brethren in the Church, that, if paid into the Church, and properly distributed, would make for Utopia, and tend to fuse the spirit of brotherhood between the leaders and the laity?

At any rate, does not the present attitude of the leaders toward the economic law of God, reflect a failure of the people to put into effect this law of the Gospel?

THE GOSPEL PROPAGANDA SYSTEM

Church leaders boast much of the missionary system now in vogue, while pursuing a

course diametrically opposite that which the Lord commands. Example:

> **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 SCRIPT, that goeth forth to proclaim this gospel of the kingdom.**
>
> **Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come.**
>
> **And whoso receiveth you, there I will be also, for I will go before your face: I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.**
>
> **Whoso receiveth you receiveth me, and the same will feed you, and clothe you and give you money.**
>
> **And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward:**
>
> **And he that doeth not these things is NOT my disciple; by this you may know my disciples.**
>
> **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 in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man.—D. & C., 84: 86-92.**

This was the law under which the apostles of old operated; "For," said the Savior, "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." (Ib. 78, 79).

Under God's plan Elders go into the mission field depending entirely upon the Lord for guidance, sustenance and protection. This tends to keep them humble and better fitted to deliver their Master's message. The plan also enables men of special spiritual attainments, but who are not endowed with worldly wealth, to perform missions, whereas today such men, though eminently qualified, are denied the opportunity because of lack of means to meet their daily expenses. The present rule tends to place a premium on worldly riches, penalizing the lack of them. Under the Lord's plan Brigham Young, John Taylor, Wilford Woodruff, the Pratts, Heber C. Kimball and many others were instruments, contributing to the Church membership to the tune of scores of thousands, while under the present rule such men would be excluded from foreign mission work altogether.

Then, too, the Lord's system "proves the world," by giving them an opportunity to care for His servants,—"And he who feeds you, etc., shall in no wise lose his reward." "By this you may know my disciples." This is the Lord's way of proving men. To follow any other than the Lord's plan tends to defeat the purpose of missionary work; for it not only works a hardship on the Elders by depriving them of the richness of the Holy Ghost, but also an injustice to those being proselyted. The law of God, as set forth, remains unaltered, but the Church, through its actions and attitude has invalidated or suspended it, REQUIRING missionaries to be provided with monthly allowances, and that often times at an embarrassing sacrifice on the part of parents and loved ones at home. Missionaries in the field have even been told that unless they can have more money furnished them they will be sent home before their missions are ended. The stock argument is that conditions have changed since the Savior announced that law, and men cannot comply with it today. And so the faithless sons of Lehi complained that it was fool-hardy to attempt to obtain the Jewish records from Laban, and wanted to give up the mission. But Nephi, being built of sterner stuff, said: "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save He shall prepare a way for them that they may accomplish the thing which He commandeth them, (1 Nep. 3:7). And he did what to the present unbelieving Saints would seem impossible.

Who among the missionaries today is carrying out the Lord's instructions to go without "purse or scrip", depending upon the people, under His inspiration, for food and clothing, thereby proving themselves the Lord's disciples; who cleanse their feet in testimony against the unbeliever and who has the presence of the Lord to be with them on the "right hand and on the left", with His Spirit in their hearts, and His angels round about them, to bear them up? We fear but few, if any. Certainly the Lord is bound to bless the faithful among the missionaries who, because of the present attitude of the Church, are disregarding the law of God in their work; but how much more successful they might be, were they strictly following the Lord's plan!

God has not changed His law pertaining to missionary work. There are special advantages in the Lord's system. The experience of the early Elders confirms this fact. Heber C. Kimball tells of the time he and Brigham Young started with $16.50 to travel 500 miles. They paid out $82.00 and had money left at the end of their journey, and they had no visible knowledge of where the money came from. John Taylor landed in New York, on his way to Europe, with only a penny, plus faith in God. He reached his destination in good time. President Kimball said:

> **Do you suppose that we believe in angels and holy beings having visited us on those occasions, (when they were traveling without purse and scrip)? Cannot angels furnish saints with money? Our wants were supplied, and we are witnesses of the fact, * * *.—J. of D., 4:1.**

The Deseret News of August 18, 1900, records a statement of George Q. Cannon deprecating the habit the missionaries had contracted of having money sent them in their missionary work. He said:

> **I was presiding in Europe in 1860-64. Money at that time became more plentiful in this country, and some of the Elders over there began to receive funds from their parents, with which**

> they might travel and see Europe. By degrees this fashion has grown up, until now it is almost universal. Well, I do not believe in it. Up to that time we all preached the Gospel without purse or scrip, and you know how successful the work was. That fashion (of receiving money from home) * * * had a demoralizing effect upon the Elders of this Church. * * * 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?

President Joseph F. Smith sounded the same warning in 1897, strongly criticising the tendency in that day to discard the Lord's plan. (See TRUTH, 2:144).

Surely the leaders will not contend today that the Lord is incapable of caring for the Elders as He did in the early days of the Church. Surely the Lord would not send Elders into the world on His business, promising them food, clothing and expense money, and then admit His inability to comply with His part of the agreement.

Then, in its missionary policy, has not the Church departed from this law of the Gospel?

GATHERING

John the Revelator relates that he saw an "angel come down from heaven," crying "mightily with a strong voice," saying:

> Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.
>
> And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.
>
> For her sins have reached unto heaven, and God hath remembered her iniquities.—Rev. 18:2, 4, 5.

The Lord had promised through His servant Moses, that Israel should some day be gathered. (See Deut. 30:4). And through His Prophet Nehemiah, the Lord promised that:

> If ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.—Neh. 1:9.

The universality of the gathering is thus assured. Gathered to what place? We speak now more particularly of the gathering of Ephraim, whose day it now is. Isaiah saw in the last days (this day) that "The Mountain of the Lord's house shall be established in the tops of the mountains." (Is. 2:2). The "Mountain of the Lord's house," must have reference to the headquarters of the Lord's house, His principle place of business in the land of Joseph.

Why the gathering? That the Saints may be taught, purified and prepared to meet their God. To do this they must "come out of Babylon," the "habitation of devils, and the hold of every foul spirit," etc., and he in an environment suited for such training. Brigham Young said:

> We have gathered to the valleys of these mountains for the express purpose of purifying ourselves, that we may become polished stones in the temple of God. We are here for the purpose of establishing the Kingdom of God on the earth. To be prepared for this work it has been necessary to gather us out from the nations and countries of the world, for if we had remained in those lands we could not have received the ordinances of the holy Priesthood of the Son of God, which are necessary for the perfection of the Saints preparatory to His coming.—Disc. of B. Y., 186.

So important is the gathering that Joseph Smith commented thus:

> Then, if this is the case, and if we are not sanctified and gathered to the places God has appointed, with all our former professions and our great love for the Bible, we must fall; we cannot stand; we cannot be saved; for God will gather out His Saints from the Gentiles, and then comes desolation and destruction, and none can escape except the pure in heart who are gathered.—His. of Church 2:52.

And finally, the Lord commanded the gathering in this dispensation. September, 1830, shortly after the Church was organized, the Lord told Joseph Smith:

> And ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts; wherefore the decree hath gone forth from the Father, that they shall be GATHERED IN UNTO ONE PLACE upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked; * * *.—D. & C., 29: 7, 8.

Much attention was given this important requirement from the Lord in the early history of the Church, and thousands of the descendants of Ephraim were gathered to the "Mountain of the Lord's house" here in the "tops of the mountains." But today, and such has been the case for many years, Israel is scattering rather than gathering. The Saints are not only encouraged to leave the mountains, but those born abroad are being instructed to remain in their native lands, both in America and in other parts of the earth, described by the Revelator as the "habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

Of course the brethren will explain that times have changed; emigration laws, etc., render it necessary for the Saints to remain in Babylon. But by what force of circumstances have conditions changed? As long as the Saints in the mountains were living their religion, there was little trouble from emigration laws; the honest in heart gathered to Zion. We have the experience of the Mexican Saints. Being persecuted in the United States, they colonized in Mexico for the express purpose of living their religion. The Lord, in His mercy, prepared the hearts of the Mexicans to receive the Saints and not molest them. They were welcomed into

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EDITORIAL

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WE talk a great deal about sacrifices, when strictly speaking there is no such thing; it is a misnomer—it is a wrong view of the subject. What we do for the Kingdom of God is the best investment we can possibly make.—Daniel H. Wells.

THOSE MORMONS

Frequently important facts, and often times interesting ones, may be gleaned from old and forgotten records. From them important source information is revealed; and the course of progress, or lack of the same, is brought to light.

One of our readers has submitted a news clipping from the Chicago Herald-Examiner of April 1, 1932, revealing conditions as they existed in that city a hundred years previous. Chicago now boasts of nearly three and one-half million people, while, at the time noted, its population consisted of about 200, mainly soldiers. It was then Fort Dearborn.

Trustees of the First Presbyterian Church had unearthed an old trunk in a loop bank vault, that had served as a depository of church records for a century. From a note book, yellowed with age, the trustees read minutes of meetings of former trustees and of the Presbytery dating from 1833 to 1842, carefully recorded in ink.

One item under date of May 30, 1833, is as follows: "About thirty professing Christians in the garrison brought from Sault Ste. Marie to this place (Fort Dearborn, now Chicago) landed on the 13th of May (1833) with the Rev. Jeremiah Porter, Pastor."

The record then tells of an "Organization meeting in the fort carpenter shop, June 26, 1833, with a membership of twenty-six persons." Then follows the frequent hearings of the church sessions concerning the misdeeds of members, as follows:

> **December 30, 1833: William Cole, having used intoxicating drink several times during the last year, so as to be sensibly affected to the wounding of his own peace and the cause of Christ, was called before the session this evening, and made full confession, promising to reform.''**

Following other hearings involving the case of William Cole, is this entry:

> **December 13, 1834: The Church committee visited Mrs. Boyer and her daughter and learned that both of them attended a party where dancing had been introduced. Both confessed their error.**

The news account continues:

> **Other church members during the period covered by this early book were questioned by the church session and reprimanded or excluded from the church for attending public balls, for quarreling, for hitting a man when called a liar, for fraud in a real estate deal, for immorality, for ATTENDING MORMON MEETINGS, and for the libation of ardent spirits.''**

Our correspondent is struck with the humor of members of the Presbyterian church being "cut off" for attending "Mormon meetings." It will be recalled that the Mormon Church had been organized about three years when this action occurred. Doubtless some good Presbyterians were led to the "Mormon" shrine out of curiosity, while others may have been actuated by a genuine desire to learn the truths in Joseph Smith's message to the world. To attend a Mormon meeting, at that early date, seems an unpardonable sin, subjecting the offender to summary excommunication.

"Harsh as that action may seem to the present age of reason and progress," observes our correspondent, the dominant church in Utah seems to have gone the Presbyterians one point better. That church disciplined its members for attending Mormon meetings, while today the Mormon Church is excommunicating its members for believing in Mormonism."

This bit of biting irony indulged by our correspondent, is doubtless provoked by the actions of our Church leaders, during the past two years, in attempting to excommunicate scores of Latter-day Saints for believing in the doctrines announced by Joseph Smith; and preferring the Prophet's interpretation of God's laws as revealed through him, to that of the present leadership of the Church. Today, as has been shown in the columns of TRUTH, members are actually being disciplined for believing in "Mormonism" as established by Joseph Smith, and for teaching it to others.

The comment of our correspondent, paradoxical as it appears, is impressive and should point a moral to all concerned.

Look upon each day as the whole of life, not merely as a section; and enjoy and improve the present without wishing through haste to rush on to another.—Ruskin.

THE LAW'S DEMANDS

Law and order in human conduct are fundamental requisites. Respect for law is highly desirable. To insure respect laws must be reasonable and consistent and their administration honest. Some idiosyncrasies in law are clearly manifest in Utah. Not only laws themselves but often times regulation under the law results in a jumbled mess. We recall the siege of flu epidemic some years ago, when people were compelled to go about with masks over their faces, making them resemble some fabled animal. However, the order received quite universal adherence from the public as it was general in application. But one order, ostensibly in the interest of safety to the public health, is still recalled with derisive feelings; that of closing houses of worship, as was done, but permitting picture shows to remain open. From every view point the minimum of contamination could be expected from the hour and a half attendance at Sunday School or religious meetings, under Divine protection, while the contagion was given maximum scope by the mass attendance shifting audiences. From no line of reasoning can we see consistency in such an order. That is a past incident.

A situation obtains today quite as ludicrous and inconsistent. The law tells the corner grocer that he cannot sell a loaf of bread, a bottle of milk, a square of butter, or any other needful article on Sunday, and yet it permits beer parlors, games of chance, cigar stores, gas stations, etc., to remain open.

If there be reasonable justification for compelling an observance of the Sabbath on the part of the groceryman, surely those dispensing beer, tobaccos and managing gambling machines should not be exempted. Bishop Heber Bennion once wrote of the "CRAZY WORLD." It would seem the world is going still crazier with each dawn of day. Certainly wisdom has fled from our lawmakers and men are going around in a circle like locoed animals; they appear to be in a trance, and true statesmanship has almost faded from the picture.

TRUTH wonders by what power grocery stores are compelled to close their doors, and what "pull" enables the public drinking parlors, cigar stores and gas stations to remain open and gambling machines to operate. We can see no justification in such regulation.

We are reminded of a recent action of a "Mormon" Legislative Assembly, passing a law making the heeding of a command of God a felony. The Mormon Church for years advocated the living of Celestial or plural marriage as a necessary pre-requisite to eternal exaltation in the heavens; then, out of respect for the feelings of their traducers and persecutors, they surrendered the law. This surrender met with such satisfaction on the part of Babylon, that the Saints volunteered to go a step further and actually initiated legislation and passed a law making their former faith and practice a felony —they have made a felon of God! What a travesty on common sense and reason!

FELICITATIONS

We are gratified over the many felicitatious expressions, emphasizing the value of TRUTH, which are coming from its numerous readers throughout the United States and in foreign countries. Space will not permit the presentation of these complimentary messages. However, we are presenting the following from a subscriber in Idaho, which is a fair sample, and which in a practical way backs up our efforts to supply FACTS of value to all mankind:

EDITOR OF "TRUTH":

Your copy of TRUTH for January, 1938, was to me a masterful historical construction worth advertising and preserving. Three elements constitute history: TIME, PLACE and INCIDENTS; leave either one out and you may have romance, but NOT history. Enclosed find a remittance for twelve copies ($2.00) and twelve addresses, that other new souls may have a chance to read this marvelous issue.—A Reader.

TRUE COURAGE DEFINED

I do not wonder that the Lord says: "Son, give me thine heart." If he has that, he knows they will follow him unto death. We think a great deal of men who leave us to go and sustain the flag of our country in battle. We look upon them as heroes. They are willing to lay down their lives for their country. BUT I TELL YOU THERE ARE GREATER HEROES THAN EVEN THESE MEN. Who are they? THOSE WHO HAVE THE MORAL COURAGE TO STAND UP FOR TRUTH AND RIGHTEOUSNESS, AND WHO ARE NOT ASHAMED TO ADVOCATE CORRECT PRINCIPLES, THOUGH THEY KNOW THEY ARE SO UNPOPULAR. There are many men who are willing to shed their blood on the battle field who would not have the courage to advocate and defend unpopular doctrines of Christ. IT IS AND ALWAYS HAS BEEN THE SMALL MINORITY WHO LOVE RIGHTEOUSNESS AND HATE INIQUITY. It is natural that we grow in grace and in the knowledge of God, whom to know is eternal life; we should be fearless in his cause; for "perfect love casteth out all fear."—George Teasdale, Des. News, May 28, 1899.

IS IS WRITTEN

(Continued from page 146)

that land of the Lamanites, and given every protection and were treated with wonderful consideration.

This condition continued as long as the Saints were steadfast in living God's laws, chief among them being the order of Plural Marriage. Even after the Manifesto to Wilford Woodruff was issued, arrangements were made to continue the practice of polygamy in Mexico. No trouble came to the Saints from the Mexicans UNTIL THE LEADERS OF THE CHURCH sought to have the practice discontinued in that land, and began, as was done under President Francis M. Lyman of the Twelve, and continued under the present regime, trying to "unchurch" those of the Saints who persisted in the practice. This led to internal jealousies, prejudices and animosities—Saints informing on Saints—the result being the withdrawing of Divine protection, an uprising of bandits in Mexico, the murdering of many of the Saints, and their final expulsion from the country. Now in the colonies of Mexico, a group of Saints, once valiant in upholding the marriage laws of God against the adversary's system—monogamy, and its attendant evils, have joined the world in fighting that sacred principle, and placing heavy burdens on the few faithful Saints remaining there. When the Saints rejected the law, God ceased to protect them from their enemies, and many of them, once filled with light, are now in gross darkness. And so here in this part of the mountains, the Saints having rejected the law have lost the distinctiveness formerly characterizing them, and the land is fast ceasing to be a Zion unto them. It may be argued that the Saints are better off in their native Babylon than they could be in this "Babylon", once known as Zion.

But when the plagues of destruction shall begin to strike with such a fury as to make men's hearts quake in fear, and no sanctuary is found, what can then be said in justification of the present policy of scattering and remaining scattered? Was it the Lord's design that the European Saints should remain in their native haunts, engage in the coming great wars and killing each other off? If so, where is the revelation instructing them to do this? The early policy of the Church was to gather the Saints out of Babylon and bring them to a land "flowing with milk and honey", where they would be free to worship God in truth. The Church has long since abandoned that policy and in this respect a distinct "falling away" is noted.

TEMPLE ORDINANCES

Under the present leadership of the Church many vital changes have been made in the temple ordinance work. We will mention but one—the change in the Garment of the Holy Priesthood. TRUTH has previously devoted space to this subject (Vol. 1:33). In former years the "garment" was described as being the pattern of that which was placed on our first parents in the garden of Eden, after the fall, and the recipient was instructed to wear it continuously, taking it off only when bathing the body and to effect a change of linen. Because many of the leading sisters in the Church desired to dress in accordance with the foolish fads and fashions of Babylon, baring their backs and arms to the public, the Church leaders were induced to authorize a modified garment to be worn outside the temple, while the genuine pattern must continue to be worn while in the temple performing ordinance work.

Beginning with a more or less abbreviated pattern of this garment, successive changes have been made until today there is no essential similarity in the present garment and the original, excepting for certain markings. A recent advertisement in Z. C. M. I., a store, thought by many of the Saints to be a Church institution, dated June 8, 1937, described the present "approved" garment for the sisters thus:

> **"See the new L. D. S. Garment, 98c, four inch sleeve; side leg fastener. Snap shoulder fastener. Closed front and crotch. Brazier shaped top. APPROVED."**

The whole flimsy thing could almost go into a thimble. The leaders defend their action with the statement that they can find no place where the garment as formerly used had the sanction of revelation. TRUTH has shown by the testimony of several, among them Brigham Young, Wilford Woodruff, and Joseph F. Smith, that the garment, together with all other sacred temple ordinances, were revealed from heaven. (See TRUTH, Vol. 2:33; 3:51).

The one fact that the counterfeit is not permitted to be worn in the temple, brands it as an outlaw and, in our opinion, the Saints would be better off to cease wearing any garment at all rather than to pollute the sacred vesture by discarding it for a "make believe." Present actions are breeders of hypocrisy.

The change in the garment was at first privileged, but it is now quite mandatory, so far as missionaries in the field are concerned. At a recent meeting of outgoing missionaries—young men and women—held in the Temple annex, a member of the Presidency is reported by an attendant at the meeting to have advised the missionaries to wear the "new style" garment, thus avoiding conspicuousness among the people of the world. He stated in substance that since the Church has approved the "slit in the side style", the young lady missionaries can now live up to the fashions of the day; for, he said, such garments meet all the re-

quirements of the day. He urged the sisters to be in style, and beautify themselves, so as to feel at ease in society. Both brethren and sisters were urged to avoid such conspicuousness as to elicit ridicule from outsiders, and this can best be accomplished, the speaker explained, by wearing the "new style garment." The speaker attributed his own freedom from ridicule while attending his toilet in the dressing rooms of pullman trains, during his extensive travels, to the fact of his adoption of the "new style" garment, and that is what he advised his audience to do. The advice of President McKay, not to be different from others, evidently took effect with some of the brethren: during their voyage across the water they are reported as having mingled freely with the other passengers, drinking, smoking and carousing with them, thus by following in the ways of Babylon, avoiding conspicuousness. Such follys as here related, and coming, too, from the leaders themselves, are almost unthinkable except from the key given by the Prophet Isaiah, "As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and DESTROY THE WAY OF THY PATHS." Is. 3:12.

Clearly with respect to certain temple ordinances, and particularly the Garments of the Holy Priesthood, the Church has abandoned the teachings of its former Presidents and is in a state of apostasy.

CELESTIAL OR PLURAL MARRIAGE

All the leaders, including the present head of the Church, have taught that Celestial or Patriarchal marriage, embracing as an essential feature, the principle of plural marriage, was necessary to the highest exaltation in the Celestial Kingdom of God. Brigham Young's definition was the official position of the Church. He said:

> 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.

The Prophet John Taylor expressed it this way:

> Where did this commandment come from in relation to polygamy? It also came from God. It was a revelation given unto Joseph Smith from God, and was made binding upon His servants. When this system was first introduced among this people, it was one of the greatest crosses that ever was taken up by any set of men since the world stood. Joseph Smith told others; he told me, and I can bear witness to it, that if this principle was not introduced, this Church and Kingdom could not proceed, * * * When I see any of our people, men or women, opposing a principle of this kind, I have years ago set them down as on the road to apostasy, and I do today; I consider them apostates, and not interested in this Church and Kingdom.—J. of D., 11:216.

That the above was the Church interpretation under the former Presidents, is also seen from a petition of the First Presidency and Quorum of Twelve to the President of the United States, dated December, 1891, and praying for Amnesty, from which we excerpt the following:

> We, the First Presidency and Apostles of the Church of Jesus Christ of Latter-day Saints, beg to respectfully represent to your Excellency the following facts:
>
> We formerly taught to our people that polygamy or Celestial marriage as commanded by God through Joseph Smith was right; that it was a NECESSITY to man's highest exaltation in the life to come.—Smoot Investigation, Vol. 1:18.

The late President Joseph F. Smith aided materially in clarifying this law. He said:

> Some people have supposed that the doctrine of plural marriage was a sort of superfluity or non-essential to the salvation of mankind. In other words, some of the Saints have said and believe that a man with one wife, sealed to him by the authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than one. I wish here to enter my solemn protest against this idea for I KNOW IT IS FALSE. * * * The marriage of one woman to a man for time and eternity by the sealing power, according to the law of God is a fulfillment of the Celestial law of marriage in part. * * * But this is only the beginning of the law, NOT THE WHOLE OF IT. Therefore, whoever has imagined that he could obtain the fulness of the blessing, pertaining to this Celestial law, by complying with only a portion of its conditions, has deceived himself. He cannot do it. * * * 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., 20:26-31.

So much for the meaning of the law. The official position of the Church now is, as expressed by the late Dr. James E. Talmage, then a member of the Quorum of Twelve:

> That plural marriage is a vital tenet of the Church is not true What the Latter-day Saints call Celestial marriage is characteristic of the Church, and is in very general practice, but of Celestial marriage, plurality of wives WAS AN INCIDENT, NEVER AN ESSENTIAL.—Story of Mormonism, Talmage, 86.

Elder Melvin J. Ballard, of the Quorum of Twelve, under date of July 21, 1934, made this statement:

> I grant you that there have been those in the past, including some of the leaders of the Church, who have in times of stress urged the brethren to enter into plural marriage and have left the inference that plural marriage was the only marriage that would obtain in the highest degree of Celestial Glory. But there is nothing

in the revelation nor in the actions and decisions of the Church itself that justifies that position.

Continuing, Elder Ballard states as the advantage in entering into plural marriage, "Because of having more than one wife they are able to BUILD FASTER toward the glory of their own kingdom." — Marriage, Ballard-Jenson Correspondence, pp. 10, 11.

The positions assumed by Elders Talmage and Ballard are upheld by the Church in its "Official Statement" of June 17, 1933, from which we quote on page 19:

> Celestial marriage—that is, marriage for time and eternity—and polygamous or plural marriage are not synonymous terms. MONOGAMOUS marriages for time and eternity, solemnized in our temples in accordance with the word of the Lord and the laws of the Church, are Celestial marriages.

It is clear from these statements that the present position of the Church is diametrically opposite that taken by Brigham Young, John Taylor and Joseph F. Smith; and we might have quoted Joseph Smith and scores of other leading brethren, who received their information from the Prophet himself, as well as by direct revelation from the Lord.

Neither the meaning nor the purpose of the law has changed. But the present leaders of Ephraim have wandered so far astray that they are actually persecuting those who believe in and teach the principle as Joseph Smith and his associates taught it; the present leader going so far as to state over his signature, "I shall rejoice when the Goverment officials put a few of these (Saints living in plural marriage) in the county jail or the state penitentiary." And through his assistance, as reported by his associates, several of the Saints have been arrested for living the principle of plural marriage that Joseph Smith taught, three of them—two brethren and one sister (the mother of five children) were sentenced to serve time in the state penitentiary at Florence, Arizona. And this leader, mind you, has acknowledged time and time again, in the pulpit and in a court of law, that he was living the same principle and intended to continue doing so!

Thus it will be seen that the Church has "fallen away" from the principle of Celestial marriage as revealed by the Lord.

PRIESTHOOD

Priesthood is the power by which God rules the world. It is the agency, through obedience to which, man may regain the presence of God and become a joint heir with Him. It is the law, through the operations of which man may, in his mortal life, see the face of God, even the Father, and live."

> For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken. (Aaronic and Melchisedek) and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;
>
> They become the sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom, and the elect of God.
>
> And also all they who receive this Priesthood receiveth me, saith the Lord;
>
> For he that receiveth my servants receiveth me;
>
> And he that receiveth me receiveth my Father;
>
> And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto Him;
>
> And this is according to the oath and covenant which belongeth to the Priesthood.
>
> Therefore, all those who receive the Priesthood, receive this oath and covenant of my Father, which He CANNOT BREAK, neither can it be moved; * * *
>
> And wo unto all those who come not unto this Priesthood which ye have received, (the Melchisedek Priesthood in its fulness) which I now confirm upon you who are present this day, by mine own voice out of the heavens, and even I have given the heavenly hosts and mine angels charge concerning you.—D. & C., 84:33-42.

From the above it will be seen how important the Priesthood is and how imperatively necessary it is that men not only possess it but that they also magnify it. Without the Priesthood it will be impossible to go where God is. The early leaders of the Church were careful, not only in teaching the sacredness of the Priesthood, but also in conferring it upon worthy Saints. After the issuance of the Woodruff Manifesto, purporting to discontinue the living of the principle of Patriarchal marriage, efforts were made by certain leaders in the Church to change the method of conferring Priesthood. The former method—that perpetuated by the early leaders as coming from John the Baptist, and from Peter, James and John, of first conferring the Priesthood and then ordaining the candidate to the office in which he must function, was attempted to be changed so that the recipient should only receive the office, with such PORTION of the Priesthood as might function in the office. The fallacious idea was advanced that a man could receive a portion or fragment of the Priesthood; or in other words, that each branch of the Priesthood was divisible.

It is understood that this idea gained the ascendency under the Presidency of Lorenzo Snow; and a few, it is reported, were ordained to an office in the Church without being given the Priesthood to which such office belonged. However, in justice to President Snow we should say that this action was probably taken without his knowledge or consent; for some months before his counselor, Joseph F. Smith, then Editor in chief of the Improvement Era, published the following instructions:

> Conferring the Priesthood: The revelation in Section 107, Doctrine and Covenants, verses 1, 5, 6, 7, 21, clearly points out that the Priesthood is a general authority or qualification, with certain offices or authorities appended thereto. Consequently the conferring of the Priesthood

should **PRECEDE** and **ACCOMPANY** ordination to office, **UNLESS** it be possessed by previous bestowal and ordination. Surely a man cannot possess an appendage to the Priesthood without possessing the Priesthood itself, which he **CANNOT** obtain unless it be authoritatively conferred upon him.

Take, for instance, the office of a deacon: the person ordained should have the Aaronic Priesthood conferred upon him in connection with its ordination. He cannot receive a portion or fragment of the Aaronic Priesthood, because that would be acting on the idea that either or both of the (Melchisedek and Aaronic) Priesthoods were subject to division, which is **CONTRARY** to the revelation.

In ordaining those who have not yet received the Aaronic Priesthood, to any office therein, the words of John the Baptist to Joseph Smith, Jr., and Oliver Cowdery, would be appropriate to immediately precede the act of ordination. They are "Upon you my fellow servants (servant), in the name of Messiah, I confer the Priesthood of Aaron." Of course, it would not necessarily follow that these exact words should be used, but the language should be consistent with the act of conferring the Aaronic Priesthood.—Improvement Era, 4:394, March, 1901. Also Gospel Doctrines, p. 169.

And again, President Smith stated:

There is no office growing out of this Priesthood that is or can be greater than the Priesthood itself. It is from the Priesthood that the office derives its authority and power. No office gives authority to the Priesthood. No office adds to the power of the Priesthood. But all offices in the Church derive their power, their virtue, their authority, from the Priesthood.—Gospel Doctrines, p. 184.

It will be observed that President Smith's first statement above (March 1901) was published while his predecessor in the Presidency, Lorenzo Snow, was yet alive, and it presumably had his sanction. The second statement was issued October, 1903, after the death of President Snow. The two statements are in perfect harmony.

We are informed that Joseph F. Smith once related that it had been revealed to him by mouth of his uncle Joseph Smith, the Prophet, that offices in the Priesthood, such as Deacon, Teacher, Priest, Elder, etc., were but appendages to the Priesthood, and that the Priesthood itself MUST be conferred before the office is given. Learning from his counselor, (Joseph F. Smith) of this revelation, President John Taylor said, "Of course that is the proper order"; i. e., to confer the Priesthood before ordaining to the office.

Upon the death of President Smith, November 1918, the agitation against the conferring of Priesthood was renewed, with the result that an order was issued by the Church leadership, under which the office and not the Priesthood has since been conferred by those governed by such order. This new departure met with such determind opposition that the First Presidency, consisting of Heber J. Grant, Anthon H. Lund, and Charles W. Penrose, (the latter, it is understood, had engineered the change) added an "Addenda" to the Gospel Doctrine volume in which the teachings of Joseph F. Smith occur. This "Addenda" contains an alleged statement of President Smith reversing his former position as above given. It must be known in justice to the memory of President Smith that the "Addenda" act happened after his death. It was not included in the first edition of "Gospel Doctrines." It was evidently placed in the book as an after thought, to help minimize an embarrasing situation. The "Addenda" reads in part:

In reference to the form of procedure mentioned on page 169, and that set forth in this addendum as adopted by the leading authorities of the Church from the beginning, our beloved and departed President, Joseph F. Smith, when questioned concerning them, decided, **AS OF RECORD**, "It is a distinction without a difference", and "either will do."—Gospel Doctrines, p. 686.

The "as of record" alibi seems not to exist; at least that is the word emanating from the office of Church Historian. Latter-day Saints in good standing have asked to see the "record" mentioned in the "Addenda", but it has not been produced and they have been told, "No such record exists." The only logical conclusion is that there is no such "record", and that the "Addenda" mentioned, based perhaps on a half forgotten conversation had with the President, some years before his death, was fabricated after his death to appease the Saints. President Smith's statement which the "Addenda" attempts to contradict, was made in March, 1901, during the lifetime of President Lorenzo Snow, as shown. Evidently the conversation or "record" mentioned occurred near that time, because it had especial reference to that statement. It is well known that no change was made in the manner of conferring Priesthood as a result of any such alleged conversation or "record", and none was made until after the death of President Smith. Had President Smith reversed himself, as the "Addenda" statement claims he did, surely some word of it would have leaked out to the Saints during the long years of his official career as President of the Church.

The "Addenda" states that the present method of ordaining, is that which was used by the "leading authorities of the Church from the beginning." There appears to be no foundation for this statement. After Joseph Smith and Oliver Cowdery were given the Melchisedek Priesthood they were told to ordain each other to the office of Elder. Says the Prophet:

The word of the Lord came unto us in the chamber (of Peter Whitmer), commanding us that I should ordain Oliver Cowdery to be an Elder in the Church of Jesus Christ of Latter-day Saints, and that he also should ordain me to the same office."—His. of Church, 1:61.

Thus, it is seen that the conferring of the Priesthood preceded the ordination to office. The instruction came direct from heaven. Surely the Lord knew the order of conferring Priesthood and office.

At a meeting held May 25, 1877, at Logan, President Brigham Young declared that in

ordaining men to the office of seventy, the Prophet came to us "many times, saying, 'Brethren, you are going to ordain seventies. Do not forget to confer the HIGH PRIESTHOOD upon them. Ordain each of them to the High Priesthood, and to be one of the seventy apostles.' "

That was Brigham Young's method of conferring the Priesthood and ordaining to office. This, too, was the method pursued in the mission field for many years prior to the present administration. In an "Elders Manual" issued over the signatures of eight mission presidents, during President Joseph F. Smith's regime these words were recommended to be used in such cases: "In the name of Jesus Christ, and by the authority of the Melchisedek Priesthood vested in us, we lay our hands upon your head and CONFER upon you the MELCHISEDEK PRIESTHOOD, and ORDAIN you an Elder in the Church of Jesus Christ of Latter-day Saints."

President Smith's statement proclaims: "Surely a man cannot possess an appendage to the Priesthood without possessing the Priesthood itself, which he CANNOT obtain unless it is AUTHORITATIVELY CONFERRED UPON HIM." And herein lies a sad situation:

At the meeting held at Centerville September 27, 1886, the day following the reception of the revelation by President John Taylor, wherein the Lord commanded the Saints to continue living plural marriage, among many other prophecies, President Taylor uttered the following:

> 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.—Marriage, Ballard-Jenson Correspondence, p. 104.

Shortly before his death, President George Q. Cannon, while addressing the Saints at Draper, remarked:

> The day will come when men's Priesthood and authority will be caled into question, and you will find out that there will be hundreds who have no Priesthood, but who believe they hold it, they holding only on office in the Church.—Ib. 94.

Brigham Young sounded a warning, expressing a veiled fear that the Priesthood would, at some time, fail to function with many of the Saints. He said:

> There is nothing that would so soon weaken my hope and discourage me as to see this people in full fellowship with the world, and receive no more persecution from them because they are one with them, (a condition which the present leaders boast of today as having been accomplished.) In such an event, we might bid farewell to the Holy Priesthood with all its blessings, privileges and aids to exaltations, principalities and powers in the eternities of the Gods. —J. of D., 10:32.

We have previously called attention to the petition of the Church for amnesty, dated December 1891. One part of that petition reads:

> 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 (plural marriage, the law of the Priesthood), which all their lives they have believed to be a sacred principle.—Contributor 13:197; Smoot Investigation, 1:18.

Plural marriage, it must be remembered, is a law of the Priesthood, (See D. & C. 132: 61, 64). Joseph Smith taught that unless this principle was received and lived, the Church could not go on, and even the Priesthood itself would have to give way to another people whom the Lord would select to carry off the work. Then to "VOLUNTARILY" give up this "LAW OF THE PRIESTHOOD" in order to be in harmony with the world and at "peace with the Government", can mean nothing less than the forfeiture of the rights of the Priesthood, so far as the Church as an organization is concerned. One cannot expect to "have his cake and eat it too." The leaders said they "voluntarily put aside" this law of the Priesthood. The Lord didn't do it; the people and leaders did it. This is what the new order accomplished by the two actions mentioned:

1. *The Church surrendered the Priesthood by "voluntarily" putting it aside to please their enemies.*

2. *An order is issued that in effect prohibits the conferring of Priesthood, restricting candidates to certain offices in the Church.*

As one Elder aptly puts it: "A man is assigned to a certain seat in the meeting house, but is denied entrance to the building. Of what good is the seat?" Under the present policy men are ordained to an office, but are denied the Priesthood right to function in that office. Protestant Churches in like manner install similiar officers, but confer no Priesthood. President John Taylor and George Q. Cannon were doubtless shown the present situation, causing them to make the predictions they did concerning the loss to the people of priesthood privileges.

If, as the present leaders attempt to make Joseph F. Smith say, "It is a distinction without a difference," and "either will do," and if that is the position of the leaders today as they intimate in the "Addenda", then why not permit the officiating brethren to use either form? Why discipline them when they revert to the form prescribed by President Smith? Candidates for Priesthood have been denied the right to have it conferred on them as formerly. There must be a rea-

son for this that the leaders have not explained.

What, then, is the result of the present order of the Church with respect to Priesthood? It can be nothing else than that many of the brethren, assuming to officiate in the ordinances today, are doing so without priesthood authority. This is a bold statement. We cannot help it. The Priesthood of God can no more receive birth in a counterfeit channel than can baptism. We have shown that an attempt at baptism by another denomination, has no standing in the Church of Jesus Christ of Latter-day Saints; neither can one receiving only an office in the Church claim priesthood authority thereunder. Priesthood, as explained by President Smith, does not originate with office—it is greater than any office. The office is merely an appendage to the Priesthood.

Then in matters of Priesthood, the Church has definitely strayed from the orders of Heaven.

(To Be Continued).

MUST ACCEPT ALL

With my brethren who have spoken, I have a testimony of the gospel of Jesus Christ. I know it is true. I know that EVERY PRINCIPLE THAT HAS EVER BEEN TAUGHT by the servants of the Lord, from the Prophet Joseph Smith till now, is true; and every one of them tends to the development of mankind, to lift them up and make them better. There is no principle that is degrading in the least. WE CANNOT COMPROMISE WITH THE WORLD; we cannot meet them half way; but we are in duty bound to go all the way for the purpose of warning them and preaching the gospel AS WE HAVE RECEIVED IT. And unless those who hear the gospel accept EVERY PRINCIPLE of it they cannot become members of the church of Christ. There is no half way business with the Latter-day Saints. YOU HAVE EITHER TO ACCEPT EVERY PRINCIPLE THAT HAS BEEN TAUGHT BY ALMIGHTY GOD OR YOU CANNOT BE BAPTIZED IN THE CHURCH OF JESUS CHRIST. We have no right to do otherwise.—Hyrum M. Smith, Oct. 4, 1902.

Empty pots have the most shallow sound.—Shakespeare.

Night brings out stars, as sorrow shows us truths.—Bailey.

Reprove not a scorner, lest he hate thee; rebuke a wise man and he will love thee.

Give instruction to a wise man, and he will be yet wiser; teach a just man and he will increase in learning.

The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding.—Prov. 9:8-10.

IF I HAD YOUTH

(Edgar A. Guest)

If I had youth, I'd bid the world to try me;
I'd answer every challenge to my will;
And though the silent mountains should defy me,
I'd try to make them subject to my skill.
I'd keep my dreams and follow where they led me;
I'd glory in the hazards which abound;
I'd eat the simple fare privations fed me,
And gladly make my couch upon the ground.

If I had youth, I'd ask no odds of distance,
Nor wish to tread the known and level ways,
I'd want to meet and master strong resistance,
And in a worth-while struggle spend my days.
I'd see the task which calls for full endeavor;
I'd feel the thrill of battle in my veins,
I'd bear my burden gallantly, and never
Desert the hills to walk on common plains.

If I had youth, no thought of failure lurking
Beyond tomorrow's dawn should fright my soul.
Let failure strike—it still would find me working
With faith that I should some day reach my goal.
I'd dice with danger—aye!—and glory in it;
I'd make high stakes the purpose of my throw;
I'd risk for much, and should I fail to win it,
I would never even whimper at the blow.

If I had youth, no chains of fear should bind me;
I'd brave the heights which older men must shun,
I'd leave the well-worn lanes of life behind me,
And seek to do what men have never done.
Rich prizes wait for those who do not waver;
The world needs men to battle for the truth;
It calls each hour for stronger hearts and braver.
This is the age for those who still have youth!

PLURAL MARRIAGE

Plural marriage was not opposed to the laws of God, or to the laws of nature. Even Mr. Lambert, a Catholic minister, successfully defied Mr. Ingersoll to produce one argument from the laws of nature that plurality of wives was wrong. The speaker defied anyone to produce one argument from the Holy Scriptures that condemned the principle as unrighteous.—Heber J. Grant, Des. News, Aug. 31, 1885.

Juvenile Page

GOLDEN ILENCE

Children should learn to respect age and listen to counsel. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee," is a command of God. Silence is often golden, while idly spoken words lead to confusion. "Children should be seen but not heard—at the table," is a wise adage if not taken too literally. We love to hear the voices of children—love to see them contented and happy. But there is a proper time for shouting and for gleeful noises, as also a time when the boisterous impulse should be calmed down and tucked in to rest. An old and wise Indian Chief is credited with saying to his young people, "Hold your tongue while in youth, and when you are old you may have developed a thought that will prove of value to your race."

The Chief was right. Thinking and chattering do not go hand in hand. The thinker, like the wise ant, stores up knowledge for future use; while the chatterer is more like the grasshopper, who lives but for the day and sings his time away in wastefulness.

Parents will do well to teach their children the value of silence and prayerful meditation; and children, who would be wise, will listen to their parents and honor them.

JERRY, THE POLICEMAN

We last heard of Jerry as Captain of the school traffic squad, and the kindly act he did for an old lady who had trouble in crossing the icy street with a bundle of kindling in her arms. During that school season, Jerry did many kind deeds and some of them were heroic ones. You will remember that Gyp, Jerry's dog, followed him wherever he went. Of course, Gyp could not go to school with Jerry, but he always followed him to the school building and was with him when performing his traffic duties. While Jerry was busy in his classes Gyp would wait for him at the door, and you may be sure that Jerry always found a warm welcome on coming out of school.

Gyp was not very large, but for his size he had powerful strength. Sometimes Jerry and Gyp would wrestle on the soft turf near the house, and always Gyp would show himself equal to his master in quickness and strength. One time Gyp seemed to get the best of Jerry and as Jerry fell, his head hit against a tree stump and hurt him quite badly. You should have seen how Gyp acted. He actually cried. He first licked Jerry's face with his tongue, then ran to the house and made such a noise that Mrs. O'Hara came running out. Gyp guided her to Jerry and in a few minutes Jerry was himself again. After that Gyp was more careful in his sport.

One day during the Christmas vacation, Jerry and many of the boys and girls were on the ice pond back of the old mill race skating and having so much fun. They would choose up sides: play tag, pomp-pomp-pull-away, crack-the-whip and other games. There was one place on the pond near where the water ran into it, that the ice was very thin and dangerous to skate on. The children were all warned against going near this place. Blackie was the most venturesome among them all and was very careless and at times real mean.

A new boy had moved into the neighborhood, named Jimmy Jackson. Jimmy was a good looking boy and the girls seemed to like him; he was kind and liberal and made many friends. One of the girls that Blackie liked to skate with, asked Jimmy to show her how to make a figure 8 on the ice. Jimmy was showing her, and as he greatly enjoyed his work of teaching Bessie Thatcher —that was her name—he took all the time he could.

Blackie watched the couple as they laughingly swung from one loop in the figure 8 to the other. The air was filled with gleeful shouts and everyone seemed to be having the most of fun—except Blackie, and he was sulking by himself, and planning to get Bessie back to him. He watched Jimmy and Bessie as they skated near the place where the thin ice started; and all of a sudden, a dreadful thought came into Blackie's mind. He would have his revenge at any cost. A mean look came into his face. He planned to watch until Jimmy and Bessie got very near the danger point, then he would skate very swiftly and bump against Jimmy so hard that Jimmy would skid onto the thin ice, break through and get a good douceing. It mattered not to Blackie that the water was very deep at that point and that Bessie might fall in, too. Blackie was mad and did not stop to think what might really happen.

Jimmy and Bessie were nearing the danger spot. Blackie started towards them from the other side of the pond. Each stroke on his skates gave him greater speed. He was going almost like lightning, head down, in a straight line for Jimmy. Nearly all the jolly crowd saw him and wondered what mischief he was up to now. Should he bump into Jimmy at that speed, nothing

could keep the boy from rolling over on the thin ice and breaking through into the freezing water. Bessie looked up and screamed. Blackie had not seen a piece of board that had been frozen in the ice, one edge sticking up a few inches above the surface. It was fortunate for Jimmy that that board was there; for just before reaching Jimmy, Blackie's toe caught on it and away he went sprawling with such a thump that the ice broke and down he went into the water where it was over his head. He came up screaming for help. No one could help him for fear of breaking through the ice themselves.

What could be done? Blackie had sunk and came up the second time. He yelled piteously for help and down he went again, for when he would catch hold of the edge of the ice it would break and he would go under. He did not come up again and all thought he was drowned.

But Jerry was not asleep. He called to Gyp—"Go in and get him, Gyp, old boy—do your best!" Gyp gave Jerry a knowing look, as if to say, "Orders from you go with me," and with one great bound he struck the water, dived under, caught Blackie by the coat collar and brought him to the surface near the edge of the pond. Meantime, Jerry got a long pole, yelled to Blackie to take hold of one end; and as he pulled on the other end and Gyp tugged at Blackie's trousers, with great effort, Blackie was finally landed on the bank and dragged to safety. Jerry quickly made a fire and soon had Blackie so he could go home to his mother.

Jerry and Gyp strolled home that afternoon with grateful hearts that no life was lost, but with a feeling of disgust for the way Blackie had acted. They felt that Blackie had been taught a good lesson, but it might have been a very dear one.—Rex.

BE STRONG!

We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift;
Shun not the struggle—face it; 'tis God's gift.

Be strong!
Say not, "The days are evil. Who's to blame?"
And fold the hands and acquiesce—Oh shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song.

—Maltbie D. Babcock.

DON'T QUIT

When things go wrong, as they sometimes will,
When the road you are trudging seems all uphill,
When the funds are low and the debts are high,
And you want to smile, but you have to sigh,
When care is pressing you down a bit,
Rest, if you must, but don't you quit.

Success is failure turned inside out—
The silver tint of the clouds of doubt.
And you never can tell how close you are—
It may be near when it seems afar.
So stick to the fight when you're hardest hit—
It's when things seem worst that you mustn't quit.

—Author unknown.

Every detail is hateful, but it gives wisdom.—Publius Syrus.

Those who make us happy are always thankful to us for being so; their gratitude is the reward of their benefits.—Swetchine.

'Tis death to me, to be at enmity; I hate it, and desire all good men's love.—Shakespeare.

One that ruleth well his own house, having his children in subjection with all gravity.—I Tim. 2:5.

NICE GOING

Lecturer: I speak the language of wild animals.

Voice in Rear: Next time you meet a skunk, ask him whats the big idea.

FEAST AND FAMINE

"A moth leads an awful life."

"How come?"

"He spends the summer in a fur coat and the winter in a bathing suit."

UNSAFE ADVICE

Father: Always remember, Tommy, that whatever you attempt there is only one way to learn and that is by beginning at the bottom.

Tommy: Are there no exceptions?

Father: No, none.

Tommy: Then, how about swimming?

HIS ADVANTAGE

"My papa is a mounted policeman," said Eric to a visitor.

"Is that better than being a walking policeman?" asked the visitor.

"Course it is," replied Eric. "If there is trouble, he can get away quicker."

Boy to barber: "Cut my hair like dad's—with a hole in the center."

TRUTH

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

VOL. 3. MARCH, 1938 NO. 10.

DEPLETING JUDGMENTS

(Arnold Boss)

And I will restore to you the years that the locust hath eaten, the cankerworm, the caterpillar, and the palmerworm, my great army which I sent among you.—Joel 2:25.

It is long since a matter of record when the Mormon pioneers entered these valleys of the Rocky Mountains that the soils gave evidence of permanent sterility and unproductiveness. The silence and desolation everywhere manifest portrayed the unwritten history of many generations. After the first company had entered the "Great Basin" valley they paid their respects to God in a united service the first sabbath day—this day fell on July 25, 1847. Orson Pratt and President Young were the two principal speakers. The former under the direction of President Young was asked to bless the valley and elements by authority of the priesthood and office which he held. This was done that the blessings of God might again rest upon the ground which was once hallowed, but which because of Nephite wickedness and transgression against God and his commandments had become desecrated, unhallowed and unproductive.

President Young said:

We prayed over the lands, and dedicated it, and the water, air and everything about them unto the Lord, and the smiles of heaven rested upon the land and it became productive, and today yields the best of grain, fruit and vegetables * * * and it will be blessed STILL MORE AND MORE IF WE ARE FAITHFUL AND HUMBLE AND THANKFUL TO GOD * * * for everything he bestows upon us, and try to use them for the building up of His Kingdom on the earth. (J. of D., 10:35)

When Colonel James Bridger met the Mormon leader and learned of his intention of colonizing the Salt Lake valley, so positive was he nothing could be grown here to sustain a people that he so expressed it to President Young. It was very unwise in him to bring a large colony into the Great Basin until it had first been demonstrated that grain could be raised here. He declared "he would give a thousand dollars if he knew an ear of corn could ripen in Salt Lake valley."

God had led the exiles here; He knew what He was doing; He did not see as man does, much less carry out His decrees and purposes as the human mind sees fit. The Saints were counseled to again enter the waters of baptism—this time, "for a renewal of their covenants." They had been delivered from blood-thirsty mobs by no power other than that of God. They pledged anew to keep ALL THE COMMANDMENTS which He had given them and others which were expected to be given through His prophet leaders. They were continuously impressed with the fact that by keeping the covenants they had entered into and the commandments of God, they, as a people, would be blessed temporally and spiritually. That the ground would yield its increase and bring forth in its strength; that the elements about them would be tempered and everything necessary in the way of food and clothing would come to them through their faith, diligence and works of righteousness. The Saints did not come here to be daunted in their faith and determination to establish a great commonwealth. They understood that the priesthood of God not only contained the power to bless the people, but also, to bless and control the elements. To this end it was exercised, and in a short period of time agricultural enterprises necessary to maintain a self-sustaining people were set into operation.

The people were told of coming judgments upon this and all other nations; that they would be visited by famine, blood, sword, pestilence and destruction, if they did not repent of their sins. The cry among the nations where the elders were preaching was to "come out of Babylon that ye partake not of her sins and plagues." In the Rocky Mountains immunity was offered the believing Saints IF they would obey heaven's

laws. The exiles had felt the lash of mob fury, the hatred and intolerance of unbelieving Christians and the effects of social and political ostracism. They were now in a new atmosphere upwards of one thousand miles from their enemies. They visioned a long era of peace and abundant prosperity, but trials of a different kind awaited them. The year 1848 was one of great significance in the life of the Mormon exiles. With great hopes they planted their crops and, with inexpressible words, day after day they followed their growth. Without warning the hopes and expectations of the empire builders were suddenly brought to despair. Great hordes of crickets had made their appearance and were devouring without mercy the ripening crops. The Saints were aroused to action, consternation, and finally were bordering upon despair when deliverance came through the "gulls". This infestation of crickets at that time, might be looked upon as a prophecy presaging what was to follow in future years. The crop destroyers foretold by the prophet Joel as we shall see have been making their appearances and are now fulfilling the word of the Lord through what is taking place in the nation and our intermountain west. What took place in these first years is in part reproduced again here. "In Journal History, with the Latter-day Saint Church Historian's office," under date of June 4, 1848, Isaac C. Haight, is quoted saying:

> The weather is quite cool and very dry in the valley. Crops begin to suffer for the want of rain. The crickets have destroyed some of the crops and are still eating the heads of grain as soon as it heads out. The prospects for grain are discouraging. Many of the saints begin to think of leaving the valley for fear of starvation.

John Smith in a letter to President Young dated June 21, 1848, says:

> The crickets are still quite numerous and busy eating, but between the gulls and our efforts and the growth of our crops, we shall raise much grain in spite of them. Our vines, beans, and peas are mostly destroyed by frosts and the crickets * * *. Some of our corn has been destroyed * * *. Everything is as well as could be expected under our ignorance of climate, crickets, etc., but we are gaining a fund of knowledge on all such points.

H. H. Bancroft in his "History of Utah," p. 281, quotes John Young, a pioneer of the year 1847, saying:

> By the time the grass began to grow in 1848, the famine had waxed sore. For several months we had no bread, beef, milk; pig-weeds, segos and thistles formed our diet * * *. As the summer crept on and the scant harvest drew nigh, the fight with crickets commenced. OH, HOW WE FOUGHT AND PRAYED AND PRAYED AND FOUGHT THE MYRIADS OF BLACK, LOATHSOME INSECTS THAT FLOWED DOWN LIKE A FLOOD OF FILTHY WATER FROM THE MOUNTAINS ABOVE * * *. I am sure that the wheat was in the head, and that it averaged two or three crickets on every head, bending them down. One couldn't step without crushing under foot as many as the foot could cover.

In after years (February, 1869) at the request of the church historian, George A. Smith, Thomas Collister, in writing facts of this and other periods of Utah history, gives the following description of what took place. This testimony comes from "Journal History, Latter-day Saint Church Historian's office, June 9, 1848." It follows:

> I give you an incident which occured in this valley in the summer of 1848. When the crickets descended upon everything green, all the nursery trees had been destroyed, and much of the grain and the inevitable destruction of everything was apparent to all. President John Young, second counselor to President John Smith, president of the stake, came to him and in the most emphatic manner said: "Father Smith, it is your duty to send an express to Brigham (who was at Winter Quarters, preparing the Saints to proceed to Utah), and tell him to not bring the people here, for if he does, they will all starve to death." Father Smith looked thoughtful for a few moments and replied, "Brother John Young, the Lord led us here and He has not led us here to starve." So dark were the circumstances that the hearts of the strongest Elders were faint. Elder John Neff, who was building a mill on Mill Creek, came to father Smith and said, "Father Smith, I have stopped building my mill ,there will be no grain to grind and Brother John Young tells me that we shall have to leave here and advises me to stop wasting my money." Father Smith replied, "Brother Neff, go on with your mill and as far as I have property I will guarantee success; and had I sufficient means I would secure you against any loss. We are not going to be broken up and I entreat you to go ahead with your mill, and if you do so, you shall be blessed and it shall be an endless source of joy and profit to you." In a very short time after this, the seagulls from the lake made their appearance and devoured the crickets.

Numerous other citations bearing on that early period, might be submitted, but that which has been recited here must suffice. A great lesson had been taught the Saints by the myriads of destructive pests which Whitney described as "an army of famine and despair." Time moved on apace and commencing with 1853 the Deseret News under date of June 13, gives the following description of further appearances of devouring insects:

> Within the past week grasshoppers have done much damage in Davis County, where some fields had hitherto escaped; and in the city, after eating up young fruit trees and shrubbery, they have barked and killed thousands of apple, peach, pear, and other trees two or three years old, and are now eating the peaches, some of which are as large as pigeons' eggs.
>
> Between grasshoppers and drought the grass is entirely used up in many places, and distant ranges, which snow under in the winter, will have to be sought for all surplus stock, or it may fare but poorly for feed when the next snows fall.

Another serious situation confronting the Saints for the year 1855 is copied from the editorial section of the Deseret News under date of June 20. It follows:

> The farmers in the South part of the county had several days of rejoicing last week, that the inveterate enemy of their crops had disappeared, many of them having sowed their fields for THE THIRD TIME; but on Friday afternoon an innumerable multitude, a cloud of

grasshoppers, descended upon their farms, leaving the proprietors to speculate upon the "Fable of the fox and the Swallows," while the more hungry swarm devoured the last remaining patches which had been left by the previous swarms, and devoured the tender blade of the third sowing. * * * The fourth sowing has commenced—seed very scarce; some of the farmers are drilling the wheat as seed has failed where sowed broadcast as usual.

From the "First Annual Report of the U. S. Entomological Commission for the year 1877 relating to the Rocky Mountain Locust, pp. 102-105", describing the Utah situation for the year 1855, we read:

1855—Locusts were more wide-spread and destructive this year than any other, perhaps, excepting the year 1867. Reports of their devastations have been received from residents of Plain City, Weber County, which afterwards enjoyed a respite for twelve consecutive years, i. e., until 1867. Salt Lake City and Nephi were also afflicted by them. They also appeared in Spanish Fork City and at Beaver, in southern Utah; they came in August, 1855, and destroyed nearly the entire crop; but the crops were good in 1856. Payson was visited in 1855, and damage was done by locusts in 1866. It is evident that northern and central Utah were overrun by them this year. After the crops were destroyed, there was not time to get grain from any quarter. The people had to husband their supply to keep the wolf from the door until another harvest; a great many living upon roots, greens, and in fact anything that would sustain life.

As the reader will have observed the ninth year was passing since the pioneers had entered the valleys. The devourer had come and gone again and again. Various reasons had been ascribed for the same, but none more outstanding than the priesthood's interpretation. The locusts had been sent by an over-ruling providence, the Saints were taught, to humble them as they were again turning against the commandments. The devourer which had come among them was regarded as a judgment. The following testimonies portray that which was taking place. From the Deseret News, Vol. 6, p. 4, editorial section of March 12, 1856:

Little by little, as prosperity dawned upon them, (referring to the Mormon people) as gentle peace surrounded them and the smart of the scorpion lash of mobs ceased to be writhed under, they neglected first one duty and then another, until their vision passed from the twilight caused by minor errors INTO DEEP DARKNESS INDUCED BY GROSS TRANSGRESSION. Then they are prepared to put error for truth and truth for error. They cannot even see through a glass darkly, slight the counsels of their best friends, set at naught or get angry at the rebukes of the priesthood, and discern not the hand-dealing and kind providences of the Almighty in adversity as well as in prosperity. * * *

The Lord has gathered his people into these peaceful vales a place by nature and location undesirable to the wicked, that He may teach them more thoroughly the plan of salvation, and prove more definitely their integrity where there are none to molest. * * *

After deliverance from oppression, after years of prosperity and the enjoyment of the rich blessings of heaven and earth, the Lord in his wisdom SENT THE DROUTH, THE DEVOURER, THE COLD AND THE DEEP SNOW. Before their touch green fields were turned to dreary wastes, the expectations of husbandman were cut off, the grain became exhausted from the store-house, and the animals perished through lack of food, etc.

To stem the tide of apostacy which was working at that early date President Heber C. Kimball on September 21, 1856, in the Bowery, declared:

We have got to take a different course, and it must needs be that this people repent of their sins and DO THEIR FIRST WORKS OVER, OR GOD WILL REMOVE THEIR CANDLESTICK OUT OF ITS PLACE. * * *

Let us rise up as a people and turn unto the Lord our God with full purpose of heart and peradventure our sins may be remitted and forgiven and blotted out. This is what the Lord has placed men to lead you for. You cannot see God, you cannot behold him and hold converse with him, as one man does with another; but he has given us a man that we can talk to and thereby know his will, just as well as if God himself was present.—Deseret News, Oct. 1, 1856.

President Brigham Young before the same congregation said:

I tell you that this people will not be suffered to walk as they have walked, to do as they have done, to live as they have lived. God will have a reckoning with us ere long, and we must refrain from our evils and turn to the Lord our God, or He will come out in judgment against us. I REFER TO THE DOCTRINE AND TEACHINGS THAT HAVE BEEN LAID BEFORE THIS PEOPLE, and I will say that it would take me weeks and months to tell you what has been already told you. But it passes into your ears and out again, and is no more remembered.

Show me the man who knows enough about his God and is sufficiently acquainted with the principle of eternal lives to be able to say: "I can handle the gold and the silver, the goods, the chattles, and the possessions of this world, with my heart no more set upon them than it is upon the wind. I know how to use them, to deal out this and to distribute that, and to do all to the glory of my Father in heaven." If there is one in this congregation that knows how to do all this, will you please to rise up? These are things that I have taught you week after week, and year after year, but do you understand them? NO. You may say, WITH SHAMEFACEDNESS, that there is hardly a man in this congregation that can righteously manage even earthly things. JUST AS QUICK AS YOU ARE PROSPERED YOU ARE LOST TO THE LORD, YOU ARE FILLED WITH DARKNESS. * * *

And notwithstanding all that has been taught, still the people are full of idolatry, the spirit of contention and the spirit of the world are in them, and they are full of the things of the world.

Well, I just say, my brethren and sisters, it cannot be suffered any longer, a separation must take place; YOU MUST PART WITH YOUR SINS, OR THE RIGHTEOUS MUST BE SEPARATED FROM THE UNGODLY.—Deseret News, October 1, 1856.

All this, and more, was taking place before ten years had elapsed since the Saints reached the "valleys." The elements had been blessed by God; sterility had ceased, the ground was bringing forth abundantly as in generations past. Many of the Saints were being blessed with unusual prosperity but were turning against God. They were becoming carnal minded. President Young said, "Just as quick as you are prospered you are lost to the Lord, you are filled with darkness"; and the Deseret News said

"The Lord in his wisdom sent the drouth, the devourer, the cold and the deep snow. Before their touch green fields were turned to dreary wastes." To the credit of the Mormon people of that day it must be said, they did repent, they confessed their sins privately and publicly; they turned to the Lord again and sought diligently to keep his commandments.

Knowing the calamities, the judgments and scourges on their way to fulfill ancient and modern prophecy a tremendous effort was put forth to get the Saints united in their faith upon principle and, the laws of the celestial kingdom. The Saints were commanded to incorporate into their faith EVERY LAW & COMMANDMENT given by heaven. In this article only a few things can be referred to which were taught. The spirit of selfishness, self aggrandizement, pride and independence, in a few short years, again manifested themselves. Another effort under the closing ministry of President Young was made to stem the evils getting under way. He gave the word of the Lord Sunday, August 9, 1874, as follows:

> Thus saith the Lord unto my servant Brigham, call ye, call ye, upon the inhabitants of Zion, to organize themselves in the Order of Enoch, in the New and Everlasting Covenant, according to the order of heaven, for the furtherance of my kingdom upon the earth, for the perfecting of the Saints, for the salvation of the living and the dead.—Des. News, Aug. 29, 1874.

In explaining the order and the necessity of the people living it, because of what was ahead, he again said, "How do you think those feel who do understand the mind and will of the Lord, and view the condition of the Latter-day Saints as IT REALLY IS? Unless you see it by the spirit, you know nothing about it." A short period of time after the above was said the venerable leader before another congregation said in substance, "If this people continue on in the way they were then going twenty years would not pass by before a condition would arise when it could be asked who among them were following the Lord." Before that time had passed the majority of those professing to be Latter-day Saints—those of them who had the right of suffrage—went to the polls and voted affirmatively for a constitution of a proposed state in which Celestial marriage was outlawed and thus repudiating a vital principle of salvation. Since that time a spiritual blight has come over the people followed by sore judgments. Locusts, the cankerworm, the caterpillar, the palmerworm, and other destructive insects, God's great army, are destroying fields whereon promising crops were growing. Joel's prophecy has had a partial fulfillment, and here in the Rocky Mountains testimonies abound everywhere that his words are true. The past twenty years have brought bitter experiences to many farming sections throughout the valleys. The following is a brief digest of what has taken place, summarized from the local press:

> In Piute County $1.00 per bushel bounty was allowed the farmers for grasshoppers in 1903, while in the following years it was reported that Rush and Skull valleys were "being over run and made bare by the great cricket scourge." Harden Bennion (State Commissioner of Agriculture) "recalled that for seven years, 1904-1911, the infestation in Tooele valley region was serious, * * * it was not uncommon for crickets to march through and devastate a 400-acre grain field in a single day." A $60,000.00 damage to the alfalfa and grain areas of Juab county by a "force of billions of insects" was reported in 1917.
>
> In 1919 the eleven counties of Boxelder, Cache, Iron, Millard, Morgan, Piute, Salt Lake, Sanpete, Sevier, Washington and Weber, were reported as aggressively fighting the grasshoppers and locusts, using a mash in which 160 boxes of lemons, six tons of arsenic, 120 tons of bran, and 6000 gallons of syrup were used.
>
> The damage by grasshoppers to crops in the counties of Carbon, Emery, Duchesne, Grand and San Juan during 1923 was reported as approximating $250,000.00, while the chalcis-fly destroyed alfalfa seed in the Uintah Basin section to the amount of $140,000.00, according to J. E. Palmer of the State Inspection Office.
>
> In 1931 Commissioner Bennion reported that from EVERY section of the State came information that the "pest has reached the GREATEST NUMBER in years past." In Sanpete county alone it was reported 34 tons of grasshoppers were captured and fully ten times that amount (340 tons) were poisoned with the bran mixture. Fruit trees were completely defoliated; small grains and alfalfa stripped of their leaves; complete destruction of truck crops occurred in various localities. After 74 bushels of grasshoppers (approximately 15,000,000) had been caught with a "hopper dozer" on a 10-acre patch of alfalfa, those remaining were still in numbers sufficient to be damaging. By the 10th complete defoliation had occurred to raspberries, grape vines, apple, peach, cherry, sugar locust, boxelder and plum trees, bunch grass, mint, gladiolas, asparagus, and radishes, while moderate damage resulted to strawberries, currants, tomatoes, hollyhocks and cucumbers, damage also being observed on cherries, gooseberries, rose, aster, chrysanthemums, snapdragons and shasta daisies.
>
> The board bill for the chalcis-fly paid by Utah farmers, covering period 1926-1933 was estimated at $1,240,000 00. In 1934, due to the ravages of cricket and grasshopper pests it was estimated that Sanpete county would produce about one tenth of a normal crop of alfalfa and 5% of a normal crop of grain. In Garfield county, the pests appeared for the first time in hordes.
>
> The Deseret News of Nov. 9, 1935, reports that "Scientists and Agricultural Experts from Montana, Idaho, Colorado, Nevada and Utah, will meet in Salt Lake Friday morning, to discuss means of controlling the menace of 'Mormon Crickets.' Alarmed at the growth of the pest in Utah, also in Montana and Idaho, Federal and State authorities will outline the most efficient means of battling the insects before their number gets out of control."
>
> The estimated destruction in Utah by grasshoppers for years 1925-1934 was $3,400,000.

That the grasshopper plague is not a local one but extends generally over the nation will be seen from the fact that in the fall of 1933 a survey conducted by the Bureau of Entomological agencies indicated that the most serious grasshopper outbreak in the

history of agriculture in the United States could be expected in 1934 and that over 15,000,000 acres would be needing baiting if crops were to be saved. The emergency was deemed great enough for action by the Federal government, and in March of 1934, an appropriation of $2,354,893 was made for grasshopper control.

Circular 96, Utah Agricultural College, November, 1931, (p. 37), describes the grasshopper as a plague to agriculture over the ENTIRE WORLD; and the Salt Lake Tribune, March 28, 1937, reported, "A survey of eggs left by crickets last year indicated the brood this year will soon spread over approximately 468,000 acres in Idaho, Nevada, Wyoming, Utah (51,000 acres), Colorado, Oregon, Montana, California and Washington.

Surely the "locust, the cankerworm, the caterpillar and the palmerworm, MY GREAT ARMY WHICH I SENT AMONG YOU," has taken its toll, and the end is not yet.

(To be continued)

IT IS WRITTEN

APOSTASY

(Continued from page 154)

(In our last issue we showed specific instances of the Church "falling away" from the Gospel as revealed in this dispensation. This article concludes the subject for the present.—Editor)

FREE AGENCY

Since we treated this subject in a former chapter under the title of "Dictatorship," we will but briefly touch on one phase of it now:

Among the most treasured endowments of a God-fearing people is that of FREE AGENCY. Indeed, without this and its proper exercise man cannot be exalted into the presence of God and be an heir with Him. Voluntary servitude will find no welcome in the kingdom of God. The declaration of President John Taylor, previously published (in part) in TRUTH, has direct bearing. We repeat it:

> **I was not born a slave! I cannot, will not be a slave! I would not be a slave to God! I'd be His servant, friend, His son. I'd go at His behest; but would not be His slave. I'd rather be extinct than be a slave. His friend I feel I am, and He is mine:—a slave! The manacles would pierce my very bones—the clanking chains would grate upon my soul—a poor, lost, servile, crawling wretch to lick the dust and fawn and smile upon the thing who gave the lash! Myself—perchance my wives, my children to dig the mud, to mould and tell the tale of brick and furnish our own straw! * * * But stop! I'm God's free man: I will not, cannot be a slave! Living, I'll be free here, or free in life above—free with the Gods, for they are free: and if I'm in the way on earth, I'll ask my God to take me to my friends above!—Life of John Taylor, Roberts, p. 424.**

Was ever a sublimer truth expressed in nobler form? O, that the Saints in this day felt the same urge for liberty to think, to pray, to speak and to act in accordance with their knowledge or conceptions, in the noon-day light God has given them. As before quoted, the Lord said:

> **Wherefore, because that Satan rebelled against me, and sought to DESTROY THE AGENCY of man, which I, the Lord, had given him; * * * I caused that he should be cast down and become Satan."—Gen. 3:4, (I. V.)**

And to Enoch later:

> **And in the garden of Eden gave I unto man his AGENCY.—Ib. 7:40.**

If in the beginning of creation the eternal laws of heaven prescribed such a penalty for attempting to deprive man of his agency, can we look for a modification in that law in the present day? Isn't the act just as wicked now as it was in the dawn of creation? All through the ages the displeasure of the Lord has followed the efforts of man to exercise unrighteous dominion over his fellow man; perhaps retribution has not always been sudden and swift, but it has come and will continue to come with that unerring exactness that marks the execution of God's laws in all ages.

Brigham Young said:

> **The volition of the creature is free; this is a law of their existence and the Lord CANNOT violate His own law; were He to do that He would cease to be God. He has placed life and death before His children, and it is for them to choose. If they choose life, they receive the blessings of life; if they choose death, they must abide the penalty. This is a law which has always existed from all eternity, and will continue to exist throughout all the eternities to come.—Discourses of B. Y., 95.**

If the Lord cannot "violate His own law" as pertaining to the "free agency" of man, how then can man justify his own efforts to rob others of their agency?

We have shown how the present leadership of the Church has sought to subordinate man's agency to his own wavering impulses. The oath of allegiance demanded of certain of the Saints is the point we will examine now. Let it be remembered that refusal to sign this oath caused action to be taken involving the standing in the Church of twenty-one adults, (approximately one hundred souls and the disorganizing of the Ward) in Short Creek, Arizona; eleven adults, (approximately some fifty souls) in Cache valley; besides numerous scattered cases. In no case did the accused refuse to sustain the present leader of the Church as its leader, but they did refuse to sign an oath of allegiance that compelled them to endorse all future acts of the leaders, RIGHT OR WRONG, and also to repudiate the principle of Celestial or Plural marriage which the Lord, through former servants, had declared a necessary requisite to the highest exaltation in the heavens.

We will consider the oath, sentence by sentence:

(a) *"I, the undersigned ..... solemny delare and affirm that I, without any mental reservation whatsoever, support the Presidency and apostles of the Church."*

Support them in what? Why in all that they say and do, whether RIGHT OR WRONG; support them in their business mistakes as well as in their spiritual apostasies. At their behest we will cease to preach the Gospel without "purse and scrip," cease to wear the real garment of the Priesthood; cease to believe certain principles of the Gospel as taught by Joseph Smith and his immediate successors; and cease to rely upon the Holy Scriptures for the pure word of God. And this menial subserviency we accept "WITHOUT ANY MENTAL RESERVATION WHATSOEVER."

As shown in these columns the former leaders taught just the opposite: that Saints should learn for themselves the will of the Lord and do it, and not follow men except as they, in turn, follow the Lord and square their actions, counsels and commands with the revelations of the Lord.

"Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall harken unto the precepts of men, save their precepts shall be given by the power of the holy Ghost."—Nephi.

(b) *"That I repudiate any intimation that any one of the Presidency or apostles of the Church is living a double life."*

Why exact such an affirmation? If certain of the leaders are accused by reliable witnesses of living contrary to their public teachings, why should the Saints, in the absence of proof to the contrary, be forced to believe them innocent, and so certify? If the Brethren are not living a double life the Lord will vindicate them and punish their accusers. Virtue is its own reward. To attempt to force men on pain of their liberty and their standing in the Church, to believe one to be virtuous or right, at once casts a cloud of suspicion on the accused. The pursued thief cannot always hope to elude capture through the cry of "catch thief!" made with a view of fastening attention on others.

Any attempt on the part of the present leaders to teach that no plural marriages have been performed under Priesthood sanction, since the Woodruff Manifesto, is false and must be repudiated by all true Latter-day Saints, as we have shown in previous articles.

(c) *"That I repudiate those who are FALSELY accusing them."*

Certainly any honorable man will repudiate KNOWN false accusers—character assassins. But such a requirement in the oath under consideration can only be a "smoke screen." It is, to say the least, amateurish. To think, in this enlightened age, intelligent beings should be placed under such an oath in order to retain their standing in an organization professing to be the church of God!

(d) *"I denounce the practice and advocacy of plural marriage as being out of harmony with the declared principles of the Church, AT THE PRESENT TIME."*

Wasn't the practice of plural marriage out of harmony with "the declared principles of the Church" years before, when, following the Manifesto, many of the leading brethren took their plural wives and counseled others to do likewise? Why were they not handled then? Why were they not required to subscribe to such an oath? Wasn't the act of disregarding the rule of the Church at that time just as much a crime as it now is? And why denounce the "practice and advocacy" of an eternal law necessary to be lived for a complete salvation? Is it a sin to advocate a law of heaven—a law which God said, even He could not revoke, because it was eternal? Every President of the Church, including the present President, has stated in unequivocal terms that short of obedience to that law, men cannot be exalted to become Gods or even the Sons of God. The present leader has, on numerous occasions since the Manifesto, held up before him the Doctrine and Covenants containing the command of God that the Saints practice plural marriage, (Section 132) with the statement that EVERY revelation in that book MUST be lived to avoid damnation; then why "cut a man off" because he refuses to denounce that which the President says MUST be lived?

And again, since members of the First Presidency and Quorum of Twelve have both advocated, entered into and lived that holy principle subsequent to the time it became a "rule of the Church" not to do so, how can one with consistency "denounce" them in such practice, and at the same time "support them without any mental reservation whatsoever?" One might as foolishly at one and the same time, attempt to ride two horses each traveling in an opposite direction. That the present leader, as well as former leaders of the Church, have sustained and lived that law of marriage since the "rule of the Church" made it ecclesiastically illegal to do so is a fact easily proven. President Joseph F. Smith, as heretofore pointed out in TRUTH, so testified before the Committee on Privileges and Elections in the Reed Smoot case; and so did President Francis M. Lyman, John Henry Smith, B. H. Roberts and others. Heber J. Grant was arrested, plead guilty and fined in the

District Court for such act. Then how can one "denounce" a principle and at the same time uphold men who are living in it?

There is another phase of this expression —"declared principles of the Church"—we wish to briefly notice at this point. It has become common with the present leaders to refer to the Priesthood and Gospel as, "The Priesthood of the Church," "The Gospel of the Church," "The principles of the Church," etc., with evident intent of shielding themselves from an open assault on the Priesthood of God, etc. But the expressions are misnomers. There is no "Priesthood of the Church." Priesthood is entirely independent of the Church. It is the Priesthood of God. As President J. Reuben Clark recently stated: "The Priesthood is essential to the Church, but the Church is NOT essential to the Priesthood." The Church may enjoy the rights and privileges of the Priesthood of God, but it must receive it as a delegated right. Similarly, the Church has no Gospel. It is the Gospel of Jesus Christ, and to the Church is delegated, UNDER THE POWERS OF THE PRIESTHOOD, the duty of teaching the Gospel, and that duty and privilege does not carry with it the right to change it. And so with the expression, the "Principles of the Church." If the leaders actually mean that latter expression, it must differentiate between the "principles of the Church" and the principles of the Gospel. To place men under oath to conform to the "Priesthood, Gospel or principles of the Church" is to compel acceptance of man made rules in preference to God's rule. As stated, a number of the leading brethren admitted living in opposition to the "rules" (or "principles") of the Church contending at the same time that they were living in harmony with the Gospel of Jesus Christ; and that could be no crime.

The Saints should learn to differentiate between the misleading expressions of the brethren today and the true Priesthood and Gospel.

(e) *"That I myself am not living in such alleged marriage relationship."*

No leader can rightfully stand at the head of the Church without "abiding in that law"; "For it is not meet," said the Lord in the 1882 Revelation, calling President Grant to the apostleship, "that men who will not abide my law, (the law of plural marriage) shall preside over my Priesthood." "A man obeying a lower law," said President John Taylor, "is not qualified to preside over those who keep a higher law." These truths are self evident and fundamental.

Therefore, to require a man to repudiate the living of Celestial or Plural marriage is tantamount to requiring him to repudiate the Gospel. And this is just what the "Oath" requires.

True servants of the Lord never try to enthrone themselves by forcing oaths of allegiance. The Savior said, "Thou shalt not forswear thyself." Joseph Smith maintained that he taught the people correct principles, and they ruled themselves. Brigham Young plead with the Saints; said he: "I exhort you to THINK FOR YOURSELVES, and READ YOUR BIBLE FOR YOURSELVES, get the HOLY SPIRIT FOR YOURSELVES, and PRAY FOR YOURSELVES, that your minds may be divested of false traditions and early impressions that are untrue." (Bowery, June 18, 1865.) Can one imagine Joseph Smith, Brigham Young, John Taylor, and such men attempting to force others to follow them, RIGHT or WRONG, under threat of excommunication? Prophets of God do not require men to sign oaths of allegiance.

"But," says one, (and this is a very general statement now being made by uninformed Saints), "the present leader is God's mouth-piece to the Church and therefore can not go wrong." Hold! Wasn't the High Priest, Eli, God's mouth-piece in the Holy Temple, and did he not do wrong? (I Samuel 3). Wasn't King Saul counted as "God's anointed," and yet he did wrong? Wasn't David proclaimed by the Lord as a "man after the Lord's own heart," and yet he fell? Didn't Judas eat, sleep and pray with the Lord; and didn't Oliver Cowdery see the Lord in the Kirtland Temple, and receive the Holy Priesthood under the hands of Peter, James and John! They with scores of others having like experiences, all did wrong! The present leader admits never having had any such super-natural experiences; never has he received a revelation from the Lord, nor seen His face, nor been visited by angels; then what is there to guarantee him against doing wrong? Indeed, as we have shown, he claims Joseph Smith, Brigham Young, John Taylor, and others ALL made mistakes in claiming that Plural Marriage was a necessary part of Celestial Marriage and that none can receive the highest exaltation without entering into this order of marriage. It is child's talk to say that the present leader, or any other leader, cannot or could not go wrong, or make mistakes in leadership. Brigham Young is quoted as stating at a Conference held in Provo, in substance, that this people will be led onto the very brink of hell by its leaders, and then the one "Mighty and Strong" would come and set the Lord's House in order. How could the Lord's House get out of order if the leaders cannot go wrong?

True Prophets do not attempt to prove the divinity of their calling by the menial subserviency of their followers; they need no such wavering support.

It is well known that there are thousands of people in the Church, in good standing, who are of the same faith and feelings as the Short Creek, Millville and Logan Saints

mentioned herein. If all the Saints were forced to subscribe to such an oath, where would the act lead to? To procure universal signatures to such a document would mean the enthroning of a dictatorship in the Church with motives and powers not unlike those of Lucifer. It was not the Spirit of the Lord that dictated that oath. God requires the heart and not the signature.

On the question, then, of "Free Agency" the Church has gone into a state of apostasy.

CHIEF CAUSES OF APOSTASY

President Joseph F. Smith named as the outstanding elements tending to apostasy:

(1) Flattery by prominent men of the world.

(2) False educational ideas.

(3) Sexual impurity.

It is patent that many members of the Church are influenced by all three of these causes; many others by the first two and nearly all the Saints, in greater or less degree, by the first—Flattery. Never in the history of the Church has there been such an effort made by the leaders and Saints alike to harmonize their actions with world ideas and to receive the praises of Babylon. Perhaps there has never been a time in history when the leader of God's Church has bid for and received a greater measure of "flattery from prominent men of the world."

In accepting the Presidency of the Church at the hands of the Saints, the present leader announced as his policy, the popularizing of the Church with the world—to make friends with the world. This policy has been carried out with amazing zeal and success. One chief testimonial to the fact we take from the Improvement Era of September, 1936. In his address before the delegates attending the "Dearborn Conference of Agriculture, Industry, and Science," President Grant received such a hearty applause, that on being invited to speak a second time, was led to say:

> I want to express my gratitude for this wonderful applause. It might interest you people to know that I spent three years in Europe (1903-1906), and that during that entire three years I was not able to get one line in the newspaper in refutation of some of the libelous attacks upon the people that I represent.
>
> Certainly it is a marvelous thing that the President of the Church should receive applause as I have here tonight from this body of men. Truth is the rock foundation of every great character, and we believe that we have the truth. The change is something marvelous and I lack the language to express my gratitude for it. **THE PREJUDICE AGAINST THE MORMONS HAS ALL DISAPPEARED. I** am grateful for it.

The last expression—"The prejudice against the Mormons has ALL disappeared. I am grateful for it,"—is significant. Why has the prejudice disappeared and what grounds are there for gratitude? Have the people of the world thus engaged in "flattering" the Church and its leader, any greater love for the Gospel now than they had when the President was arrested by them and fined for living a principle of the Gospel? Let the President return to living the word of God in fulness and see how quickly prejudice will again manifest itself. The reason why prejudice has disappeared is that the Church has surrendered all objectionable parts of its religion, and we see nothing in that act to rejoice over. For instance, Lucifer did not like Celestial marriage, knowing as he did that through that principle men could qualify for eternal lives. Hence, through his emissaries, he demanded the surrender of that principle. This being accomplished, along with the surrender of other vital points of doctrine, as we have treated, the devil issued orders that the Church must be treated like the other branches of his church organization, with this exception: That those members who still persist in living the fulness of the Gospel must be persecuted—be made to sign an oath of recantation, or be destroyed. This is the situation in a nut shell. Why the President should be grateful for this sort of friendship can only be accounted for on the theory of "Flattery of prominent men of the world." The Apostle James said:

> Know ye not that the friendship of the world is enmity with God? Whoso therefore will be a friend with the world is the ENEMY OF GOD.—James 4:4.

And Paul said:

> Yea, and ALL that live godly in Christ Jesus SHALL suffer persecution.—2 Tim. 3:12.

One would think the Saints, rather than feeling grateful, would shroud themselves in sackcloth and ashes, and pray night and day for deliverance from the bondage which their sins have laid upon them. For not to be permitted to worship the Lord in accordance with His commands is bondage in the most virulent form.

Flattery definitely tends toward apostasy. The Lord uses no flattery—it is the weapon of the adversary. The Psalmist was led to say:

> Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face. For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they **FLATTER** with their tongue. Destroy thou them, O God; let them fall by their own counsels, cast them out in the multitude of their transgressions; for they have rebelled against thee.—Ps. 5:8-10.

In eternally eulogizing the President and fabricating his greatness, inordinately mag-

(Continued on page 168)

EDITORIAL

TRUTH

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LOVE is one of the chief characteristics of Deity, and ought to be manifested by those who aspire to be the sons of God. A man filled with the love of God is not content with blessing his family alone, but ranges through the whole world anxious to bless the whole human race.

—Joseph Smith, The Prophet.

TRUE RICHES

What constitutes true riches? Men travel the world over exploring for gold and precious stones; or they seek power through worldly knowledge. A few of them achieve their aims, but are they rich? The Lord says: "But rather seek ye to bring forth the kingdom of God; and all these things shall be added unto you."—Luke, 12:31, I. V.

And again, "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."—D. & C., 6:7.

Here then, the true standard of wealth is "WISDOM" and to be identified with the "KINGDOM OF GOD." These obtained, all other things—things that make for mortal comfort, will be added. Heavenly treasures are to be sought first,—"For where your treasure is, there will your heart be also." But the Saints frequently become one-sided in this matter, some taking the extreme view that only in poverty may they hope to please their Maker. We are too often prone to glory in poverty. Men are heard to declaim against temporal riches as a thing to be shunned like a dread disease. Frequently we hear the quotation from Luke, "Blessed are the poor; for theirs is the kingdom of God." Of course to belong to the Kingdom in GOOD STANDING may be regarded as the ultimate in achievement. But who are the real heirs of the "Kingdom?" The historian Luke gave only part of the text. Matthew records it as follows: "Yea, blessed are the poor IN SPIRIT, WHO COME UNTO ME; for theirs is the kingdom of heaven."—Matt. 5:5 (I. V.)

In this fuller quotation of the Savior's words the real key is given. It is they who are humble, meek, cast down in feelings, low in spirits—"poor in spirit," and who in that humility, "come unto Christ," whose right it is to the kingdom of heaven.

It is sad indeed for men to admit that they must be kept in poverty and bondage in order to be humble. Such a position is an admission of weakness, that does no credit to Latter-day Saints. If men MUST be in bondage to their enemies, (their friends would not place them in bondage) and live in dire poverty in order to remain humble and true to the Lord, then let poverty be their lot; but how much more pleasing to the Lord must be the soul that can receive of His blessings and yet remain humble and faithful.

The Lord has made it clear on numerous occasions that it is intended the Saints shall enjoy temporal prosperity, if they will remain "poor in spirit," and "come unto Him." In the days of the Prophet Malachi the Lord reproved the Saints for "robbing Him," in that they were withholding their TITHES, and then this promise:

> **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.—Mal. 3:10.**

That the blessing here spoken of pertains to mortality is shown by a continuation of the text:

> **And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine case her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.—Ib. 11, 12.**

God designed that Israel should be a prospered nation, a people that all nations would look upon as being blessed. The land was to be made delightsome for them and yield of its strength. They were to have, not only the bare necessities, but also the comforts of life, inasmuch as they obeyed the commandments of God. "For the earth is full and there is enough and to spare," said the Lord to Joseph Smith.—D. & C., 104:17.

Father Abraham, through his diligence in serving the Lord and placing His kingdom ahead of all else, acquired great possessions and he became the envy of the heathen nations surrounding him. So it was with Isaac and Jacob, the latter, after having been dispossessed of all he owned, while traveling

in a strange country, sought the Lord in diligence and entered into this vow:

> "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God. * * * and of all that thou shalt give me I will surely give the TENTH unto thee.—Gen. 28:20-22, (I. V.)

It is unnecessary to relate the circumstances of Jacob becoming possessed of great temporal wealth. He entered into Padanaram "poor in spirit," feeling a sense of aloneness, naked and forsaken, and in that situation he gave himself to the Lord who showered upon him His blessings in a most remarkable manner.

One of the burdens of Brigham Young's teachings, was to have the Saints improve in their temporal matters to have good homes and pleasant surroundings, kept clean and wholesome and a fit place for the Lord to visit without becoming nauseated and disgusted. Said this great leader on one occasion:

> Looking at matters in a temporal point of view, and in the light of strict economy, I am ashamed to see the poverty that exists among the Latter-day Saints. They ought to be worth millions and millions, AND MILLIONS on MILLIONS where they are not now worth a dollar. —J. of D., 17:39-46; TRUTH 1:39.

The Prophet, of course, was right. Had the Saints obeyed the commandments of God, they would have etablished Zion in Missouri and become the ruling people of the nation. Heber C. Kimball sounded the keynote when he said:

> Perhaps you will not agree with me in what I am now going to state, but be this as it may, I am satisfied that it is true. THIS PEOPLE WILL NEVER IMPROVE IN THEIR MINDS OR ADVANCE IN SPIRITUAL INTELLIGENCE UNTIL THEY IMPROVE AND ADVANCE IN TEMPORAL INTERESTS.—Des. News, Aug. 5, 1863.

The social law of heaven,—Celestial Marriage—became a law to the Church in 1852. This, in connection with the law of the United Order, according to the word of Brigham Young, comprises the "fulness of the Gospel." At the time of the dedication of the St. George Temple in 1877 the speakers emphasized the fact that these laws must be lived or there could be no substantial advancement for the Saints. Said Brigham Young:

> Hear it, ye Elders of Israel, and mark it down in your log books, the fulness of the Gospel is the United Order and the order of Plural Marriage, and I fear that when I am gone, this people will give up these two principles which we prize so highly; and, if they do, THIS CHURCH CANNOT ADVANCE AS GOD WISHES FOR IT TO ADVANCE.

Other speakers on the occasion stressed these facts, especially impressing upon the Saints the necessity of living the United Order, otherwise they could not be expected to make proper progress. However, these laws were ignored by the greater part of the Saints and finally rejected, and the people have not prospered. Brigham Young's fears are realized. Both the Church and its members are in "financial and spiritual bondage," as the Prophets of God predicted they would be. The only course left for the Saints to pursue is to return to first principles, live all the laws of the Gospel as revealed and look to the Lord for direction.

Let us not rejoice in poverty or look upon that condition as necessary or ideal. Let each family seek to extricate itself from the clutches of want. At the same time the Saints should make a proper appraisal of true wealth. They should understand that the greatest wealth that can come to us is the wealth of the Spirit. Seeing the man lame from birth, "and whom they laid daily at the gate of the temple, to ask alms of them that entered into the temple," and who looked to Peter and John for "an alms," Peter said:

> Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he, leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.—Acts 3:6-8.

The apostles on this occasion were possessed of true riches and they gave freely to those who would receive. True wealth is not measured by Gold; it is not expressed in terms of "dollars" and "cents." We quote from the Juvenile Instructor, 14:282, (Dec., 1879):

> Agassiz, the great naturalist, was once asked by a rich banker why he did not apply himself to the acquirement of wealth. Agassiz replied that he had no time to make money.
>
> "You might," said the banker, "with the wonderful ability that you possess, have been very wealthy now, and eminent in the financial world, if you had so applied yourself, instead of following the profession you have chosen."
>
> "Yes," said the naturalist, scarcely able to suppress his contempt, "I might have done so, and been NOTHING BUT A BANKER NOW."
>
> Agassiz lived all his life in comparative poverty, but the world is wiser today for his having lived. His surviving relatives have more cause to be proud of his record than if he had left them untold millions of worldly wealth to quarrel over, to squander, or to enjoy.

Let the Saints remember to seek for wisdom and for the Spirit of the Lord, ever mindful of the fact that the earth is theirs in so far as they will use its wealth in righteousness.

PLURAL MARRIAGE

The doctrine (plural marriage) came from God. The matter of stopping its practice came from the Government. Let them bear the responsibility of it, which they will in the due time of the Lord. Aye, BUT THEY WILL NOT, I am sorry to say, HAVE TO BEAR IT ALL. We will have to bear part of it ourselves.—Joseph F. Smith, Des. News, May 20, 1899.

GOD'S TREASURE HOUSE

(Elsewhere herein we have dwelt upon the duties and privileges of the Saints with respect to both worldly and heavenly riches. It must ever be understood that the wealth of the world belongs primarily to God and is only to be tapped and used by man as the Father may permit it. The poet John Jaques treated the theme with consistency:

"The silver, gold and precious stones,"
Thus saith the Lord, "are mine;
The cattle on a thousand hills
I own by right divine, etc."

We reprint an editorial item by George Q. Cannon, taken from the Juvenile Instructor (February, 1880) 15:30, which must be of interest to all true servants of the Lord.—Editor.)

EDITORIAL THOUGHTS

In the last number of Vol. 14, we tried to show our readers that there were more worthy objects for Latter-day Saints to strive for than the mere acquirements of worldly wealth. We intimated that the time would come when the Lord would bestow wealth upon His faithful Saints. We may further say that unless the Lord is willing to grant us wealth it will be impossible for us to get it. He can lock up or unlock the treasures of the earth at His will. Years before any gold or silver mines were discovered in this region, President Young used to say, publicly, that he could stand in his doorway and see localities where there were the richest kind of mineral deposits. Yet he did not seek to obtain these treasures. He doubtless knew it would be useless for him to attempt it. The time had not come for the Saints to possess them. In a sermon which President Young delivered June 17, 1877, he said:

"These treasures that are in the earth are carefully watched, they can be removed from place to place according to the good pleasure of Him who made them and owns them. He has His messengers at His service, and it is just as easy for an angel to remove the minerals from any part of one of these mountains to another, as it is for you and me to walk up and down this hall. This, however, is not understood by the Christian world, nor by us as a people. There are certain circumstances that a number of my brethren and sisters have heard me relate, that will demonstrate this so positively, that none need doubt the truth of what I say.

"I presume there are some present who have heard me narrate a circumstance with regards to the discovery of a gold mine in Little Cottonwood Canyon, and I will here say that the specimens taken from it, which I have in my possession today, are as fine specimens of gold as ever were found on this continent. A man whom some of you will well know, brought to me a most beautiful nugget. I told him to let the mine alone.

"When General Connor came here, he did considerable prospecting; and in hunting through the cottonwoods, he had an inkling that there was gold there.

"Porter, as we generally call him, came to me one day, saying, 'They have struck within four inches of my lode; what shall I do?' He was carried away with the idea that he must do something. I therefore told him to go with the other brethren interested, and make his claim. When he got through talking, I said to him, 'Porter, you ought to know better; you have seen and heard things which I have not, and are a man of long experience in this church. I want to tell you one thing; they may strike within four inches of that lode as many times as they have a mind to, and they will not find it.' They hunted and hunted, hundreds of them did, and I had the pleasure of laughing at him a little, for when he went there again, he could not find it himself.

"Sometimes I take the liberty of talking a little further with regard to such things. Orrin P. Rockwell is an eyewitness to some powers of removing the treasures of the earth. He was with certain parties that lived near by where the plates were found that contain the records of the Book of Mormon. There were a great many treasures hid up by the Nephites. Porter was with them one night where there were treasures, and they could find them easy enough, but they could not obtain them.

"I will tell you a story which will be marvelous to most of you. It was told me by Porter, whom I would believe just as quickly as any man that lives. When he tells a thing he understands, he will tell it just as he knows it; he is a man that does not lie. He said that on this night, when they were engaged hunting for this old treasure, they dug around the end of a chest for some twenty inches. The chest was about three feet square. One man who was determined to have the contents of that chest, took his pick and struck into the lid of it, and split through into the chest. The blow took off a piece of the lid, which a certain lady kept in her possession until she died. That chest of money went into the bank. Porter describes it so (making a rumbling sound); he says this is just as true as the heavens are. I have heard others tell the same story. I relate this because it is marvelous to you. But to those who understand these things, it is not marvelous.

You hear a great deal said about finding money. There is no difficulty at all in finding money, but there are a great many people who do not know what to do with it when they do find it. This is the great defect with the human family. I could relate many very singular circumstances. I lived right in the country where the plates were found from which the Book of Mormon was translated, and I know a great many things pertaining to that country. I believe I will take the liberty to tell you of another circum-

stance that will be as marvelous as anything can be. This is an incident in the life of Oliver Cowdery, but he did not take the liberty of telling such things in meeting as I take. I tell these things to you, and I have a motive for doing so. I want to carry them to the ears of my brethren and sisters, and to the children also, that they may grow to an understanding of some things that seem to be entirely hidden from the human family. Oliver Cowdery went with the Prophet Joseph, when he deposited these plates. Joseph did not translate all of the plates; there was a portion of them sealed, which you can learn from the Book of Doctrine and Covenants. When Joseph got the plates, the angel instructed him to carry them back to the hill Cumorah, which he did. Oliver says that when he and Joseph went there, the hill opened, and they walked into a cave, in which there was a large and spacious room. He says he did not think, at the time, whether they had the light of the sun or artificial light; but that it was just as light as day. They laid the plates on a table; it was a large table that stood in the room. Under this table there was a pile of plates as much as two feet high and there were altogether in this room more plates than probably many wagon loads; they were piled up in the corners and along the walls. The first time they went there the sword of Laban hung upon the wall; but when they went again it had been taken down and laid upon the table, across the gold plates; it was unsheathed, and on it was written these words:

" 'This sword will never be sheathed again until the kingdom of this world becomes the kingdom of our God and His Christ.' "

IT IS WRITTEN

(Continued from page 164)

nifying his virtues, as is being done in pulpit and press, a great injustice is committed against him. We appreciate the good sense in bestowing flowers on the living rather than wait for death, but it serves no good purpose to smother one in flowers to his personal detriment. If superlative eulogies are to be given, it is best that they be released over the bier.

A year ago the Church publications went wild, vieing for first place in the art of "flattery." In the November issue of the Improvement Era alone the President's picture was produced some 28 times; and the extravagant and inordinate eulogies of that issue transported him from the extremes of a God to that of a common crook—one article (page 701) being entitled, "President Grant as Jim the Penman." This man, "Jim the Penman", in early fiction, was a notorious forger—a crook with an unenviable prison record. We mention this incident, not as an attack on the President's character, but to show the extremes to which the art of flattery may go when unbridled.

It is sadly true that on the trail of all great men, as well as men not so great but on whom temporary greatness "has been thrust," is an army of "camp followers." These mental degenerates vie for preference. They prostrate themselves before their pretended idols. They flatter and fawn and become ugly tale-bearers, often resorting to the extremes of dishonesty, in their attempt to ingratiate themselves into the confidences of their intended victims. In their wicked excesses, such puppets hesitate not to besmirch good characters and destroy confidences. These miserable parasites employ the wiles of flattery and often succeed in gaining audience thereby, where truthful and honorable men are denied it. "Faithful are the wounds of a friend," said Solomon, "but the kisses of an enemy are deceitful." And again: "A lying tongue hateth those that are affected by it; and a flattering mouth worketh ruin." A speaker at the April Conference of 1935 compared President Grant with the Savior and the Prophet Joseph Smith. Said he:

> **I believe in Jesus Christ. I believe in Joseph Smith. * * * I believe just as sincerely and truly in Heber J. Grant. I have known him personally for years, and I know that Joseph Smith was no greater in doing his work than President Grant is in doing his.**

It was in this same spirit that the Primary Associations at their conference last year staged a dramatic scene in connection with the entrance of President Grant in the Tabernacle, near the closing hour. As he entered, the audience, no doubt, being previously drilled, rose and with uplifted hands, voiced this salutation:

"President Grant—
"We feel it a pleasure to serve thee
"And love to obey thy command."

The author of that beautiful hymn—"We thank Thee O God for a Prophet,"—addressed his lines to God; but on the occasion mentioned their real meaning was wrested and made to apply to the President. Similar occurrences have taken place in different Wards in the Church. In the Wells Ward, a few Sundays back, on the occasion of dedicating the meeting house, the Bishop announced to the congregation that the President of the Church would wait on the outside until the song—"We Thank Thee O God for a Prophet"—was commenced, the congregation arising, then he would walk in—which he did, a pre-arranged entrance calculated, no doubt, to bestow flattery upon him.

It might, of course, be claimed that such acts, sacreligious as they may seem to some, were committed without the President's approval. Granted. But what an excellent opportunity each occasion gave the President to correct such doings.

It is due the President that his statement at the October, 1931, conference be mentioned: "When I hear the song, 'We thank Thee O God for a Prophet, to Guide Us in These Latter Days,' I never feel as though it applies to me." Commendable as such a protest appears, one must have no illusions about the aged leader enjoying such demonstrations. Apparently the continued flattery of recent years has completely overcome his objections.

We remember the President's predecessor, Joseph F. Smith, in a social gathering one evening, on being referred to by a speaker of the occasion, as a "Prophet," mildly rebuked the speaker and begged the Saints to stop referring to him as a Prophet, Seer and Revelator. He counted those titles too sacred to be so generally used. Said he, "Address me as Elder Smith or President Smith, and my counselors in like manner." Such commendable modesty must appeal to all true Latter-day Saints.

Both Joseph Smith and his brother Hyrum were designated by the Lord as Prophets, Seers, Translators and Revelators. Those seemed to be distinctive titles which the Lord, and not the people, bestowed on the President of Priesthood and on the Patriarch; why should such sacred titles, EMPTY AS THEY ARE WHEN VOID OF DIVINE SANCTION be foisted on the present leader, except in the spirit of flattery? The late President B. H. Roberts, in deploring the famine of spiritual guidance the Saints were suffering from, is credited with the remark from the pulpit: "We have prophets that have ceased to prophesy; seers that cannot see, and revelators that do not reveal." And yet, in the light of this truth, courageously uttered, the Saints go on dreamily sustaining the leader as a Prophet, Seer and Revelator, little understanding the meaning of such terms.

A true Prophet of God would not have Saints disciplined for having literature in their homes which, while telling the truth, has no official endorsement; or for reading and teaching the Doctrine and Covenants; nor would he tolerate such outrages by his subordinates. Yet that is actually occuring in the Church today, as we have shown in this series of articles. Think of it! Men and women of supposed intelligence, deprived of the privilege of reading, thinking and expressing those thoughts in this "noon-day" hour of the Gospel dispensation! How many times have Mormon Elders cast criticism at other denominations for seeking to prevent their communicants from listening to the word of the Lord from a Mormon view point, and yet the Church leaders today are guilty of the very thing they have for years criticised others for doing; they refuse to let their own members think, and delve for themselves, threatening them with excommunication if they do.

We are again reminded of the sage remark by Elder J. Golden Kimball:

> **God, how I hate prejudice! A man who is prejudiced cannot be just!**

And what is this state of affairs leading to? We find Bishops, High Counselors and Stake Presidents openly avowing their intention of following the counsel of the leaders, even though they "KNOW IT TO BE WRONG." A Bishop in Twin Falls, Idaho, recently declared:

> **I am going to do what President Grant tells me to do. If he tells me to sprinkle for baptism, I will do it.**

It was under this spirit, no doubt, that one Stake President expressed the wish that he could have the pleasure of helping to "string up" the editor of TRUTH.

CONCLUSION

We have shown in this series of articles on, "IT IS WRITTEN":

1st. That the word of God is PARAMOUNT. That it is given His children "that they might come to understanding." That any instruction or doctrine advanced, not in harmony with the "WORD" must be rejected. And that the Doctrine and Covenants, as President Rudger Clawson stated at the late Conference of the Church, "covers every phase of the Gospel of Jesus Christ," and "justifies the DEEPEST CONSIDERATION AND STUDY."

2nd. That both the world and the Church is pursuing a course that tends to dictatorships; and which is contrary to the will of Heaven and which, if not checked, will also lead to final dissolution. However, in the case of the Church, the Lord has promised to have His "house set in order," to which the faithful among the Saints are looking forward. (D. & C. 85.)

3rd. That, in harmony with past experiences and the predictions of Prophets of God, there is a definite "falling away" from the Gospel as revealed to and established by the Prophet Joseph Smith. That the Saints generally and the Church as an organized body in particular, are strongly tinctured by the spirit of apostasy; some of the principles of the Gospel having been entirely surrendered and even repudiated.

4th. As we read the scriptures, we cannot avoid the sad conclusion that the present leaders of Ephraim are fulfilling the prophecy of Isaiah:

> **For the leaders of this people cause them to err; and they that are led of them ARE DESTROYED."—Is. 9:16.**

Also that of Jeremiah:

> **A wonderful and horrible thing is committed in the land; the Prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so."—Jer. 5:30-31.**

In the light of conditions as we conceive them to be, we are greatly heartened in our faith with the feeling that the Church will not again be driven into the wilderness; nor will the Priesthood be taken from the earth. The present dispensation is to stand and the fulness of all dispensations gathered into it.

> I can tell you something more, brethren and sisters, friends and the United States, and all the world; the Lord Almighty will not suffer His Priesthood to be again taken from the earth, even should He permit the wicked to kill and destroy this people. The Government of the United States and all the kings of the world may go to war with us, but God will preserve a PORTION of the MEEK and HUMBLE OF THIS PEOPLE to bear off the Kingdom to the inhabitants of the earth, and will defend His Priesthood; for it is the last time, the last gathering time; and He will not suffer the Priesthood to be again driven from the earth. * * * And I say to the Saints, that, if they will truly PRACTICE their religion, they will live and NOT be cut off.—Brigham Young, J. of D., 2:183-4.

As much as we regret having to record these facts, the necessity for it makes the task imperative. The incidents recited show unmistakable steps towards mass apostasy. The Saints are fast falling into errors; and the Gospel, once so glorious to them and effective in guiding their footsteps, is becoming a dead letter in its most important phases. The Church, once distinctive and powerfully potent, is declining to the level of the churches of Babylon. It has been anything but a pleasant task to bring these solemn facts into the light of day. We cherish the Gospel. We love the Saints; they are our people, and, to our notion, the best people on the face of the earth. Our hearts are wrapped up in the Church and her institutions. We know it to be the Church of Jesus Christ, and that its destiny is to teach the fulness of the Gospel to the purification of the honest in heart and the final triumph of truth. We are exposing error that the light of truth may be admitted. We rejoice in the knowledge that many of the Saints are opening their eyes to the facts being presented, and that they are being led to greater diligence and faithfulness in living the Gospel plan. We close this series of articles on "It Is Written" with an appropriate excerpt from a Priesthood editorial published in Millennial Star (Vol. 44:312-14) in 1882:

> 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 prinliples 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 PRESERVED for perilous times, whose knees have never bowed to Baal, whose hands have never faltered, whose hearts have never trembled; "who have not worshiped the beast, neither His image, neither have received His marks 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 will 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!

A PROPHECY

The following prophecy was made by Apostle Orson Pratt on the eve of his departure from England in 1857.—Ed.)

"But if you will not, as a nation, repent, and unite yourselves with God's Kingdom, then the days are near at hand, when the righteous shall be gathered out of your midst: and woe unto you when that day shall come! for it shall be a day of vengeance upon the British Nation; your armies shall perish; your marine forces shall cease; your cities shall be ravaged, burned, and made desolate, and your stronghold shall be thrown down; the poor shall rise against the rich, and their storehouses and the fine mansions shall be pillaged, their merchandise, and their gold, and their silver, and their rich treasures, shall be plundered; then shall the Lords, and the Nobles, and the merchants of the land, and all in high places, be brought down, and shall sit in the dust, and howl for the miseries that shall be upon them; and they that trade by the sea shall lament and mourn; for their traffic shall cease. And thus shall the Lord Almighty visit you, because of your great wickedness in rejecting His servants and His Kingdom; and if you continue to harden your hearts, your remnants which shall be left, shall be consumed as the dry stubble before the devouring flame, and all the land shall be cleansed by the Fire of the Lord, that the filthiness thereof may no more come up before Him.

"Your armies in India have already been smitten with a sore judgment, because they cast out the Lord's servants who were sent to warn them and to prophesy to them; they were rejected by your missionaries and your officers; and being without purse or scrip, they 'had no where to lay their heads.' But they were faithful in delivering their Warning Message. * * * "—Mil. Star 19: Oct. 24, 1857.

I fear God, and next to God I chiefly fear him who fears Him not.—Saadi.

BABYLON

Brigham Young:

Are we going to enter into the Kingdom? Are we going to prepare for the coming of the Son of Man? Are we going to be prepared to enter into the FULNESS of the glory of the Father and the Son? Not so long as we live according to the principles of Babylon.—J. of D., 17:42.

CONTRASTS

Heber J. Grant:

In his address, President Grant commented upon the general change of attitude towards the Church, recalling the time when the Church had a bad reputation in all parts of the world, and then related instances to show the change of sentiment. To him this was remarkable and he declared he appreciated it. He said that today the Church has the RESPECT of ALL CLASSES of the people from the PRESIDENT OF THE COUNTRY DOWN."—Deseret News., Dec. 20, 1926.

George Q. Cannon:

Concerning the Church, of which in the hands of God he (Joseph Smith) was the founder, he foretold with great precision the obstacles it would have to meet and overcome until it should achieve its glorious triumph.

At a time when religious freedom was the great boast of the republic, he foretold that the Church should be persecuted by townships, counties, states, and by the nation at large at every stage of its growth, and that, finally, before gaining universal dominion, it should be warred against by the whole world.—Juvenile Instructor, 21:301 (1886).

WORLD FELLOWSHIP

"They (our enemies) may say, 'You are a very great people in your way; you are a very industrious people in your way; you are an economical and frugal people in your way, and are predisposed to be peaceful. You have redeemed the desert from sterility, and built up fine homes, and made roads, railroads and telegraph lines, and you possess all the elements and natural advantages calculated to make a people prosperous and happy, and a nation great; and there are many good things to commend in you. BUT, THEN, YOU HAVE ONE EVIL EXISTING AND ENCOURAGED AMONG YOU WHICH WE DEPLORE AND WHICH WE ARE DESIROUS AND DETERMINED TO ERADICATE. NOW, IF YOU WILL RENOUNCE THAT AND CAST IT FROM YOU, WE WILL GIVE YOU THE RIGHT HAND OF FELLOWSHIP AND BE FRIENDS, AND ALL THE FULLNESS OF THE EARTH IS YOURS; AND WE WILL WELCOME YOUR DELEGATE, YOUR REPRESENTATIVES AND YOUR SENATORS TO CONGRESS, AND WE WILL GIVE THEM A SEAT BY OUR SIDE, AND WE WILL EVEN CALL OFF OUR DOGS OF WAR, AND WITHDRAW OUR GOVERNOR, AND JUDGES AND MARSHALS AND ATTORNEYS WHOM WE SEND TO HARASS YOU, AND ALSO THE LITTLE DOGS THAT FOLLOW ALONG BARKING AT YOUR HEELS; WE WILL CALL THEM OFF, AND LET YOU POSSESS THE EARTH IF YOU WILL ONLY DENY YOUR PRINCIPLES AND LAY ASIDE THOSE WHICH WE PRONOUNCE TO BE EVIL AND FALL DOWN AND WORSHIP GOD AS WE DO. Whether we will be true in all these things; whether we have the same confidence in God, the God we serve who has led us all our lives and been true to us in all conditions and circumstances, and to the promises made to us up to the present time; whether we will still trust in Him, and face the cannon's mouth, if need be, face death in any form it may come, or imprisonment, if that form of treatment is preferred, or anything that they have power to inflict upon us, RATHER THAN DENY OUR GOD."—Erastus Snow, Brigham City, October, 1879; Des. News, March 13, 1880.

PRIESTHOOD MUST CONTROL

"We have forsaken the kingdom of darkness, have come out in open rebellion to the power of the devil on this earth, and I for one will fight him, so help me God, as long as there is breath in my body, and do all in my power to overthrow his government and rule. And if he complains that I am infringing upon his ground, I shall very politely ask him to go to his own place where he belongs. If any among this community want to sustain the government of the devil, in preference to the kingdom of God, I wish them to go where they belong. I want to sustain e government of heaven, and shall stick fast to it, by the help of God. If we sustain it, it will build up and crown us with victory and eternal life.

"There is not a man upon the earth who can magnify even an earthly office, without the power and wisdom of God to aid him. When Mr. Fillmore appointed me Governor of Utah, I proclaimed openly my Priesthood should govern and control the office. I am of the same mind today. We have not received our election returns, but should I be elected Governor of the State of Deseret, that office shall be sustained and controlled by the power of the eternal Priesthood of the Son of God, or I will walk the office under my feet. Hear it, both saint and sinner, and send it to the uttermost parts of the earth, that whatever office I hold from any government on this earth shall honor the government of heaven, or I will not hold it."—Brigham Young, March 9, 1862, Des. News, May 21, 1862, on promotion of State of Deseret.

IMMODESTY AMONG WOMEN

(We herewith republish a letter from the First Presidency addressed to the Relief Society Presidency. (See Relief Society Magazine, 4:36-7) treating on immodesty among women. As appropriate as the warning was at the time, we deem it much more so now, especially since the garments of the Priesthood—once a wholesome protection for the body—have been abandoned in order that the fashions of Babylon may be followed more freely. The Counsel is applicable to both men and women.—Editor.)

Dear Sisters:

We feel that there exists a pressing need of improvement and reform among our young people, specifically in the matter of dress and in their social customs and practices. Our women are prone to follow the demoralizing fashions of the world; and some of the daughters of Zion appear to vie with one another in EXHIBITIONS OF IMMODESTY and of ACTUAL INDECENCY in their attire, wholly forgetful of the precepts of the Lord and the counsels of His servants, and seeming oblivious in this respect to the promptings and duties of true womanhood. Many of our youth of both sexes are FAST approaching a state of DEPRAVITY in dancing, and in their FEVERISH PURSUIT of frivolous and dissipating pleasures.

We are not forgetful in knowing that only a fraction of our people are seriously affected by the deadly contagion of Babylon; but those already infected among the Latter-day Saints are all too many. The conditions call for prompt, determined, and persistent action, lest the standard of morality and spiritual health in our community be further impaired.

We call upon you, as the chief officers of a great and influential auxiliary within the Church, to give this matter immediate consideration, and to make it the subject of specific effort and systematic missionary labor among the members of your organization and with the people generally throughout the Church.

(Signed) JOSEPH F. SMITH,
A. H. LUND,
C. W. PENROSE.

(R. S. M. 4:36-7. Also see President Smith in Era, 20:172-3).

THE SAINTS SLOW TO RECEIVE

"There are quite a number of this congregation who knew Joseph Smith the Prophet, and he used to say in Nauvoo that when he came before the people he felt as though he were enclosed in an iron case, his mind was closed by the influences that were thrown around him; he was curtailed in his wishes and desires to do good; there was no room for his mind to expand, hence, he could not make use of the revelations of God as he would have done; there was no room in the hearts of the people to receive the glorious truths of the Gospel that God revealed to him."—Heber C. Kimball, Des. News, Aug. 5, 1863.

GOD'S DECREES STAND

"Another thing, what did we do when President Young was among us, urging these things upon us? DID WE NOT ENTER INTO COVENANT BY REBAPTISM TO BE SUBJECT TO THE PRIESTHOOD IN TEMPORAL AS WELL AS SPIRITUAL THINGS, WHEN WE TOOK UPON OURSELVES THE OBLIGATIONS OF THE UNITED ORDER? Let me ask you, what do we mean by doing this? Is it a mere form, a farce, or do we intend to carry out the covenants we made? I tell you in the name of Israel's God they will be carried out, and no man can plow around these things, for GOD has decreed that they shall be accomplished: and any man who sets himself in opposition to these principles which God has established, he will root him out; but the principle itself will not be rooted out, for God will see that it is accomplished."—President John Taylor, General Conference, April 9, 1878. Des. News, March 6, 1880.

UNVARYING LOYALTY DEMANDED

I look upon it as one of the greatest responsibilities we have, to maintain in their PURITY and in their ABSOLUTE INTEGRITY, these principles of truth which have been committed to us for dissemination through all the world. Any solution in which is poured another solution loses some of its virtue, its strength and potency. You cannot put the influence of the world into this great solution of the Gospel without diluting it. It is our obligation to keep it undefiled, undiluted, and to maintain it in its present strength and purity and efficiency. Therefore, I feel fully justified in saying to those thoughtful, progressive, admirable people within the Church who are not quite content with present interpretations and procedure, be broadminded, but remember the principles of the Gospel of Jesus Christ demand ABSOLUTE UNVARYING LOYALTY, ADHERENCE AND OBSERVANCE."—Stephen L. Richards, Oct., 1922, C. R. 65-67.

PERSECUTION

"Those who cannot endure persecution and stand in the day of affliction, cannot stand in the day when the Son of God shall burst the veil, and appear in all the glory of his Father, with the holy angels."—Times and Seasons, p. 960.

"For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is spirit, even the Spirit of Jesus Christ."—Jesus Christ.

"Attempts to promote universal peace have failed. The world has had a fair trial for 6000 years; the Lord will try the seventh thousand himself.'—Joseph Smith.

ANNOUNCEMENT

In response to REPEATED DEMANDS we are publishing, in pamphlet, the articles appearing in TRUTH—June to November, 1937—Subject: "MICHAEL, OUR FATHER AND OUR GOD," more commonly referred to as the "ADAM-GOD" doctrine as promulgated by the Prophet Joseph Smith and his successors.

This unique and highly important dissertation on the Latter-day Saint conception of Deity, will be given as published in TRUTH, save for careful revision and some proper amplification.

Joseph Smith said:

"IT IS THE FIRST PRINCIPLE OF THE GOSPEL TO KNOW FOR A CERTAINTY THE CHARACTER OF GOD, AND TO KNOW THAT WE MAY CONVERSE WITH HIM AS ONE MAN CONVERSES WITH ANOTHER."

Since, then, no subject in the scheme of life is so all-important as that pertaining to the God of this earth; and since the "Mormon" conception is based on direct revelation from the Father Himself; and, too, as there is a wide variance in this conception and that of other religious faiths, the reading public, and particularly THEOLOGICAL STUDENTS the world over, will find the booklet absorbing and intensely rich in literary culture and tradition; also in historic and present facts.

The Brochure will be the size of TRUTH Magazine—6¾x10; will contain 36 pages, with heavy paper back. Price: Single copy 25c; five copies to one address, $1.00, postpaid. An excellent gift for a friend. Orders may be placed now through the office of TRUTH PUBLISHING COMPANY, 744 East South Temple St., Phone Hyland 7196-M, or through local book stores. Delivery by March 15.

RANDOM GEMS

"This is eternal lives, to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he. Receive ye, therefore, my law."—Jesus Christ.

"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."—Jesus Christ.

"If your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things."—Jesus Christ.

"That which is of God is light; and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter until the perfect day."—Jesus Christ.

GOOD BYE

Good-bye, proud world! I'm going home:
Thou art not my friend, and I'm not thine.
Long through thy weary crowds I roam;
A river-ark on the ocean brine ,
Long I've been tossed like the driven foam:
But now, proud world! I'm going home.

Good-bye to Flattery's fawning face;
To Grandeur with his wise grimace;
To upstart Wealth's averted eye;
To supple Office, low and high;
To crowded halls, to court and street;
To frozen hearts and hasting feet;
To those who go, and those who come;
Good-bye, proud world! I'm going home.

I am going to my own hearth-stone,
Bosomed in yon green hills alone,—
A secret nook in a pleasant land,
Whose groves the frolic fairies planned;
Where arches green, the livelong day,
Echo the blackbird's roundelay,
And vulgar feet have never trod
A spot that's sacred to thought and God.

O, when I'm safe in my sylvan home,
I tread on the pride of Greece and Rome;
And when I'm stretched beneath the pines
Where the evening star so holy shines,
I laugh at the lore and the pride of man,
At the sophist schools and the learned clan;
For what are they all, in their high conceit,
When man in the bush with God may meet?

—Ralph Waldo Emerson.

LEAVE THE THREAD WITH GOD

Spin cheerfully,
Not tearfully,
Though wearily you plod;
Spin carefully,
Spin prayerfully,
But leave the thread to God.

The shuttles of His purpose move
To carry out His own design.
Seek not too soon to disapprove
His work, nor yet assign
Dark motives, when with silent dread
You view each somber fold,
For, lo! within each darker thread
There shines a thread of gold.

Spin cheerfully,
Not tearfully,
He knows the way you plod;
Spin carefully,
Spin prayerfully,
But leave the thread with God.

—Anonymous.

"Pray always, that you may come off conqueror Satan; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work."—Jesus Christ.

WHY PEOPLE GO TO CHURCH

Some go to church just for a walk;
Some to stare, and laugh and talk;
Some go there to meet a friend;
Some their idle time to spend;
Some for general observation;
Some for private speculation;
Some go there to use their eyes,
And newest fashions criticise;
Some to scan a gown or bonnet;
Some to price the doodads on it;
Some to gossip false and true,
Safe hid within the sheltering pew;
Some because it's thought genteel;
Some to vaunt their pious zeal;
Some to show how sweet they sing;
Some how loud their voices ring;
Some the preacher go to hear,
His style and voice to praise or jeer;
Some forgiveness to implore;
Some their sins to varnish o'er;
Some to sit, and doze, and nod;
But very few to worship God.

—Adapted.

HIS WAY

By Rhoda M. Trainer

God bade me when I would stay
('Twas cool within the wood);
I did not know the reason why.
I heard a boulder cracking by
Across the pathway where I stood.

He bade me stay when I would go;
"Thy will be done," I said.
They found one day at early dawn,
Across the way I would have gone,
A serpent with a mangled head.

No more I ask the reason why,
Although I may not see
The path ahead, His way I go;
For though I know not, He doth know,
And He will choose safe paths for me.

—The Sunday School Times.

In gloomy tones we need not cry,
"How many things there are to buy!"
Here is a thought for you and me,
"The best of things in life are free!"
The air, the sunshine, and the sea,
All gladness, beauty—these are free.
Our faithful friendships, sympathy,
The joys of living—these are free.
The budding blossom, stalwart tree,
God's open country—these are free.
All loving service, loyalty,
Our God's protection—these are free.
The more we look, the more we see
How many precious things are free.
The heart will find more than the eye
Of things we do not have to buy.
Yes, think how very rich are we,
When all the best of things are free!

It is easy for men to write and talk like philosophers, but to act with wisdom, there is the rub!—Rivarol.

Juvenile Page

CHEERFULNESS

(From Juvenile Instructor, 14:258., Nov., 1880).

Cultivate a cheerful disposition. Children, this will be worth more to you than riches; for if you had all the wealth in the world and had no cheerfulness and contentment you would not be happy. The Lord loveth those who have glad hearts and cheerful countenances; for where there is cheerfulness there is thankfulness; where there is contentment the Lord is praised. Some people seem never to be happy unless they are miserable. They find fault continually; everything goes wrong with them. They are always borrowing trouble. They look upon the dark side of life, and, of course, see nothing to be thankful for. Where children have this disposition they do not appreciate their parents, their kindness, or their love, or the care they take of them. They indulge in murmurings and fault-finding. They are apt to think that everybody is better off than they are.

Now, a disposition of this kind is a miserable one. It leaves its effect on the face. By having this spirit all the time, the features assume an expression of this kind: they are pinched, sour-looking, disagreeable, and in no respect attractive.

How pleasant it is to meet with contented, cheerful people, whether they be children or grown people. What happiness they enjoy! Thy see contant reason to be thankful. Though they may be poor or in adverse circumstances, they understand that they might be worse off. The Spirit of the Lord brings this feeling. Where it reigns there is cheerfulness, there is contentment, there is happiness. There is no murmuring produced by the Spirit of the Lord, no faultfinding, no misery, no gloom and darkness.

We have seen people in poverty, destitute of many comforts, but they have been cherful, they had a contented spirit; the little they had was sweet to them, and they were thankful for it.

We have seen people rich, surrounded by plenty, and could boast of every comfort, but they were unhappy. They were discontented, they murmured. Of course, they could not enjoy the blessings which God had bestowed upon them. And how could they be thankful with such a spirit?

Men and women and children who murmur and are discontented with their lot, cannot go to God in a spirit of thankfulness for the kindness that He has shown them. Though they may be rich, and surrounded with delightful circumstances, when they have that spirit they can see no cause for praising God. But the poor and the humble, if contented, if cheerful, see abundant reasons for thankfulness, and when they go to God, render Him praise for what He has done for them.

Frequently people fall into a bad habit of fault-finding and murmuring and being discontented, through ignorance. They give way to this spirit, and after a while it takes possession of them and governs them. Their lives seem to be a perpetual sorrow to them. Now, we desire to say to you children, carefully avoid this, resist it when it presents itself to you. Think of the goodness of God in giving you life, in giving you the blessings that you enjoy. Think how much worse you might be than you are.

If you have all your faculties and your limbs, what a cause for thankfulness! If you have health, how grateful you should be for that blessing! If you have food and clothing and shelter, should you not render praise to God therefor? You might be crippled or be deprived of some useful member of your body. You might be homeless and destitute of food and clothing, or you might be stretched upon a bed of affliction suffering from disease.

There is no position that you are in but what you can think of some position that is worse, and can you not be thankful, therefore, for the blessings that you enjoy?

Cheerfulness can be cultivated. Watch your hearts, and do not suffer envy and sourness and discontent to enter therein. Wherever you go carry with you sunshine, peace and joy, so that those with whom you mingle will feel better and stronger and happier for your presence.

It is within the power of all to be happy, to have their lives a continual pleasure, or to be unhappy and to have their lives a burden.

The Lord is ready on His part to give unto us His Holy Spirit if we seek for it. We have it, therefore, within our reach to be filled therewith, and when we are filled, everything around us is influenced thereby.

The Latter-day Saints are said to be a cheerful and happy people, but there are many exceptions among us. There are many who do not seem to enjoy or appreciate the blessings which the Lord has bestowed upon them. This is a great pity, for such people permit good opportunities to escape them. They are miserable when they might be joyful. They are sorrowful when they might be glad. They are discontented when they might be contented. They are gloomy when

they might be full of life and light. We say, then, to our little friends, as we said in the beginning—cultivate a cheerful disposition, seek the Spirit of the Lord, and do not allow any other spirit of feeling to enter into your hearts to sadden your lives.

I'LL BE DARNED IF I KNOW, DO YOU?

Where can a man buy a cap for his knee
Or a key for the lock of his hair?
Can his eyes be called an Academy
Because there are pupils there?
In the crown of your head
What jewels are found?
Who travels the bridge of your nose?
Can you use in shingling the roof of your mouth
The nails at the end of your toes?
Can you sit in the shade of the palm of your hand,
Or beat on the drum of your ear?
Can the calf of your leg eat the corn on your toe
Then why not grow corn on the ear?
Can the crook in your elbow be sent to jail,
If so, what did he do?
How can you sharpen your shoulder blade
I'LL BE DARNED IF I KNOW, DO YOU?

VALUE OF HUMAN BODY

Disorganized, the human body is of little value, while in its organized form it is a marvel of architectural beauty, possessing limitless capabilities. We cull the following information from the Chicago Tribune, Jan. 1, 1932:

London (U. P.)—Here, according to Dr. Thomas E. Lawson, noted British physician, is what the average human being is made of:

Enough water to fill a ten gallon barrel.
Enough fat for seven bars of soap.
Carbon enough for 9000 lead pencils.
Phosphorus enough to make 2200 match heads.
Sufficient magnesium for one dose of salts.
Enough iron to make one medium sized nail.
Sufficient lime to white-wash a chicken coop.
Sulphur enough to rid one dog of fleas.
All, at prevailing prices, could be bought for ninety-four cents.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—Solomon.

The path of sorrow, and that path alone, leads to the land where sorrow is unknown; no traveler ever reached that blessed abode who found not thorns and briers in his road. —Cowper.

To be over-polite is to be rude.—Japanese proverb.

The truth needs no crutches. If it limps it's a lie.

A cleverly argued theory is a beautiful thing, until it bumps into a half-open fact in the dark.

Egotism is said to be a mental anesthetic that deadens the pain of making a fool of oneself.

Before getting the knot tied the young couple who agree that they want to get married should take an inventory to see if there is anything else upon which they can agree.

Be interested in the "how" of your job, and the "how much" will take care of itself.

Nine times out of ten when you make your job important, it will return the favor.

It may be true that the willing horse gets the heaviest load, but he also develops the strongest muscles and generally gets the most oats.

Who does the best his circumstances allows,
Does well, acts nobly; angels could do no more.
Young.

THEY GO PLACES

Mother (to her little boy, who has just told her a lie): "Do you know what happens to little boys who tell lies?"

Little Boy: "Yes, mother; they travel half fare."—Telephone Topics.

SHORT SAD STORY

Telegram from son in college to his father:

"No mon'. No fun. Your son."

Father's reply:

"Its sad. Too bad. Your dad."

—Telephone Topics.

AN INSULT

"Confound you, sir," roared the colonel, "why don't you be more careful?"

"What do you mean, sir?" faltered the army clerk.

"Why, instead of addressing this letter to the Intelligence Office, you have addressed it to the Intelligent Officer. You ought to know there is no such person in the army." —London News.

RISE IN LIFE

Rastus—Ah's sure advanced in de pas' couple ob years.

Mose—How's dat?

Rastus—Well, two years ago ah was called a lazy loafer, and now ah's called an unfortunate victum ob de unemployment sitcheeyashun.—The Rail.

TRUTH

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

VOL. 3. APRIL, 1938 NO. 11.

EDITORIAL

The Book of Mormon and Polygamy

Many members of the Mormon Church—and this applies with equal force to the "Reorganized" off-shoot—who do not believe in the principle of Celestial or plural marriage as introduced by Joseph Smith, rely upon the Book of Mormon for support of their position. Ignoring the many evidences presented in the Bible and in modern revelation, these protestants take a single chapter in the Book of Mormon to disprove all evidence of the divinity of the law. In this instance they ignore the Article of Faith, "We believe the Bible to be the word of God as far as it is translated correctly; * * *."

This article infers there are parts of the Bible that have not been translated correctly, which is true if one accepts the Book of Mormon as authority.

> *** * * For behold, they (the Gentiles) have taken away from the Gospel of the Lamb (the Bible) many parts of which are plain and most precious; and also many covenants of the Lord have they taken away.**
>
> **And all this have they done that they might pervert the right ways of the Lord, that they might blind the eyes and harden the hearts of the children of men.—1 Nephi 13:26-27.**

Among Latter-day Saints the Bible—the "Stick of Judah"—occupies the same sacred place in Scripture as the Book of Mormon—the "Stick of Joseph, or Ephraim"—in so far as the former is "translated correctly." (See Ezek. 37:16). That mis-translations occur in the "Stick of Judah" must be assumed by Latter-day Saints. Joseph Smith, early in the history of the Church, was instructed of the Lord to "translate" the scripture (D. & C., 93:53).

However, since these "plain and most precious parts" were taken from the record, or omitted therefrom, by translators and commentators whose religious traditions and prejudices registered against the system of marriage we are treating, we may safely rely on the part yet contained in the King James version, sustaining the principle of plural marriage, as substantially correct; and entirely so when supported by the revelations of the Lord through His Prophets in this dispensation.

And what does the Bible teach regarding the law of marriage?

In brief, it teaches the sanctity of plural marriage, when lived in accordance with God's laws. We learn that the Lord blessed Abraham through this principle; that the privilege of motherhood was denied Sarah until she had sanctified herself by giving her husband a plural wife; that in the plural relationship Isaac was born, through whose lineage Jesus Christ came, and through whom all nations of the earth are to be blessed. We learn that Jacob brought forth promised seed through his four polygamous wives, Joseph, the first polygamous son of Rachel, being given the greater blessing, that of the patriarchal head of the family of Israel. So honored is this royal family that each of the gates marking entrance into the City of the New Jerusalem, is to bear the name of one of Jacob's polygamous sons. We find that Samuel, a great Prophet in Israel, and whom, as a lad, the Lord sent to His High Priest Eli to reprove him for his sins, was a polygamous son, born in answer to the prayer of Hannah, a plural wife. We learn that both David and Solomon were given wives of the Lord, the former being given the "House of Saul." Said the Prophet Nathan in reproving David for unlawfully taking the wife of Uriah and having Uriah killed:

> *** * * Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too**

> little, I would moreover have given thee such and such things.—2 Samuel 12:7, 8.

It is a matter of history that the Jewish nation was characteristically polygamous and that the Lord not only sustained them in their adherence to that principle but, in certain cases, commanded them to live it.

Shortly after the restoration of the Priesthood in this dispensation and in answer to an inquiry made by Joseph Smith, the Lord gave a revelation (D. & C., 132), which was reduced to writing and discretely promulgated in 1843. In this revelation the Lord again announced the principle of plural marriage as an eternal law; one which the Prophet was commanded to enter, teach and establish as the marriage law of heaven. In this revelation the Lord justified "Abraham, Isaac and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines"; He commanded Joseph Smith to "prepare his heart to receive and obey" the law and gave detailed instructions with reference to it. (See verses 1-7).

That there might be no mistake regarding the status of Abraham, Isaac and Jacob before the Lord, the revelation states:

> Was Abraham, therefore, under condemnation (for taking Hagar as a wife?) Verily I say unto you, Nay; for I, the Lord, **COMMANDED** it.
>
> Abraham received concubines, and they bear him children; and it was accounted unto him for righteousness, because they were **GIVEN** unto him, and he abode in **MY LAW**; as Isaac also and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels **BUT ARE GODS.**—Ib. 35, 37.

Notwithstanding these positive statements and definite injunctions many of the Saints, from the time of the introduction of the law in this dispensation, have studiously sought for an alibi, justifying their disbelief in the principle. In the extremity of their unbelief they have turned to the Book of Jacob in the Book of Mormon and upon a single statement made by the Prophet Jacob, under unusual conditions, they have justified their rejection and condemnation of the holy principle of marriage as God commanded it. Here Jacob, the son of Lehi, and successor to Nephi, was preaching faith and repentance to his brethren who, as the text shows, were entering into all kinds of evil excesses. While engaged in this labor, the word of the Lord came to him, saying:

> Jacob, get thou up into the temple on the morrow, and declare the word which I shall give thee unto this people.—Jacob 2:11.

Jacob did as commanded and one thing he declared unto the apostate Nephites was the Lord's disfavor toward them for seeking after gold and other riches, causing them to forget the Gospel. "Ye are lifted up in the pride of your hearts, and wear stiff necks and high heads, because of the costliness of your apparel and persecute your brethren because ye suppose that ye are better than they." (Ib. 13).

Jacob was then led to speak of "a grosser crime" then prevalent among the people, that of sexual impurity. Said he:

> * * * For, behold, thus saith the Lord, This people begin to wax in iniquity; they understand not the scriptures; for they seek to excuse themselves in **COMMITTING WHOREDOMS**, because of the things which were written concerning David and Solomon his son. (Not, mind you, things which were written concerning Abraham, Isaac and Jacob, who, notwithstanding their polygamous lives, were blameless before the Lord.)
>
> Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.
>
> Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph.
>
> Wherefore, I the Lord God, will not suffer that this people shall do like unto them of old.
>
> Wherefore, my brethren, hear me, and harken to the word of the Lord; for there shall not be any man among you have save it be one wife; and concubines, he shall have none.—Ib. 23-27.

It is this scripture on which many of the Saints, and not a few non-Mormons, cling as justification for condemning the domestic lives of Abraham and his immediate compeers, also Joseph Smith with his followers. It will be noted that the people had become apostate, indulging in many wicked excesses, among them being whoredoms, and "They UNDERSTANDING NOT the scriptures", were trying to justify their actions in committing sexual sins by the lives of David and Solomon. Conversely, had they understood the scriptures they would have known that the sins of David and Solomon did not lie in their adopting plural marriage under the law of the Holy Priesthood, as Abraham and others had done before them, but in taking women as wives and concubines from among the forbidden races and against the counsel of heaven. David's living with the former wives of Saul in the plural relation, who were given him of the Lord by the hand of the Prophet Nathan, could be no more a crime than was Abraham's living with his three wives—Sarah, Hagar and Keturah—also given him of the Lord. Those fortunate enough to gain admission into Abraham's presence in the next life will doubtless find these very admirable women forming a part of his celestial household. The Lord did not condemn Abraham, but told Joseph Smith that Abraham acted in harmony with His commands. (See D. & C., 132-24-37). Then touching the cases of David and Solomon, now under discussion, he said:

> David also received many wives and concubines, as also Solomon and Moses my servants; as also many others of my servants, from the **BEGINNING OF CREATION UNTIL THIS TIME**; and in **NOTHING DID THEY SIN,**

SAVE IN THOSE THINGS WHICH THEY RECEIVED NOT OF ME.—Ib. 38.

David's sin (see verse 39) lies in taking Uriah's wife and having Uriah murdered. Solomon's sin was in taking numerous wives from idolatrous nations. This is made clear by the following:

> **But King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;**
>
> **Of the nations concerning which the Lord said unto the children of Israel, ye shall not go in to them, neither shall they come in unto you; for surely they will turn away your heart after their gods; Solomon clave unto these in love; * * ***
>
> **For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the Lord His God, as was the heart of David his Father.—1 Kings 11:1, 2, 4.**

That is the situation in a nut-shell: Solomon's heart was not perfect with the Lord, as it had been turned after "other gods." "Thou shalt have no other gods before me." Solomon's practices led him to sin. His "strange" wives caused him to seek after other gods. The scheming woman Delilah worked similar havoc with Samson. She was not a worshipper of Samson's God. The Lord told Joseph Smith that wives were given:

> **To multiply and replenish the earth, according to my commandment (see Gen. 1:30) and to fulfill the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds, that they may BEAR THE SOULS OF MEN; for herein is the work of my Father continued, that He may be GLORIFIED.—D. & C., 132;63.**

It is obvious that David was not moved by these high motives in forcibly taking Bathsheba, Uriah's wife; nor was Solomon thus prompted in taking the numerous wives and concubines (700 wives and 300 concubines) attributed to him, without the Lord's consent. Both of these men were doubtless moved, in their unlawful actions, by the "lusts of the flesh," and not by a desire to "glorify the Father" or for the specific purpose of "multiplying and replenishing the earth."

The Nephites were doubtless actuated by like spirit and were corrupting themselves by sexual indulgences born of evil desires. Instead of "multiplying and replenishing the earth," as commanded, they were committing whoredoms, "breaking the hearts of their tender wives, losing the confidence of their children, etc." (Jacob 2:35), and in fact taking a course to prevent children and bringing social diseases upon the nation. Had they lived the principle of plural marriage as Abraham, Isaac and Jacob had done, it would have been "counted unto them for righteousness," instead of bringing cursings upon them.

Those using the words of Jacob as quoted, to justify their rejection of plural marriage under the Celestial law, over-look this statement of the Lord, also uttered by Jacob:

> **For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall harken unto these things.—Jacob 2:30.**

What can such a statement, considered with the context, mean other than that polygamy divinely sanctioned is righteous and beneficial to the race? How may one raise up seed unto the Lord? Why, by living his law of procreation—by living the same law that the Lord lives. Certainly Jacob's instructions to the RECREANT Nephites concerning the laws of marriage, can offer no comfort to those opposing the social order of heaven, when the above qualification faces them. In effect the Lord's instructions through Jacob were: Because of your bestiality you shall not be privileged to enter into the principle of plural marriage hereafter, at least until such time as you cleanse yourselves through repentance, when I may again command you to enter the principle in order that you may raise up a righteous seed unto me.

Jacob made it clear to the Nephites that they were at fault, not only in living in polygamy, but also in seeking after gold which resulted in their becoming proud and wicked. To seek for gold under proper conditions is not a sin; neither is marrying plurally a sin when done under sanction of heaven. Either may be a sin if made such. During a certain part of the travels of Lehi and his colony, in the wilderness, the Lord forbade the making of fires and cooking food —their food was to be eaten raw. There was a good reason for this order, as there was later in prohibiting the further practice of polygamy among the wicked descendants of Lehi in Jacob's day. But to cook one's food is not intrinsically wrong, and the prohibition of the Lord was not meant to be permanent; neither was the raising of children by plural families intrinsically wrong, nor was the prohibition voiced by Jacob intended to be permanent. The law of Celestial or plural marriage is eternal, and whenever a people is prepared to live it, the authority to do so comes from heaven, as in the case of latter-day Israel, when Joseph Smith was commanded to introduce it and live it.

In considering the question of the necessity of living the Patriarchal order, one point must be kept in mind: That this form of marriage is the only form recognized among the Gods. Brigham Young said:

> **Why do we believe in and practice polygamy? Because the Lord introduced it to his servants in a revelation given to Joseph Smith, and the Lord's servants have ALWAYS practiced it. And is that religion popular in heaven? It is the ONLY POPULAR RELIGION THERE, for this is the religion of Abraham, and unless we do the works of Abraham, we are not Abraham's seed and heirs according to promise.—J. of D., 9: 322. (Also see John 8:39).**

In "Spencer's Letter" (p. 193), we read, and this was long the doctrine taught by

the Church authorities, originating in the present gospel dispensation with the Prophet Joseph Smith:

> **When God sets up any portion of His kingdom upon the earth, it is patterned after His own order in the heavens. When He gives to men a pattern of family organization on the earth, that pattern will be just like His own family organization in the heavens. The family of Abraham was a transcript of a celestial pattern. * * * This family order of Abraham was spread out before God, and met with his entire and full approbation. And why did God approve it? Because it is the ONLY order practiced in the celestial heavens, and the ONLY PEACEFUL, UNITED and PROSPEROUS ORDER THAT WILL ENDURE, while man invented orders and devices will utterly deceive and perish with the using.**

Our treatment of this subject at the present time is inspired, in part, by a Sunday School lesson recently discussed by the Melchisedek Priesthood Quorums, as outlined on pages 21-2 of the S. S. Quarterly for January, February and March. This lesson was presumably prepared by the "General Board Committee" consisting of Dr. Frederick J. Pack, Chairman, Dr. Herbert B. Maw, of the University of Utah, and Dr. Garrit de Jong, of the Brigham Young University at Provo. It treats on the message of Jacob as given herein, and in a subtle manner defends the position of many of the unbelieving "Mormons" who have repudiated God's system of marriage. Since years before the signing of the Woodruff Manifesto there has been an under-current of opposition directed against the Patriarchal order of marriage by those of the Mormon people whose hearts are opposed to the system. This opposition, at first meekly urged and quietly advanced, gradually grew bolder until after the signing of the Manifesto, and particularly after the seating of Reed Smoot in the United States Senate, when it became open and vicious. The movement first finding light with lay members of the Church, has grown until the Church leaders themselves have been drawn into the vortex of opposing opinions and have promulgated an "Official Statement" (June 17, 1933) declaring in effect that plural marriage is not an essential part of Celestial marriage, and therefore was only a permissive principle—never a necessary one. (See page 19 of said statement.) So determined is the opposition that they are insinuating their opinions into the study classes of the Saints, through instructions to departing Missionaries, in data given out by the Bureau of Information, and in the Church mission fields. Many ward teachers are impressing this negative thought upon those whom they visit. Under these conditions we are not surprised that the real meaning of Jacob's message to the apostate Nephites should be wrested to suit the wicked ends of present day teachers.

In the lesson referred to the learned doctors, speaking of "The Nephites' Sin," says:

> **Because of their wealth, they lifted themselves up in pride. Furthermore they followed the example of Solomon of old by having many wives and concubines. It was against THESE VICES that Jacob preached.**

Here the learned doctors cunningly combine the "example of Solomon" in having plural families, with the sin of pride and haughtiness, characterizing them both as vices. Had they adhered closely to facts and the Spirit of the Lord, they would have made clear the difference in Solomon's polygamous practices with "strange women" of idolatrous nations, and that of Abraham's domestic life carried on under divine sanction and command. We have already treated this phase of the subject. The learned doctors continue:

> **The other sin which brought forth the denouncement of the Lord through Jacob was a practice which permitted men to have many wives and concubines. Those who approved of such conduct justified their acts on the ground that they were merely following in the footsteps of David and Solomon of old in this matter. The Lord in no uncertain terms denounced the practice, declaring that though David and Solomon had many wives and concubines, their act was "abominable before me."**

Here again the learned doctors are misleading. We have shown by the word of the Lord with which the authors must be familiar, that it was NOT the act of "having many wives and concubines" that was condemned of the Lord, for the Lord specifically states he gave wives and concubines to His servants; it was the taking of wives and concubines against the Lord's counsel, for immoral purposes. And here let us state that there can be as great virtue exercised in the living with two women as wives, when the purpose is to fulfill the procreative laws of heaven—and that purpose is adhered to— as can be with a single wife. The present day monogamic practice of making frequent changes in husbands and wives, via Mexican or Reno courts (with which other States are beginning to compete) surely cannot be said to bring about higher virtues than the lives of Abraham, Isaac, Jacob—yes, and David and Solomon, when they were actuated by the Spirit of the Lord—have taught the world. With modern society, including many members of the Church today who are tinctured with sexual sin, OPEN, HONEST, VIRTUOUS POLYGAMY is decried and declaimed as a monstrous vice, while SECRET, VILE, CORRUPTING, DISEASE-BREEDING POLYGAMY is practiced with impunity, and often openly advocated.

It was not, therefore, as pointed out, the "having many wives and concubines" that brought condemnation upon David and Solomon together with the corrupt Nephites, but it was the living in a state of whoredom with women, not their wives under the law of the Priesthood. The learned doctors did a grave injustice to the young people of the Church by not pointing out these differences, leaving the inference that plural

marriage is intrinsically unsound and immoral.

The authors further say in this lesson structure:

> **It sometimes happens that the Lord will occasionally instruct His children to do things not ordinarily approved in order to carry out His purposes on the earth. He, for instance, instructed Nephi to slay a man to get the brass plates of Laban in order to save His people from ignorance and unbelief. The early pioneers of the Church practiced polygamy IN AN ATTEMPT to carry out the purposes of the Lord.**

Here the learned trio condones the act of Nephi in taking Laban's life by reason of his having received special instruction from the Lord, at the same time leaving the strong inference that "The early pioneers of the Church," without such divine instruction but wholly on their own initiative, "PRACTICED POLYGAMY IN AN ATTEMPT TO CARRY OUT THE PURPOSES OF THE LORD." The purpose of the simile is obvious. The profound reasoners at best, place special permission to live in the plural relationship in like category with that of taking human life. Such logic—or rather the complete absence of it—coming from so learned a source is amazing; it is astounding! Whence the source of such faultless reasoning, such infinite wisdom!

Laban was a thief and murderer. He stole the property of Lehi and sought the lives of his sons. He did more: he refused the command of God to deliver the records into Lehi's hands. He deserved death and Nephi was accordingly commanded to take his life. The act of Nephi was, in every sense justified. On the other hand our learned doctors class polygamy as an essentially immoral practice, and yet accuse the "early pioneers of the Church" of introducing it, without divine sanction in an "ATTEMPT to carry out the purposes of the Lord!" Such sophistry is as inexcusable as it is untenable!

While this Committee of noted educators are attempting to impress the Saints with the idea that plural marriage is a sociologically unsound principle and but rarely, if ever, permitted by divine acquiescence, we have the word of the Lord to Josph Smith that the law has been observed by divine decree "FROM THE BEGINNING OF CREATION UNTIL THIS TIME," and in NOTHING did those adhering to the practice—of receiving wives and concubines as did Abraham, Isaac, Jacob, David, Solomon, Moses, and others, "SIN, SAVE IN THOSE THINGS WHICH THEY RECEIVED NOT OF ME." (D. & Co., 132:38).

Could a statement be plainer or clearer? Whom are the Saints to believe,—the Lord who announced the law as having universal and eternal application, or the learned authors of this Sunday School outline who hold to the opinion that the principle is intrinsically wrong, and only to be tolerated, if at all, under special conditions commensurable with the shedding of human blood as in the case of Nephi and Laban? It is due to such false and vicious teachings that many of the Saints have succumbed to the fallacy that plural marriage was introduced by their leaders, for the special and specific purpose of more speedily populating the territory then being colonized. This purpose having been accomplished and the Saints having become more civilized and refined, the principle was withdrawn and its mission declared finished. And now, according to recent statements by Elder Ballard of the Quorum of Twelve, one may expect to get as high exaltation in the Celestial heavens as a monogamist, as Abraham will receive through compliance with the law of Patriarchal marriage, only the rate of progress may be slowed down somewhat! Such childish reasoning and shallow logic can have no place in God's eternal plan.

How weak and puerile such statements are! How flabby and soft the Saints are becoming in their faith! How low the mighty ones have fallen! To think as it has been frequently taught on the temple grounds, in the mission fields, Sabbath Schools and other places, that the Lord would resort to an "unclean" practice in order to more quickly populate a territory. What a mean and scanty intellect that would teach or believe such tommy-rot! And yet such is being advanced by supposedly intelligent beings; and the learned doctors evidently have as their purpose the misleading of the Saints into the notion that the introduction of plural marriage in this dispensation, assuming the Lord sanctioned the move, was a mistake on his part, as its practice inevitably results in immorality.

In the presentation of the lesson from the Book of Jacob, here discussed, the natural conclusion intended by the learned doctors is that plural marriage, as a principle, was unqualifiedly condemned by the Lord through Jacob; that notwithstanding the early Saints made "AN ATTEMPT" to live the principle they failed; and that the practice is wrong in principle. Such an attitude, of course, repudiates Joseph Smith as the leader of this dispensation, and seeks to put to open shame the great Patriarchs of ancient days along with our modern Prophets.

As regrettable as is the position these Mormon educators have assumed, it must be borne in mind they are not alone in their unwholesome opinions and their nefarious work, which is insinuating its poison in the minds of the youth of Zion. As previously noted in TRUTH, (Sept., 1937, Vol. 3, No. 4) Dr. Frank L. West, Church Commissioner of Education and Asst. Supt. of Y. M. M. I. A., at a session of the "Leadership week", held Jan. 27, 1937, is quoted by the Deseret News as saying:

> **The modern Christian home with MONOGAMOUS IDEALS based on confidence, loyalty and love, represents not only the BEST in the experience of the race, it is sustained by religious**

> sanction and founded upon inherent nature and the needs of the parents, the children and state.

This suggestion of the monogamic ideal embodying the ultimate in social and spiritual attainment is so subtly and artfully worded as to render the poison it contains the more deadly. It is these cunningly phrased human idealisms that catch the ears of the unthinking and destroy their faith in the fundamentals of their religion. A statement of similar import was reported by the Canadian press, Sept. 9, 1937, (see TRUTH, Vol. 3, No. 5) as emanating from the present President of the Church. He is quoted as saying:

> The old belief that Mormonism involved polygamy is DYING OUT, and a "PROPER ADMIRATION for the CLEAN LIVING people" of his Church is taking its place, he said.

The President had, a few weeks previously while in Europe, given out facts pertaining to his having married three wives polygamously; one when at the age of twenty-one, and two—"one one day and the other the next"—when he was twenty-eight; but, according to the Quebec interview, since polygamy is now dying out the Saints are a "cleaner living people." One is left to wonder if the President made personal application of this logic. Where is such amazing reasoning leading to? It can have no other effect than the destruction of the faith of unthinking Latter-day Saints.

Those who think the Book of Mormon is silent on the virtues of God's holy law of Marriage, must have their opinions corrected by a closer familiarity with the sacred record. First, let it be remembered that the Israelites, who include the Jews, were a polygamous people. That practice was peculiar to them as a race, monogamy being a product of gentilism. Jesus Christ came to redeem the world and set up his kingdom. He taught repentance both to the Jews in the East and to the Nephites on this continent. He mercilessly condemned all kinds of vice, but never once did he condemn the principle of plural marriage; on the contrary, he enjoined it. Among his auditors there must have been many thousands of polygamists, but no condemning word fell from the Master's lips against the practice. Fornication, adultery, bastardism, divorce, lying, stealing and all kinds of sins received his bold disapprobation, but not a sound against plural marriage.

We read in Alma, 10:11, that righteous Amulek, while praising the Lord for His abundant blessings, said:

> For behold, he hath blessed mine house, he hath blessed me, and MY WOMEN, and my children, and my father and my kinsfolks, etc.

"He has blessed MY WOMEN." Certainly that is a strong inference that Amulek had a plurality of wives. What right would he have to "Women" who were not his wives —much less to expect the Lord to bless them?

There is little question but that the Jeredites brought the practice of plural marriage with them to this continent. In commanding them to leave their native land to go "Into a land which is choice above all the lands of the earth," the Lord said, speaking to the brother of Jared:

> Go to and gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind, and thy FAMILIES; and also Jared thy brother and his FAMILY; and also thy friends, and their families, and the friends of Jared and their families.—Ether 1:41.

From this we must assume the brother of Jared had more than one family. He was to take his FAMILIES, while Jared, a monogamist, was directed to take his FAMILY. This fact is borne out, too, when the census was taken, after arriving in the "promised land."

> Now the number of the sons and daughters of the brother of Jared were twenty and two souls, and the number of sons and daughters of Jared were twelve.—Ib. 6:20.

It is but to be expected that the wives of the brother of Jared would bless him with more children than the one wife of Jared would bear him. Then there is another point germane to the subject under discussion: The question is asked why Jared did not himself talk with the Lord, instead of asking his brother to act as a medium between heaven and their group. The answer to the INFORMED is obvious: Because the brother of Jared was living a law that entitled him to a direct communication with the Lord—the law of Celestial marriage, and Jared was not living that law. The former held the fulness of Priesthood—that authority which qualifies one to see and talk with God. Moses held this Priesthood and exercised the rights thereof, but he tried in vain to bring his followers to the same standard. (See D. & C., 84:19-25.)

Priesthood cannot fully function except in the observance of all its laws. As Patriarchal marriage is a major law of the Priesthood (D. & C., 132:61) only those who live that law in righteousness may qualify to see the face of God. The brother of Jared did thus qualify, hence Jared, understanding the law, established communication with the heavens through his brother.

Another circumstance we must notice in showing that the principle of plural marriage was not only sanctioned but actually taught in the Book of Mormon: In making up his record, Nephi was led to quote whole chapters from Isaiah, to be preserved for the benefit of his people at a later day. The fourth chapter of Isaiah was thus included as Chap. 14 or 2 Nephi. From this chapter we read:

> And in that day, seven women shall take hold of one man, saying, we will eat our own bread,

and wear our own apparel; only let us be called by thy name to take away our reproach.

What will be the result of this remarkable occurrence?

> In that day shall the branch of the Lord be beautiful and glorious; the fruit of the earth excellent and comely to them that are escaped of Israel.
>
> And it shall come to pass, them that are left in Zion, and remain in Jerusalem, shall be called holy, every one that is written among the living in Jerusalem;
>
> When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.—2 Nephi 14:1-4.

That the full import of Isaiah's great message was intended to be impressed on the Nephites is seen from the message of Jesus Christ to the Nephite Saints after the crucifixion:

> **And now, behold I say unto you, that ye had ought to search these things (the sayings of Isaiah). Yea, a commandment I give unto you, that ye search these things diligently; FOR GREAT ARE THE WORDS OF ISAIAH.—3 Nephi 23:1.**

Then Nephi clearly taught his people to look forward to the day when seven women would claim salvation at the hands of one man, at which time "shall the branch of the Lord be beautiful and glorious," for then the false notions of a fast decaying society whose sexual sins have polluted the earth, will be overthrown; "virtue will garnish the thoughts of men unceasingly," and peace will spread its restful mantle over the earth.

Here, then, is briefly outlined the divine principle of marriage as practiced by Abraham, Isaac, Jacob, David, Solomon, Moses and others, as it is taught in the Bible, the Book of Mormon and Doctrine and Covenants. And here, too, we have made mention of Lucifer's order of marriage, as reflected in the lives of David and Solomon (when not directed by the Lord) and the wicked Nephites, and which leads to sorrow, disease and death. The Book of Mormon condemns the latter and upholds the former, and so does the Bible together with modern revelation. Any apology for God's marriage laws, coming from those calling themselves Saints, must place the apologists in the category of the "semi-apostates" mentioned in an editorial of the Deseret News (April 23, 1885), from which, in conclusion, we quote

> **What would be necessary to bring about the result nearest the hearts of the opponents of "Mormonism", more properly termed the Gospel of the Son of God? Simply to renounce, abrogate or apostatize from the new and everlasting covenant of marriage in its fulness, (Plural marriage). * * * The Saints have no alternative but to stand by the truth and sustain what the heavens have established and purpose to perpetuate. This they (some of them) will do, come life or death, freedom or imprisonment, and there is, so far as we can observe, no use to attempt to disguise this fact.**
>
> **As already stated, were the step so much desired on the outside, to be taken (to give up polygamy), there would probably be but little need of any further opposition, because the Church would be shorn of its strength, HAVING SURRENDERED ITS INTEGRITY because of earthly opposition. * * * The Saints might have the meager satisfaction of having ALL MEN SPEAK WELL OF THEM, but it would be overshadowed by the miserable reflection that they were subject to the woe and misery consequent upon their getting into that lamentable situation.**

Since going to press with this artcle we are happy to learn that in one of the wards of the Church, Sunday, March 20th last, when the lesson herein treated was being discussed generally throughout the Church, a member of the Quorum of Twelve delivered a strong discourse in defense of the principle of plural marriage, and the revelation thereon (D. & C. 132). The speaker made it clear that the Church could make no substantial progress without the active operation of this principle of marriage, as it is a necessary part of the Gosepl. This is a healthy situation and greatly heartens us in our defense of the divine principle.

And, too, we are pleased with the statement published in the Church department of the Deseret News of March 19, 1938, by Elmer Peterson, clearly showing that the revelation on plural marriage was introduced by Joseph Smith and that he entered into the principle and gave it standing in the present dispensation. The action of Joseph Smith must either be accepted as being of divine origin or he must be branded as a false teacher and a fake. If the latter be assumed it means the renouncing of Mormonism. One cannot accept the mission of Joseph Smith without accepting his teachings. He was either right or wrong. Each must choose for himself.

Thousands of people, both in and out of the Church, are beginning to champion the cause of this great saving principle of marriage. We rejoice in the fact; also in the part we have been permitted to take in vindicating it. We are encouraged to continue our work with the firm conviction, as expressed by the noted French novelist, Emile Zola, in his renouned defense of the persecuted Dreyfus, that "TRUTH IS ON THE MARCH AND NOTHING CAN STOP IT!"

REVELATIONS VS. MANIFESTOES

> **(A correspondent asks where he can obtain a copy of the Wilford Woodruff Manifesto. We are frequently asked this question. Saints claiming the Manifesto to be a Revelation from the Lord, often admit not having read it. That our readers may judge for themselves the difference between a revelation from the Lord, and a human-contrived Political Document, we here reprint the introduction to the revelation received by Joseph Smith on Celestial or Plural marriage; the revelation of November 24, 1889, to Wilford Woodruff in which the Lord enjoined upon the leaders to make no promises or pledges relative to obedience to the law against this holy plan; also a copy of the Manifesto of September 27, 1890, which is published in the cur-**

rent editions of the Doctrine and Covenants.
The "THUS SAITH THE LORD" in the revelations mentioned, and the "TO WHOM IT MAY CONCERN", of the Manifesto should be proof of the divinity of the former in contrast with the human origin of the latter.—Editor.)

SECTION 132

Revelation on the Eternity of the Marriage Covenant, Including Plurality of Wives. Given Through Joseph, the Seer, in Nauvoo, Hancock County, Illinois, July 12, 1843.

1. 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": * * *

REVELATION of 1889, as recorded in the Journal of Wilford Woodruff by himself:

November 24th, 1889

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

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

Thus saith the Lord unto my servants the Presidency of my Church who hold the Keys of the Kingdom of God on the earth. I the Lord hold the destiny of the courts in your midst and the destiny of this nation and all other nations of the earth in mine own hands, and all that I have revealed and promised and decreed concerning the generation in which you live, shall come to pass, and no power shall stay my hand.

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

If the Saints will hearken unto my voice and the counsel of my servants the wicked shall not prevail.

Let my servants who officiate as your counselors before the courts make their pleadings as they are moved upon by the Holy Spirit, WITHOUT ANY FURTHER PLEDGES FROM THE PRIESTHOOD. I, the Lord, will hold the courts, with the officers of Government and the nation responsible for their acts toward the inhabitants of Zion. I, Jesus Christ, the Savior of the world, am in your midst. I am your advocate with the Father. Fear not, little flock, it is your Father's good pleasure to give you the Kingdom. Fear not the wicked and ungodly. Search the scriptures for they are they which testify of me; also those revelations which I have given to my servant Joseph and to all my servants since the world began, which are recorded in the record of divine truth. Those revelations contain the judgments of God which are to be poured out upon all nations under the heavens, which include great Babylon. These judgments are at the door. They will be fulfilled as God lives. Leave judgment with me; it is mine, saith the Lord. Watch the signs of the times they will show the fulfillment of the words of the Lord.

Let my servants call upon the Lord in mighty prayer; retain the Holy Ghost as your constant companion and act as you are moved upon by the Spirit and all will be well with you. The wicked are fast ripening in iniquity and they will be cut off by the Judgments of God. Great events await you and this generation and are nigh at your doors. Awake, O Israel, and have faith in God and his promises, and he will not forsake you. I the Lord will deliver my Saints from the dominion of the wicked in mine own due time and way. I cannot deny my word, neither in blessing nor judgments. Therefore let mine anointed gird up their loins, watch and be sober and keep my commandments. Pray always and faint not. Exercise faith in the Lord and in the promises of God; be valiant in the testimony of Jesus Christ. The eyes of the Lord and the Heavenly Hosts are watching over you and your acts. Therefore be faithful until I come. I come quickly to reward every man, according to the deeds done in the body. Even so, Amen.—Supplement to the New & Everlasting Covenant of Manifesto, pp. 64-5.

MANIFESTO

OFFICIAL DECLARATION

TO WHOM IT MAY CONCERN:

Press dispatches having been sent for political purposes, from Salt Lake City, which have been widely published, to the effect that the Utah Commission, in their recent report to the Secretary of the Interior, allege that plural marriages are still being solemnized and that forty or more such marriages have been contracted in Utah since last June or during the past year, also that in public discourses the leaders of the Church have taught, encouraged and urged the continuance of the practice of polygamy.

EDITORIAL

TRUTH

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WHEN people reject the truth they become the plaything of wild delusive spirits, and are tossed to and fro by them like a bubble on a wave.

—Orson Hyde.

I, therefore, as President of the Church of Jesus Christ of Latter-day Saints, do hereby, in the most solemn manner, declare that these charges are false. We are not teaching polygamy or plural marriage, nor permitting any person to enter into its practice, and I deny that either forty or any other number of plural marriages have during that period been solemnized in our temples or in any other place in the Territory.

One case has been reported, in which the parties allege that the marriage was performed in the Endowment House, in Salt Lake City, in the spring of 1889, but I have not been able to learn who performed the ceremony; whatever was done in this matter was without my knowledge. In consequence of this alleged occurrence the Endowment House was, by my instructions, taken down without delay.

Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise.

There is nothing in my teachings to the Church or in those of my associates, during the time specified, which can be reasonably construed to inculcate or encourage polygamy, and when any Elder of the Church has used language which appeared to convey any such teaching, he has been promptly reproved. And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land.

(Sig.) WILFORD WOODRUFF,
President of the Church of Jesus Christ of Latter-day Saints.

DEPLETING JUDGMENTS

By ARNOLD BOSS

(Continued from page 161)

It must be obvious to the reader that only a few isolated testimonials copied from various publications at hand referring to the grasshopper plague in our state and the nation, have been made use of in the preceding article. Enormous losses are sustained annually throughout this state and the nation, from devouring insects. The prophecy of Joel as cited at the beginning is being literally fulfilled in its reference to locusts. Not only has Utah felt the destroying effects of the locust and grasshopper plagues, but here among us other armies of devouring insects and pests are found destroying crops and trees. The great loss which this state alone has sustained since "The Beet Leafhopper" appeared in 1898 at Lehi and Ogden farming communities has been enormous.

During the summer of 1936 serious injury developed to all commercial canning peas grown in the State. Alfalfa fields in scattered sections also sustained great losses. Much damage was caused by the "Pea Aphis." The Salt Lake Tribune of June 13, 1937, said:

> A war between the lady-bugs and the pea aphis is being waged in Cache and Franklin Counties. Approximately 7,000,000 lady bugs from California have been imported here to fight the aphis which last year destroyed approximately one-half of the pea crop in Cache County.

From the files of the Deseret News, from 1923 on, we glimpse the enormity of the damage to crops by other insects, blights, etc., than locusts and grasshoppers. We read of the "Fruit tree leaf roller," the "Tuber moth," "Coddling moth," and the "Borers", attacking peach, apple, pear, cherry, prune and other trees, while the "Green aphides" were attacking rose bushes and other shrubbery. The "Ear and Fire Bug" invaded Davis County, infesting all trees and destroying many of them. The "Stink bug" also made its appearance, doing much damage to berry bushes and other shrubbery. In the News issue of July 23, 1935, Merrill E. Cook, Emery County Agricultural Agent, is quoted as saying:

> Few crops there were escaping the effects of some harmful insect that year; that wheat and oats were being attacked by sucking beetles, seriously affecting the head of the plants and destroying the kernels; that potatoes and tomatoes were being damaged by the "Tomato worm" and "Curlytop." Also that lettuce, peas, corn, cabbage, alfalfa and other plants were being damaged by a worm similar to the "Alfalfa Hopper"; that much of the fruit in parts of the county was affected by a mite causing injury to the trees; aphides or plant lice were also numerous in many plants. The insect causing greatest concern was the "Cut worm" working upon the alfalfa, corn, carrots, berries, flowers and other vegetation. The News of March 15, 1936, said

> 95% of the mature peach trees and 5% of the young ones, in Moab, Grand County district, were infested with ''Peach-mosaic'', an incurable disease.

"Cut worms" creeping underground devoured all vegetation in their path, destroying 7000 acres of wheat in Cedar valley, threatening millions of dollars injury to the agricultural industry of the State. The "Pale Western Cut Worm" was reported by farmers in Cedar valley and the north end of Utah County to be "far more insidious" than the grasshopper and cricket menace. Along with these pests 4,300,000 acres of federal, state and private land in practically all the counties of the State, in 1929, were treated with 118,000 pounds of poison bate to control destructive rodents.

Not only are the farmers suffering from destroying insects but noxious weeds are overrunning their farms. The rapid spread of "white-top", "morning glory", "Canada thistle," etc., was pictured in the Tribune of May 4, 1837, as follows:

> As deadly an enemy as any drouth, or flood, or any insect infestation, Utah agriculture has united in a determined and perpetual warfare, financed by county, state and federal appropriations, and drafting into use the most modern chemical and mechanical services to bring about their destruction, * * *. For the campaign this year Utah agricultural experts expect to obtain $500,000. The State appropriated $100,000 for the two-year period.

The Prophet Joel spoke of the "Canker-worm," also the "Palmerworm." It is proper for the reader to understand the class of devouring insects these belong to, and this to more fully understand the meaning of the prophecy. Funk and Wagnalls New Standard Dictionary reveals the following for Cankerworm: "One of various caterpillars destructive to fruit and shade-trees; especially, a larval geometrial moth or span worm with wingless females." Concerning the Palmerworm this is said: "I. Any hairy caterpillar that comes as a devouring pest in moving swarms. 2. The caterpillar of a tineid moth which skeletonizes apple-leaves. 3. The grub of any destructive beetle, as a wevil."

The news columns are filled with accounts of infestation of these destructive insects.

From the scant information herein produced the reader can probably form some idea of what is taking place on the farms by way of devastating judgments. Scarcely a garden plant, a fruit or vegetable grown in the State that isn't seriously infested by nature's destructive elements in one form or another; and that, on so large a scale as to cause serious apprehension to the citizenry, many of the growers becoming discouraged and even bankrupt, not even able to meet their annual bills from their farm operations. Government statistics place Utah and Arkansas at the head of states whose farms are most heavily mortgaged, according to acreage and population. Financial bondage is upon the people.

In ancient days when Israel strayed from the Lord; when they had become faithless covenant breakers, as vast numbers among modern-day-Israel have become, the Lord through his servant Amos said to the people whose gardens and vineyards were being eaten up:

> I have smitten you with blasting and mildew; when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them. yet have ye not returned unto me, saith the Lord.—Amos 4:9.

Years later when Israel's transgressions had become still greater, a more pronounced plague of insects manifested themselves. The husbandman planted, but reaped little; the devourer had a free reign to consume and destroy, and again, God through his Prophet Malachi in calling upon his people to repent of their sins and return unto him spoke, saying:

> And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.—Malachi 3:11.

In view of the appalling destruction now going on in this intermountain country caused by locusts, the caterpillar, the cankerworm and the palmerworm, as portrayed by the Prophet Joel, and this upon a land whose sterility was removed by the blessings of the Lord through action of His Holy Priesthood upon the arrival of the Saints in the "Valley of the Mountains", is it not mute testimony and evidence of transgression and of broken covenants? Have not this people departed from the Lord, so far that there now prevails among multitudes "A form of Godliness but they deny the power thereof?" If a reformation was needed in 1856-7 how much more so now?

In the early days when ancient Israel entered into solemn covenant with God to keep ALL OF HIS COMMANDMENTS, as modern-day-Israel has also done, the Lord then said to them through his servant Moses:

> Thou shalt therefore keep the commandments, and statutes, and the judgments, which I command thee this day, to do them.
>
> Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which He swear unto thy fathers.
>
> And he will love thee, and bless thee, and multiply thee; he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swear unto thy fathers to give thee.
>
> Thou shalt be blessed above all people; there shall not be male or female barren among you, or among your cattle.
>
> And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee. * * * neither shalt thou serve their gods; for that will be a snare unto thee.—Deut. 7:11-15.

And upon conditions of ancient Israel observing the covenants and commandments they had entered into and promised to re-

ceive and obey, the Lord sometime later, said:

> And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them;
>
> And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.—Ib. 28:13.

These ancient teachings and promises are equally applicable to modern-day-Israel. To impress this fact on the Latter-day Saints, after the martyrdom of Joseph and Hyrum, the Lord in unmistakable language again said unto them:

> Therefore marvel not at these things, for ye are not pure; ye cannot yet bear my glory; but ye shall behold it if ye are faithful in keeping ALL MY WORDS that I have given you from the days of Adam to Abraham; from Abraham to Moses; from Moses to Jesus and his apostles, and from Jesus and his apostles to Joseph Smith, whom I did call upon by mine angels, my ministering servants; and by mine own voice out of the heavens to bring forth my work, etc.—D. & C., 136:37.

On August 2, 1833, while the seat of the church was still at Kirtland, Ohio, after portraying the judgments and calamities which were coming upon the inhabitants of the earth the Lord said to his Saints:

> For behold, and lo, venegeance cometh speedily upon the ungodly as the whirlwind, and who shall ecape it:
>
> The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yet it shall not be stayed until the Lord come;
>
> For the indignation of the Lord is kindled against their abominations and all their wicked works;
>
> Nevertheless Zion shall escape IF she observe to do ALL THINGS WHATSOEVER I HAVE COMMANDED HER,
>
> But if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, WITH SORE AFFLICTION, WITH PESTILENCE, WITH PLAGUE, WITH SWORD, WITH VENGEANCE, WITH DEVOURING FIRE;
>
> Nevertheless, let it be read this once in their ears, that I, the Lord, have accepted of their offering, and IF SHE SIN NO MORE, none of these things shall come upon her.—D. & C., 97: 22-27.

As the reader ponders over that which is told herein—that which has been taking place in past years and which we are now confronted with—can it be hoped that the Saints are in any way qualified to escape the heavy hand of God falling upon them? Have not the children of Zion departed from heaven's standard? Have they not become carnally minded? Have they not drifted deeply into paths of spiritual dissolution? Are the laws of God really honored among the majority of this people? Have they not trampled them under foot? Is modern-day-Israel not also a covenant breaking people like unto their fathers of old? Is it any wonder that the trail of the destroyer is found in all of our communities to plague the crops, the gardens, our fruits and livestock. Modern Israel would do well to repent of their many sins; to pause in their mad rush for worldly security, taking an immediate inventory of their departures from covenants made, and of commandments broken, before the over-flowing scourges move forth among them to their utter destruction as foretold by ancient prophets.

S. M. FARNSWORTH'S VISION

(Complying with the request of a number of our valued readers, we are publishing herewith the S. M. Farnsworth Vision, as related by himself, early in the Spring of 1844. It is claimed that President Brigham Young had Brother Farnsworth relate this Vision on different occasions after which he (Brigham Young) would bear testimony of its genuineness. It is felt by many that the hoops are now being drawn "tighter and tighter", and that the breaking point is near.—Editor.)

"I was engaged in working on the temple (at Nauvoo), and had gone home to dinner, and after dinner I started back to work, it then being about one o'clock. The day was a beautiful, clear and pleasant one. When suddenly the heavens became overcast and assumed the appearance of a drizzly day, like unto the approach of an equinoctial storm. The Saints looked very much downcast and overcome with sorrow. The Twelve Apostles were counseling the Saints to prepare for a great journey to the west. The people were running to and fro in the streets of Nauvoo, preparing wagons, outfits, etc., for this journey. Many hundreds started, and their wagons extended to the west as far as the eye could reach. This journey appeared to be a great undertaking, but was accomplished much easier than was expected. I saw the Saints after they had arrived at the end of their journey, and they began to prosper and were cheerful again.

"Suddenly, a dark cloud appeared in the east and was driven to the west like a great tornado, that seemed as if it would destroy everything before it. It halted when it came to the mountains and one of the brethren remarked, 'It is going to break away.' And as we looked at it it broke up and began to scatter and go around the mountains. Then the sky began to grow dark and misty and haze over from the four points of the compass, gathering up like the approach of a big storm, which continued until everything was enveloped in extreme darkness; and it continued to grow blacker and blacker, until it appeared to me that all our enemies were against us; the elements were against us; God and His Prophet had forsaken us, and there was no ray of hope, or light, to give us comfort, but it seemed as though we would all be utterly destroyed.

"All at once, President Brigham Young unexpectedly came into the midst of the Saints, and said, 'Brethren, stand still, and

see the salvation of God' and tried to comfort and cheer the Saints, but his words had no effect on the people. He then turned around in haste, and had the Church in a body, encircled by three strong bands, (I saw no women or children in this circle) which he commenced driving with a Masonic mallet, followed by the Twelve Apostles. Each tap of the mallets drew the hoops tighter and tighter. This was the first time that I noticed the absence of Brothers Joseph and Hyrum, and I felt much troubled and weighed down in consequence of their absence. Brother Brigham and the Twelve continued driving the hoops, their countenances being very resolute and determined, showing no signs of mercy.

"I thought to myself, the brethren could not stand it, when suddenly, the hoops burst assunder, and about two-thirds of the men scattered and ran away. I looked up and saw an opening in the clouds above, and also the heads of four or five heavenly personages above the clouds, looking down through their aperture upon us. I cast my eyes around and saw Brother Brigham smiling, and then knew that our troubles were over.

"Those heavenly personages came down in the midst of those who remained, and blessed them with all that their hearts could desire and life was a pleasure. When the clouds burst asunder, they turned with a tenfold vengeance upon the heads of our enemies and I noticed that those of our brethren that ran away, were of that class that were complaining, rebellious and had not lived up to their privileges. I felt in my heart, that the Lord ought not to put us to such a severe trial, when one of the angels came to me and said that 'it was actually necessary to bring the Church through as close a place as that, in order to sift out those that were among you that were unworthy of the blessings you now enjoy.' I also saw that Brother Brigham had a large table spread with all the luxuries of life, and as starvation seemed to stare us in the face, I thought this trial was a good scarecrow, as no person was hurt, being only frightened enough to make them run away. Language cannot describe how happy and contented we all were; being of one heart and one mind, we enjoyed every blessing we desired. Soon Brother Brigham jumped up and clapped his hands and cried out, 'Now boys, for Jackson County,' and we were all on the move in a short time.

"The next scene I remember, I was within a short distance of Jackson County, arm in arm with one of the brethren walking directly south, being on the west side of the street or road. We saw an old mobocrat walking toward us, looking the very picture of despair. When he got opposite us, he raised his head and as our eyes caught his, he screeched aloud, withered and passed away, as a thing of naught. The vision closed and I found myself standing in the street, where I was when it commenced."

PLANTS SEE, HEAR AND FEEL PAIN

(The following Article and Comments from our esteemed correspondent in Chicago will arrest the attention of all thoughtful readers. TRUTH has pleasure in publishing it.—Ed.)

The distinguished Indian Scientist in Calcutta, Sir Jagadish Chandra Bose, F. R. S., announces new and astonishing discoveries as to plants. He finds that trees, bushes, and vegetables have muscular tissue, like human beings, and by the use of extremely delicate instruments learns that plants have feelings, and indeed, there is no sensitiveness in the human being which is not also found in the plant.

He showed that the plant mimosa was provided with a highly developed muscular system, which contracted when struck, and later during his lecture he demonstrated by means of diagrams and charts showing first a depression and then exaltation, the same as observed in human beings.

Another remarkable demonstration showed that plants, again like human beings, have periods of consciousness and unconsciousness, as typified in human beings when asleep. An experiment started in the evening at 5 o'clock showed a plant, fully conscious until after midnight, drowsiness gradually following, and the plant being "asleep" at 6 o'clock and fully awake again at noon.

Sir Jagadish Bose asserted that there was no essential difference between the life activities of plants and animals. Notwithstanding the common notion had been that plant life had no such thing as a nervous system, by means of which they could hear, see, and feel things. The animal had circulation and a heart throbbing ceaselessly while life existed, but no such activity had been suspected in plant life.

The first experiment performed showed that a plant was sensitive and that it reacted in a certain manner if a human being touched it. The sensation conveyed to the brain might be one of pleasure, and the reaction gradually approaches pain as the touch became a blow. If a plant was provided with an artificial brain, the reaction could be magnified, and so made perceptible by the movement of a spot of light reflected on the screen. The spot of light remained in a state of quiescence, until a leaf was pricked, when the spot flew off the screen, gradually returning as the plant regained its normal state. The Scientist exhibited on the screen the similarity between the reaction of the frog and that of the plant. Any shock no matter how seemingly insignificant,

would give a response.—Chicago Herald and Examiner, January 31, 1926.

Comments by George Sturm

Personally, this truth, was to me of the greatest importance; in as much as I have experimented for years with the elements of this earth, with plants, trees, leaves, rock, coal, wood, ashes, cinders, bones, meats, fruits, and almost everything under the sun, and I am convinced beyond a doubt that every particle of dust of the earth as well as of the heavens is imbued with the spirit of intelligence, to know and understand, as well as to hear, and see, and even speak upon request, to tell the truth at any and all times. Because everything under us, and above us is of the same substance and material made like ourselves. We believe that the Glory of God is Intelligence or light and truth, and that these elements can neither be created or be made, because they are of an eternal duration, and self-existent of the same nature of male and female, called the "atoms" of which all nature depends for its life and existence; elements not always visible to the naked eye of mankind, and yet are possible to be observed at times. As for instance, if we step out into the cold, there are millions of these tiny atoms which pass through the mouth and nose, which is the same during summer months, but not observable, but instead we perspire. But as we pull down the window shades, to keep out the rays of light and if we take a pin or needle and put a little hole in the shade, so that the light of the Sun can pierce through we will observe millions of these tiny particles of dust, atoms with a greater intelligence, than what man has ever produced. Because it is these little dust particles that fill the immensity of space, which carry our prayers and supplications to our heavenly Father, as well as every word spoken by mankind, and which elements are used in sending wireless messages all around the world, and they can hear, and they can speak, and they can see, and they are very sensitive in their feelings. If it were not so, they would not obey, but would be uncontrolable. Yes! out of these dust particles we are made, and have our being; yes, we live and thrive on them, and therefore the more observable that we are in obeying the same universal law of nature the more perfect we will become, yes, even to be eternal with God.

Well, so much about these dust substances. Now I will say a few things about our earth which is composed of the same material, and of which dust of the earth we are made. We all know that our every day life depends on it, to eat, and drink, of the dust of the earth. The earth is our mother on whose breast we have nursed, and it is said and written that she filleth the measure of her creation, because she obeyeth the law celestial. This statement of the Doctrine and Covenants ought to be sufficient evidence, that if the earth in its present volume is still dependent upon that great and eternal principle of having intercourse with eternal bodies, in order to fill the measure of its Terrestrial creation, why not its inhabitants?

All Science with its present philosophy has yet some way to go in order to discover the first cell out of which life had its first triumphant entry. According to my personal idea the first cell if we desire to call it so, cannot have made its first appearance upon the cesspool of nature like a piece of rotten liver (like Mr. A. H. Wells proclaimed it) as the only possibility for an earthly start. Therefore, I express my view of the creation of this earth in the following manner. And, I take the two well known elementary substances as the basis of all important life; namely electricity as the male element (or heat) and magnetism as the female element, which two elements as far as their power and force is concerned is yet unknown. Therefore I figure, in as much as electricity is a power that repells, so is magnetism a power that attracts. We know by experience that all women are attractive, at least more so than men, and there is nothing on this earth that is not governed by these two elements, either more or less. These two elements form the basic law in all life. Because, when the eternal substances become so numerous throughout space they shift and move around, through which movement they cause friction, and friction produces heat, and heat produces motion and motion produces life and life causes increase. We all know or ought to know that friction is the law of heat and that heat is the real product of life, even human and animal as well as all vegetable life and increase to which there is no end. Therefore, as the (D. & C. saith again—pp. 330; 24): "And Truth is Knowledge of Things as They Are, and as They Were, and as They Are to Become."

To me it was a surprise to find out that the elements of nature possess such a knowledge of truth, and I am thankful to the Lord, to know and understand that we are as eternal as the globe on which we dwell. Therefore, we have to keep on in a mortal sphere until we have all reached that point in knowledge and understanding to make this earth Celestial.

KIND-HEARTED

He was dirty and tattered and ragged, too.
As he stopped at a cottage door,
And timidly knocked in a frightened way,
As often he'd done before.
"Kind lady," he whined, "Kin I eat de grass,
If dere's some on yer lawn to spare?"
"Poor man," she sighed, "Won't you come out back?
The grass is much taller there."

—Los Angeles Express.

ACQUIESCENCE

(Work is God's gift to man. "In the sweat of thy face shalt thou eat bread." Fortunate the man whose work is harmonious with his aims and feelings. As man came from the elements of soil he often finds his greatest joy in working in these elements. Our author of "Acquiescence" has the happy faculty of making play of his work as his expressions testify, and the "simple life" he glories in might well be envied by a king.—Ed.)

I am a lucky man. I love my work—the assuring touch of heavy tools, the smell of damp earth, fresh cut grass and the moist air that rises when cool water is sprinkled upon parched soil. I love the sight of green things all around me. I can feel all warm and safe, deep inside of me when I work away in the shade of some fine old tree. Somehow, some of its proud strength seems to flow into my veins. By the rythmic beat of my own pulse I try to feel and measure the flow of life-giving juices that are forced through that thin layer of cambium that surrounds the wood of yesteryears. I can almost feel the tremendous power in the needle-like fiber roots that penetrate that unyielding soil and select from the various chemicals those which, when organized and assimilated make up the food for all the leaves and buds —sending it up, and up, even to the uttermost swaying and singing tip—.

When I look up into the skies, my human heart aches with the infiniteness of space, and scared and cowed I hastily look towards the sturdy branches of some tree, as if to hear once more that assuring promise from God Himself that which appears to be "space" is in reality another kingdom, wisely kept hidden from mortal eyes, but nevertheless filled with realities, as tangible, as alive as the living things around me.

To me the symphonic music of leaves in the wind is not entirely lost. As I work, with my mind functioning in that borderland state to which the mind so easily and naturally turns when the hands are busily occupied, thoughts come to me that would at any other time disturb me—fill me with fear. But not so when I am busy stirring up the soil or tying up some plants that need extra support—then such thoughts are allowed to linger on—those precious thoughts that cannot be told or described. Neither can be told nor described that breathless hush that at such times suddenly seems to still the bird-songs—hold the swaying, singing leaves in awed suspense—that breathless hush—when the Master comes—when I can feel Him standing there—but a few feet away—silently, smilingly, watching—

And the day goes swiftly and at the end of it, when I wend my way home, I can let my eyes dwell over the hills and onto the mountains—see the lazy, fleecy clouds drift over blue canyons—hear the peaceful night-sounds—gaze fascinated at the glorious colors of the setting sun, and spontaneously I thank God for the goodness of life, for it is good to be alive. It is good to behold the handiwork of God—it is good to feel, that as children of God we possess the same creative power and may use it when we have learned to distinguish and choose between good and evil and have overcome the evil.

It is good to arrive home and find eager children's faces upturned for a kiss; to read in their happy faces the unspoken joy over my safe return for the night. It is good to find waiting a true and good wife—a God-given companion in life—God's greatest blessing to man. It is good to feel comfort in her presence—good to have her sweet counsels turn troubles into blessings—.

My home is simple; no overstuffed chairs spread their gloomy mustiness in the corners—no dazzling chandeliers or drapes distract my gaze from the happy faces of my wife and children; none of the things by many considered so essential to the needs of modern man clutter up my home. The cleaning and keeping-in-order of the few rooms we occupy has not upset the nervous system of my wife—nor tired her out, neither need I interrupt her in the preparation of an elaborate meal for my welcome kiss—for the meals she prepares are simple meals, and do not require much time for preparation. She is prepared to sit down and spend the evening with me—not to assist me in the solution of weighty financial problems, nor to discuss ways and means to pay large clothes bills, etc., nor to plan what to wear, do or buy for the next "must-have" or "must-attend" social affair, nor to torment me with repeated request for things which might contribute to physical comfort. But she can sit with me—close, very close to me, to discuss the more cultural aspects of life—listen to good music over the radio, or talk of the things of God, for I, too, am not too tired either. I do not work hard, neither long hours at physical labor, for I know that the spirit can only find its highest self expression in the healthy, fit, physical body.

I want to create, and have learned, because of my work as a gardener, that one cannot create with the hands, save that which is perishable, and hence of little value when regarded in the light of eternal life. And I know that I am an eternal being. I want to develop my creative power and know that I may do so, if I obey the Father's counsel. Therefore, I feel greatly blessed with a humble home—I partake, with sincere gratitude, of coarse but wholesome foods—wheat that feels good and soothing to caloused hands—that smells delicious when baked into bread—herbs from which health-giving tea can be brewed—fruits, luscious, ripe—vegetables that are mostly selected from the tuberous varieties—watercress supplied by the river free of charge. Occasionally some meat, beef to be sure; pork (thank God) is too expensive. I do not keep late hours (the light bill, you know). I cannot sit up late, reading expensive and

gaudy magazines with their alluring advertisements that subtly suggest that I may be the victim of a series of diseases or afflictions (a good many of which evidently have ecaped the attention of the medical profession). So I go to bed early, and in the morning, I feel a very restless desire to get up early, and go work among the trees, and all of God's other green things, for perhaps, perhaps—the Master may come again in the quiet of mid-day.—J. Jongkindt.

CONTRADICTIONS

Elder John A. Widtsoe of the Quorum of Twelve, at April Conference, 1921, said:

"I want to say also that it is my conviction that the greatest danger that may effect this Church at any time is to depart, EVER SO LITTLE, from these fundamental principles. All that we do, all that we plan to do, must be tied to the fundamental principles of the Gospel. Then we shall have no apostasy in the Church. The apostasies of past dispensations, have come ordinarily when some one has taken a glittering, desirable truth, and magnified it to the forgetfulness of the principle to which it belongs."—C. R., p. 37, April, 1921.

Elder Stephen L. Richards of the Quorum of Twelve, at April Conference, 1932 (11 years later), said:

"I hold it entirely compatible wih the genius of the Church to change its forms of procedure, customs and ORDINANCES in accordance with our own knowledge and experience." He pointed out "that some changes in the ORDINANCES, forms and methods of the Church, (change in Garments of the Priesthood, in ordinations to priesthood offices—not conferring priesthood—and numerous other ordinances) had been made in recent years and that these changes had disturbed some of the members. Personally, he said, I approve of those changes and hope the general authorities will be led to make others as changing conditions warrant."—S. L. Tribune, April 10, 1932.

Which statement will the Saints receive as correct? Solomn said: "WHERE THERE IS NO VISION, THE PEOPLE PERISH."

SLOW TO COMPREHEND

When Joseph Smith had anything from God to communicate to the children of men or to the Church, what was it he had to fight against all the day long? It was the prejudice of the people, and, in many instances, he could not dare reveal the word of God to the people; for fear they would rise up and reject it. How many times has he faltered? It was not that he was particularly afraid, but he had to look after the welfare and salvation of his people.

If the Prophet had revealed everything which the Lord manifested to him, it would have proven the overthrow of the people, in many instances; hence he had to treat them like children and feed them upon milk, and unfold principles gradually, just as they could receive them.

Was all this because it was so hard to comprehend correct principles? No, it was because we were babies and children and could not understand.

How is it now (14 years after his death) under the administration of President Young? Much the same, in this respect. He has often found it difficult to make the people understand things as the Lord has revealed them to him.—John Taylor, Jan. 17, 1858. Des. News, Feb. 3, 1858.

TRUE HAPPINESS

By Brigham Young

I will now speak a little in regard to people's making themselves happy. We heard something upon that subject today and yesterday; and we frequently hear people preaching about heaven, paradise, and Zion; and if there is a comfort, a felicity, and good feeling, I want to say a few words about them; and I shall begin upon the doctrine so much beloved by Saint and sinner, and that is the plurality of women. The Saints like a plurality of wives, and the sinners like a plurality of men and women. I will say to the sisters that I have heard but very few women, and not a great many men, ever talk sensibly upon the plurality of wives. When they begin to talk about it, they exhibit, almost without an exception, passion instead of principle. Were we to appeal to the passions of the people, we would promote the doctrine of a plurality of men and of women. But when we address ourselves to the Saints of the Most High God, it is very different and in a different light. It is for my sisters to be mothers of holy men and holy women—to receive and conceive in the name and by the power of the Holy Ghost—to bring forth their fruits to the praise and honor of the God of heaven. * * *

If the plurality of wives is to pander to the low passions of men and women, the sooner it is abolished the better. How far would you go in abolishing it, I would say, if the Lord should reveal that it is His will to go so far as to become a Shaking Quaker, Amen to it, and let the sexes have no connection. If so far as for a man to have but one wife, let it be so. The word and will of the Lord is what I want—the will and mind of God. He has revealed his mind and will. The time is coming when the Lord is going to raise up a holy nation. He will bring up a royal Priesthood upon the earth, and he has introduced a plurality of wives for that express purpose, and not to gratify lust-

ful passions in the least. I would rather take my valise in my hand today, and never see a wife or a child again, and preach the Gospel until I go to the grave, than to live as I do, unless God commands it. I never entered into the order of plurality of wives to gratify passion. * * *

I know the weaknesses of humanity, and I understand the passions of men and women. I am sorry for them. I wish they had grace according to their day, creating such fortitude in them that they would determine to suffer unto death rather than violate a holy command of the Almighty, or transgress the bounds God has set. * * *

But how are we to be made happy? There is one course—LOVE THE GIVER MORE THAN THE GIFT; love Him that has placed passion in me more than my passions. LET PASSION LIE AT THE FEET OF JUDGMENT, and let every attribute that God has bestowed on me be devoted to the righteous cause he has commenced upon the earth. This, and this alone, produces happiness. He has brought us forth, and we live and see this day that Prophets, kings, and millions of great and good men have prayed to see, but died without the sight. When they looked at it in vision, it cast a halo, around which was like the dawning of heaven to their souls, and they shouted, "Hallelujah!" beholding the spirit and glory of these times that we now live in. And we yield to passion? I say, Shame on the individual that says passion has anything to do with his life. It is crucified. It lies, as it were, at the foot of the cross. That is my faith, and it has been my life.

How will you be happy? LOVE THE GIVER MORE THAN THE GIFT. Delight yourselves in your duties, mothers. * * It is for you to bear fruit and bring forth to the praise of God, the spirits that are born in yonder heavens and are to take tabernacles on the earth. You have the privilege of forming tabernacles for those spirits, instead of their being brought into this wicked world (through unclean sources), that God may have a royal Priesthood, a royal people on the earth. That is what plurality of wives is for, and not to gratify lustful desires. Sisters, do you wish to make yourselves happy? Then what is your duty? It is for you to bear children, in the name of the Lord, that are full of faith and the power of God,—to receive, conceive, bear, and bring forth in the name of Israel's God, that you may have the honor of being the mothers of great and good men—of kings, princes, and potentates that shall yet live on the earth and govern and control the nations. Do you look forward to that? or are you tormenting yourselves by thinking that your husbands do not love you? I would not care whether they loved a particle or not; but I would cry out, like one of old, in the joy of my heart, "I have got a man from the Lord! Hallelujah! I am a mother—I have borne an image of God!" Let your prayers ascend to God, and that continually, that he will overshadow the child by the power of the Holy Ghost before and after its birth—that the Holy Ghost may attend it continually. The mother should inquire what her duty is. It is to teach her children holiness, prayer to God and to trust in Him. Teach them the holy religion and the commandments that are calculated to sanctify the people and bring them into the presence of our Father and God. * * * The man that enters into this order by the prompting of passion, and not with a view to honor God and carry out His purposes, the curse of God will rest upon him, and that which he seems to have will be taken from him and given to those that act according to principle. Remember it.—J. of D., 9:36 et seq.

TEN COMMANDMENTS ENDORSED BY STUDENTS

A poll taken by the New York University Commerce Bulletin among 1,485 students in the School of Commerce, Accounts and Finance shows that the majority consider the Ten Commandments to be effective rules for the "mad scheme of modern living." Many of the students, however, question the validity of five of the commandments — the three on the attitude of man to God, and the two on sex conduct.

The largest number of opposition votes was cast against the first three Commandments. The Fourth Commandment—"Honor thy father and thy mother"—was the most highly favored.

The poll was announced by the editor of the Bulletin with the following appeal:

"Today, with crime running rampant, divorce figures mounting apace and the alarming clash of economic interests precipitating the nations of the world into moral and cultural chaos, precisely of what practical worth are the glorified Ten Commandments? Our cynical, iconoclastic youth —what do they think? Do they believe in these precepts as slavishly as did their hard-minded forefathers?"

Of the total replies received, 219 voted against the Sixth Commandment, "Thou shalt not commit adultery," and 201 opposed the Ninth Commandment, "Thou shalt not covet thy neighbor's wife," as "no longer adaptable to modern life."

The largest number of opposition votes were cast against the first three commandments—"I am the Lord, thy God, and thou shalt have no other gods before me"; "Thou shalt not take the name of the Lord, thy God, in vain," and "Thou shalt keep holy the Sabbath Day." There were 381 votes against the first, 282 against the second and 291 against the third.

The lowest number of opposition votes—twelve—was cast against the Fourth Commandment, "Thou shalt honor thy father and thy mother." There were twenty-one

votes against the Fifth Commandment, "Thou shalt not kill," and fifteen against the Seventh, "Thou shalt not steal."

The Eighth Commandment, "Thou shalt not bear false witness against thy neighbor," drew thirty-three opposition votes, and the Tenth, "Thou shalt not covet thy neighbor's goods," received thirty adverse votes. —Christian Beacon, 12-9-37.

ASENATH, WIFE OF JOSEPH

(From Utah Genealogical Magazine, 21:129, 130, 141).

The English Historian Bloxam, after thorough inquiry, says: "Asenath would, therefor, appear to have been a Shemite princess, not an Egyptian." M. H. Gayer in his book, "The Heritage of the Anglo-Saxon Race," says, "From the ancient histories of the Chinese which go back to the time of Noah, we find that Shem left Babylon about B. C. 2204, and went into Egypt, and was believed to be the builder, under divine guidance, of the Great Pyramid. His arrival in Egypt was the Hyksos (or Shepherd King) invasion of the country. Shem, after building the Pyramid, left Egypt with some 240,000 of his people, and proceeded to Judea, where he built Jerusalem."

The Sons of Shem eventually ruled as Priest-Kings at Heliopolis, or On, the city of Shem. Quarrels broke out between the brothers. One founded a dynasty at Memphis; the other two went south and founded the dynasties of Coptos and Elaphantine. These kings reigning simultaneously, were of celebrated Hyksos or Shepherd Kings, of all Shemite descent, quite a different race from the native Egyptians. They worshipped one god, under the name of Ra, or Osiris or Shem, the names each applying to the same god. Their high priests were invariably princes of the blood royal; and Potipherah, the father of Asenath, must therefor have been a prince. The genalogy of Joseph's wife is both interesting and important, for she was the mother of Ephraim and Manassah, the representative leaders of the whole Anglo-Saxon race." (Heritage of the Anglo-Saxon Race, pp. 26, 27).

Joseph was now thirty years of age, and the Pharaoh bestowed upon him yet another honor. Asenath, the daughter of the high priest of On, was given him as wife. * * * The priestly head of the state religion ranked next to the Pharaoh, and in marrying his daughter, therefor, Joseph was taken into the very heart of the royal circle. It placed him at once on a footing of equality with the highest nobles of Egypt. * * *

It is not needful to believe that Potipherah, the father of Asenath, was of the Egyptian race. His name the gift of the gift of the sun god was the Egyptian translation of a Canaanitish name. * * * He may have been merely a Shemite in an Egptian dress. (Sayce; Joseph and the land of Egypt, pp. 62, 63).

THE BIBLE

About a week before the death of Sir Walter Scott, he said to his son-in-law, Lockhart, "Read to me from the Book."

And when I asked him from what book, he said, "Need you ask? There is but one (the Bible)."—James Moffatt.

WHICH ARE YOU?

By Isabelle Ruby Owen

There are men who work and men who shirk!
There are men who dare to do
Whatever they find that will aid mankind,
Regardless of creed or hue.
There are men who give and men who take!
There are men who rise or fall
With the ebb and flow of the winds that blow,
And resignedly lie where they fall.

There are men who sing—there are men who fling
Contempt for the ways of fate;
Each day of their life scatter turmoil and strife,
And die with a heart filled with hate.
The man with a song as he passes along,
Leaves a halo of love by the way;
Both early and late smiling ever at fate—
A pillar of strength for each day.

There are men whose smile makes the world worth while,
Of sorrow say never a word;
But when life move along like the rhythm of song,
Then to anthem of praises are stirred.
There are men of strength and of noble aim
Who are beaten and bruised—but still
They ever go on till the curtains are drawn,
And dying they whisper "I will!"

There are men who haven't a fighting chance
To win in this world of strife,
Yet in calm or gale who never say "fail,"
And with joy their hearts are rife.
There are men who live for the joy they give
When they lighten another's load;
Their cheery smile is a gift worth while
As they journey along life's road.

There are men who love and men who hate!
There are men both good and true;
Tho one be small and the other great
Each has a work to do.
Some men there are who live to love;
I hope this man is you;
That when you reach the gates above,
The angels say—"Pass through."

THE BIRTH OF JEALOUSY

(From the Poems of Progress, by Ella Wheeler Wilcox)

With brooding mein and sultry eyes,
Outside the gates of Paradise,
Eve sat and fed the faggot flame
That lit the path whence Adam came;
(Strange are the workings of a woman's mind.)

His giant shade preceded him,
Along the pathway green and dim;
She heard his swift approaching tread,
But still she sat with drooping head.
(Dark are the jungles of unhappy thought.)

He kissed her mouth, and gazed within
Her troubled eyes, for since their sin,
His love had grown a thousand fold.
But Eve drew back; her face was cold.
(Oh, who can read the cipher of a soul.)

"Now art thou mourning still, sweet wife?"
Spoke Adam tenderly, "the life
Of our last Eden? Why, in thee
All Paradise remains for me."
(Deep, deep the currents of a strong man's heart.)

Thus Eve: "Nay not lost Eden's bliss
I mourn; for heavier woes than this
Wear on me with one thought accursed:
In Adam's life I am not first.
(Oh, woman's mind, what hells are fashioned there.)

"The serpent whispered Lilith's name;
('Twas thus he drove me to my shame.)
Pluck yonder fruit, he said, and know
How Adam loved her, long ago.
(Fools, fools, who wander searching after pain.)

"I ate: and like an ancient scroll
I saw that other life unroll;
I saw thee, Adam, far from here
With Lilith on a wondrous sphere.
(Bold, bold, the daring of a jealous heart.)

"Nay, tell me not I dreamed it all;
Last night in sleep thou dids't let fall
Her name in tenderness; I bowed
My stricken head and cried aloud.
(Vast, vast the torment of a self-made woe.)

"And then it was and not before
That Eden shut, and barred the door;
Alone in God's great world I seemed,
Whilst thou of thy lost Eden dreamed.
(Oh, who can measure such wide loneliness.)

"Now every little breeze that sings,
Sighs Lilith, like thy whisperings.
Oh, where can sorrow hide its face,
When Lilith, Lilith, fills all space?"
(And Adam in the darkness spake no word.)

THORNS AND FLOWERS

Though thistles mar our pathway
Through life's entire floor,
The way will seem more blessed
On that eternal shore.

If life was strewn with roses
To heaven's open gate
The wreaths that crown the faithful
We'd not appreciate.

So thanks to our creator
That thistles bruise our feet,
To make our rest the more divine
And heaven's joys more sweet.
—E. J. Allred.

A BOY REBELS

By Edgar A. Guest

I'm just a boy, turned half-past seven,
But I'll be glad when I'm eleven
And gladder when I'm older grown
To have opinions of my own.

It isn't any fun to be
A curly-headed boy like me
And have to smile when callers say:
"Well, how's my little man today?"

I find it rather hard to grin
When strangers hold me by the chin,
And turn me round and then exclaim:
"Now there's a boy that's worth the name!"

My mother's pleased as she can be
When grownups make a fuss of me,
But women fairly drive me wild
By shrieking: "What a pretty child!"

Since I must always be polite
To grownups, whether wrong or right,
The old folks should be taught to greet
A boy correctly when they meet.

They should be told they mustn't say:
"Well, how's my little man today?"

And if they'd have politeness shown,
They ought to leave his chin alone.

FREE AGENCY

"I once heard him (Joseph Smith) say that if he were the emperor of the world and had control of the whole human family, he would defend every man, woman and child in the enjoyment of their religion, no matter what that religion was, whether it was true or false. He said they had the right to that privilege, and the exercise of that agency which God had given to the whole human family. Those were his sentiments. They are my sentiments today." (The Deseret Weekly, Vol. 38, p. 449; March 5, 1889), President Wilford Woodruff.

Juvenile Page

LITTLE BY LITTLE

The following story on the value of specks and particles of time may be read with interest not only by our younger readers, but by those of riper years:

"Uncle," said Tom, one day, "it seems to me your things don't look as well as they might." They were in the garden, and "the things" the boy had his eyes on were the currant bushes.

"I don't expect they do," replied his uncle; "I'm no great hand at a garden. Well, sir, what can you improve?"

"I can try on the currants," said Tom. "They want to be trimmed out and the wood cut off, and the right suckers trained. Don't you ever dig around them, and put ashes on the roots?"

His uncle had never done these things; did not know that they ought to be done. He thought, he said, "currants took care of themselves."

"But they can be cared for," said Tom, "and do all the better."

"Suppose you try, boy," said his uncle.

His uncle did not believe much would come of it, but he had reason to change his mind. Much did come of it. All at once, it seemed to him, for time goes fast to an old man, his bushes were loaded with fruit, fine, large currants, such as his garden had not seen for many a day, if ever before. People, when they walked into the garden, exclaimed, "What splendid currants you have!"

"That boy knows how to take care of his gold-dust," said his uncle to himself, and sometimes aloud.

"Gold-dust!" Where did he get gold-dust? He was a poor boy. He never was a miner. Where did he get gold-dust?

Ah! he has seconds and minutes, and these are the gold-dust of time—specks and particles of time, which boys and girls and grownup people are apt to waste and throw away. Tom knew their value. His father had taught him that every speck and particle of time was worth its weight in gold; and his son took care of them as if they were. He never spent them foolishly, but only in good bargains; "for value received" were stamped on all he passed away. Take care of your gold-dust.

A very busy man, who had very little time for reading or study, was asked by a friend how it happened that he knew so much more than other people. "Oh," said he, "I never had time to lay in a regular stock of learning, so I save all the bits that come in my way, and they count up in the course of a year."

One sometimes observes an intelligent boy, who is always on the look-out to learn what he can. While waiting in a newspaper office for a package, he will notice how a mailing machine is made to do its work, and if he is sent to the florists he will be able to tell you many things which he noticed there. In these and a hundred other ways, such lads are educating themselves.

The same rule of "little by little" is equally true in the accumulation of a fortune. Rome was built of single bricks, piled up one by one. The little coral insect seems too small and weak to accomplish much, and yet it labors on, and at last rears those great reefs which serve as break-waters against the mighty ocean.

Not only are all good things secured to us "little by little," but people accomplish their ruin in the same way. It is by small concessions to evil, and slight indulgences, that the final destruction of life is accomplished. The child who steals lumps of sugar and apples, will go on to steal bigger things.

In one of Gulliver's tales of his fabulous travels, he tells us of being pinned down to earth by pigmies no bigger than his thumb. But they came upon him by thousands. They bound him finger by finger with tiny ropes no thicker than a hair. Each one he could have broken in an instant, but altogether they bound him as fast as if he were tied with cables, and fettered with iron.

In a Carolina forest of a thousand acres, you can scarcely find a tree that is not dead and crumbling to decay. No fire has swept over it, no lightning scathed those naked, bleaching pines. This ruin was wrought by a little insect's larvae, no larger than grains of rice. What a hundred axe-men could not accomplish by years of hard labor, this seemingly insignificant insect sent its feeble offspring to perform. One alone could have little power, it is true. But millions were marshalled, and all the skill of man could not stay their course.

Such is the power of little sins. By performing the same act over, for even two or three times in succession, the habit is formed, from the dominion of which it is hard to deliver one's self again.—Juvenile Instructor, 14:207.

LIBERTY

Give me liberty to know, to utter and to argue freely according to my conscience; above all other things LIBERTIES.—Milton.

CHILD CULTURE

Soft-hearted mothers rear soft-hearted children. They hurt them for life because they are afraid of hurting them when they are young. Coddle your children and they will turn out noodles. You may sugar a child until everybody is sick of it. Boys' jackets need a little dusting now and then, and girls' dresses are better for an occasional trimming. The very best colts want breaking in. Not that we like severity. Cruel mothers are not mothers. * * *

Little children give their mother the headache; but if she lets them have their own way, when they grow up they will give her the heart ache. Foolish fondness spoils many and letting faults alone spoils more. Gardens that are never weeded will grow very little worth gathering; all watering and no hoeing will make a bad crop. A child may have too much of its mother's love, and in the long run it may turn out that it has had too little.—Spurgeon.

LITTLE BOY BLUE

The little toy dog is covered with dust,
  But sturdy and staunch he stands;
And the little tin soldier is red with rust,
  And his musket molds in his hands.
Time was when the little toy dog was new,
  And the soldier was passing fair;
And that was the time when our Little Boy Blue
  Kissed them and put them there.

"Now don't you go till I come," he said,
  "And don't you make any noise!"
So, toddling off to his trundle bed,
  He dreamt of the pretty toys;
And as he was dreaming, an angel song
  Awakened our Little Boy Blue—
Oh! the days are many, the years are long,
  But the little toy friends are true!

Ah, faithful to Little Boy Blue they stand,
  Each one in the same old place,
Awaiting the touch of a little hand,
  The smile of a little face;
And they wonder, as waiting the long years through,
  In the dust of that little chair,
What has become of our Little Boy Blue,
  Since he kissed them and put them there.

—Eugene Field.

THE DIFFERENCE

Some murmur when their sky is clear
  And wholly bright in view,
If one small speck of dark appears
  In their great heaven of blue
And some with thankful love are filled
  If but one streak of light,
One ray of God's good mercy, gild
  The darkness of their night.

—R. C. Trench.

MORNING

"Never star was in the sky—
  Winter winds went wailing by
Not a violet was in bloom,
  Not a rainbow rimmed the gloom,
But the light's on cot and clod—
  Earth is happy, and thank God
It's morning! It's morning! It's morning!

"Morning on the holy hills,
  Meadows that enfold the rills;
Morning in the heavens of blue,
  Morning in the eyes of you,
In the dear and dreaming eyes,
  Were the kind God made my skies:
It's morning! It's morning! It's morning!"

TRAIN BERTHS

Jones: Why do they call that Pullman porter, doctor?

Smith: Why, because he has attended so many berths.—Our Paper.

MAKES A DIFFERENCE

Passenger—Have I time to say goodbye to my wife?

Porter—I don't know, sir, how long have you been married?—Try (N. Y.) Times-Record.

SLIGHTLY MISUNDERSTOOD

"What you need, madame, is a little sun and air."

"But, surely, doctor, I'd need a husband first?"—Montreal Star.

A PRUDENT FRIEND

The friendship that make the least noise is very often the most useful; for which reason I prefer a prudent friend to a zealous one.—Addison.

LAW AND RIGHTEOUSNESS

Laws must be justified by something more than the will of the majority; they MUST be based on the eternal foundation of righteousness.—Calvin Coolidge.

No life is so hard that you can t make it easier by the way you take it.—Ellen Glasgow.

"Youth is the Springtime of life. If the springtime is wasted what will the harvest be?"

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.'—David.

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. —Paul.

A judicious silence is always better than truth spoken without charity.—Francis de Soles.

TRUTH

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

VOL. 3. MAY, 1938 NO. 12.

Polygamy *from* "The Mormon"

By John Taylor

(Following the adoption of Celestial or Plural marriage as a tenet of the Church September 1852, leading officials were sent into different parts of the world, not only to proselyte for the Church, but also to champion this principle of marriage. Elder Orsen Pratt, of the Quorum of Twelve, was sent to Washington, D. C., and there he established the publication called "The Seer," the first number being dated January, 1853. John Taylor, also of the Quorum of Twelve was subsequently called to open head-quarters in New York. There he established "The Mormon". Through the columns of these and other periodicals a defense of gospel principles, including the Mormon system of marriage—the social law of heaven—was carried on against an apostate christendom.

The first article published in "The Mormon" in defense of plural marriage we have pleasure in republishing in TRUTH. It carries the date of February 17, 1855 and eloquently reflects the attitude of the leaders of the Church before the principle was abandoned in recent years in exchange for "WORLD FRIENDSHIP", and Gentile peace:

> **"To be at peace with the government and in HARMONY WITH THEIR FELLOW CITIZENS, * * * our people have VOLUNTARILY put aside something which ALL THEIR LIVES they have believed to be a sacred principle."**

From petition of the Church for Amnesty in 1891. Editor).

From the "Mormon":

Since this doctrine (Polygamy) has been promulgated by us, as part of our religious creed, every variety of opinion has been expressed, by men in all classes of society. It has been talked about by religious and irreligious, professor and profane. It has been the theme in the Legislative Hall, the Pulpit, the Bar-room, and the Press. Polygamy and the Mormons, the Mormons and Polygamy, has resounded everywhere. A universal hue and cry has gone through the length and breadth of the land; from California to Texas, and from Louisiana to Maine. "The cat is now out of the bag" —Eureka! Eureka! !we have found it.

On this, our first issue, it may be expected that something should be said by us, in relation to this matter. This we undertake as cheerfully as any other task; for we are not ashamed, here, in this, the great Metropolis of America; this theatre of Arts, Science, and Commerce; this nucleus of intelligence and ignorance, wisdom and folly, religion and infidelity, virtue and vice, purity and corruption; in this city of gorgeous splendor and squalid misery and want, to declare that we are polygamists. We are not ashamed to proclaim to this great nation, to rulers and people; to the President, Senators, Legislators, and Judges; to high and low, rich and poor, priests and people, that we are firm and conscientious believers in polygamy; and that it is part and parcel of our religious creed. We do this calmly, seriously and understandingly; after due deliberation, careful examination, and close investigation of its principles and bearings; religiously, socially, morally, physically, and politically; we unhesitatingly pronounce our full and implicit faith in this principle, as emanating from God, and that under His direction it would be a blessing to the human family.

We have not room to enter into the merits of this subject, this issue; but shall touch upon a few items which circumstances render necessary, and leave the details for another time.

We are aware that strong prejudices exist in the minds of the good and virtuous,

the honorable and high-minded of our land, in relation to this subject; and we think we can respect and appreciate all such feelings, when honestly and candidly expressed. These are serious matters; pregnant with importance, and not to be trifled with. They enter into the domestic circle, and sinutate themselves into all the conditions and relationships of life, and therefore demand the most serious, calm, and dispassionate consideration. Society is already corrupt enough, God knows; and to seek to tear down the flimsy barriers that so feebly guard our weak, rickety standard of morality, would be a thing to be deprecated by every honorable man.

These things are not with us a matter of theory and speculation; nor a system of loathsome, sensual gratification. We have higher aims and more exalted views of the relationship of man and wife; and it pains us to see the fountain of life thus perverted and corrupted. We cannot without sympathy behold man, who was created in the image of God, to stand at the head of creation, become a poor, effete, degraded being; and woman, chaste, beautiful, and lovely—deceived, crushed, bartered, betrayed, sunk in crime, a creature of and for lust; or view the powers given of God to man for the propagation of his species, perverted to debauchery and lasciviousness, with all its revolting, deadly, corrupt and damning effects, without some regard for fallen humanity. Neither can we behold without emotion that body which Christians expect to be the residence of their spirit in the resurrection of the just, which ought to be pure, chaste, virtuous, and noble, become polluted and degraded; a receptacle of disease—the effects of transgression; unhealthy, weak, emaciated, a living, loathsome, crawling mass, and children inheriting from their birth diseases entailed by their parents, "to the third and fourth generations."

We as eternal beings believe in eternal laws, covenants and unions, emanating from God, and based upon purity and virtue. We are not united only "until death do us part," but expect an eternal union in the eternal worlds; based upon living intelligent, eternal principles; our Gospel, our religion, our covenants and marriages, all our acts refer to this; and no one can detest the loathsome, degraded, corrupt, and miserable state of the world, in relation to lewdness, lasciviousness, adultry, and debauchery, more than we do; and were women treated with us as they are in thousands of instances here, it would cost a man his head. They would find, as in ancient Israel, more than one man who dare use "the javelin."

We are not surprised, then, that men of reflection and virtue, having a knowledge of the world, should feel indignant at Polygamy. They look upon it as something pandering to the brutal passions of man; and from the exceeding low standard of virtue, can scarce conceive of anything but lasciviousness associated with the sex. We respect the conscientious feelings of such men; for we know that with their ideas of such things, they must be extremely revolting; but we would respectfully ask such persons if they ever seriously reflected upon the matter? And further; is it prejudice, education, and the corrupt state of society that has led them to these conclusions; or matters of fact, deduced from Scripture, reason, history, or precedence? Did they ever think that Abraham, Jacob, David, Solomon, and a host of other good men mentioned in the Scriptures, were polygamists? That the twelve tribes of "Israel, to whom belonged the covenants, promises," etc., descended from four women, the wives of one man? Oid they ever reflect that those polygamists were more virtuous than this generation; and that for such things as are practiced here every day with impunity—adultery, a man would be "stoned to death by all Israel?" Did they ever reflect that it might be possible for the Lord to be unchangeable? That he had not learned much from man in a few thousand years; and that possibly he was not in error then; and if not then, that the same principles might probably be as correct now as they were at that time? It is well for us not to be too hasty. Did they ever reflect that Peter says there shall be a "restitution of all things?" Did they ever think that there might be something socially, morally, religiously, and politically wrong, which leads to the amount of corruption that now exists? If not, we would recommend them to pause and consider before they condemn. We would here state this is a subject that has attracted the attention of the virtuous and good in all ages. It is a subject that statemen, philanthropists, and philosophers have, in all countries, vainly endeavored to check, for generations; and that Princes, Kings, Presidents, and Emperors have vainly tried to remove.

To check this, legal enactments have been made—sometimes, as in England, licensing brothel houses; at other times, putting up before such places a lantern at the door, with "burning shame" written on it; sometimes, by the most stringent laws, with various penal enactments appended. Various legislative enactments have been made in Prussia, Austria, France, and other Continental nations. But what has it all resulted in? Nothing. Go to England now, and you see thousands of poor, miserable, homeless outcasts, wandering about the streets, and seeking to drag out the remnants of miserable existence by bartering their—was I going to say virtue? Oh! name it not! It is too humiliating, loathsome and degrading. In some of the leading cities of France these poor outcasts have their own beats on the sidewalk allotted to them; and in the sale

of their dishonor (who are the purchasers in all these cases?) will show their tickets like cabmen, or porters. In some of the cities in Germany—take Hamburgh, for instance—they are prohibited from going abroad professionally, by law; but are located in certain districts of the city; and there they swarm by hundreds. Whole streets full may be seen, bedecked and bedizened, at windows, inviting passers by, and offering themselves for market.

Need I mention the boarding-houses and hotel accommodations here in our own land, and trace matters of this kind from our splendid saloons and parlors—through the streets—down to five Points? Are not these things all known? I might here ask, whose are those unfortunate children that our ladies have been seeking out, and feeding and clothing lately with such laudable benevolence? And further, where do our mulattoes come from?

But we must stop; we have gone far enough; the picture would be too dark. It was necessary to lift the curtain a little; but prudence, propriety, and decency says, let it fall. We would just remark that philosophy, morality, law, and Christianity, as now taught, have signally failed to stop this monstrous social and moral evil. The present state of the world proves their incompetancy. The Lord's way, as practiced by ancient men of God, the "Restitution"—as lately revealed—we think will stop it among us.—Mill. Star 17:212.

"GREAT ARE THE WORDS OF ISAIAH"

(L. H. Baker)

The teachings of Jesus Christ to the Nephites, (3 Nephi, 23) are worthy our most careful consideration. Commencing with the first verse, we read:

> And now behold I say unto you, that ye had ought to search these things. Yea, a commandment I give unto you, that ye search these things diligently; for GREAT ARE THE WORDS OF ISAIAH.
>
> For surely he spake as touching ALL THINGS concerning my people which are of the house of Israel; therefore it must needs be that he must speak also to the Gentiles.
>
> And ALL THINGS that he spake hath been and shall be, even according to the words which he spake.
>
> Therefore give heed to my words, write the things which I have told you; and according to the time and the will of the Father, they shall go forth unto the Gentiles.

These words of Isaiah have come to us in this dispensation; and the members of the Church, and especially those holding the Holy Priesthood, are fulfilling prophecy which will either bring exaltation or condemnation to them.

What did Isaiah say regarding the "FASTS"—the one acceptable and the other not acceptable to the Lord?

> Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.—Is. 58:1.

Are the Saints lifting up their voices like a trumpet? If so, then they are observing the "fast" that is acceptable to the Lord. They are also in possession of the same spirit that Alma had (Alma 29:1-2):

> O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people; yea, I would declare unto every soul, as with the voice of thunder, repentance, and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

But if the Saints, with their leaders, are not observing the acceptable "fast" they are among those spoken of my Nephi (2 Nep. 28:20, 21):

> For behold, at that day shall he (Satan) rage in the hearts of the children of men, and stir them up to anger against that which is good; and others will he pacify, and lull them away into carnal security, that they will say, All is well in Zion; yea Zion prospereth, all is well; and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

But to continue with the words of Isaiah:

> Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors.
>
> Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.
>
> Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?—Is. 58: 3-5.

Here the people are complaining to the Lord because He "seest not", but the Lord answers and gives ample reason for taking no knowledge of this "afflicting our souls", (Ib. 59:1, 2): "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

Let us now refer to the "fast" that is acceptable to the Lord and the blessings promised through compliance therewith:

> Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?
>
> Is it not to deal thy bread to the hungry, and

that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?

And these are the blessings following such a "fast":

Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the GLORY OF THE LORD SHALL BE THY REWARD.

Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, HERE I AM. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday:

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thin own pleasure, nor speaking thine own words:

(Why are so many speaking their own words when preaching to the Saints in our sacrament meetings? Have they lost faith in the promise of the Lord? He said, "Treasure up in your minds useful knowledge and it shall be given unto you in the very hour what you shall say.")

Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.—Is. 58:8-14.

WORDS OF WISDOM

The Lord says:

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 bond of charity, as with a mantle, which is the bond of perfectness and peace.

Pray always, that ye may not faint, until I come.—D. & C., 88:124-126.

There can be no room for argument against the philosophy of heaven as breathed into this commandment. All Latter-day Saints will find it advantageous to heed these "Words of Wisdom". They are good for all mankind. One thought expressed in the Revelation, that of "rising early", is commented on briefly in an early issue of the Juvenile Instructor, (14:198) as follows:

EARLY RISING

The difference between rising every morning at eight and six o'clock in the course of forty years amounts to twenty-nine thousand two hundred hours, or three years one hundred and twenty-one days and sixteen hours, which are equal to eight hours a day for exactly ten years; so that rising at six will be the same as if ten years of life (a weighty consideration) were added wherein we may command eight hours every day for the cultivation of our minds and the despatch of business.

AN EARLY STATEMENT

(A correspondent has translated a statement taken from a German Bible printed in 1888, and submits it for publication in TRUTH. Since this statement, published in German some fifty years ago, with surprising clearness reflects some early Mormon teachings pertaining to Godhood and the relationship of Jesus Christ to our Father, Adam, also to the principle of Celestial marriage and its eternal duration, it should prove of interest to our many readers. Due allowance, of course, will be made for likely mistakes in doctrine and in translating from the German to the English, not always an easy task.—Editor.)

HISTORY OF THE OLD AND NEW RELIGIOUS SOCIETIES AND SECTS OF THE WORLD (1888)

"The Priesthood of the Mormon Church is organized as follows: The Presidency, the Twelve Apostles, the High Council, the Seventies, High Priests, Elders, Priests, Teachers and Deacons.

"The members of the First Presidency have the lead over the whole Church and its affairs. The Mormon Church teaches that there are Gods many, and that distinguished Saints will be exalted and become Gods in heaven, one rising above another in power and glory.

"Joseph Smith is a God over the present dispensation. Above him as God is Jesus, whose higher God and Father is Adam. Above Adam stands Jehovah and above Jehovah stands Elohim. All these Gods have many wives and rule over their posterity, which increase continuously. The glory of a Saint, if he becomes a God, depends largely on the number of his wives and children; therefore is plural marriage impressed upon the minds of the Saints and women are sealed to men upon this earth to exalt them in heaven.

"The Gods are in the shape of men and are the Fathers of human souls upon this earth."

UNITED ORDER

By Orson Pratt

The Lord, in a revelation given in 1832, speaks of an "Everlasting establishment and order,' into which the Church MUST be organized, that they "may be equal in the bonds of heavenly things: yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things." (D. & C., 78:5, 6.) Nothing is more certain than that the Saints MUST eventually become perfect enough to consent to the great principles of EQUALITY in regard to property. And if they cannot abide such an order of things in this life, they never can attain to the fulness of the glory of the celestial kingdom. Heavenly riches and earthly riches are of the same nature; only one is glorified and made immortal, and the other is in a fallen, unglorified state. If we are not willing to be governed by the law of equality in regard to that which is of least value, who shall intrust us with all the riches of enternity? If we seek to grasp more than our brother of this world's treasures, will not the same spirit of selfishness govern and control us in regard to the more valuable treasures of the world to come? He that will not conform to the law in earthly things, cannot be intrusted with the more sacred things of heaven. * * *

Riches are NOT a curse, but they are a great blessing; it is inequality in riches that is a great curse. God has made all the riches of the earth, and the riches of all worlds. He made the gold, and the silver, and the precious metals. He formed the flocks an dherds, and all useful animals. He has made the earth exceedingly rich; and He has given man dominion over all these things: the more His people enjoy of these things the better He is pleased; it is impossible for His people to become too rich: if the whole world, with all the treasures thereof, were in the hands of the Saints, the Lord would still be delighted for them to have more. But these blessings have become a great curse to man, because they have been unequally possessed. We again repeat the word of the Lord to this Church: "IT IS NOT GIVEN THAT ONE MAN SHOULD POSSESS THAT WHICH IS ABOVE ANOTHER; WHEREFORE THE WORLD LIETH IN SIN."

Unequal possession of that which God has made for the benefit of all His children is sin. All nations, kindreds, and people, are in sin because of this inequality. The Saints are still in sin so far as they approve of this unequal possession; and we shall remain in sin until we make exertions to put this inequality away from us. We must be one, not only one in heavenly riches, but one in earthly riches.—Seer 292, 3, 4.

WAR AGAINST THE SAINTS

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

"In this country the North and the South will exert themselves against each other, and ere long the whole face of the United States will be in commotion, fighting one against another, and they will DESTROY THEIR NATIONALITY. They have never done anything for this people, and I don't believe they ever will. I have never prayed for the destruction of this government, but I know that DISSOLUTION, SORROW, WEEPING and DISTRESS are in store for the inhabitants of the United States because of their conduct toward the people of God. Then the judgments will go forth to the nations of the earth. I have an understanding of these things, and I sincerely hope that you comprehend as clearly as I do; if you do you will strive to prepare for those things that are coming upon the earth, in these last days."—Heber C. Kimball, Tabernacle, April 14, 1861, Des. News, Sept. 18, 1861.

"They may surge up against the Kingdom, but the barrier will be greater and greater, and it will eventually BREAK THE NATIONS IN PIECES AND GRIND THEM TO POWDER. As it was said by one of old, 'Upon whomsoever that stone shall fall, it will grind them to powder.'

"Here is a concentration of power, governed by righteous principles, governed by intelligence; and here is an opportunity of knowing all that is worth knowing or having upon the face of the whole earth. And when this power is brought to bear upon the wicked and ungodly nations, will it not crush them, and they be as chaff before the wind when it shall fall upon them? Yes, and IT WILL GRIND THEM TO DUST.'—Daniel H. Wells, Tabernacle, April 14, 1861.; Des. News, Sept. 25, 1861.

COME OUT OF HER

What is meant by the saying, "Come out of Babylon?" asks one. Here is the full and complete meaning. Come out and away from the false and man-made religions. Come out of the bad and corrupt politics that deny justice to the people. Come away from the extortion, exploiting and mad merchandising. Come away from the greed for profits. Come away from racketeering and gangster rule. Come out of the waves of sin that are sweeping the world. Come away from war and hate and destruction. That, as briefly as it can be put, is what it means to come out of Babylon.—Progressive Opinion.

BOMBS OVER EUROPE

Under the caption, "Bombs Over Europe", News-Week for April 11th, gives information foreboding an impending conflict that seems destined to tear the nations apart and change, for all time, present world economic, cultural, political and religious standards. The oft-repeated statement by men of affairs that an early conflict in Europe is not likely; and that in any event America will not be drawn into the vortex of destruction, should not be too strongly relied upon. "WAR WILL BE POURED OUT UPON ALL NATIONS", said the Lord, and His word must be considered as final. But the article, "Bombs Over Europe":

BOMBS OVER EUROPE

Britain and Italy Tell People What to Do When Raids Come

The British government mailed to its citizens last week half a million copies of a 36-page pamphlet, written in the dry tone of a catalogue but entitled "How to Protect Your Home Against Air Raids.'

It advised every Briton to consider his home a ship and himself the captain, prepared for shipwreck before it comes. He must choose at once the room least exposed to gas, shrapnel, or shell splinters, and start stocking it with canned food, fire fighting equipment, tools, books, playing cards, radio or gramophone, and a first-aid kit. Elaborate diagrams showed how to seal crevices, sandbag windows, brace ceilings, and reinforce walls.

Gas masks already fitted should be on hand for every member of the family. (British stores offer three sizes for adults, a "baby's bag," and a special type for children from 2 to 5 years old.) When the raid comes, pass the time reading, writing, sewing, playing cards and quiet games, or listening to the radio. If there is time, residents of big cities should send children, invalids, the aged, and pets to safer places. Should the bombers come too soon for that, "don't let the children romp about, as they will only tire themselves out and get exhausted."

Booklets will be issued until every home is **danger-conscious.** The government is spending **$42,500,000 this year to spread such propaganda** and to build new bomb shelters and train a million volunteers for emergency duty in air attacks.

In Italy—where every city is an art treasury—Benito Mussolini likewise warned his citizens to prepare. The Duce made a saber-rattling speech to the Senate: Italy can mobilize **9,000,000** men between 19 and 55; the air force is among the best; the navy, new, swift, and strong, with the biggest submarine fleet; "often the best defense is offense.' Then:

"War from the sky is destined to assume even greater importance in the war of tomorrow. * * * The best active defense against air attack consists in sending away from the great centers of population all those—and there are many—who are not absolutely required to live there.

"From this moment I say that all those who can organize their existence in smaller towns in the countryside would do well not to await the twelfth hour. Tomorrow, in case of war, everything that prevents mobilization might be prohibited. So much the worse, then, for those who have not foreseen this and are late."

The repeated bombings of cities in the Spanish civil war (carried out by Italian planes in Franco's service) have given Europe a terrifying preview. Mussolini's speech and the British instructions were examples of the practical preparations to meet it—Italy by encouraging immediate exodus from cities, Britain by steeling her citizens to sit and take it.

From other sources we learn that Benito Mussolini has a chip on his shoulder and is daring other nations to knock it off. He recently said in a speech before the Italian Senate: "Italy's land, sea and air forces are tuned for rapid and implacable war."

He claims, if necessary, he can put an army of 9,000,000 in the field. "I will be in supreme command," he said. "Military problems are fundamental ones. I dedicate the greatest part of my day to them. Anyone who dares to attack the rights and interests of our fatherland will find in the land, sea and air, the immediate, resolute and proudest answer from the Italian people's arms."

Germany, too, is feeling its oats. In the recent vote of ratification for taking over Austria in the "bigger Germany", Hitler received better than 99% endorsement of his policies. Nazi Propaganda Minister Goebbels recently warned France in a sensational speech: "Germany is now strong enough to resist any attack from France. There can no longer be any question of a promenade from Paris to Berlin. Paris is no longer the heart of European politics. The heart is now in Berlin."

Such inflammatory outbursts of leading nationals cannot help bringing about armed conflict. Europe is sitting over a giant powder magazine, and one of these days the fuse will be lighted and the report will be heard around the world.

No man can be provident of his time who is not prudent in the choice of his company. —Taylor.

Carve your name on hearts, and not on marble.—Spurgeon.

Joy is the grace we say to God.—Jean Ingelow.

EDITORIAL

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AND it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to SET IN ORDER the house of God, and to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God; while that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning.—Jesus Christ to Joseph Smith.

COMMENTS ON CONFERENCE TOPICS

The late general conference of the Church had a greater attendance at its opening session, it was said, than on any previous occasion. The weather was propitious and contributed much to the convenience and comfort of the Saints. The proceedings were conspicuous for their pacific spirit in contrast with the more militant attitude assumed by the leaders on previous like occasions. Much good counsel was given, several of the main speakers, however, reading their "prepared speeches", which fact was a strong contributing factor to the dullness of their contributions. The early leaders had decried the habit of the sectarian world in delivering "prepared sermons" to their congregations, thereby quenching the spirit; for had not the Lord said to the shepherds chosen to feed His flocks:

> **Neither take ye thought before hand 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.**

Commenting on this divine counsel, President George Q. Cannon once observed:

> **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 benefited, all are reproved, all are warned, as the need may be.—Des. News Weekly, Sept. 5, 1896.**

We wish not to seem over critical upon this subject, but to us the situation is serious. It cannot be denied that the "papers" of the brethren contained many important facts academically phrased, and that with due regard to the rules of rhetoric, construction and proper English, but the method is so often lacking in spirit that the real message fails to "go over."

Aside from the scholarly address of Elder Albert E. Bowen on the Church of the Air program, Sunday morning, the "keynote" themes were "Tithing", "Word of Wisdom", and the "Church Security Plan." Portions of the financial and statistical reports of the progress of the Church and its operations were read revealing interesting disclosures. No statement, of course, is given of the total revenues coming into the Church, nor of its total expenditures. The statement, however, does show:

Expenditures from tithes for Stake and Ward purposes, Hospitals, Education, Temples, Relief and Missionary work, the sum of	$4,844,058
Total Fast Offerings paid in (and doubtless disbursed for charitable purposes)	330,885
Other expenditures on Church Security Plan	1,171,539
Making a total expenditure of	$6,346,482

Since expenditures are reported only in part, eliminating salaries, upkeep of general offices, traveling expenses, possible payments on funded debts, etc., one may reasonably conclude that the total receipts of the Church for the year 1937 reached near the ten million dollar mark, which is quite a sizeable sum. The brethren reported 1937 to be the largest year in tithing receipts in all time; also a goodly increase in fast offerings is noted. The membership of the Church numbers 767,572 souls residing in 121 stakes, 1017 wards, 84 independent branches, 36 missions and 951 mission branches. Missionaries in the field, 1917. Birth rate, 30.9 per 1000 population; death rate, 6.9 per 1000, and marriages, 18.7 per 1000. Families owning their own homes are reported as 59.2%.

A surprise feature of the conference was the re-organizing of the Presiding Bishopric, by advancing Sylvester Q. Cannon to act as an "Associate of the Council of Twelve", releasing his counselors, David A. Smith and John Wells, and installing Le Grand Richards as Presiding Bishop with M. O. Ashton and Joseph L. Wirthlin his counselors.

Live All the Laws

An encouraging feature of the conference was the admonition of several of the speakers that the Saints "live all the Commandments." President David O. McKay, following the text: "Work out thine own salvation with fear and trembling", contended that not one step in the gospel ladder could be voided if the traveler would reach the highest exaltation in the celestial heavens; i. e. every principle of the Gospel—every commandment of God—must be adhered to; the speaker quoting Brigham Young as saying: "If Brother Brigham shall take a wrong track, and be shut out of the Kingdom of heaven, no person will be to blame but Brother Brigham. I AM THE ONLY BEING IN HEAVEN, EARTH, OR HELL, THAT CAN BE BLAMED."

Elder Sylvester Q. Cannon said, "Every principle of the Gospel that the Lord has given unto us is POSITIVE, while all opposition to it is NEGATIVE. We MUST observe all the commandments of God.

Elder Bailard gave expression to the aphorism, "Where there is no vision the people perish." "All the people will never lose the vision", he said; "those who do so will step aside from the procession. It is the mission of the Church not to be like the world, but to teach the world." He said the Latter-day Saints must prepare to become the saviors of the house of Israel, by themselves living up to the fulness of light as God has revealed it.

Other speakers gave voice to like sentiments, all of which received the endorsement of President Heber J. Grant who, in his opening remarks said:

> **I ask every man and woman occupying a place of responsibility whose duty it is to teach the Gospel of Jesus Christ to LIVE IT and to KEEP THE COMMANDMENTS OF GOD, so that their example will teach it; * * * but unless they are able to live it we ask them to please step aside so that those who are living it can teach it. NO MAN CAN TEACH THE GOSPEL OF JESUS CHRIST UNDER THE INSPIRATION OF THE LIVING GOD AND WITH POWER FROM ON HIGH UNLESS HE IS LIVING IT. * * * And a man has no right to be in a high council who cannot stand up and say that he KNOWS THE GOSPEL IS TRUE and that HE IS LIVING IT.—Des. News, April 4.**

This very positive counsel that the Saints live ALL the Gospel as revealed, can admit of but one interpretation: that the past teachings of the Church to refrain from living certain principles—commandments of the Lord—are recalled, and now EVERY MEMBER and especially those occupying presiding positions MUST either prepare to live EVERY PRINCIPLE or step down and out. Obviously, as the President stated, "No man can teach the Gospel of Jesus Christ, under the inspiration of the living God, and with power from on high unless he is living it.'

The same principle was announced by the Lord in revealing His call of Heber J. Grant to the Quorum of Twelve in 1882. Said He, speaking of the law of Plural marriage, which is a law of the Priesthood: "FOR IT IS NOT MEET THAT MEN WHO WILL NOT ABIDE MY LAW SHALL PRESIDE OVER MY PRIESTHOOD." As the Patriarchal order of marriage is a higher order than the monogamous order, only those accepting the former and abiding in it are qualified to preside over the Priesthood. A case in exact point, we are informed, was tested out during the presidency of John Taylor: It seems a certain Stake President (Tooele Stake), himself a monogamist, attempted to invoke the powers of the high council over which he presided to correct some alleged misdoings of a member of his stake who was living the law of Abraham. The accused called into question the jurisdiction of the stake president, refusing to stand trial before him, on the ground that he was living an inferior law and could not conduct a trial involving the spiritual standing of one living a higher law. The protest being submitted to the Presidency of the Church was sustained, with the admonition to the complaining stake president that he take steps to live all the commandments, thereby more perfectly qualifying himself for the position he occupied.

What are the COMMANDMENTS, then, which the Saints are expected to live? They are many. The Law Book of God—the Doctrine and Covenants—contains many of them. Speaking of the more advanced COMMANDMENTS—the crowning principles of life—we mention the United Order, or the Law of Consecration—the economic order of heaven; and the New and Everlasting Covenant of Marriage, which is the social order of heaven. These two are positive commandments and under no conceivable circumstances of human origin can they be ignored. Surely no informed member of the Church will contend that these principles are not a part of the Commandments of God, and among the most important ones. And under the instructions given at the conference it would appear that there is no alternative but to live these principles in connection with all other Commandments of the Lord.

Readers of TRUTH will recall that many of the Saints, some attempting to live these divine laws, while others were merely teaching the necessity of living them, have been placed under the ban of church leaders who have attempted to invoke excommunication decrees against them; that in this action upwards of one hundred souls in Short Creek were involved, some forty or fifty in Cache valley, and numerous others scattered throughout the Church. Action was attempted against these good people because they were, to the best of their knowledge and strength, trying to do just what the speakers quoted said MUST be done from now on, otherwise those occupying positions must step down. It may be confusing to some of the Saints, difficult for them to understand some of the mental meanderings of the presiding brethren — a system of "twistings and turnings"—that one day makes criminals of a person for an act that the next day they are penalized for not observing. In any event the leaders have now made it clear that from now on ALL the Gospel is to be lived, at least by those occupying positions in the Church. We rejoice in this turn of events, assuming, of course, that the brethren mean what they say, and cheerfully add our admonition to that of the conference speakers that the Saints make a complete "turn about face", humbly petitioning the Lord for strength and wisdom to live up to the fulness of light, adopting the early teachings of the servants of God then expressed as follows:

> **They will 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 will 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 indestructable as the eternal elements, as ever enduring and immovable as the unshaken THRONE OF JEHOVAH.—Mill. Star, 44:314. (1882).**

Elder Bowen on Freedom

In the excellent dissertation of Elder Bowen on human liberty and freedom there is much for Latter-day Saints to ponder over. The speaker quoted the Prophet Joseph Smith, on being asked how he governed so heterogeneous a mass of people so perfectly, as replying: "I teach them correct principles and they govern themselves." Applying that rule to the present day, the speaker showed that those who govern themselves—UNCOMPELLED—in accordance with the principles of righteousness are by far the best citizens. Said he:

> **Any system of government which depends for its continuance upon the COMPELLED obedience of any considerable part of its citizens is foredoomed to ultimate failure, because it is violative of the principle of freedom which is a God-given quality coextensive with life, and, like life, one of man's inalienable rights.**

On this point the speaker also quoted Justice Maxy, as follows:

> **Wherever autocracy has prevailed (either in the political or ecclesiastical world) thought has been enslaved, society stratified into castes and enterprise discouraged. The era of Autocracy Ascendant was the "dark ages of the world." Progress came only when shackles began to be loosed FROM MINDS and chains from limbs.**

The speaker continued:

> **Freedom is not bestowed; it is achieved. It is not a gift, but a conquest. It does not abide: it must be preserved. * * ***
>
> **So important is the principle of liberty, so essential is it to man's higher self-realization and so inexorably necessary to the dignity of his status as the issue of Diety that the omnipotent God Himself DOES NOT COUNTENANCE COMPULSION.**

We quote these trite sentences from Elder Bowen's speech, not only to burn into the hearts of the Saints the value of human liberty,—nay, the absolute necessity of it if men are to reach Godward,—but also in support of our contention of grave wrongs committed by the Church in the immediate past in trying to "COMPEL" large groups of people in selected communities, to bind themselves to loyalty to church leaders, by subscribing to an oath of allegiance—to sustain certain leaders in all that they do (right or wrong) "without any mental reservation whatever." (See TRUTH 3:161.) The act, as shown by Elder Bowen, WAS wrong in principle, IS still wrong and WILL remain wrong and abortive of justice until righted in the proper way; for "No question IS EVER SETTLED until it is settled right." And to settle this question, as we see it, there must be a complete reversal of the policy adopted by the present leaders of COMPELLING obedience and prohibiting the living of the Gospel plan; and those who have been wronged MUST be restored to their rightful place in the Church. True Latter-day Saints have a keen sense of freedom—have developed such through the very essence of the Gospel they have espoused, and no amount of COMPULSION or coercion will cow or turn them from their high resolve to hold fast their inherent rights to free agency—the liberty into which they were literally born as spirit entities before the organization of earth; and a right that MUST be claimed and adhered to before one can hope to regain the presence of the Gods.

We close this part of our review with the following beautiful word-picture of Elder Bowen, expressing, however, according to modern critics, an outgrown biological theory:

> **It is said that in the seed is a complete design of the tree. Planted in fertile soil, moistened by gently falling rains, warmed by the caressing rays of an effulgent sun, it unfolds: roots, trunk, branches, blossoms and fruit, the completed real-**

ization of its design. No amount of despotic terrorism can cause a seed to unfold into a tree.

Church Indebtedness

In his remarks at the closing session of conference, President J. Reuben Clark stated:

> **May I say here that the Church is not in debt; none of its property is mortgaged; none of its securities pledged.**

Carefully worded statements of like import have been made on previous occasions, by Brothers Ivins, McKay and others. That an ulterior motive is behind these oft-repeated denials appears from their very frequency. The INFORMED Saints would rejoice to know POSITIVELY that the Church was in no manner involved in debt; that its vast holdings, among them the Temple, Tabernacle, Administration buildings, etc., were in no wise pledged as security for the payment of bonds, pledges or other debts of any kind or nature. Such information would give a sense of security not enjoyed by a great many Saints in years past.

John Taylor was a true Prophet of God. This fact cannot be denied by those who knew him and comprehended his mission. His prophetic gift was as great, perhaps, as any man in this dispensation, save that of Joseph Smith. At a meeting held September 27, 1886, at which a dozen others were present, he predicted that in the time of the seventh president of the Church (the present day) the Church would be in both financial and spiritual bondage. That the Church is in spiritual bondage cannot be successfully denied; the fact is too well known for even the most ignorant or prejudiced to attempt to refute. The Church has been "forced" (?) to surrender principles of salvation that are necessary to a complete exaltation. Not to be permitted to worship God with complete freedom of conscience is spiritual bondage pure and simple. This fact is perfectly obvious. Facts and figures have also been given from time to time, showing that the Saints—they who comprise the Church—are in financial bondage. They are so deeply in debt that they are losing their farms, homes and other properties. This fact, we think, cannot be seriously doubted. That there may be a few exceptions to the rule doesn't change the fact. But how about the Church organization itself?

In his opening remarks on Sunday, President Grant, as it quite clearly appeared, gave a fleeting glimpse of an enormous indebtedness that must in some way involve the Church. He told how he had gone East and borrowed, ostensibly for the Utah-Idaho Sugar Company, $12,000,000; how later he obtained certain renewals and tried to borrow something over $2,000,000 more with which to purchase "preferred stock", but which was refused him until later when "Brother Smoot" procured a loan of $10,000,000 from the Government, etc.

This glimpse at "high financing' recalls to the minds of many of the Saints a transaction occurring in November, 1923, presumed to be about the time certain loans were being negotiated, whereby Heber J. Grant as President of the Church of Jesus Christ of Latter-day Saints deeded to the "CORPORATION OF THE PRESIDENT OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, the Temple block or Block 87, also Church Office Building, 47 East South Temple Street, the Beehive and Lion houses, Gymnasium, Tennis Court and the Presiding Bishops Office. (See Book 11U of Deeds, p. 458, Deed No. 502,184, Records of Salt Lake County.)

This transfer by the Church of its property to a ONE MAN corporation—"The Corporation of the President"—would seem to alienate the properties mentioned from direct jurisdiction of the Church, placing exclusive power in the hands of one man, and that independent of the Church. The reason for deviating from the methods of handling Church property employed by previous administrations has not been confided to the Saints. The record further shows that the Utah-Idaho Sugar Company, as Mortgagor, executed a Mortgage to this "CORPORATION OF THE PRESIDENT" from which we excerpt the following:

> **This Mortgage is given for the purpose of saving the Mortgagee harmless from, and to indemnify it against all actions, claims, expenses, costs, attorney fees, damages and/or losses arising from or in any wise incurred through or by reason of the execution by the Corporation of the President of the Church of Jesus Christ of Latter-day Saints of an agreement of guaranty and subordination, dated November 1, 1931. This same Mortgage makes reference to another like agreement under date of Jan. 6, 1931) running in favor of the Chase National Bank of New York City, and associate banks in the sum of not exceeding $600,000 at any one time, (reference being made to such agreement for further particulars. See Book 36 of Mortgages, p. 329 of Boxelder County, Utah.)**

The statement can mean only one thing; i. e. that the Corporation of the President of the Church guaranteed certain indebtedness of the Utah-Idaho Sugar Co., for which it received a mortgage on the sugar company's property to save it free from loss and harm in the event it is compelled to pay a part or all of the sugar company's indebtedness. It is clear that the Utah-Idaho Sugar Co. could not borrow the money itself; its property was not considered sufficient security for the enormous amounts needed to keep from going into liquidation. Therefore, in order to get the loan the President of the Church, as head of the one-man Corporation, pledged the property of the Church as a guarantee thereof. It is also clear that the Chase National Bank of New York did not consider the holdings of the

sugar company adequate security for the loan required, its stock having dropped on the market from about $30 per share to around $5 for Preferred, and less than $1 for Common.

It seems perfectly obvious, therefore, in the light of the record, that while the "Church is not in debt", nor its "property mortgaged", as stated by President Clark, its shadow, the "Corporation of the President", the holding company for the Church, IS in debt and ITS property is mortgaged or pledged; and that a part of the pledged property is the Temple Block and the Block east thereof.

Will the brethren substitute the "Corporation of the President", for the "Church" and say, "May I say here that the Corporation of the President of the Church of Jesus Christ of Latter-day Saints is NOT in debt; NONE of its property is mortgaged; NONE of its securities pledged?" Such a statement, made frankly and honestly, would do much to ally suspicion in the minds of many faithful Saints. Such a statement should be forthcoming in lieu of the frequent and at times vehement denials of Church indebetedness; it would tend to stop much of the speculation, both conservative and wild, now indulged by the Saints on this knotty question.

It can hardly be conceived that the Utah-Idaho Sugar Co. has been able to clear up its loans together with its bonded indebtedness soaring into the millions. If not, the Church property must still be involved. Recent inquiry at the Presiding Bishops office elicited no direct statement that the obligation of the sugar company, for which the Church credit and property were pledged as security, has been paid; and the only sane assumption is THAT IT HAS NOT, and that property rightfully belonging to the Church and pledged by the Corporation of the President, still guarantees indebtedness, either in bonds or flat loans, to the tune of millions of dollars. And if the Chase National Bank of New York still has a legal right to make frequent calls on the "Corporation of the President" (another name for the Trustee-in-Trust of the Church), for as much as $600,000 on each of at least two contracts, as indicated in the Mortgage mentioned, one can readily understand that it will not take many such calls seriously to cripple the financial status of the Church.

This condition of Church finances might well explain the embarrassment of the Church in trying to put over its relief plan. Had its revenues not been excessively drawn upon to assist the sugar company in its enormous borrowings, funds might now be available for use in placing the Church Security Plan on a strong financial foundation instead of the tottering condition some of the leaders claim it now manifests.

However, it is to be hoped, in the interest of harmony and for the protection of the good name of the Church leaders, a full statement of Church finances—resources and obligations—including, of course, the "Corporation of the President', will be confided to the Saints; and if serious mistakes in handling church funds have been made, the same be properly adjusted once and for all, that the Church may go on TEACHING, LIVING, and, if need be, DYING for the principles of salvation revealed from heaven in this dispensation.

A Discordant Note Heard

One discordant note was evidenced in the General Priesthood Meeting of the conference. Remarks made by the President reflecting upon the aged, who are either being assisted through the "Old Age Pension" laws, or who require assistance, were, by many, felt to be beneath the dignity of a great church leader. The President stated that old age, if it did its duty, would take care of itself, intimating that those who in youth and middle age failed to adequately provide for old age were improvident and in their present misery, are but reaping their just desserts. He made a point of his habit of giving his own cast-off clothing to his poor relatives; and by facial and tone grimaces, assayed to imitate the squeaky voices and tottering manners of men, who, while much younger in years than himself, are said to be older in feelings and actions, and whose misfortune it is to be on "relief." In a boastful vein the speaker referred to his own vigor of body and mind, as contrasted with the mental and physical inferiority of many of his early associates who have passed beyond, saying: "By keeping the commandments of the Lord I have outlived all my old friends and associates." As viewed by many of the auditors the President's entire attitude was highly offensive to the delicate sensibilities of those he belabored and criticised. The incident cast a cloud of gloom on proceedings that might otherwise have been interesting and instructive.

It is too bad that the noted gathering should thus be marred through lack of good taste and Christian charity. We would in no sense encourage shiftlessness or idleness. We hold no brief with able-bodied men who prefer the crumbs of public "dole" to the fruits of labor honestly bestowed. And, too, we believe the Lord is well pleased with those of His children who, while in middle age, wisely provide for later years; neither are we unmindful of the many misfortunes overtaking the honest and the faithful and which are quite beyond human control. The aged President may now boast, as he recestly did, of being able to leave each of his forty-seven grandchildren fifteen hundred dollars, and that, too, while many of his brethren and sisters are suffering for the necessaries of life; he might over indulge

in the intoxication of self-praise in financial achievements; and when the shades of eventide close about him, he may repair to his slumbers with a child-like feeling of security against the demon Poverty, but we wonder if in all these he actually enjoys a free conscience in the sight of God and man. In contemplating these frequent outbursts of the President one is led to wonder what might be his financial delima today had not the Church generously assisted him since his early boyhood. In his many ventures, mining, rubber, sugar, soap, smoke consumer, insurance, and what-not—promotions, some successful and others failures—has not the backing of the Church proved a great boon? Would the President enjoy his present financial prestige had the Church been as deaf to his cries of distress as his attitude toward the aged now seems to be? It is yet within the memory of many grown-ups that as Sunday School children, they were solicited for contributions to "help Brother Grant who had met with serious financial reverses." We know of no similar movement in this day for the benefit of those whom the President now decries because of their poverty.

In closing we join with many of our aged who are bereft of this world's goods, in deprecating the proud spirit displayed at Priesthood meeting, while criticising those who in old age are overtaken by poverty, and with the Poet Knox exclaim:

Oh, why should the spirit of mortal be proud?
Like a swift fleeting meteor, a fast flying cloud,
A flash of the lightning, a break of the wave,
He passeth from life to his rest in the grave.

The leaves of the oak and the willows shall fade,
Be scattered around and together be laid;
And the young men and the old, and the low and and the high
Shall moulder to dust and together shall die.

* * * *

'Tis the wink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud,
OH, WHY SHOULD THE SPIRIT OF MORTALS BE PROUD?

Foreman (to small son of workman who has met with an accident): "When will your dad be fit to work again?"

Boy: "Can't say for certain, but it will be a long time."

Foreman: "What makes you think that?"

Boy: "Compensation's set in!"

CONTRASTS

Heber J. Grant said:

"Polygamy is a dead issue in the Mormon Church. It has been under a drastic ban for twenty-five years. Any member of the Church found practicing plural marriage is at once excommunicated. What Mormons really believe in is Celestial marriage."—Salt Lake Tribune, Nov. 8, 1920.

"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."—Official Statement, June 17, 1933.

Heber C. Kimball said:

"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.

Joseph F. Smith said:

"Some people have supposed that the doctrine of plural marriage was a sort of superfluity or non-essential to the salvation of mankind. In other words, some of the Saints have said and believe that a man with one wife, sealed to him by the authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than one. I wish here to enter my solemn protest against this idea for I KNOW IT TO BE FALSE. * * * The marriage of one woman to a man for time and eternity by the sealing power, according to the law of God is a fulfillment of the Celestial law 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 FULLNESS OF THE BLESSING PERTAINING TO THE CELESTIAL LAW, BY COMPLYING WITH ONLY A PORTION OF ITS CONDITIONS, HAS DECEIVED HIMSELF. HE CANNOT DO IT. * * * I understand the law of Celestial marriage to mean that EVERY MAN IN THIS CHURCH who has the ability to obey and practice it (plural marriage) 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. * * * The law is in force upon the inhabitants of Zion and he that is qualified to obey it cannot neglect or disregard it with impunity, but it must be obeyed in righteousness."—J. of D., 20:24.

Mother's Day

The Mormon conception of MOTHERHOOD, taught for more than a century in this dispensation, has caused the pure in heart—those of high idealisms, broad vision and moral courage—to marvel, rejoice and understand; while the vulgar, the sensual, the blasphemers and debauchers have hissed their ugly contempt at it.

Time was when to be wilfully barren one became an outcast from the society of the Saints of God—a thing to be detested and shunned. In that day the Spirit of the Lord ruled the hearts and desires of His faithful children. Now that the so-called Christian world has surrendered to the rule of Babylon, human barrenness is exalted and women risk health, happiness, fortune, and life to achieve the loathsome aim.

In its theology Mormonism reflects the ancient teachings. Real Latter-day Saint daughters look ahead in glorious anticipation to virtuous MOTHERHOOD. In their hearts echo the ancient chant:

"Behold the handmaid of the Lord; be it unto me according to thy word."

And then in the ecstacy of celestial joy — a feeling that sanctified MOTHERHOOD alone has experienced — the sainted Mary sang:

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.
For he hath regarded the low estate of his handmaiden:
For, behold, from henceforth all generations shall call me blessed.
For he that is mighty hath done to me great things;
And I will magnify his holy name."

Perhaps no grander tribute to MOTHERHOOD, and no profounder exposition of the purposes thereof, has been contributed to the literature of this dispensation, than the following interpretative musings from the early teachings of Joseph Smith and his associates, by the Historian Tullidge, as excerpted from his "WOMEN OF MORMONDOM", published in 1877. The author, himself highly reputed for accuracy and for a keen understanding of Mormon theology, was ably assisted in his work by the gifted pen of Eliza R. Snow (Smith), wife of the Prophet Joseph Smith, from whom she doubtless received great and glorious truths pertaining to woman's true position in the creations of the Gods.

TRUTH presents this eulogy to MOTHERHOOD, confident it will find joyous reception in the hearts of the honest and the understanding.

RECOMPENSED

(Contributed)

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

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

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

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

CHAPTER XX

The Trinity of Motherhood—Eve, Sarah, and Zion — The Mormon Theory Concerning Our First Parents.

A TRINITY OF MOTHERS!

The celestial Masonry of Womanhood!

The other half of the grand patriarchal economy of the heavens and the earths!

The book of patriarchal theology is full of new conceptions. Like the star-bespangled heavens — like the eternities which it mantles — is that wondrous theology!

New to the world, but old as the universe. 'Tis the everlasting book of immortals, unsealed to mortal view, by these Mormon prophets.

A trinity of Mothers—Eve the Mother of a world; Sarah the Mother of the covenant; Zion the Mother of celestial sons and daughters—the Mother of the new creation of Messiah's reign, which shall give to earth the crown of her glory and the cup of joy after all her ages of travail.

Still tracing down the divine themes of Joseph; still faithfully following the methods of that vast patriarchal economy which shall be the base of a new order of society and of the temple of a new civilization.

When Brigham Young proclaimed to the nations that Adam was our Father and God, and Eve, his partner, the Mother of a world —both in a mortal and a celestial sense— he made the most important revelation ever oracled to the race since the days of Adam himself.

This grand patriarchal revelation is the very keystone of the "new creation" of the heavens and the earth. It gives new meaning to the whole system of theology—as much new meaning to the economy of salvation as to the economy of creation. By the understanding of the works of the Father, the works of the Son are illumined.

The revelation was the "Let there be light" again pronounced. "And there was light!"

"And God created man in his own image; in the image of God created he him; male and female created he them.

"And God blessed them; and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it."

Here is the very object of man and woman's creation exposed in the primitive command. The first words of their genesis are, "Be fruitful and multiply."

So far, it is of but trifling moment HOW our "first parents" were created; whether like a brick, with the spittle of the Creator and the dust of the earth, or by the more intelligible method of generation. The prime object of man and woman's creation was for the PURPOSES OF CREATION.

"Be fruitful, and multiply and replenish the earth, and subdue it," by countless millions of your offspring.

Thus opened creation, and the womb of everlasting motherhood throbbed with divine ecstacy.

It is the divine command still. All others may be dark as a fable, of the genesis of the race, but this is not dark. Motherhood to this hour leaps for joy at this work of God, "Be fruitful"; and MOTHERHOOD IS SANCTIFIED as by the holiest sacrament of nature. * * *

Eve—immortal Eve—came down to earth to become the Mother of a race.

How become the Mother of a world of mortals except by herself again becoming mortal? How become mortal only by transgressing the laws of immortality? How only by "eating of the forbidden fruit"—by partaking of the elements of a mortal earth, in which the seed of death was everywhere scattered?

All orthodox theologians believe Adam and Eve to have been at first immortal, and all acknowledge the great command, "Be fruitful and multiply."

That they were not about to become the parents of a world of immortals is evident, for they were on a mortal earth. That the earth was mortal all nature here to-day shows. The earth was to be subdued by teeming millions of mankind—the dying earth actually eaten, in a sense, a score of times, by the children of these grand parents.

The fall is simple. Our immortal parents came down to fall; came down to transgress the laws of immortality; came down to give birth to mortal tabernacles for a world of spirits.

The "forbidden tree", says Brigham, contained in its fruit the elements of death, or the elements of mortality. By eating of it blood was again infused into the tabernacles of beings who had become immortal. The basis of mortal generation is blood. Without blood no mortal can be born. Even could immortals have been conceived on earth, the trees of life had made but the paradise of a few; but a mortal world was the object of creation then.

Eve, then, came down to be the Mother of a world.

Glorious Mother, capable of dying at the very beginning to give life to her offspring, that through mortality the eternal life of the Gods might be given to her sons and daughters.

MOTHERHOOD the same from the beginning even to the end! The love of MOTHERHOOD passing all understanding! Thus read our Mormon sisters the fall of their Mother.

And the serpent tempted the woman with the forbidden fruit.

Did woman hesitate a moment then? Did motherhood refuse the cup for her own sake, or did she, with infinite love, take it and drink for her children's sake? The MOTHER had plunged down, from the pinnacle of her celestial throne, to earth, to taste of death that her children might have everlasting life. * * *

What a psalm of everlasting praise to woman, that Eve fell first!

A Goddess came down from her mansions of glory to bring the spirits of her children down after her, in their myriads of branches and their hundreds of generations!

She was again a mortal Mother now. The first person in the TRINITY OF MOTHERS.

The Mormon sisterhood take up their themes of religion with their Mother Eve, and consent with her, at the very threshold of the temple, to BEAR THE CROSS. Eve is ever with her daughters in the temple of the Lord their God.

The Mormon daughters of Eve have also in this eleventh hour come down to earth, like her, to magnify the DIVINE OFFICE OF MOTHERHOOD. She came down from her resurrected, they from their spirit, estate. Here, with her, in the divine providence of maternity, they begin to ascend the ladder to heaven, and to their exalta-

tion in the courts of their FATHER and MOTHER GOD.

Who shall number the blasphemies of the sectarian churches against our first grand parents? Ten thousand priests of the serpent have thundered anathemas upon the head of "accursed Adam." Appalling, oftentimes, their pious rage. And Eve—the holiest, grandest of Mothers—has been made a very by-word to offset the frailties of the most wicked and abandoned.

Very different is Mormon theology! The Mormons exalt the grand parents of our race. Not even is the name of Christ more sacred to them than the names of Adam and Eve. It was to them the poetess and high priestess (Eliza R. Snow in the hymn —"O My Father,") addressed her hymn of invocation; and Brigham's (Brigham Young) proclamation that Adam is our Father and God is like a hallelujah chorus to their everlasting names. The very earth shall yet take it up, all the sons and daughters of Adam and Eve shall yet shout it for joy, to the ends of the earth, in every tongue!

Eve stands, then, first—the God-Mother in the maternal trinity of this earth. Soon we shall meet Sarah, the Mother of the Covenant, and in her daughters comprehend something of Patriarchal marriage—"Mormon polygamy." But leave we awhile these themes of woman, and return to the personal thread of the sisters' lives.

THE HOLINESS OF MOTHERHOOD

Rosetta Wallace-Bennett

A sentiment against the bearing of children has been growing for years in the hearts of many of the younger women of our people.

Some limit their family to one or two and some refuse to bear any at all. All manner of reasons are urged in justification of this wickedness. These women use every means obtainable to accomplish their purpose and suffer many, many times the pain, inconvenience and annoyance that the natural, pure and honorable discharge of their life's mission would entail.

Here are a few of their reasons for evading the responsibilities that they assume when they enter upon married life:

They perhaps have unusual literary, musical or artistic talent, or are gifted in some way that has brought them much into public notice and they feel that the world needs them and must needs have all their time and energy. Never fear, the world will not miss you one-hundredth part as much as you will miss the comfort and blessing of your children in later life when your talent has become dimmed by age or sickness. The world is cold when we disappoint it.

Others could not educate, dress and indulge children as they should be educated, dressed and indulged. They feared their children would be inferior because they were poor. The strength and self-reliance which come through the sacrifices, plannings and unselfish giving and taking which the average home life requires is what children need —not pampering.

Others who are more truthful, unblushingly say: "We can't be bothered; children tie us too closely at home; our rest is disturbed; our beauty sleep is lost; we cannot have as nice clothes." And one woman expressed herself with a shrug of her shoulders—"Children's faces are always dirty, their hands sticky, and they are such troublesome little things."

What does this all amount to? It means that they are women in form only, the true spirit of woman is not in them. They are hollow mockeries—a delusion and a snare—poisonous weeds where they might have been as beautiful trees bearing their fragrant blossoms to gladden the hearts of all beholders.

What right have they to the position of wives in Israel when they refuse to fulfill the first great law of that relationship—"to increase, multiply and replenish the earth?"

What of such women? Will their lives be happy and peaceful? No. Will they be had in honor among us? No, verily they will be had in contempt by all who are good and pure. Will God forgive them? Not till they have paid the uttermost farthing. And who shall say when that shall be?

By what name shall we call this crime these women commit in the destruction of the bodies they refuse to bear? Murder? Well? Is it not murder? Why mince matters? It is murder. Now, think ye, what is the penalty? You know.

What can these women say when they are called to judge themselves by their own acts? When they are confronted by the spirits whom they refused to tabernacle in the flesh with the question, "Where is the body you agreed to give me?" Will they not curse themselves? Yea, verily.

And all this besides the physical suffering they endure continually in the thwarting of natural life.

Daughters of Zion know that the reason for this earth's creation was that man might come upon it, secure a mortal body, and obtain the discipline and experience attendant upon an earthly existence that he might in time obtain a fullness of joy.

Our mothers knew all about this and bore us gladly. They considered no sacrifice or self-denial too great if they could but bring us to an honorable womanhood, filled with the love of God and a realizing sense of our mission—the highest, noblest office we shall ever occupy—motherhood. Speak it reverently, for it is holy. What bitterness, then, must parents endure who see their children

repudiate their life's work, bringing unspeakable shame upon their name, showing to all the world that they had better never been born, for they do but cumber the earth uselessly, nay worse, they actively spread wickedness abroad—contaminating others.

Surely you can see that woman's first great work, then, is to prepare tabernacles for the spirits of men, that they may come upon the earth and obtain the training that will help them on to perfection in the plan of life and salvation.

Why then will you longer shirk so glorious a task? Surely sometimes you dream of the ecstasies of motherhood; long to feel the dear arms about your neck, long to feel the baby cheek against your own and to hear the baby lips whisper, "Mamma, I love you"; surely you long to hear the patter of tiny feet and the merry prattle of little children in your homes.

Surely you who have one or two, and could as well have more, sometimes yearn to satisfy the continual longing of your children for a little brother or a little sister, because they are so lonesome.

Children are never quite happy alone; the longing for baby companionship is universal.

One of the most pathetic sights I ever saw was that of a little girl begging her mother for a baby brother or sister—"only just a baby, mamma"—planning in her little soul (or in the largeness of her soul, rather let me say) all manner of self-denial that the longed for companion might be secured, and cared for actually, banking every penny she could obtain, refusing to spend it for anything, so that it would help to purchase the precious baby. She had been told that her parents were too poor to buy one. Her mother took this as a huge joke and told it to her friends that they might laugh with her, while the baby heart was bursting with continued longing.

What of it? Does this picture portray your position? If so, it is time to repent. Time for you to pay the debt you owe your parents for your baby and the care they took of you.

We can none of us repay fully the debt we owe to our parents for their care of us, try as we may, but this debt we do owe our parents. It is due to the generation that follows us. Our parents tabernacled us; we must tabernacle others, willingly, joyfully, gratefully, intelligently.

We must give all the intelligence, wisdom, spiritual strength, and understanding which can be obtained through prayer and right living and study to the highest fulfillment of this task.

Another picture. A woman who was with child went privately to her physician and asked him to give her something that would cause her to lose the child, explaining she did not want to mother it. The physician reasoned with her to no effect. Finally he told her to come again tomorrow and he would decide what to do, asking her as she left to bring her little daughter with her, as he wished to see her.

The woman came. The doctor, observing the beauty of the little daughter, and how nicely she was developing, remarked what a comfort she must be to her parents. Then calling the little one to him, he said, "Drink this, my child." The mother in an agony of fright asked what he meant to do? "Why, this child," he replied quietly, "already has her body, therefore as you want but one child, we will kill her and let the other secure its body and take her place."

Then the true woman awoke within the mother, and she wept with joy that she had been so awakened. This woman became in time the mother of a large family. And such a mother! None more beautiful can anywhere be found.

The craving for the position of mother is fundamental in the heart of every true woman. It is the natural channel of her life's work. The blessings attendant upon its fulfillment cannot be estimated. Motherhood illumines the face, beautifies the soul, and glorifies the life of every woman. The fountains of tenderness and love that lie in the heart of a mother cannot be measured or appreciated until we our selves are mothers and have followed our children from infancy to maturity through all the changes that come in their development. Some one has said that a true mother is the mother of the whole world. Her sympathies and affection reach to every forlorn and unfortunate child and she longs to bless and comfort all.

Cast your eyes down the pages of history and see how faithfully the pure and noble women of all ages have clung to this mission of motherhood. Then read the glorious ideals of motherhood in the Gospel of Christ—pointing always to the highest fulfillment of the original mission of woman. The Gospel gives us plain, direct instructions as to how we shall accomplish this work.

Think of the prayers of the patient mother as she tries to direct the eager feet into the surer paths of knowedge. How she studies to answer the questioning lips that she may help and not hinder the development of the soul intrusted to her care. Verily the task were impossible without the sure fountain of a Heavenly Father's wisdom to draw from. God could not care for each child individually and so He made mothers. And He will help them always, you may be sure.

How shall the Daughters of Zion prepare their hearts for motherhood?

Girls, ask your mothers to tell you of the ideals they held in their girlhood; of the ecstasies of their first motherhood; of the absorbing joy of preparing the clothes and planning for the little one's coming; of

their hopes and fears for the proper care and training of their children.

Oh, mothers! Create a high ideal in your girls' minds.

Teach them that to know how to care for children, how to keep them sweet, clean, wholesome and healthy, in body, mind and spirit, is the highest art that they can possess.

And, fathers, teach your sons what a sacred, holy thing motherhood is. The relationship of mother and child is the holiest of human ties. It touches the heart chords of all humanity; even the most hardened hearts are awed by the sacredness of mother and child.

Teach your son how to care for his wife. Teach him to be tender, kind and above all, considerate of her, for she and her children are his exaltation. Make him feel it by precept and example. The boy who is considerate of his mother will be considerate of his wife.

No one should enter upon the duties and responsibilities of marriage without knowing what these duties and responsibilities are.

Learn what they are, girls. Learn from your mother's lips what life means. Ask her to supply you with suitable books from which you may study the mysteries of life in purity and holiness.

The knowledge contained therein is sacred to you and should be sought only that you may understand yourself and in all holiness prepare your hearts for the important mission before you. If you inquire in such a spirit, the Holy Spirit will flood your souls and you will know how God designed that you should live, how to bear your children, that they may be well born, helped and not hindered, in their development.

You will know by the whisperings of that Spirit, how you and your husband should live that your children may have clean bodies and pure minds. You can so order your lives that you will give your children every chance to be what you desire them to become.

If such ambitions actuate your hearts, you will not marry a young man unless his ideals of life are the same as your own. They may be as much lofitier as he can make them. When girls realize their mission better they will choose their husbands because they, to their minds, will make the best fathers for their children. It is your right as well as your duty to demand equal virtue, purity, chastity, highness of ideal and holiness of purpose to your husband's as that which you yourself possess.

Therefore, aim high, and train your souls to reach that height and your children shall call you blessed forever, both with their tongues and by their lives.—The Sacredness of Motherhood, p. 8.

MORNING

Never star was in the sky—
  Winter winds went wailing by,
Not a violet was in bloom
  Not a rainbow rimmed the gloom,
But the lights on cot and clod—
  Earth is happy, and thank God
It's morning! It's morning! It s morning!

Morning on the holy hills
  Meadows that enfold the rills
Morning in the heavens of blue
  Morning in the eyes of you
In the dear and dreaming eyes,
  Where the kind God made my skies:
It's morning! It's morning! It s morning!

THE LOVE GIFT

By Enid Eastland

When God designed the world, He gave
  Of sunshine and flowers,
Of twinkling stars and singing birds
  And dreams of fruitful hours
With generous hand; but still He frowned—
  It lacked some touch or other:
And then He smiled and finished it—
By putting in—a Mother!

Ah, wonderous thought and wonderous touch—
  A bit of God's own love—
Ennobling thus a bounteous Earth—
  A gift from up above;
God's emissary she, sent out—
  To make life more worth living;
Her mission one of sacrifice,
  Of loving and of giving!

Today I'm thinking of that one,
  The truest of all lovers,
Whose presence, when I'm far or near—
  E'er close beside me hovers;
That blessed one who shares my woes—
  And pleasures as no other:
God keep you, bring you peace and joy—
  Dear, splendid, precious Mother.

Prayer is no artful monologue
  Of voice uplifted from the sod;
It is love's tenderest dialogue
  Between the Soul and his God!
—John Richard Moreland.

A PRAYER

God grant me faith
  To conquer my fate;
God grant me persistence;
  Grant me endurance,
Give me the sense to
  Follow the real
In quest for the Ideal!
—Ember Knight Davies.

Behold thy friend and of thyself the pattern see.—Grimould.

LIFE'S PATHWAY
By Edner J. Allred

I visioned a castle high up in the hills
For myself and my dear youthful wife;
Then we blazed a trail through a beautiful vale
And called it the path-way of life.

It led us through flowers of beauty and love,
By streamlets of waters so clear;
Then God set a star in heaven afar
For light when our pathway was drear.

As we gaily tripped on with laughter and song—
Our hearts overflowing with love—
A call reached my ear, seeming ever so near,
Though I knew that it came from above.

An angel was sent to bring God a rare rose:
My darling, my wife, was His choice.
I bowed in my pain, but looked up again
To acknowledge the sound of His voice.

The beautiful flowers have faded and gone,
Thorns and thistles have taken their place.
I cannot turn back from the perilous track—
In heaven I'll feel her embrace!

Rugged mountains appear in the path I must tread,
Covered over with icy deceit;
But I still see the star in heaven afar
And I know I shall conquer defeat.

To live in the hearts of those we leave behind is not to die.—Campbell.

Rastus: "What all did de doctor say's de matter wid you?"

Liza: "He says I's sufferin' from acute indiscretion."

If Persons were as willing to be pleasant and as anxious to please in their own homes as they are in the company of their neighbors, they would have the happiest homes in the world.—Instructor.

Put your foot down where you mean to stand, and let no man move you from the right. Learn to say "NO!", and it will be of more use to you than to be able to read Latin.—Instructor.

Sin may be clasped so close we cannot see her face.—Trench.

He who knows most grieves most for wasted time.—Dante.

SPECIAL

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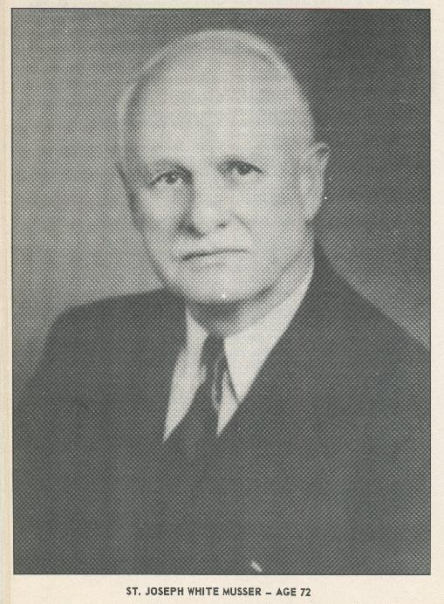
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