TRUTH

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

VOL. 4. JUNE, 1938 NO. 1.

Discourse by President Brigham Young

Delivered in the meeting house at Lehi City, Sunday afternoon, August 9th, 1874.

(Journal of Discourses, 17:154)

There are a few ideas and reflections that I wish to give to the people. I shall have to make my remarks brief in order to be prepared for our journey northward. You hear a good deal from time to time, and you think a good deal, about the condition of the Latter-day Saints, and what we are trying to do with them concerning the United Order. I wish you to understand that this is no new revelation; it is the order of the kingdom where God and Christ dwell; it has been from eternity and will be to eternity, without end, consequently we have nothing particularly new to offer you, but we have the commandments that have been from the beginning. With regard to those who wish to have new revelation they will please to accommodate themselves and call this a new revelation. On this occasion I will not repeat anything particular in respect to the language of revelation, further than to say—Thus saith the Lord unto my servant Brigham Young, 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.

You can accommodate yourselves by calling this a new revelation if you choose; it is no new revelation, but it is the express word and will of God to this people.

How many do you think would like and have hearts to enter into this Order? Let me ask you a question. You sisters as well as the brethren who have read the Bible and the Book of Doctrine and Covenants, whether you have read the Book of Mormon and the sermons or not, who is there among you who does not know and understand that the people called the Saints of the Most High or the disciples of the Lord Jesus, must be of one heart and of one mind? I do not think there are any of you who do not know, feel and understand this just as I do, and yet perhaps you do not realize it. We can see that it does not sit upon the hearts and take hold of the affections of the people; it does not break up every particle of the fallow ground of their hearts so that they can receive this unto their affections and bring forth fruit to the glory of God. If those now before me, Brethren and Sisters, who profess to be Latter-day Saints, were of one heart and of one mind in the sense of the Scripture that is given to us, revealed in days of old and in our day, we never should have to say to them—Pay your tithing; but the feeling of every heart, and the language of every one who has come to years of discretion would be if there is a temple to be built—"What can I do to forward this temple? Do you want my work? I have abundance for my family to eat, they are capable of clothing themselves with a little help from me, I can spend all my time"; and the sisters would say—"We can make the stockings and the shirts, and we can make up the cloth, if you will give it to us, for the hands, and we can make their hats and, if necessary, we can make their shoes." If this was in the hearts and affections of the people it would no longer be tithing alone, but the inquiry would be—"What do you want? We have abundance."

We ask nothing but the labor of the people, and if the Latter-day Saints felt the importance of the mission that is upon them, and of fulfilling the requirements of heaven that are resting upon them, you would see temples rising here like magic; it would be nothing but a breakfast spell for us to build a temple. 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.

We can say to the Latter-day Saints, it is the mind and will of God that we organize according to the best plans and patterns

and system that we can get for the present. We can do this, and thus far give to the Latter-day Saints the mind and will of the Lord; but we can not make a man or a woman yield to the will of God unless they are disposed to. I can plant, I can water, but I cannot give the increase; I cannot cause the wheat and corn to grow. It is true I can break up and prepare the ground and cast the seed therein, but I cannot cause it to grow, that can only be done by the people having willing hearts, ready minds, and a disposition to go forth with a firm determination and a willing hand to build up the kingdom. I will do my part, I have done it. Brother Erastus Snow has made certain eulogistic remarks about my career in the Church, but I will say this with regard to Brother Brigham, I do not know anything about what he has earned, I never inquired about that or about what he deserves. All I have to do is to take good care of everything that the Lord gives me, improve upon every means of grace and every talent he gives me, improve upon the visions of the spirit and speak the word of the Lord to the people. My mind has been and it is today, that there is not an elder in all Israel that can do his duty in declaring the things of God to the nations of the earth unless he declares those truths by the power of revelation. He must speak by the power of God or he does not magnify his calling. The theory of our religion will not answer the purpose of saving us. I can call upon the people, but will they organize themselves? Some inquire: "Is this exactly the order that the Lord requires?" It is just exactly what the Lord requires.

I will say to you with regard to the kingdom of God on the earth—Here is the Church of Jesus Christ of Latter-day Saints, organized with its rules, regulations and degrees, with the quorums of the Holy Priesthood, from the First Presidency to the teachers and Deacons; here we are, an organization. God called upon Joseph, he called upon Oliver Cowdery, then others were called through Joseph, the Church was organized, he with his two counselors comprised the First Presidency. In a few years the Quorum of the Twelve was organized the High Council was organized, the High Priests' quorum was organized, the Seventies' quorum was organized, and the Priests' quorum, the Teachers' quorum, and the Deacons'. This is what we are in the habit of calling the Kingdom of God. But there are further organizations. The Prophet gave a full and complete organization to this kingdom the spring before he was killed. This kingdom is the kingdom that Daniel spoke of, which was to be set up in the last days; it is the kingdom that is not to be given another people; it is the kingdom that is to be held by the servants of God, to rule the nations of the earth, to send forth those laws and ordinances that shall be suitable and that shall apply themselves to the Church of Jesus Christ of Latter-day Saints; that will apply themselves to the mother church, "the Holy Catholic Church"; they will commend themselves to every Protestant church upon the earth; they will commend themselves to every class of infidels, and will throw their protecting arms around the whole human family, protecting them in their rights. If they wish to worship a white dog, they will have the privilege; if they wish to worship the sun they will have the privilege; if they wish to worship a man they will have the privilege; and if they wish to worship the "unknown god" they will have the privilege. This kingdom will circumscribe them all and will issue laws and ordinances to protect them in their rights —every right that every people, sect and person can enjoy, and the full liberty that God has granted to them without molestation.

Can you understand me? This Church of Jesus Christ of Latter-day Saints is organized for the building up of this church alone; it is not for the building up of Catholicism; it is not for promoting any or all of the dissentients from the mother church, it is alone for the Church of Jesus Christ of Latter-day Saints and for no other body of people. When we organize according to these laws and ordinances we make this people one; but we do not bring in the Methodists, Presbyterians or Calvinists, they are independent of themselves. But the Kingdom of God, when it is established and bears rule, will defend the Methodists in their rights just as much as Latter-day Saints, but it will not allow them to infringe upon the rights of their neighbors; this will be prohibited. These sects may want to afflict the Saints just as now; they may want to persecute each other just as they now do; they may want to bring everybody to their standard just as they do now. But the Kingdom of God, when it is set up upon the earth, will be after the pattern of heaven, and will compel no man nor woman to go contrary to his or her conscience. They would compel us to go contrary to our consciences, wouldn't they? I recollect when there were but few Methodists, when they were poor, and when there was scarcely a college-bred minister on the continent of America in the Methodist church. I recollect them in their infancy, but what would they do now? Then they were persecuted, and thought they bore a great deal for Christ's sake. Perhaps they did.

Now I want to give you these few words—the Kingdom of God will protect every person, every sect and all people upon the face of the whole earth, in their legal rights. I shall not tell you the names of the members of this kingdom, neither shall I read to you its constitution, but the constitution

was given by revelation. The day will come when it will be organized in strength and power. Now, as the Church of Jesus Christ of Latter-day Saints, we work our way along the best we can. Can you understand this?

A few words upon the organization of this United Order. We regret that we are not in a capacity to make our own laws pertaining to our domestic affairs as we choose; if we were in a state capacity we could do so. The legislature could then pass laws by which we would have the right to deed our property to the Church, to the Trustee in Trust, if we choose, or in any other way the people would like to deed their property to God and His Kingdom. But we cannot do this now, we are not a state. We are in the capacity of servants now, where we have to bow to the whims and caprices of the ignorant, and to the prejudices of wilful, ignorant sectarianism; consequently we are under the necessity of getting up our constitution or the articles of our association so that they will agree with existing statutes and be legal, that we can carry on business as we wish without being infringed upon or molested by anybody.

Some have complained, and say—"This does not incorporate the whole; we want articles of agreement under which we can give all that we have got." Let me say to you that our articles of confederation, agreement or association will allow us to deed every particle of property that we have got to this co-operative institution—our houses, farms, sheep, cattle, horses, our labor, our railroad stock, bank stock, factories, and everything that we have we can deed to the trustees of this association. Whatever you have here in Lehi that you wish to deed over to those you have selected to be a board of trustees you can deed to them to take the supervision of it, and then you will put it out of the hands perhaps of unruly froward children and spendthrifts, and do good by so doing. And if you can put in every particle of your property, and have this governed and controlled by the best men you have here, why not do this just as well as to deed it to George A. Smith, the Trustee in Trust? Does not this answer every purpose? It does. Look at the reason of it if you wish to. If it is the word and the wish and the will of the organization here to deed only part of the property, I expect they will take the liberty of doing so; but this would not suit me. If I had property here in this place I should wish to deed every particle of it to this association. I wish to deed every particle of my property in Provo, just as quick as there is an opportunity, and have it done in a way that it will be beneficial to the people. I am laboring under a certain embarrassment and so are many others, with regard to deeding property, and that is to find men who know what to do with property, when it is in their hands. I will relate a circumstance here, which I related to some of the brethren the other day. There was a very excellent good man in this Church who found it very hard to get along with his large family. He received a very fine present, for which he was very thankful to the donor; but after it was given to him, he said he did not know what to do with the elephant now that he had got it. He called his present an "elephant" on his hands; he could not plow with him, he could not ride him to meeting, he could not harness him to a carriage, and in fact he could not do anything with him, the "elephant" was too large for him to handle. When this factory at Provo can go into the hands of men who know what to do with it, it will go; when my factory in Salt Lake County can go into the hands of men who know what to do with it, it will go. There is my beloved brother James W. Cummings, who has worked my factory ten or twelve years; he counts himself A-No.-1 in all financial business. I have offered the factory to him and his workmen on the cooperative system, in the order that we wish to adopt. I said to him—"Take it and manage it, you are welcome." Said he—"If I only had plenty of money to furnish it I suppose I could do it." Have not I furnished it without money? Yes, I had not the first sixpence to begin with. I furnished my factories, and I have built what I have built without asking how much they cost, or where I was to get the money to do it. When we find somebody that knows what to do with property, somebody who knows how to handle the "elephant," we will give them charge of it. If I had him I would make the "elephant" get down on his knees to me and keep him there until I allowed him to get up, and then teach him to get up with his burden on his back, and carry it where I said. As quick as we can find men who know what to do with the "elephants" we will put the "elephants" into their hands, but here, as elsewhere, you will find in all these business transactions, that the greatest difficulty will be to find men who know what to do with money or means when they have it. Can you understand this? I want to say to you who have a little money, a farm or other property, seek first to know where God wants you to put that property. That is the word of the Lord to you. Hearken and hear it, men and women, seek to know where God wants you to put it, and if it is into a factory where you will not get a farthing for ten years, put it there, and in the end the Lord will bring out more means to you than if you let it out at 24 per cent. You will make by it. "How do you know, Brother Brigham?" I know by my own experience; my character and my life have shown that from the first time I had fifty cents, after I came into the Church, my first desire was to know what to do with it.

In the days of Joseph where we lived and worked, it was harder then to get fifty cents than it is for a poor man to get a hundred dollars now, but if Joseph came along, and said—"Brigham, have you got fifty cents?" "Yes, I have." "I want it." "You can have it always and forever." If it was a hundred dollars, or two hundred dollars, he had it, and had it freely, and I never asked for it again. And if ever I could work at home and get fifty cents in money to buy a little molasses for my family to sop their Johnny cake in, if Joseph wanted it he always had it, and I got rich by it, and I can say so of all who take the same course; while the covetous, those who are striving continually to build themselves up in the things of this life, will be poor, indeed; they will be poor in spirit and poor in heavenly things.

You have heard me say, a great many times, that there is not that man or woman in this Church, and there never was and never will be, who turn up their noses at the counsel that is given them from the First Presidency, but who, unless they repent of and refrain from such conduct, will eventually go out of the church and go to hell, every one of them; and I expect one thing will be true that Joseph said when living. A gentleman came to see him and asked him a great many questions, and among the rest he said—"I suppose you calculate that you are just right, and that you 'Mormons' are all going to be saved and everybody else will be damned." Said Joseph—"Sir, I will tell you this one thing, all the rest of the world will be damned, and I expect that most of the 'Mormons' will be unless they do better than they have done." The man did not stop for an explanation. What Joseph meant by being damned was that people will go into the spirit world without the priesthood, and conquently they are under the power of Satan, and will have to be redeemed, or else they will be forever under his power. That is all there is about that.

Now, Latter-day Saints, I want to say this to you, when a man lifts his heel against the counsel that we give him, I know that man will apostatize, just as sure as he is a living being, unless he repents and refrains from such conduct. Brother George A. Smith has been reading a little out of the revelation concerning celestial marriage, and I want to say to my sisters that if you lift your heels against this revelation, and say that you would obliterate it, and put it out of existence; if you had the power to nullify and destroy it, I say that if you imbibe that spirit and feeling, you will go to hell, just as sure as you are living women. Emma took that revelation, supposing she had all there was; but Joseph had wisdom enough to take care of it, and he had handed the revelation to Bishop Whitney, and he wrote it all off. After Joseph had been to Bishop Whitney's he went home, and Emma began teasing for the revelation. Said she—"Joseph, you promised me that revelation and if you are a man of your word you will give it to me." Joseph took it from his pocket and said—"Take it." She went to the fire place and put it in, and put the candle under it and burnt it, and she thought that was the end of it, and she will be damned as sure as she is a living woman. Joseph used to say that he would have her hereafter, if he had to go to hell for her, and he will have to go to hell for her as sure as he ever gets her.

You sisters may say that plural marriage is very hard for you to bear. It is no such thing. A man or a woman who would not spend his or her life in building up the Kingdom of God on the earth, without a companion, and travel and preach, valise in hand, is not worthy of God or His Kingdom, and they never will be crowned, they cannot be crowned; the sacrifice must be complete. If it is the duty of a husband to take a wife, take her. But it is not the privilege of a woman to dictate the husband, and tell who or how many he shall take, or what he shall do with them when he gets them, but it is the duty of the woman to submit cheerfully. Says she—"My husband does not know how to conduct himself, he lacks wisdom—he does not know how to treat two wives and be just." That all may be true, but it is not her prerogative to correct the evil, she must bear that, and the woman that bears wrong—and any number of them do in this order—patiently, will be crowned with a man far above her husband; and the man that is not worthy, and who does not prove himself worthy before God, his wife or wives will be taken from him and given to another, so the women need not worry. It is the man who has need to worry and watch himself, and see that he does right. Where is the man who has wives and all of them think he is doing just right to them? I do not know such a man. I know it is not your humble servant. If I would only be dictated by women I should make a hell of it; but I cannot be. I can humor them and treat them kindly, but I tell them I shall do just what I know to be right, and they may help themselves the best they can. I do not say that in so many words, but that is what I mean and I let them act it out.

It is time to close this meeting. I say to the Brethren and Sisters, peace be with you, and may God bless you. If you walk humbly before Him so as to enjoy His Spirit, it will lead into all truth. I have one little sermon to the bishops, Bishop Young and all the rest of them, and to the elders. I want to see a pattern set for this Holy Order, and I give to each one of them a mission to go and call together five, ten, twenty or fifty families, and organize a complete organization and show the rest of us how to live.

A Re-Statement of Faith

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

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

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

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

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

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

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

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

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

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

"We hold that the Manifesto of Wilford Woodruff of 1890, allegedly discontinuing active adherence to this law, was strictly a political measure, affecting only those who approved and accepted the same. It was addressed 'TO WHOM IT MAY CONCERN' and was set forth as a declaration of the personal views of Wilford Woodruff, who signed it and promulgated it as his personal advice to the Latter-day Saints, that they 'refrain from contracting any marriage forbidden by the laws of the land.' This document, prepared as it was, by a group of both Mormons and non-Mormons can in no wise be classed as a revelation from God. Its issuance, if sanctioned at all, was a permissive act given in reponse to the demands of the members of the Church who were not willing longer to sponsor the divine law of Marriage against the opposition of its enemies. But we hold that such act of President Woodruff's and its approval

by the Church had no effect on the validity of a law of the Priesthood, nor did it release any person from the necessity of living the law in order to receive the blessings predicated thereon.

"We hold with the statement of President Heber J. Grant at the recent semi-annual Conference of the Church, that 'The one and only thing for you and me, and for every Latter-day Saint to do, is to KEEP THE COMMANDMENTS OF THE LORD,—ALL OF THEM'; and that it is 'walking in obedience to the commandments' (D. & C. 89:18) that will bring salvation to mankind.

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

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

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

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

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

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

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

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

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

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

"'Those who enter into the Celestial kingdom are those who are of the Church

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

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

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

The above was our declaration at the time—it is our faith and hope now. We are not waging a personal fight. Our actions, though clearly opposed to the present policy of some of our brethren, are not prompted by selfish nor vindictive motives. Our hearts are free from hatred toward a living soul. We may dislike actions of men without nursing a hatred toward them. Our opposition is directed wholly against policy; our aim is to uphold principle. Those thinking our efforts are prompted by personal animus against the present leader of the Church, or against any other man or set of men, are in error; it is not so. We appreciate the fact that the present leaders of Israel are mortal; they have their human limitations as do all men; they are subject to mistakes as we all are. They are moved by aims and motives which, in their eyes, doubtless, justify their course. We assume them to be honest in their position—we want to believe them so. They are our literal brothers in the spirit—sons of the same Eternal Father. With many of them we doubtless fought side by side in the spirit world when the honor of God was assailed by the followers of Lucifer. No doubt we ate, drank, danced, slept, rejoiced, sorrowed and worshipped together. We subscribed to an oath of allegiance to eternal law—to the Gospel in its fulness; to defend the same against all aggressors. And now, though separated for a season by conflicting policies and opposing views, we look forward in sublime hope for the day when we may again march side by side in the King's service, seeing eye to eye; being actuated by a single motive and understanding.

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

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

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

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

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

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

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

We believe with President Brigham Young:

> **When the spirit of persecution, the spirit of hatred, of wrath, and malice ceases in the world against this people, it will be the time that this people have APOSTATISED and joined hands with the wicked, and never until then.**

Also,—

> **You may calculate, when this people are called to go through scenes of affliction and suffering, are driven from their homes, and cast down, and scattered, and smitten, and**

peeled, the Almighty is rolling on His work with greater rapidity.

To further particularize:

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

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

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

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

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

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

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

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

We are opposed to such a servile policy. We contend with Isaiah that the Church has been hiding behind a "refuge of lies," and the day has come when the truth cannot longer be obscured by falsehood. In our judgment, it is time that the mistakes of the Church are admitted and corrected; when the grand old organization, initiated in the days of Adam, and carried down through the ages—scarred at times by the onslaught of its enemies, often weakened by internal revolution, and frequently driven into the wilderness, shall come back and in boldness, sever its connections with the world and proclaim from on the "housetops" the truth, the WHOLE truth, and NOTHING but the T R U T H.

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

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

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

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

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

"TRUTH IS ON THE MARCH AND NOTHING CAN STOP IT."

EDITORS.

EDITORIAL

TRUTH

Devoted to Questions — Political, Social Economic and Religious

PUBLISHED MONTHLY
By Truth Publishing Company
744 East South Temple Street
Salt Lake City, Utah
P. O. Box 1432
Phone Hyland 7196-M

Vol. 4. June, 1938 No. 1.

TERMS: $2.00 per year, in advance; $1.00 six month; 20 cents a copy.

I WOULD rather be chopped to pieces at night, and resurrected in the morning, each day throughout a period of three score years and ten, than be deprived of speaking freely, or being afraid of doing so. I will speak for my rights. I would just as soon tell a government officer of his meanness and filthy conduct, as I would any other person; they are all alike to God, and to those who know His will.—Brigham Young.

ANNIVERSARY GREETINGS

With the current number, TRUTH begins the fourth year of its eventful career. Heartened by the wholesome reception accorded the magazine in the past, the publishers are encouraged in the hope of making each succeeding number a greater force for good.

Many of our readers, timid at first—it takes bold spirits to challenge error existing in well established systems of religious and political thought—were slow to permit their sympathies for TRUTH to be known; but now, emboldened by the force of its teachings and by its ever increasing number of readers, its friends are rallying to its support in a most gratifying fashion.

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

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

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

This number also marks the one hundred and thirty-seventh anniversary of the birth of Brigham Young, the Latter-day prophet, teacher, colonizer and builder. Building upon the foundation established by the Lord through Joseph Smith, the prophet, seer and revelator of this the last dispensation, Brigham Young's work survives the ravages of time. He built for the eternities. Early attempts to debauch and debase this great character made by the enemies of righteousness and by the ignorant, have only tended to enshrine his memory in the hearts of the honest, while his accusers are fast sinking into oblivion.

Brigham Young's teachings—always clear, forceful and lucid—square perfectly with those of his leader, Joseph Smith. He was sound in doctrine. In his memory this issue of TRUTH carries a discourse delivered by him August 9, 1874, at Lehi, Utah, especially featuring the two cap-stone principles of the Gospel, the "United Order and the Order of Plural Marriage." At the time of delivering the discourse, the economic law of heaven was being placed in operation throughout the southern settlements of Utah. The effort did not succeed. The Saints were not prepared to live the higher laws; in their present dilemma, however, they are beginning to envisage that which might have been had the Church accepted the word of the Lord as it was expounded in these valleys by their leader, Brigham Young. In the present day, the Saints will do well to return to the Lord by heeding such counsel.

ECONOMIC LAW OF HEAVEN

In the present distress of nations it would be well for man to stop and ponder, taking an inventory of his relationship to Deity particularly as it affects his economic life.

There are two general economic systems in vogue, one based upon the laws of heaven —GOD'S system—the other, a counterfeit, we will designate as the WORLD system, it being under the direct control of the "Prince of Darkness." As there necessarily is a POSITIVE and a NEGATIVE in all departments of life, so the GENUINE is always followed by a COUNTERFEIT, the latter, of course, growing out of and existing because of the former.

God's economic system, so far as it has been revealed, is clear, definite understandable, and eternal while the WORLD system, being of the world, is fickle, changeable, selfish, intricate and entirely unstable. The fruits of the WORLD system are booms

and depressions, inflations and deflations, bankruptcies, covetousness, thievery, murder and the like, resulting inevitably in disappointment, misery, poverty, famine and death; while the fruits of the Lord's system are protection, plenty, peace, happiness, expansion and eternal lives. Under the WORLD system frequent financial disruptions have occurred from the beginning of time, a recent one occurring during and following the World war, culminating in a financial collapse in 1929 and resulting in the loss to millions of people in the United States, through bank and other failures, of their lifes' savings, until in March, 1933, every bank in the United States was closed by order of the chief executive of the nation. With bank failures came the depression against which an economic fight was waged by the nation costing some fourteen and a half billion dollars, plus an enormously increased administrative expense. The total cost of government in the United States alone, including relief measures, for the years 1933 to April 12, 1938, according to government reports, amounts to over forty-five and a half billion dollars, while government revenues for the like period totaled only twenty-six and a half billion, creating an additional deficit of over nineteen billion dollars.

It was reported that one of every five persons in the United States was on government relief at one time, with a dozen million workers out of employment and unable to obtain jobs. An additional sum of approximately five billion dollars is being earmarked by congress to fight the present depression. It was first a "depression," then a "recession," and the country is now returning to a "depression,' feared by many of greater proportions than any yet experienced.

Commenting on the president's latest recommendations, leading newspapers of the nation show a lamentable lack of harmony. There is a woeful absence of a oneness in thought; no real consolidation of purpose. Real statesmanship seems entirely lacking. The world is agog with ideas, but it has no unity of faith—THERE IS NO LASTING HOPE.

As early as December 17, 1932, the Deseret News published the following discouraging picture of world affairs, excerpted from the Christmas Message of the First Presidency. and as dark as the situation looked then it was but a shadow compared with present conditions:

> **The world is in a state of financial confusion. The nations, including our own, are without funds sufficient to balance their budgets, and pay their just obligations. If required to do so, they would be forced into bankruptcy.**
>
> **Millions of men, not only willing but anxious to work, are without occupation, and consequently deprived of the comforts, and in many instances the necessities of life.**
>
> **The husbandman cultivates his farm, and watches over his flocks and herds, which produce abundantly, but is unable to meet the demands of the tax collector, because there is no market for his product. Our mines, our industries, our professions and commercial occupations, all suffer from the effects of the depression which continues with us.**

This state of affairs is not confined to the United States. The world at large is suffering financial strains, many nations being in a more serious plight than the United States. Either active war or preparations for war has reduced leading nations to a state of bankruptcy, many of them already having repudiated their debts to each other and particularly to this country, on the pretext of being unable to pay; and yet, in the aggregate, they are spending billions for war materials. This feverish spending has brought the standard of living among many people down to a condition almost unprecedented in world history. The burden of taxation alone is becoming almost unbearable. As heavy as it is in the United States it is reported as being ten times more so in Great Britain; on the one item of $5000 annual income alone, the British taxpayer is assessed $640.62 as against $64.00 in the United States.

This is the WORLD system. It is based upon selfishness—"Every man for himself and the devil take the hindermost"—it makes rich men of a few and decrees poverty and want to the masses. The system tends to the creation of economic misfits, millions of people, at times, compelled through business reverses and poverty, to engage in pursuits for which they are poorly equipped, and which enslaves them to a condition of virtual peonage that at once embitters their lives and encourages criminal tendencies.

The Lord said, "Men are that they may have joy." Any economic system that makes for dissatisfaction and misery instead of happines and peace is born of the world. God's system, when given full expression, while wisely providing that man MUST work for that which he consumes, fixes a proper niche, socially and economically, for each individual. Here a farmer will not be compelled to run street cars; a merchant to till the ground; an accountant to dig trenches; an evangelist to herd sheep, and a mother to leave her home to earn a living for her family. When the system is in full force every person will be privileged to gravitate to the place where his or her talents may find and enjoy the fullest expression, resulting in the maximum of progress and contentment.

True, such an utopia may not be realized at once even under the Lord's system, for perfection must come by degrees; but it will come as the Saints learn to accept and abide in the laws of heaven. The Lord has offered the "Order of Enoch" and His leaders, on different occasions, have attempted to place

it in operation, but with indifferent success due, no doubt, to human selfishness and a disinclination on the part of the Saints to grasp the full significance of the movement. However, the system is offered and the Saints are at liberty to accept it; and as they do accept it and put forth a diligent effort to live the law, the Lord has promised to give such further direction as may be needed from time to time.

History furnishes the result of the Lord's system as evidenced in a few leading cases we call to mind:

Enoch and his people are an outstanding example. Under the "Order of Enoch" an entire people was perfected to a state of "translation.' Though but a few in number compared with the world population at the time, that few defied the world and made their defi good. We presume the same may be said of the great prophet Peleg and his people, (Gen. 10:16, I.V.) and of Melchisedek and his people, (Gen. 14:33-4, I. V.) though detailed history is lacking in our "standard" scriptures. We are told that in the Apostolic dispensation after the crucifixion of Jesus Christ that the Saints became so perfected as to "Have all things in common."

> **And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common.—Acts 4:32.**

A like condition prevailed among the faithful Nephites after the visit of the Savior to this land. (3 Nep. 26:19.)

In each instance of which we have a record the Saints prospered under the economic system the Lord gave them; "THERE WERE NO POOR AMONG THEM," neither were there any rich. They were guided by a "common interest." Not necessarily as the term "having all things in common" might imply—a communistic system. The LORD'S system contemplates the proper exercise of agency, of initiative; it is a competitive system with greed, selfishness, pride, hatred and ruinous competition eliminated. The system must necessarily encourage thrift, independence, liberty, together with a righteous desire to excel; it builds and broadens character. Under this system the principle of co-operation finds its fullest expression; neither Nazism, Fascism nor Socialism, as present day socialism implies, describes it; it is a part of the Gospel, the ETERNAL LAW OF HEAVEN.

The present capitalistic system may be regarded as a COUNTERFEIT and, like all counterfeits, will sooner or later come to naught, for only the genuine in anything can survive. Brigham Young placed the economic system of heaven along with the social system, calling them the "Fulness of the Gospel." Said he:

> **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.**

The two principles form companion laws; one being necessary to the other. By observing the first—United Order—men and women are better able to live the second. Celestial marriage contemplates large families and large families require large incomes—incomes commensurate with the just needs and wants of the family. The Lord said: "THE EARTH IS FULL AND THERE IS ENOUGH AND TO SPARE." He is a liberal provider. In fruit, grain, and vegetable He has provided means for such increase as will abundantly care for every legitimate want and need. The seed in a single melon is sufficient to reproduce its kind to the tune of thousands if intelligent effort be used by the husbandman.

Incomes sufficient to care for large patriarchal families having been provided for, the Lord gave the next step—the social order of heaven—Celestial or plural marriage, without the living of which one may not expect to regain His presence nor dwell with Him throughout the celestial milleniums.

The United Order, also designated as the "Order of Enoch," it being the law under which Enoch and his followers perfected themselves, comprises the law of TITHING, of CONSECRATION and STEWARDSHIP. It is an eternal law and qualifies for a celestial existence with the Gods. A primary element of the law is to acknowledge God's ownership of ALL THINGS—MAN, IN HIS PRESENT PROBATION, OWNS NOTHING MORE THAN THE RIGHT TO WORK TOWARDS A JOINT OWNERSHIP OF EARTH WITH THE LORD. In this estate man becomes a Steward. He receives an inheritance which may increase as his abilities and worthiness expand. The inheritance is assigned him to work with the greatest of freedom under, of course, the direction of the Lord—Himself the most liberal and helpful overseer known. The system, as stated, is not lacking in initiative; there can be no wish for greater independence; it supplies every human desire to expand, to perform service, to grow and increase.

Shortly after the organization of the Church—as early as February, 1831—the Lord began to unfold to the Saints these two great crowning laws. The Economic law, or the "United Order," was given to the Saints at once, while the Celestial order of marriage, was, under Divine instruction, withheld from the body of the Church until a later date. This series of articles has to do more particularly with the economic law:

> **And behold, thou wilt remember the poor, and CONSECRATE of thy properties for their support that which thou hast to impart unto them with a covenant and a deed which cannot be broken;**

And inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or High Priests, such as he shall or has appointed and set apart for that purpose.

And it shall come to pass, that after they are laid before the bishop of my church, and after he has received these testimonies concerning the consecration of the properties of cerning the consecration of the properties of the church agreeable to my commandments; **EVERY MAN SHALL BE MADE ACCOUNTABLE UNTO ME, A STEWARD** over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.

And again, if there be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that **EVERY** man who has **NEED** may be amply supplied, and receive according to his wants.

Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the High Council of the Church, and the bishop and his counsel,

And for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up the New Jerusalem which is hereafter to be revealed,

That my covenant people may be gathered **IN ONE** in that day when I shall come to my temple. And this I do for the **SALVATION OF MY PEOPLE.**—**D. & C. 42:30-36.**

(To Be Continued)

FRIENDLY EXPRESSIONS

Our numbers are growing. Friends in all parts are flooding our desk with eulogies. A keen appreciation is being felt for our efforts by an ever-increasing reading public. The magazine is finding its way into public libraries, seminaries, Priesthood Quorums, Sabbath schools, Improvement Associations, etc., where it is being used as a text work on the subjects it treats. It is extremely pleasing to note a growing tendency among the younger membership of the Church, to seek after truth and to insist on the whole Gospel in its pristine purity. This is a healthy condition and greatly encourages the publishers.

The following unsolicited testimonials reflect the sentiments in scores of complimentary letters being received from members of the Church, and for which the publishers take this means of expressing thanks. We love to serve:

"I am sending again a $1 greenback for another six months subscription for your wonderful TRUTH pamphlet. I cannot be without it. It is a Pearl of Great Price. It is like a spring of fresh water in a desert. The Lord will bless you for the good you are doing."

"The March TRUTH just arrived. It is grand, and I wish thousands of other Latter-day Saint people had it. They would be wiser from reading it, and not sleep so unwisely."

"The joy to me, dear Brother, is that everywhere I go, there seems to be someone who is defending or encouraging truth, or talking the fulness of the Gospel, as a result of reading the TRUTH magazine. I can see the influence of your untiring efforts in this direction. May the Lord bless you and yours and may the day hasten when the righteous can be together as it is intended they should."

"The May number is the best ever. The spirit directing your praises and criticisms of the proceedings of conference is surely of the Lord. TRUTH fills a much needed want in our family of children and grown-ups. I am enclosing $2 for another year's subscription, and expect to make other contributions soon to help to send the magazine to others."

"The pleasure it gives me to read the TRUTH is beyond words to express. I received the March number and think it is one of the best. Reading the TRUTH is like years ago in attending our general conferences at Salt Lake. Each time we would feel to say, 'That was the best conference we have attended.' So with reading the TRUTH, EACH NUMBER IS THE BEST."

An Eastern States missionary writes: "I have been receiving your TRUTHS and want to say that so far no one has shown me wherein your claims are either untrue or unreasonable. The argument of those who have tried it seem very weak and I could almost say unreasonable in the extreme. I can plainly see that your efforts are not directed against the Church or any other good, but are against all that is contrary to good."

"Another year is about to pass into history. In summing up that which I have received during the year which I consider of the greatest worth and lasting benefit to me, I find nothing that I prize more highly than the TRUTH magazine you are editing and sending out on its mission of redemption from false and misleading doctrines. I consider it foremost in point of importance of all books and pamphlets being printed today. May the lofty truths, born as they are of the Spirit of the Lord, continue to thrill the hearts of the honest in heart, is the prayer of your friend and brother."

"TRUTH IS ON THE MARCH AND NOTHING CAN STOP IT!"

UNSTABLE FRIENDSHIPS

The present trend of the Church of Jesus Christ of Latter-day Saints to seek a friendship with Babylon recalls to our mind the fickleness of such friendships. A recent declaration of the President of the Church is in point. He expressed gratitude for the measure of world friendship being shown the Saints. Said he:

"The change (from the early attitude of the world to that of the present) is something marvelous and I lack the language to express my gratitude for it.

"The prejudice against the Mormons has ALL disappeared."—Improvement Era, Sept., 1936.

Oil and water do not mix. They sometimes appear to do so when shook together, but when left to settle the water invariably sinks to the bottom while the oil rises to the top. Neither can the Gospel and Babylon mix. The Spirit of Christ and that of anti-Christ are in no sense homogeneous—they forever stand separate and apart. That has been the experience of the Saints from the beginning of time.

In the present dispensation many friends of the Stephen A. Douglas type have arisen as temporary champions of the cause of the Saints, but few there are who have remained true to such professions. The cause of the minority is usually too unpopular for men of prominence to defend for any length of time; they are seldom willing to risk their reputations by doing so. Such was the case with the leading citizens of Illinois when the Saints were driven out of the state of Missouri across the border line into that state. Men like Governor Carlin, Douglas and others, moved, for the moment, by human compassion and Christian impulses, assisted the refugees to find a sanctuary within their state. Later, however, when public sentiment formed against the Mormons these same citizens, previously their professed friends, turned against them.

A committee of citizens of Quincy, Ill., drafted the following set of resolutions which were adopted at a mass meeting held for the purpose:

> **That we regard the right of conscience as natural and inalienable, and the most sacredly guaranteed by the Constitution of our free government;**
>
> **That we regard the acts of all mobs in violation of law; and those who compose them individually responsible, both to the laws of God and man, for every depredation committed upon the property, rights or life of any citizen;**
>
> **That the inhabitants upon the western frontiers of the State of Missouri, in their late persecution of the people denominated "Mormons," have violated the sacred rights of conscience and every law of justice and humanity;**
>
> **That the governor of Missouri, in refusing protection to this class of people, when pressed upon by a heartless mob, and turning upon them a band of unprincipled militia, with orders encouraging their extermination, has brought a LASTING DISGRACE upon the state over which he presides.—Comp. His. of Church, Roberts, 2:4.**

Shortly after the Saints settled on the Illinois side the Missouri officials, not satisfied with their fiendish work of extermination, sought the return to their state of Joseph Smith and Sidney Rigdon, to be tried there for treason. A requisition for such return was accordingly issued on the Governor of Illinois. On this occasion the Quincy (Illinois) Whig published the following successful appeal against the granting of the requisition:

"We repeat, Smith and Rigdon should not be given up. The law requiring the governor of our state to deliver up fugitives from justice, is a salutary and wise one, and should not in ordinary circumstances be disregarded, but as there are occasions that authorize the citizens of a state to resent a tyrannical and oppressive government, so there are occasions when it is not only the privilege, but the duty of the governor of the state to refuse to surrender the citizens of his state upon the requisition of the executive of another,—and this we consider as the case of Smith and Rigdon.

"The law is made to secure the punishment of the guilty, and not to sacrifice the innocent, and the governor, whose paramount duty it is to protect the citizens of his state from the lawless violence, whenever he knows that to comply with such requisition, he would be delivering the citizens into the hands of a mob, as a victim to appease the thirst of the infuriated multitude for blood, without trial and against justice: under such circumstances, we repeat, the governor is bound, by the highest of all human laws, to refuse to comply with the requistion: and will the Argus or Governor Carlin pretend to deny that the present is not a case of this kind?

"The history of the Saints' difficulties in Missouri is of too recent an origin not to be well known to the governor. A few years since, when they had settled in the Far West, and had gathered around them the comforts and conveniences of life, and were beginning to reap the just reward of their industry and enterprise, a mob attempted to drive them from their homes; as peaceable citizens, enjoying all the rights guaranteed to them by a republican constitution, they had a right, and did call on the governor of Missouri for protection. Did he, in obedience to the oath which he had taken, to support the constitution of the state, respond to the call as a governor should? No—and for ever will a stain rest upon the name of LILLBURN W. BOGGS, and the state of Missouri. Mr. Boggs told the Saints that they must take care of them-

selves,—in fact denying them the protection of the constitution under whose broad folds they had taken shelter. Thus denied the protection of the state, they prepared to defend their homes, wives, and children. Did Mr. Boggs, as the controversy proceeded, remain a neutral spectator, as his first intimation had given the Saints to understand? Oh No!—when the mob was forced to fly for safety—like cowards as they were —then this wise and OATH-BOUND executive, CALLED OUT THE MILITIA OF THE STATE, to aid in expediting—or rather, to use one of the expressions of Mr. Boggs,—in 'EXTERMINATING' THE SAINTS. Which is as much as to say—if the Saints cannot be driven from their homes, their possessions, and all else that they hold dear, peaceably—why then, kill, murder, burn, destroy, any thing, so the Saints are 'exterminated' from the state! Most just, humane, wise and patriotic Governor Boggs!

"Many of them were barbarously butchered, and all shamefully unsettled and cruelly driven from their comfortable firesides at an inclement season of the year,—those who escaped secret murder, were inhumanly and savagely treated, their females violated, and their property confiscated and plundered, by the barbarous Vandals who were persecuting them even unto death! and to such men and to such people, would Governor Carlin deliver up two of our citizens for a sacrifice! We oppose this barter and trade in blood, upon higher grounds than the mere forms of law upon which the Argus justifies the governor. If we believed that Smith and Rigdon had been guilty of criminal acts in Missouri, and could have a fair trial for such acts, under the laws of that state, we should be among the first to advocate the surrender of those gentlemen. It is not the laws of Missouri, of which we complain, it is of the officers who are appointed to execute and carry out those laws.—Their conduct must be forever reprobated—It is a lasting disgrace to the state.

"The Saints have resided in our state since they were driven out of Missouri—behaving as good citizens. Smith and Rigdon in particular, have resided ever since within the limits of our state, undoubtedly with the full knowledge of the authorities of Missouri, but no demand is made till the citizens of Missouri, pursuing them in their new homes in this state, with the same disregard of law that marked their previous conduct, a call is made upon the governor of that state to deliver them over to our authorities to be tried for violating our laws, then the very vigilant governor of Missouri calls for the apprehension of Smith and Rigdon!

"It may be that Governors Carlin and Boggs have a private understanding, that a CARTEL, an exchange of prisoners, may be agreed on between them. If it be so, the governor is trifling with the lives of our citizens—with the lives of those whom he is sworn to protect. Reason, justice, and humanity, cries out against the proceeding.

"We repeat that compliance on the part of Governor Carlin would be to deliver them not to be tried for crime, but to be PUNISHED without crime; and that under those circumstances, they have a right to claim protection as citizens of this state."—Mill. Star, 1:228-231.

Such a noble statement would seem to bear all the marks of genuineness; but later, after the tragic death of the Prophets, Joseph and Hyrum, and the mob spirit again formed against the Saints the same paper, leaning to the cause of the lawless element stated:

> **It is a settled thing that the public sentiment of the state is against the Mormons, and it will be in vain for them to contend against it; and to prevent bloodshed, and the sacrifice of many lives on both sides, it is THEIR DUTY to obey the public will, and LEAVE THE STATE as speedily as possible. That they will do this we have a confident hope—and that, too, before the last extreme is resorted to—that of force.—Comp. His. of Church, Roberts, 2:504.**

This circumstance should prove a valuable lesson to the Saints who are now clamoring for popular favor and for which they are willing to surrender principles of salvation. As long as the Church is motivated by a vital truth there is bound to be opposition against it. To strike hands with the world in fellowship means to forsake the ranks of Christ for those of anti-Christ.

> **Yea, and ALL that will live godly in Christ Jesus SHALL suffer persecution. —Paul.**

AN OLD GUIDE-BOOK

Information frequently comes to our desk of early historic value, some of which we record in TRUTH for the benefit of our readers. A prominent railroad official—one of our valued readers—contributes the following:

"Dear Editor of TRUTH:

"A few days ago I had placed in my hands an old guide book written for the benefit of tourists traveling across the continent. It is a volume of several hundred pages, published in the year 1879, by Henry T. Williams. I thought you might be interested in some of the things he has to say about the Mormons. On page 150 the following appears:

> **Beyond the limits of Salt Lake City the uniform character of Mormon families is of exceeding plain ways of living, almost all being of very modest means and even poor * * * A farmer wishes to purchase a pair of shoes**

for his wife. He consults the shoemaker, who avers his willingness to furnish the same for one load of wood. * * * Seven watermelons purchased the price of a ticket of admission to the theater. * * * He settles for his church dues in sorghum molasses. Two loads of pumpkins paid his annual subscription to the newspaper. He bought a "Treatise of Celestial Marriage" for a load of gravel, and a bottle of soothing syrup for the baby, with a bushel of string beans. * * *

In the church services no one knows, until the speaker arises, who is to preach from the pulpit, or what may be the subject. The subjects of sermons, addresses and exhortations are as wide as there are books. A writer has laughingly said: "In the Great Tabernacle, one will hear sermons, or advice on the culture of sorghum, upon infant baptism, upon the best manure, for cabbages, upon the perseverance of the Saints, upon the wickedness of skimming milk before its sale, upon the best method of cleaning water ditches, upon bed-bug poison, upon the price of real estate, upon teething in children, upon the martyrs and persecutions of the Church, terrible denunciations of Gentiles and the enemies of the Mormons, upon olive oil as a cure for measles, upon the ordination of the priesthood, upon the character of Melchisedek, upon worms in dried peaches, upon abstinence from plug tobacco, upon the crime of foeticide, upon chignons, upon plural marriages, etc."

Portions of this are doubtless the extravagance of humor, yet it is true every possible thing, secular or spiritual, is discussed from the pulpit which the president thinks necessary for the instruction of the flock. We attended personally one Sunday a Sunday-school celebration in the Tabernacle where the exercises were enlivened with a spirited delivery of "Marco Bozarris," "Gay Young Lochinvar," the singing of "Home, Sweet Home," and the gallery fronts were decorated with gay mottoes, of which there shone in great prominence, "Utah's best crop, children."

The city Mormons are fond of the theater and dancing, and as their president is both the owner of the theater and its largest patron, the Saints consider his example highly judicious and exemplary so the theater is crowded on all occasions. We were present, on one occasion, in 1869, when we witnessed over thirty of the children of one of the Mormons sitting in a row in the dress circle, and the private boxes filled with his wives. * * *

So thoroughly and implicitly have the masses of the Mormon people been led by their leader, that no one must be surprised to find that they are firm believers and obedient servants to all the doctrines and orders of the Church. **THEY BELIEVE JUST AS THEY ARE TOLD.** Whatever, therefore there is in their life, character and business, industry and enterprise, that is good and praiseworthy, to Brigham Young, their leader, belongs the credit. But for whatever there is wicked in their religion, life, faith, deeds, and church work—for whatever is lacking in good, to the same powerful mind and wilful, belongs the fearful responsibility. Whether Mormonism be a religion or not, yet candor must confess, that if it fails to give and preserve peace, contentment, purity; if it makes its followers ignorant, brutal, superstitious, jealous, abusive, defiant; if it lacks gentleness, meekness, kindness, courtesy; if it brings to its homes, sadness and discontent, it cannot be that true religion which exists alone by sincere trust in Christ and love for heaven. If in all its doctrines, services, sermons, prayers, praise and church work, it fails to give the soul that seeks after rest, the refreshing, comforting peace it needs, it cannot be everlasting.

It will be noted that while much of the information is quite accurate, the writer was ignorant of the truth when giving Brigham Young credit for the good in Mormonism and condemning him for any bad that might manifest itself in the lives of the Saints. This being the Church of Jesus Christ, the Saviour himself must assume all responsibility for either the good or bad in the doctrine. Brigham Young, while talented with great leadership, was but an instrument of the Lord, working under His direct supervision. Certainly the doctrine he taught, being true, in no wise failed "to give the soul seeking after rest, the refreshing, comforting peace it needed." The same doctrine, when taught in this day, brings similar results, and will continue to do so throughout all time.

Our correspondent, commenting on the statement in the "guide-book," that "They believe just as they are told," says:

"Isn't that just the way it is today. If the leaders, for instance, espoused the doctrine of plural marriage, wouldn't the Saints feel it incumbent upon themselves to not only accept its teachings in spirit, but in practice also. And isn't it because the leaders are following an opposite course at the present time, that the Saints likewise are lead in the same direction?" Further comment would be superfluous.

THE POWER OF TRUTH

(The following contribution is offered by a valued reader, and reflects wholesome thoughts on the power of truth as contrasted with falsehood. TRUTH has pleasure in publishing it.—Editor.)

Truth is the rock foundation of every character. It is loyalty to the right as one sees it; it is the courageous living in harmony with ideals; it is always power.

Truth ever defies full definition. Like electricity it can only be explained by noting its Manifestation. It is the compass of the soul, the guardian of the conscience, the final touchstone of right.

Truth is the revelation of the ideal, but it is also an inspiration to realize that ideal, a constant impulse to live it.

Lying is one of the oldest vices in the world—it made its debut in the first recorded conversation in history, in a famous interview in the Garden of Eden. Lying is the sacrifice of honor to create a wrong impression. It is masquerading in misfit virtues.

Truth can stand alone, for it needs no chaperone or escort. Lies are cowardly, fearsome things that must travel in battalions. They are like a lot of drunken men one vainly seeking to support another. Lying is the partner and accomplice of all the other vices. It is the cancer of all moral degeneracy in an individual life.

Truth is the oldest of all virtues; it antedates man, it lived before there was man to perceive it or accept it. It is unchangable. Law is the eternal truth of Nature—the

unity that always produces identical results under identical conditions.

When a man discovers a great truth in nature he has the key to the understanding of a million phenomena; when he grasps a great truth in morals he has in it the key to his spiritual recreation. For the individual there is no such thing as theoretic truth; a great truth that is not absorbed by our whole mind and life and has not become an inseparable part of our living, is not a real truth to us. If we know the truth and do not live it, our life is—a lie.

In speech the man who makes truth his watchword is careful in his words, he seeks to be accurate, neither understanding nor overcoloring. He never states as a fact that of which he is not sure. What he says has the ring of sincerity, the hallmark of pure gold. If he praises you, accept his statement as "net," you do not have to work out a problem in mental arithmetic on the side to see what discount you ought to make before you accept his judgment. His promise counts for something you accept as being good as his bond, you know that no matter how much it may cost him to verify and fulfill his word by his deed, he will do it.

His honesty is not policy. The man who is honest merely because it is "the best policy" is not really honest, he is only politic. Usually such a man would forsake his seeming loyalty to the truth and would work overtime for the devil—if he could get better terms.

The power of truth, in its highest, purest, and most exalted phases, stands squarely on four basic lines of revelation—the love of truth. The search for truth, faith in truth, and work for truth.

, —A. N. ABBOTT.

ANOTHER KIND OF COURAGE

Physical courage is something that we all admire. The man who can face danger without flinching, and endure pain without complaining, makes us look up to and respect him.

But there is another kind of bravery which is just as admirable as this, and that is moral courage. What do we mean by moral courage? It is having the strength of character to do what you know is right in spite of all difficulties and obstacles.

Usually it is only too easy to do wrong. Often you may be "made fun of" for standing by your principles and refusing to "follow the crowd" in something that you know is not right. But the very person who laughs at you cannot help but secretly admire you for your moral courage.

When you know some course of action to be right, follow it in spite of everything. That is true moral courage,—one of the most admirable of all human qualities.—Contributed.

CONTRASTS

President Heber J. Grant:

"Every leader of the Church from the Prophet Joseph Smith down, has ALWAYS had BETTER than NINETY-NINE AND A FRACTION per cent of the membership staunch and loyal to the established authority."—Spoken at April Conference, 1936.

Heber C. Kimball:

"Many of this people have broken their covenants * * * by finding fault with the plurality of wives and trying to sink it out of existence. But you cannot do that, for God will cut you off and raise up another people that will carry out His purposes in righteousness unless you walk up to the line in your duty."—J. of D., 4:108.

Joseph Smith the Prophet:

"Of the Twelve Apostles chosen in Kirtland, and ordained under the hands of Oliver Cowdery, David Whitmer and myself, there have been but two but what have lifted their heel against me—namely Brigham Young and Heber C. Kimball."—His. of Church, 5:412.

OBEDIENCE AND PATRIARCHAL MARRIAGE

"The more people obey the laws of God as God has revealed them, and as they are embodied in the gospel of Jesus Christ, the nearer they approach unto God, the more they become like Him, the more power they get over themselves and over the adversary * * * I look upon the man and upon the woman who have entered into the New and Everlasting Covenant concerning Patriarchal Marriage as BEING MORE ADVANCED than their brethren and sisters who had not obeyed that law. * * *

"I obeyed the doctrine of Patriarchal Marriage upon the same principle, because I KNEW that it was a principle of salvation and of exaltation, and that if I would be exalted in the presence of God I MUST OBEY THE LAW."—George Q. Cannon, Des. News, June 30, 1883.

AT MACEY'S GREAT STORE

At Macy's great store, New York, there are 159 departments, handling 300,000 articles; 115 elevators and escalators; a hospital; a sundeck; 135,000 customers a day, and 11,840 Macy employees to take care of the business. One may be shown the entire store, twenty stories, absolutely free, including the place where they slide crockery and glassware down ten stories without a crack.—Golden Age.

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

MORMONISM AND POPULARITY

I do not want "Mormonism" to become popular; I would not, if I could make it as popular as the Roman Catholic Church is in Italy, or as the Church of England is in England, because the wicked and ungodly would crowd into it in their sins. There are enough of such characters in it now. There are quite a number here who will apostatize. It needs this and that to occur to make them leave. If "Mormonism" were to become popular, it would be much as it was in the days of early Christians, when no one could get a good position unless he was baptized for the remission of sins; he could not get an office without he was baptized into the Church.

Suppose this Church were so popular that a man could not be elected President of the United States unless he was a Latter-day Saint, we would be over run by the wicked. I would rather pass through all the misery and sorrow, the troubles and trials of the Saints, than to have the religion of Christ become popular with the world. It would in such a case, go as the ancient Church went. I care not what the world thinks, nor what it says, so they leave us unmolested in the exercise of our inherent rights. Take a straightforward course, and meet the jeers and frowns of the wicked.

Unpopular; Oh, dear, how they are despised and hated, those "Mormons!" Did not Jesus say that his disciples should be hated and despised? Said He, "They hate me, and they will hate you also," Has it ever been otherwise? He said emphatically, "In the world ye shall have persecution, but in me ye shall have peace."

Would we not rather live as we are living, than to become one with the spirit of the world? Yes. Do not be anxious to have this people become rich, and possess the affections of the world. I have been fearful lest we come to fellowship the world.—Brigham Young, J. of D., 10:297.

IS YOUR HEART PURE

(Honest Hearts Hear or Repeat Only the Good—Contributed.)

"You take wheat and cast it into the earth's bosom. Your wheat may be mixed with chaff, chopped straw, barn-sweepings, dust and all imaginable rubbish; no matter; you cast it into the kind, just earth; she grows the wheat—the whole rubbish she silently absorbs shrouds it in, says nothing of the rubbish. The yellow wheat is growing there; the good earth is silent about all the rest—has silently turned all the rest to some benefit, too, and makes no complaint about it! She is true and not a lie: and yet so great and just, and motherly in her truth. She requires of a thing only that it be genuine of heart; she will protect it if so; will not, if not so. There is a soul of truth in all the things she ever gave harbor to. Alas, is not this the history of all highest truth that comes or ever came into the world? The body of them all is imperfection, an element of light in darkness; to us they have to come embodied in mere logic, in some merely scientific theorem of the Universe; which cannot be complete; which cannot but be found, one day, incomplete, erroneous, and so die and disappear. The body of all Truth dies; and yet in all, I say, there is a soul which never dies; which is a new and ever-nobler embodiment, lives immortal as man himself! It is the way with Nature. The genuine essence of Truth never dies. That it be genuine, a voice from the great deep of Nature, there is the point at Nature's judgment seat. What we call pure or impure, is not with her the final question. Not how much chaff is in you; but whether you have any wheat."

—From HEROES and HERO WORSHIP

MOUNTING DISCOURAGEMENTS

Fifty-seven of America's largest cities representing nearly one-fourth of the population, have reported the absolute necessity of heavy increases in relief expenditures and many of them are very hard put to get the money. Buffalo, New York, has exhausted its borrowing power. Detroit says its relief fund is exhausted up to June 30, and Flint, Mich., is forced to increase its relief expenditures 50 per cent. Spokane's relief funds this spring are the heaviest in its history. All tell the same story—need, hunger, mounting discouragement and lack of money. The League of Nation's Committee reports that the United States has 16,000,000 unemployed, two-thirds as many as all major countries put together. Garet says in the Saturday Evening Post, "Never was there such confusion." And still the wise men say, "Nothing new must be tried. There must be no social experiments."—Progressive Opinion.

THE POWER OF THOUGHT CAN CHANGE YOU

The creative power of thought is one of the greatest discoveries of modern times. It is without a doubt the greatest power in the universe. If people would but learn of its potency and master it they would find it creative and that it may be used to change a personality entirely. With it you can substitute optimism for pessimism, health for sickness, abundance for poverty, joy for sorrow. If it were used by all men they could substitute universal peace for war. To change a condition it is only necessary to center the power of thought sufficiently on the thing or condition desired. Think thoughts of love, happiness, prosperity, health and joy, and you will drive out the opposites. A philosopher has said, "The first law of health, success and character is to think right."—Progressive Opinion.

Juvenile Page

ANSWER TO PRAYER

From Juvenile Instructor, 15:268-9

In proof of the fact that the Lord hears and answers "the prayer of faith," the writer has had abundant evidence. Not only has he known the sick to be healed in almost numberless instances, when anointed and prayed for by the Elders of the Church, but he has had his own prayers answered in regard to other things very many times.

These answers have sometimes come, too, in such a signal manner as to leave no room for supposing that they were the result of chance.

From childhood he was taught by his parents to have faith in the Lord, and to appeal to Him for help when in trouble. In doing so he ever experienced such relief and comfort, that it seemed the most natural thing for him to do when in need of help.

When a small boy, as was the case with most other boys who grew up in these valleys years ago, he was occasionally required to herd cows. Sometimes his cows would wander off and get lost, and he would be filled with dread at thoughts of going home without them. At such times, if he could get off alone, where no other person could see him, he always liked to kneel in humble prayer and ask the Lord to prompt him to go in the right direction to find the missing animals.

In looking back now at those early experiences, he cannot recall to mind a single instance in which he failed to have his prayers answered.

Thus in his early years an acquaintance with the Lord was cultivated, and he grew to regard Him as his best friend—a friend whom he could appeal to, without anyone else knowing it, with perfect confidence of having his requests granted. This was a great comfort to him, for he was a very bashful boy, and could not have asked favors of others with so much freedom as he did of the Lord. Indeed, he never dared, when a boy, to let anyone know how he prayed to the Lord when beset by trouble, and how his prayers were answered. He would even shrink from saying anything about it now, were it not that he hopes an account of his experience may tend to inspire some others with faith in the Lord.

On one occasion, when riding on the range of the west side of the Jordan river, he lost a pocket book containing a considerable amount of money and valuable papers, from his pocket.

When he discovered his loss he had traveled perhaps about twenty miles, and had no idea where he had lost it. Much of the distance he had traversed was over the rough prairie where there were no roads and where sage and rabbit brush grew in abundance.

Any person acquainted with the condition of that region of the country when in its wild state, can understand how fruitless a search for so small an article as a pocket book would be likely to prove on the Jordan range. One might almost as well hunt for a needle in a haystack.

However, with many anxious forebodings, caused principally by the fact that much that the pocket book contained was not his own, and that he could not replace it, if lost, he mounted a fresh horse and started upon his search.

He made his way as nearly as he could judge, without any track to guide him, over the same route he had first traveled till he got some distance out on the range. There, when far out of sight of human eyes, he knelt and called upon the Lord in earnest prayer. He asked with all the faith that he could command that he might be led to the place where the lost treasure had fallen.

Mounting his horse again, with a hopeful feeling, he allowed the animal to choose his own course, when, imagine his joy, after going a short distance, to see the pocket book lying directly in front of his horse. With a light heart and full of gratitude to the Almighty, he returned home, feeling that a more direct answer to his prayer could scarcely have been given him.

MOTHER'S FORGIVENESS

I will forgive their iniquity, and their sin will I remember no more. (Jer. 31:34).

Whenever I read those words I think of mother's forgiveness. She was always patient with me, and averted many a stormy time by her quick tact: but there came times when even mother's patience must end, and banishment was the only adequate means of discipline for me.

I can see to this day every detail of grandmother's little room upstairs, which served as my prison.

Mother always said when she left me, "You must stay up here all alone until you will call down to me that you are ready to be good."

At first the register was the one thing in the room which I hated and shunned, because I was to call down through the register when I wanted to return. What a hot,

angry little rebel I was! How I stormed and tramped up and down and vowed I would never ask to go down—no never! I would die first! But, finally the anger would die out and leave a very penitent little girl. This, however, was only half the battle.

Strange as it may seem, I wanted to be good long before I could summon the will power to tell mother so. It was a hard thing for me to be shut in doors a half hour even, but I have often kept myself a prisoner for thrice that time, because it was an infinitely harder thing to humble my will and call down the register to mother.

* * *

"I'd have told her 'yes' long ago." But mother never came. She was wise enough to know that the victory wouldn't be complete that way. It was a great deal better for me to have to take the first step and go to her. I have no doubt now that the waiting was harder for her than me, though I didn't think so then. There have been no woman's battles for me to fight any harder than those childish battles with my pride.

* * *

Suppose mother shouldn't hear, and I should have to call twice! But somehow (only mothers know how) she always did hear, no matter how faint a call it was. I can realize a little now how her heart was aching for her little girl up there alone fighting her battle with temper, and it wouldn't be hard to believe that she stayed always in hearing distance of the register, so as to be ready with her gentle, "Yes, dear," when the call came.

* * *

I used to feel so sorry and ashamed, and sort of sheepish, too. How would mother look? What would she say? Would she talk to me about my haughty temper? I couldn't bear that then. And mother seemed to know for beyond a smile and a kiss she never went. That was the beautiful thing about mother's forgiveness—she literally remembered it no more. She always met me as if nothing unpleasant had happened. I was never reminded of it again by word or look.

* * *

I can see now that her way of forgiving me so completely had a more powerful and lasting effect on me for good than any punishment did. I forgot soon the pain and irksomeness, but the thought of how gentle she had been would keep my heart soft for many days. I'm a woman grown now, but I can say with the same exultant heart-throb the old childish words, "Nobody else has a mother like my mother," and there has never been anything in my life more beautiful than "mother's forgiveness,"—except God's forgiveness, of which it was the image.—American Motherhood.

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

ABOU BEN ADHEM

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich, and like a lily in bloom,
An angel writing in a book of gold:
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
"What writest thou?"—The vision raised its head,
And, with a look made of all sweet accord,
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the Angel. Abou spoke more low,
But cheery still; and said, "I pray thee then,
Write me as one that loves his fellow men."
The angel wrote, and vanished. The next night
It came again, with a great wakening light,
And showed the names whom love of God had blessed,—
And lo! Ben Adhem's name led all the rest.

—LEIGH HUNT

THE UNDISCOVERED COUNTRY

By Ella Wheeler Wilcox

Man has explored all countries and all lands,
And made his own the secrets of each clime.
Now, ere the world has fully reached its prime,
The oval earth lies compassed with steel bands!
The seas are slaves to ships that touch all strands,
And even the haughty elements sublime
And bold, yield him their secrets for all time,
And speed like lackeys forth at his commands.

Still, tho he search from shore to distant shore,
And no strange realms, no unlocated plains
Are left for his attainment and control,
Yet is there one more kingdom to explore.
Go, know thyself, O man! there yet remains
The undiscovered country of thy soul!

NOT MINE, BUT THINE

All those who journey soon or late
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say:
"Not mine, but Thine"; who only pray
"Let this cup pass", and cannot see
The purpose in Gethsemane.

—Ella Wheeler Wilcox.

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

SHE 'IST LAUGH

By Ed Blair, Spring Hill, Kansas

She's 'ist the tiniest little thing
'Ith eyes as bright;
But don't know when to sleep at all,
Wakes up at night!
And when I wish to play 'ith her
She's sleepin', and I mustn't stir.
I'd like to know what girls are fer,
If they can't play!
She has no manners, an' it seems
'At she don't care.
You tell her not to do a thing,
'N' she'll 'ist stare.
She thinks her mouth's made for her toes,
Her mouth's as pink as any rose,
We 'ist can't boss her, for she knows
She'll have her way!
She's not as old as Christmas yet,
Don't know the snow.
'N' never heard o' Santa Claus,
I told her, though.
She's seen old Doll, the horse I ride
When papa walks along beside,
'N' Bossy, when we had her tied,
'N' Bossy's calf.
Sometimes I tell her what to do,
When she's awake,
'N' she'll 'ist lay 'n' coo 'n' coo,
'N' then I take
Her toes away,
'N' she 'ist laugh!

GIVE 'EM THE FLOWERS NOW

"No one could tell what my soul might be:
I searched for God and God eluded me;
I sought my brother out and found all three—
My soul, my God and all humanity."

Dear Lord and Father of mankind,
Forgive our foolish ways!
Re-clothe us in our rightful mind;
In purer lives Thy service find,
In deeper reverence, praise.

Drop thy still dews of quietness,
Till all our strivings cease:
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

—J. G. Whittier.

REASONABLE

Two Negroes were boasting about the merits and qualifications of their respective motor cars, both typical worn, shabby, old wrecks.

One of them said: "Dey's jus' one reason why ah can't turn dis heah cab o' mine two hundred miles a houah."

"An' whut's dat reason?' asked the other.

"De distance am too long fo' de shawtness of de time," said the first.

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

FAITH IN HER SON

In a small village in Ireland, the mother of a soldier met the village priest, who asked her if she had bad news. "Sure, I have," she said. "Pat has been killed."

"Oh, I'm very sorry," said the priest. "Did you receive word from the War Office?"

"No", she said, "I received word from himself."

The priest looked perplexed, and said: "But how is that?" "Sure," she said, "here is the letter! Read it yourself." The letter said: "Dear Mother—I am now in the Holy Land."

ON THE BUTTON

Two barristers were engaged in a heated argument. Finally one exclaimed: "Is there any case so low, so utterly shameful and crooked that you would refuse it?'

"I don't know," replied the other pleasantly. "What have you been up to now?"—Louisville Courier-Journal.

MURDEROUS

Student (to professor in English literature): "What subject are you going to give us tomorrow, professor?"

Professor: "Tomorrow, we shall take the life of Robert Louis Stevenson. So come prepared.'

LO AND BEHOLD!

"I say, Joe, your girl looked quite tempting in that sort of Biblical gown she was wearing last night."

"What do you mean, Biblical gown?"

"Oh, you know. Sort of lo and behold!"

CORRECTION

Our attention is just called to an omission in the article, "The White Rose and the Red Rose,' appearing in our September, 1936, number of TRUTH (Vol. 2:64). The paragraph next to the last in the article should read as follows:

"At last the cool night fell over the old garden, and all the flowers went to sleep. Only the great white moths that fly by night were left awake. And in the night, behold a wonder! For when the sun rose again, the heart of the white rose was filled with sweet, fresh honey, as plentiful as before, and of a richer quality. But alas, for the proud red rose. Her boasted store had become a sticky mass, fast turning brown; its daintiness all gone."

We regret the omission of a line which robs the story of part of its sequel, and here furnish the correction for the benefit of those preserving the TRUTHS for binding.

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

TRUTH

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

VOL. 4. JULY, 1938 NO. 2.

The Events of July

The month of July marks three major events in American history:

(a) The Declaration of Independence, dated July 4, 1776; which action expressed the spirit of America as contrasted with that of feudal Europe—the breaking of the chains of serfdom and the establishment of human liberty.

(b) The entrance into the Salt Lake valley of the Mormon pioneers July 24, 1847, they having been driven from their native habitats into the wilderness.

(c) The martyrdom of the Prophet John Taylor, who died in exile July 25, 1887.

The events express special acts of God.

The early colonies broke from the mother country—England—and established the gospel of LIBERTY on the western continent, designated by the Lord, as the "Land of Joseph." July 4th will continue to be known as the day of "declared liberty." That God directed the cause and gave to the early patriots the strength and courage to "carry on" is well understood.

The second event was the driving of the Latter-day Saints from Eastern civilization into the Western wilderness. It was Mexican territory when they arrived. However, the United States took the land from Mexico by conquest, an act which Abraham Lincoln strongly denounced as unjustifiable. Although driven out of the United States thus, by a quirk of circumstances, the Saints not only remained citizens thereof but became the backbone of civilization as well as of the Government in the territory beyond the Rockies.

The third event marked the passing of the Prophet John Taylor who died in exile—a martyr. President Taylor was a trusted friend of the Prophet, Joseph Smith. He voluntarily accompanied the Prophet to Carthage jail, and was with him during the brutal murder, himself being frightfully wounded. He lived to preside over Israel and to teach many of the Saints the principles of valor, courage and consistency.

We herewith present items from the literature of the day treating on the three events mentioned. The following speech by Governor Brigham Young on July 4, 1854, sets forth in clearness the great leader's idea of government in that early day. In reading it, one is irrisistibly struck with the boldness of the Governor's position, together with his courage in expressing views that must have been galling to the Administration in which he held an official position. And, too, it must be remembered that the Governor's remarks were prompted by conditions existing in his day. Policies pertaining to a centralized government as advanced by the speaker, can only be admitted as just and proper, as he explained, where the administrators of governmental affairs are men of God, whose actions are at all times prompted by His Spirit.

However, the present generation may glean from the noted oration, how far the nation has strayed from the wholesome theories on governmental economics advanced by Brigham Young; and which, in large measure, doubtless reflected the aims and hopes of many of the signers of the Declaration of Independence.

Governor Young's speech follows:

CELEBRATION

of the 4th of July, Great Salt Lake City, 1854

His Excellency the Governor, Brigham Young, addressed the assembled people as follows:

I realize the nature of my position in rising to speak to an assembly of intelligent gentlemen and ladies on such an occasion as the present. I probably feel my incapability more than can be perceived by my hearers, still my mind is active, and my understand-

ing is fruitful, whether I have ability or not to express that which is in me.

While my friends have been speaking, I have been much amused, edified, and delighted, especially in having whiggery and democracy so ably illustrated. I do not think they could have been exhibited more easily, more naturally, more to the understanding of all, and more true to the spirit, and universal deportment of those two leading parties of the nation as they now exist, than they have been by my predecessor in the stand today; and I presume I am speaking the feelings of the greater part of this assembly.

While Brother George A. Smith was speaking upon the rise and progress of the American Revolution, a few items ranging in the same line, occurred to my mind, which I have a desire to express in the hearing of this assembly.

The revolutions made by the Government of the United States with regard to real progression generally, are small indeed; so small that it is impossible to perceive any advancement. It is true the constitution has been revised, by the voice of the people; but wherein is it bettered?—Some say it is bettered; but as to the light and knowledge that now exists with regard to the true spirit of republicanism, the revolution is on the retrograde motion. No one will question for a moment that many revolutions in the United States have become in a great degree popular notwithstanding they have been in many instances unconstitutional, and in open violation of the statute laws, and have been winked at by the most influential officers of the Government. There has been a progressive revolution since the close of the war, but not in virtue, justice, uprightness and truth. It has become quite a custom, and by custom it has the force of law, for one party to mob another, to tear down and destroy Catholic churches, drive citizens from the ballot box, disallowing them the right of franchise, and persecute, plunder, drive from their possessions, and kill a great people. Revolution in the United States is progressing, but to the true spirit of Democracy, and the science of government, the revolution I refer to is strictly opposed.

With the regard to Democracy and whiggery, no person can exhibit them better, and in a truer light than Judge Shaver has today. The general Government as a whole do not understand truly what democracy and whiggery really are. What would my friend George A. Smith tell you with regard to these two political bodies that now rule over our country, were he to address you upon this subject? He would tell you that one of them is a monster having many heads, and the other is a monster with no head at all. The impulse that is given to the Government, is like that of the animal creation; when they are hungry they are impelled to eat, and to drink when they are thirsty. When this necessity presses upon them, all the sensitive powers are on the alert to search for food; all their natural impulses to action originate in the appetite; they receive them from the demands the interior of the animal makes upon the creature; it then becomes the duty of the head to search out a method to supply these demands with food suitable to the nature of the animal, which administers health, strength, vigor, growth and beauty to the whole body.

What ought to be the Government of the United States? And what are whiggery and democracy, as they now exist? Nothing, and a little less.

I believe in a true republican government; but where is the man capable of exhibiting in his true character the principles of such a government? I do not profess to be that man, still I believe that I am as capable to search into the merits of the subject, and can understand the general principles of true republicanism as well as any other man, though I may not be capable of setting it before the people in its perfection. I can, however, talk a little about it.

Is there a true republican government on the earth? There is. Do you inquire, where is that government? I answer, it is here. I am a true republican, if I understand what the term signifies; but I put my own definition upon such terms, for in many instances our lexicographers have widely mistaken ideas, and widely disagree upon the meaning of words. They may trace the etymology of words through the living and dead languages to their roots as they suppose; but there is a great probability of their being mistaken still.

A government that is perfect would be called democratic. True republicanism, and what is meant or understood by true democracy is the same; but the full extent of true democracy cannot be told by any man at this time. In entering upon a point that I do not fully understand, and can in no wise fully explain, I shall content myself to talk about it according to the extent of my capacity, and the understanding I have of the subject, and leave the little I have to say with the people. The question, what is a true republican government, is easily answered. It is a government or institution that is perfect; perfect in its laws and ordinances, having for its object the perfection of mankind in righteousness. This is true democracy. But democracy as it is now is another thing. True democracy or republicanism if it were rightly understood, ought to be the government of the United States. They might have had that government long ago; but as it was said by my predecessor in the stand, "whom the Lord would destroy he first makes mad"; consequently he must take away the wisdom of that man, or of that people; no man or people possessing wisdom will give vent to

wrath; for that is calculated to weaken, to destroy, to blot out of existence.

When the Supreme Ruler of the universe wishes to destroy a nation, he takes away their wisdom in the first place, and they become insensible to their own interests and they are filled with wrath; they give way to their anger, and thus lay the foundation of their own destruction. To him who seeks to save, he gives wisdom, which enables any people, nation, or individual to lay the foundation for strength, increase and power. When we look abroad upon the nations we can see this truth verified; and when we look at home in our own nation, it is no less verified. We see that wisdom is actually departing from the lawgiver, and the knowledge, and the discretion the Judge possessed years ago have vanished. We discern that the very policy adopted by the nations to fortify them in strength is calculated to sap their foundations. The ax is laid at the root of the tree, and all nations are filling up the cup of their guilt.

Suppose I were speaking to the assembled millions of the inhabitants of the United States, what counsel or advice could be given to them that they might regain that they have lost? Can any temporal means be adopted to save them from the vortex of ruin into which they are fast approaching—a doom which they never can avert without sincere repentance? Yes, there is seemingly a human policy, if adopted, that would snatch them from destruction. What is it? Let the people rise en masse to lay the foundation of a wholesome, independent, free, democratic (as the people call it), republican government—a government which if carried out, will be perfect in itself.

Let us look at it in another point of view. Suppose this people inhabiting these mountains were broken off entirely from the nations of the world, rendering no allegiance to any earthly power combined or isolated; free to make laws, to obey them, or to break them; free to act, to choose, and to refuse, and in every sense of the word to do as they please, without any fixed order of government whatever; and they wish a constitution, a system of government for mutual protection and advancement in the principles of right, to be framed according to the best wisdom that can be found in this community; I say let them govern themselves by a republican system of government, selecting a man from their midst to preside over them. And who should they select to fill so important a station? The best man they can find. Should they keep him in office only four years? Should they make a clause in their constitution, that a President shall serve at most for only two terms without a vacation in his services? That is an item that should not be found in the constitution of the United States, nor in the constitution made by this or any other people. We should select the best man we could find and center our feelings upon him, and sustain him as our President, dictator, lawgiver, controller, and guide in a national capacity, and in every other capacity wherein he is a righteous example. Though we find as good a man as there is in the nation, yet we should not lay facilities before him to become evil were he so disposed. Great care should be exercised to guard against placing such a power at the command of any mortal.

Shall we give him twenty-five thousand dollars per annum and make him superior to any other honest man in the Territory, state, or Kingdom, in things pertaining to this world—or lay inducements before him, to become proud, haughty, and neglectful of the true interests of the people? No—for if he is capable of ruling the people, and dictating them, he is capable of taking care of himself. If we cannot find a man willing to control and guide us without our pouring the gold and silver into his coffers, and exalting him above the rest of us, then we will take one less capable who will do it for nothing.

Do you ask why I would recommend this course? I answer, because of the weakness of man. Were we to elect a man to preside over us in this capacity and give him three, four, five, eight, or fifteen thousand dollars a year, the streets would be full of demagogues; you would see them perched upon every ant-hill croaking out their stump speeches for this or that man to be our ruler; and the paid lackeys of each candidate for office, in the streets, in the public places, and in the houses of the citizens, would be using their influence for their employers in their respective circles, and wherever they would be listened to.

Whether such a man as a ruler will do good to the people, is not thought of either by the candidate or by his lackeys; but the one is after the thousands of dollars, and the other after his paltry fee. The welfare of the people they do not consider. As to what will be the best policy to pursue for the good of the people at large, is not in all their thoughts.

Let the people see to it that they get righteous men to be their leaders, who will labor with their hands, and administer to their own necessities; sit in judgment, legislate and govern in righteousness; and officers that are filled with peace, and see to it that every man that goes forth among the people as a traveling officer, is full of the fear of the Lord, and would rather do right at a sacrifice, than do wrong for a reward.

What would be the result if this course were adopted by the people of the United States? It would destroy the golden prospects of those who are seeking for gain alone, and men would be sought for in the nation, state, or Territory who are for the people, and would seek earnestly for their

welfare, benefit and salvation. We want men to rule the nation who care more for and love better the nation's welfare than gold and silver, fame or popularity.

Are there any such in the United States? Yes, plenty of them among all classes of men, though they have little or nothing to say about politics. Many of them are much like one Mr. Hovey from Cayuga County, New York, that I once asked if he was going to the election? "No", he replied, "I will never give another vote in the United States." I asked the reason for such a course,—"why," said he, "they will set up the devil as a candidate for the office of President, then set up his apostate brother who has forfeited his inheritance, and run him in for the sake of opposition." There are plenty of men who would do that and worse. The nation, however, is not lost yet; there are as many as five righteous men in the city at least.

Let the people lay the foundation for carrying out the republican government which was INSTITUTED BY OUR FATHERS, INSTEAD OF MAINTAINING A GOVERNMENT OF ANARCHY, CONFUSION AND STRIFE. Were this people here an independent people, and had the privilege of selecting their own officers, and I should be chosen to dictate them in their selections, I would watch and guard faithfully their rights, and see that they selected men who had not the dimes in view; the motto should be, if you do not labor for the good of the people irrespective of the dimes, we do not want your services; for if you labor for the money, you seek to benefit yourselves at the peoples' expense, I make this application and turn it eastward, which you know is the way the world rolls. If the Government knew what the wants of the people are, they would take away the salaries of political demagogues, and stop their running, and their stump preaching, from one end of the land to the other, to make proselytes to their cause. This would have a tendency to put an end to party names, to party jealousies, and to party conflicts forever; and the people should concentrate their feelings, their influence, and their faith to select the best man they can find to be their President, if he has nothing more to eat than potatoes and salt—a man who would not aspire to become greater than the people who appointed him; but be contented to live as they live, be clothed as they are clothed, and in every good thing be one with them.

It is yet in the power of the people of the United States to lay a foundation to redeem themselves from the growing consequences of past errors. What would be the result, were the United States to take this course, viz, to strike out that clause in the Constitution, that limits the services of a President to four years; or the term of service of any good man; (1) and continue to revise the constitution and laws as they become familiar with their defects; then reduce the salaries of all officers in all the departments? Would not such a course revolutionize any kingdom or government and be very likely to produce union and prosperity?

Are there any more improvements that might be made? Yes. If we are what we profess to be, a republican government, there is no state in the Union but what should be amenable to the General Government, holding to the old English rights in Rhode Island; then Congress with the President at their head, could meet and veto every act made by any Department of the Government if it was necessary. So let Congress come together when any of the states transcend the bounds of right, and hold them amenable for their actions. The General Government should never give any portion of the nation license to say they are free and independent; this should only apply to the nation as a whole. We have a little experience in this kind of independence. For instance the government of the United States was willing to take my money for lands in Missouri, which were in market, but the people in that sovereign, that free and independent State, rose up and mobbed me,—drove me from my possessions, and confiscated my property to themselves; and the General Government has no power to redress my wrongs. This is only one instance among many of the kind which I might enumerate to show the impolity and downright mockery of such boasted independence. While such outrages remain unredressed, this nation never should defile the sacred term by saying, they have a REPUBLICAN GOVERNMENT.

The general Constitution of our country is good, and a wholesome government could be framed upon it, for it was dictated by the invisible operations of the Almighty. He moved upon Columbus to launch forth upon the trackless deep to discover the American Continent. He moved upon the signers of the Declaration of Independence, and he moved upon Washington to fight and conquer, in the same way as he moved upon ancient and modern prophets, each being inspired to accomplish the particular work he was called to perform in the times, seasons, and dispensations of the Almighty. God's purpose in raising up these men and inspiring them with daring sufficient to surmount every opposing power, was to prepare the way for the formation of a true republican government. They laid its foundation,

(1) The Constitution of the United States makes no such provision as is here implied. Any limitation in the tenure of office of the president is based on "unwritten law"—a fixed popular sentiment. It was such sentiment, no doubt, the Governor was opposed to. It is entirely possible that the error resulted from an imperfect recording of the oration, a circumstance not to be wondered at under the handicaps prevailing in that early day.

but when others came to build upon it they reared a superstructure far short of their privileges, if they had walked uprightly as they should have done

What shall be done? Let the people, the whole American people rise up and say they will have these abuses regulated, and no longer suffer political demagogues to gamble away their money, but turn them out of office to attend to their own business. Let the people make a whip, if not of good tough rawhide, of small cords at least, and walk into the Temple of the nation, and cleanse it thoroughly out, and put in men who will legislate for their good, instead of gambling away their money, and trifling with the sacred interests of the nation, which have been entrusted to their keeping.

I would not speak so plainly were it not that statesmen use the same privilege, and that, too, in the halls of Legislatures. We can never get a true republican government upon any other principle. The object those have in view who look and long for the gaudy trash of this world, should be removed, that men may occupy the high and responsible seats of the nation who will care for the welfare of the people, and cannot be bought with money, or that which it can purchase.

Can the Constitution be altered? It can; and when we get a President that answers our wishes to occupy the executive chair, there let him set to the day of his death, and pray that he may live as long as Methusalah and whenever we have good officers, strive to retain them, and to fill up vacancies with good men until there are none who would let the nation sink for a can of oysters and a lewd woman.

The signers of the Declaration of Independence, and the framers of the Constitution, were inspired from on high to do that work; but was that which was given to them perfect, not admitting of any addition whatever? No—for if men know anything, they must know that the Almighty has never yet found a man in mortality that was capable at the first intimation, at the first impulse, to receive anything in a state of entire perfection. They laid the foundation, and it was for after generations to rear the superstructure upon it; it is a progressive, a gradual work. If the framers of the Constitution, and the inhabitants of the United States had walked humbly before God who defended them and fought their battles when Washington was on the stage of action, the nation would now have been free from a multitude of place hunters, who live upon its vitals. The country would not have been over-run with murderes and thieves, and our cities filled with houses of ill fame as now; and men could have walked the streets of cities, or traveled on conveyances through the country, without being insulted, plundered, and perhaps murdered; and an honest, sober, industrious, enterprising and righteous people would now have been found from one end of the United States to the other.

The whole body is deranged; and the head which ought to be the seat of sense and the temple of wisdom, is insensible to the wants of the body, and to the fact that if the body sinks, the head must sink also.

I want to tell a political anecdote, or at least I will tell it so nigh that you will guess the whole of it. Two fellows were stump speaking for office in the State of Illinois; one of them was a lawyer of flowery eloquent speech, and the other was a rough and ready home-spun mechanic, but a man of sound sense. The lawyer made his speech in flaming language, interlarded it with expressions of sensitive regard for the people's interests. The mechanic mounted the rostrum, and, says he, "I cannot make a speech to cope with this man's speech, but I can tell you what he and I want. He wants your votes; now if you will give me your votes, when I get into office, you may —— —— —— and be damned." They both felt so; and there are but few exceptions to this practice. Office seekers are full of tricks and intrigues of every kind to get into office, then the people may —— —— —— and be damned.

The progress of revolution is quite considerable in every government of the world; but is the revolution for the constitutional rights of the people in progress? No, it is on the retrograde. I know how they can be brought back to the people, and the Government be redeemed, and become one of the most powerful and best on the earth. It was instituted in the beginning by the Almighty; he operated upon the hearts of the Revolutionary Fathers to rebel against the English King and his Parliament, as he does upon me to preach "Mormonism"; both are inspired by him, but the work into which they are called is dissimilar. The one was inspired to fight, and the other to preach the peaceable things of the Kingdom of God. He operated upon that pusillanimous King to excite the colonists to rebellion; and he is still operating with this nation, and taking away their wisdom, until by and bye they will get mad and rush to certain destruction.

Will the Constitution be destroyed? No; —it will be held inviolate by this people; and as Joseph Smith said, "the time will come when the destiny of the nation will hang upon a single thread; at that critical juncture, this people will step forth and save it from the threatened destruction." It will be so.

With regard to the doings of our fathers, and the Constitution of the United States, I have to say, they present to us a glorious prospect in the future, but one we cannot

attain to until the present abuses in the Government are corrected.

You have heard our Judge relate an incident which is only one more among numberless abuses perpetrated by the rulers of the nation. The particulars of this incident can be found upon our dockets, showing that the President of the United States assumes to himself power to remove a circuit Judge. I am not a lawyer, but I wish to propound a question: By what law constitutional or statute has the President a right to remove a United States judge except for illegal conduct or disability? It is to say the least, a flagrant assumption of power. What business have they thus to remove our judges? What end have they in view? I'll tell you, it is:

"Tickle me, tickle me O Billy do,
And in your turn I'll tickle you."

I have perhaps detained the congregation too long. May God bless you. Amen.—Deseret News, Vol. 4, No. 18, pp. 1, 2.

TESTIMONY TO THE WORLD

Letter Written by President Wilford Woodruff at the Request of the New York "World"

The following letter was written to the New York World by President Wilford Woodruff, in response to a request from that journal received July 1st, and appeared in the issue of the New York World for Sunday, Juy 11, 1897:

I was one of the original Pioneers. I entered Salt Lake valley on the 24th of July, 1847. I was born March 1, 1807, in Farmington, now called Avon, Hartford County, Conn. I am, therefore, ninety years of age.

Brigham Young entered Salt Lake valley in my carriage. He was sick and had been for several days, and my carriage was the only one with a bed in it.

When we arrived at the spot where we could have a good view of the valley he wished me to turn the carriage, which I did, so that he could look without obstruction when the door was opened on the side. After gazing on the valley for a while, he said: "That will do, drive on; this is the place. I have seen this valley before in vision."

A few of the Pioneers had gone ahead and cut a road through a quaking asp grove, and, after reaching the valley, commenced to break ground, but it was so very dry and parched that it could not be plowed until it was watered. I had in my carriage one bushel of potatoes, and had determined that I would not eat or drink until those potatoes were planted in the earth. With some assistance I planted those potatoes, and they, with some others that had been brought along, were the beginnings of the potato crop in Utah, which afterwards became famous.

We were on Mexican soil, but we raised the American flag, which 500 of our picked men were defending in the war with Mexico. We went to work at once and enclosed a ten-acre plot on three sides with a ten-foot adobe wall, forming the remaining side with log cabins. This was for a protection against Indians. We also proceeded to dig ditches and bring out water from a small mountain stream to irrigate the parched and thirsty soil.

Scarcely anything else was growing on the land but sagebrush, and there was hardly a white man's house within a thousand miles of us.

President Brigham Young went to work with others to lay out Salt Lake City. I assisted in the work. With our surveyor's chain and compass we laid it out according to his plan, with streets 132 feet wide and crossing at right angles, and the beautiful City of Salt Lake as it stands today is the result of those plans carried out as he directed. God has blessed the land, and this arid and barren desert has been made to blossom and bear fruit and to produce all things necessary for the sustenance of man and beast. We have been able to build up pleasant homes and make a desirable refuge for the people of our faith from every land and clime. Natives of all the civilized nations, and of some countries yet considered uncivilized, have been gathered into these mountains, and after much misunderstanding of our aims and motives and of the work which we have been called of God to do, we and our fellow citizens of different faiths and parties have been admitted into the great Union of States and permitted to take part in the affairs of our country which we love, and to help sustain that glorious Constitution which, we believe, was inspired by Almighty God.

I have made my home for fifty years of my life in the valleys of the Rocky Mountains, and have passed through all the difficulties and trials incident to a newly setted region and a territorial form of government. I desire that the principles of liberty for which my ancestors fought shall prevail not only in Utah but throughout this broad continent.

I am a full believer in the divine mission of the Prophet Joseph Smith. I heard him say before a large assemblage in Illinois that if he were the emperor of the world, and had control over the human family, he would maintain the liberty of mankind, and would sustain every man, woman and child in the enjoyment of their religious freedom, no matter what their opinions might be. These are my sentiments today. In the providence of God I have traveled many thou-

sands of miles in both hemispheres and have been preserved in His power through numberless dangers and serious accidents. That I am alive today is by His mercy.

I bear testimony that Joseph Smith was raised up by Almighty God as a Prophet in the last dispensation and fullness of times; that he brought forth the Book of Mormon and translated it by the gift and power of God for the benefit of the world in the latter days. I know that the Book of Mormon is true and is a divinely inspired record. I know that Brigham Young was inspired of God to lead the Latter-day Saints from persecution and bondage to a land of liberty in the heights of the mountains. And I bear testimony that the system which is called "Mormonism" is of God and for the welfare and salvation of the human family.

I do not expect to remain very much longer on this earth, but I expect to give an account for all my acts and words before the Lord, and I declare before God and all men that the apostleship and priestship which I hold as the President of the Church of Jesus Christ of Latter-day Saints has been sent down from heaven by divine revelation in the day and age in which we live; that Jesus Christ is the Savior of the world, and that by obedience to His commands all mankind may be saved.

I ask God to bless this nation and all the upright and honest in heart of every sect and party and country; and may light and truth and liberty prevail till the whole earth is redeemed from sin and evil!

WILFORD WOODRUFF.

THAT LOATHSOME ULCER— WHAT IS IT?

(On July 17, 1886, Eliza R. Snow Smith made the following contribution, through the columns of the Deseret News (published July 19) to the political literature of the day. The high ideals of the Saints, together with the heart of their religious philosophy, are beautifully depicted by the gifted writer. The chagrin of now having to admit how far many of the Saints have strayed from those early standards of purity and honor, must form a disappointing epic in the history of God's covenant people.—Ed.)

Editor Deseret News:

The Latter-day Saints came (to Utah) * * * for the enjoyment of peace and the free exercise of religion—those inalienable rights purchased by the blood of noble patriots and wrested from us by the hand of persecution.

On arrival here, although beyond the boundary of the United States, we hoisted "the dear old flag" and it was waved majestically on the pure mountain breezes. Although struggling hard for subsistence we enjoyed peace and that liberty to worship God according to the dictates of conscience bequeathed to us as American citizens in the land from which we had been driven.

There, while under a "Provisional Government," and after our organization as a Territory during the administration of Brigham Young as Governor, the Saints in these valleys prospered temporally, morally and spiritually. During that period there were no liquor saloons, no gambling halls, no houses of ill-fame, no lewd men and no prostitutes. Chidren grew up here without having seen a drunkard.

But after "Uncle Sam" commenced sending us governors and judiciary appointees from abroad, it was not long before the moral atmosphere exhibited a change. Demoralizing influences were countenanced and even practiced by men holding official governmental positions, saloons were in vogue, houses for prostitutes were opened and patronized. Previous to this state of things, one of the governors sent here, on first arrival at a respectable hotel in Salt Lake City, before he had washed the traveling dust from his face, asked the hostess where he could find a woman. The hostess politely informed his excellency that there was no woman here of the character to which she supposed he alluded. The circumstance shows that he, like many others, did not know how to estimate the purity of "Mormon" society. The officials imported from the States soon learned that if they must have mistresses, they must bring them from abroad, and some of them did so. One prominent judge had his mistress sit beside him on the judicial bench when administering in an official capacity—a sheer insult to the Latter-day Saints.

Some years ago, when a procession was formed in a public celebration of the Fourth of July, two carriages occupied by inmates of houses of prostitution were placed immediately in the rear of one in which sat a prominent Federal official. It was a burlesque on that time honored day

In conversation with one of my lady "Mormon" friends respecting the custom of the world, and the dubious character of some strangers in our midst, she very properly remarked that there were exceptions to general rules. She said she had made the acquaintance of a very estimable couple—a very accomplished gentleman and amiable wife, whose respectability she did not question; she felt assured they were virtuous and worthy of confidence; they then were absent, having left for the East.

The next I heard from my friend, she having been informed that those respectable (save the mark) people had returned to the city, and as common friendly etiquette suggested, she went to call on them, when to her mortification and utter astonishment, she met another woman—the legal wife; the "respectable" lady she went to call on, and expected to meet, was the husband's mistress, and now far away.

Some few years ago I met a cousin of President Garfield—a delegate to Congress from Washington Territory, who called when on his way to Washington. He said to

me, "Miss Snow, you have been long in the Mormon church, and I would like to ask what good you have seen resulting from the practice of polygamy." I told him it entirely prohibited the "social evil." He replied, "That is a great thing; the 'social evil' is constantly on the increase in the States, and IT IS GOING TO RUIN OUR COUNTRY" I told him, another good result of plural marriage, was it created confidence between the sexes. He wished to know how that was. I told him that in plural marriage, each wife knew that the other wife, or wives were legally so as herself—each had been sealed (married) to the husband by the same sacred ordinance—an ordinance which God has revealed, and that in associating with him as husband and wife, they commit no sin, and the husband is not defiling himself—they all know that sexual intercourse outside the marriage relation is adultery, which severs men and women from the church, and the curse of God will follow. An adulterer cannot be a Saint. God requires strict chastity of His people.

How preposterous the hue and cry of this adulterous generation about purifying Utah. The purity of the Latter-day Saint is what our persecutors fear. Were the Mormons a people of whoredoms—were plural marriage an exhibition of debauchery—were the "Mormon" women prostitutes, there would be no trouble—no "loathsome ulcer" to eradicate. Were plural marriage a corrupt institution, those now most blatant against it would hail with delight and hold it in fond fellowship.

But Plural marriage, when lived in accordance with the requirements of its Eternal Author who has commanded this people, whom he has called out of Babylon, to practice, is sacredly pure, and elevating to fallen humanity; and in connection with it. God has placed His everlasting veto on all sexual impurity—infanticide, abortion, and foeticide, notorious practices of the would-be purifiers of the Latter-day Saints.

Here in these mountain vales God has established a nucleus, and now the integrity of the Saints is being tried; and it will be fully proven whether they will abide the ordeal, or break their sacred covenants and drop down to the level of a godless generation—to use the very appropriate expression of President Cleveland, and "BE LIKE THE REST." That now is a point at issue.

His Satanic majesty knows full well that these are the last days, and that God has commenced a work that will reinstate virtue and chastity, and bring forth a pure generation in which to establish His own Government of peace, equity, and good-will on the earth. What the world calls polygamy will be greatly instrumental in bringing about this glorious Consummation; and no wonder that all the powers of hell and their confederates in our midst, are combined against it

Satan, the arch enemy of all righteousness, is rallying all his forces—inspiring editors, judges, priests and ruler, to do what? To shred the sacred protective constitution of our country, that they may root up and utterly demolish the nucleus of honor and chastity which God in His providence has planted here, which is already a burning reproof to this corrupt nation. But all their noise, threats, clamor and persecution have no bearing against ulcerous affectations and affinities which are contaminating and destroying the life-blood of our once glorious republican government. Their hellish warfare is entirely aimed against sexual purity—to so clear the way that unbridled adultery with all its attendant evils may ride rampant and unrestrained on the pampered steed of popularity.

Now, to our starting point—That "Loathsome Ulcer"—What is it? SEXUAL PURITY.—Deseret News, July 19, 1886.

ROBERT INGERSOLL AND LEW WALLACE

Robert Ingersoll, the notorious agnostic, and Lew Wallace, author of "Ben Hur," were one day talking together while waiting for the train in the Union Depot at Indianapolis. Ingersoll expressed his surprise that so gifted a man as Wallace should be a member of the church and a believer in Christ, and told him that if he would look carefully into the matter he would throw away his superstitious notions. Mr. Wallace, who had already given more thought and study to the matter than his infidel friend had ever done, thought seriously about what Ingersoll had told him, and he decided that he woud go thoroughly into the subject. He went to Palestine and he lived and studied where Christ had lived and taught and died and rose again. Afterwards he said, "As a result of my research and my years of study, I became convinced that Jesus Christ was not only a Saviour of the world, that He was not only the Saviour of the world, but He was my Saviour, too, and being thus convinced, I wrote 'Ben Hur.'"—Christian Beacon.

"He walks all day thru grand cathedral aisles,
Even thou he hold the plow that shears the sod,
Or labor at the forge. On him Life smiles,
Who is at one with God."

—John E. Dolsen.

Love all, trust a few,
Do wrong to none; be able for thine enemy
Rather in power than use; and keep thy friend
Under thy own life's key; be checked for thy silence,
But never taxed for speech.

—Shakespeare

EDITORIAL

TRUTH

Devoted to Questions — Political, Social Economic and Religious

PUBLISHED MONTHLY
By Truth Publishing Company
744 East South Temple Street
Salt Lake City, Utah
P. O. Box 1432
Phone Hyland 7196-M

Vol. 4. July, 1938 No. 2.

TERMS: $2.00 per year, in advance; $1.00 six month; 20 cents a copy.

EDITORIAL THOUGHT

MANY of this people are perhaps preparing themselves, by following after the world in its mad race for wealth and pleasure, to go down with Babylon when she crumbles and falls; but I know that there is a people, IN THE HEART'S CORE OF THIS PEOPLE, that will ARISE IN THEIR MAJESTY in a day that is near at hand, and push SPIRITUAL THINGS TO THE FRONT; a people who will stand up for God, fearing not man nor what man can do, but believing, as the Prophet Joseph says, that all things we suffer are for our best good, and that God will stand by us forever and ever.—Orson F. Whitney, August 11, 1889.

MORMONISM AND TEMPERANCE

At the June conference of the young people of the Mormon Church, a resolution was adopted pledging the Associations to continue their battle against the use of intoxicants and tobacco, and to the strict observance of the Word of Wisdom.

President Grant stated that the consumption of cigarets in the United States during 1937 was 137 billion and that the manufacturers have set a goal of 200 billion for 1938; the leader giving as his opinion that the world-wide banning of liquor, tobacco, tea and coffee, would "solve the financial difficulties of all the world." Such a statement, of course, must assume that the world would not only abandon the items mentioned but also embrace the Gospel of the Lord Jesus Christ, short of which the "financial difficulties" of the world can never be fully solved.

Efforts on the part of the youth of Zion to discourage the use of all things detrimental to health should have a salutary effect and accomplish much good. As we see it, it is a problem of education. Men must be persuaded to do good, not forced to. Attempts at force through the late prohibition laws proved a signal failure. Sumptuary laws are seldom popular and no law can be effective that lacks the backing of public sentiment. Education alone, along liberal lines, will accomplish the desired reform.

It is entirely in order that Latter-day Saints lead out in all such forward movements. The mission of the Church is to teach the truth, and through the attributes of patience and love, lead men into higher ideals and channels of thought. A religion embracing, as the Gospel of Jesus Christ does, all truth, is calculated to lead the world—those who will be led—back into the presence of their Father.

Education campaigns, to be effective, must be conducted along lines of patience and perseverance, coupled with sanity and moderation. Too often the would-be reformer confronts victims of the vices he assails with dogmatic anathemas that at once repulse all efforts to get the truth across. Churches thunder damnation from pulpits against drinkers or tobacco users, while at the death of such an offender he is preached into the third heaven by those who formerly damned him. Such tactics lack sincerity and consistency.

To be effective reform efforts must recognize the difference between sin and ordinary mistakes. Commenting on the act of Father Noah who became intoxicated on wine, Joseph Smith said, "What many people call sin is not sin; I do many things to break down superstition, and I will break it down." (His. of Church, 4:445.) It may not be a sin to use liquor, but sin may easily grow out of its use. It may not be a sin to use tobacco, but to use it to the destruction of one's mental or physical powers, if not an actual sin coming under the "Thou shalt not' decalogue, it certainly is a grave mistake and blunder. The fact, however, must not be overlooked that one may impair his or her health through over-eating or undereating, over-sleeping or under-sleeping, over-exertion, etc., and while not specifically mentioned in the revelation on the Word of Wisdom, excesses of any kind proving detrimental to health, must be displeasing to the Lord.

> **The Lord said: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man."**

The Saints are prone to condemn certain things because of mention having been made of them by the Lord, while consuming without restraint other things equally harmful. This is not consistent nor is it pleasing to the Lord. Too often a dogmatic and arbi-

trary condemnation is registered against the use of wine. Properly used—used as the Lord intended it to be—wine may be very beneficial; certainly its use, under certain conditions, is commanded. It is a part of the sacramental ordinance. The Lord, Himself, revealed the prayer,—"to bless and sanctify this wine to the souls of all those who drink of it."—D. & C., 20:79.

If to drink wine is a sin then God has commanded the committing of sin. Of course, some of the Saints, in their attempt to get around facts claim the wine referred to was unfermented grape juice, and it was that which Jesus furnished at the wedding supper, mentioned as his first recorded miracle. The fallacy, however, is exposed by the Lord, Himself. In the Word of Wisdom revelation the Lord confines the use of wine to "sacraments." He said:

> That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, ONLY in assembling yourselves together to offer up your sacraments before him.—D. & C., 89:5.

If wine, then, is unfermented juice of grapes why should the Lord pronounce it not good, or confine its use to "Sacraments?" The brethren drink unfermented juices very freely and many claim to receive benefits from their use. Surely grape juice is not a "strong drink", nor can it be classed as a "hot drink," unless artificially heated, and few would do that. It is clear that no restriction has been placed on the consumption of unfermented grape juices. Then the Lord, in prescribing wine for use in the "Sacrament of the Lord's Supper" and in other "Sacraments," must have had reference to fermented grape juice, such as was used under the direction of Joseph Smith, Brigham Young, and others of the leaders; particularly on special occasions, such as, in President Snow's day, the "Solemn Assembly", wherein bread and wine—real wine —were partaken of.

It must be understood that there are many "Sacraments" recognized by the Lord. The Lord's Supper is one, Marriage, another, and there are the Solemn Assemblies, the Ordinance of Washing Feet," etc. In the latter "Sacrament" the Lord makes the serving of wine obligatory:

There are other sacred "Sacraments", at which it is entirely proper that wine be used.

> And again, the ordinance of washing feet is to be administered by the President, or Presiding elder of the Church. It is to be commenced with prayer, AND AFTER PARTAKING OF BREAD AND WINE, he is to gird himself according to the pattern given in the thirteenth chapter of St. John's testimony concerning me. —D. & C., 88:140-141.

History tells us that Joseph Smith, while attending a wedding, took wine and blessed it and it was served to the guests along with cake and other food. (Ch. His. 2:369). One such incident is so enlightening that we quote it in extenso. Joseph was uniting Elder John F. Boynton and Miss Susan Lowell in marriage. After the ceremony was pronounced, the Prophet continues:

> Elders Orson Hyde, Luke S. Johnson, and Warren Parish, then presented the Presidency with three servers of glasses filled with wine, to bless. And it fell to my lot to attend to this duty, which I cheerfully discharged. It was then passed around in order, then the cake in the same order; and suffice it to say, our hearts were made glad while partaking of the bounty of earth which was presented, until we had taken our fill; and joy filled our bosoms, and the countenances of old and young seemed to bloom alike with cheerfulness and smiles of youth; and an entire unison of feeling seemed to pervade the congregation, and indeed I doubt whether the pages of history can boast of a more splendid and innocent wedding and feast than this, for it was conducted AFTER THE ORDER OF HEAVEN, which has a time for all things; and this being a time of rejoicing, we heartily embraced it and conducted ourselves accordingly.—Ib. 377-8. This was in 1836, three years after the revelation on the Word of Wisdom.

Also when arranging to remain in the temple at Kirtland all night, attending to anointings, etc., the Prophet said:

> I ascended the pulpit, and remarked to the congregation that we had passed through many trials and afflictions since the organization of the Church, and that this is a year of jubilee to us, and a time of rejoicing, and that it was expedient for us to prepare bread and wine sufficient to make OUR HEARTS GLAD, as we should not, probably, leave this house until morning; to this end we should call on the brethren to make a contribution. The stewards passed around and took up a liberal contribution, and messengers were dispatched for bread and wine.—Ib. 430-1.

Surely in the light of these facts it is not a sin to partake of wine. However, if one should feel to condemn the Prophet for his attitude in the matter, he is confronted with a revelation of the Lord (D. & C. 58) in which He promises a "feast of fat things" to the poor. Said He:

> And also that a feast of fat things might be prepared for the poor; yea, a feast of fat things, of WINE ON THE LEES well refined, that the earth may know that the mouths of the prophets shall not fail; yea a supper of the house of the Lord, well prepared, unto which all nations shall be invited.—Ib. 58:8, 9.

"Wine on the lees" means the part of the liquid that is drained off the "settlings of the

liquor." He referred to real wine. To his disciples, at the last supper, the Lord gave the cup, saying:

> But, I say unto you, I will not drink henceforth of this FRUIT OF THE VINE, until that day when I DRINK IT ANEW WITH YOU IN MY FATHER'S KINGDOM.—Matt. 26:29.

Of course the use of wine as a common beverage was condemned.

"Inasmuch as any man drinketh wine or strong drink among you (as a common beverage or in the place of water) it is not good, neither meet in the sight of your Father." Some of the nations of Europe drink wine almost to the total exclusion of water, or milk, or other mild drinks. This, the Lord declared, is not good. Wine must be used sparingly, in wisdom and moderation; and "only", the Lord continues, "in assembling yourselves together to offer up your sacraments before him."

Even this restriction, may be lifted as was the case with Timothy under Paul's instruction: "Drink no longer water, (exclusively) but use a little wine for thy stomach's sake and thine often infirmities."—I Tim. 5:23.

If wine were intrinsically bad, it is inconceivable that the Lord would prescribe its use, even in moderation, or even "to offer up your sacraments." It is not consistent with reason to think the Lord would do so. True, one time when the Prophet, Joseph Smith, started out to purchase some wine for sacramental purposes, he was met by a heavenly messenger who instructed him not to "purchase wine, neither strong drink, of your enemies. For, behold," said the Lord, "I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins."—D. & C., 27:2.

The history states Joseph procured "wine of our own making" and proceeded to use it in the sacrament of the Lord's supper."—Ch. His., 1:106, 108.

Here, under certain conditions, the Lord permitted a substitute for wine in the "Sacrament of the Lord's Supper,,' but no substitute is provided for in the "Ordinance of Washing Feet." He does require for use in His "Sacraments", "pure wine of the grape of the vine, of your own make." This insures against substitutes, adulterations and the like, which, we are informed, is the case with much of the present stocks of wine and other foods; and which are adulterated in "consequence of evil designs which do and will exist in the hearts of conspiring men in the last days!"—D. & C., 89:4.

Then to partake of wine is not basically sinful—it's use, under proper conditions, is commanded and will be attended with blessings.

We mention these matters and have gone into them in some detail, not to encourage looseness or gluttony in the use of wine, but by way of caution against the young people of the Church, who are undertaking to reform the world on matters of diet, becoming unreasonable in their interpretation of the Word of Wisdom and in their advocacy of temperance. If they would accomplish a lasting work beneficial alike to the cause and to mankind, they will avoid an arrogant or imperious condemnation of their fellow-men whose views on this important subject are not wholly in harmony with their own. Tolerance, forebearance, charity, coupled with an intelligent understanding of facts, conditions and of human nature, will go far toward eliminating the curse of excesses among the Latter-day Saints.

And another point on the Word of Wisdom subject: We have treated it previously in TRUTH (Vol. 2:189). We conceive the dietary rules enunciated in the Revelation to be of utmost value and importance, and entitled to the most careful consideration on the part of the Saints. However, the kernel in the great Revelation is expressed as follows:

> And all Saints who remember to keep and do these sayings, WALKING IN OBEDIENCE TO THE COMMANDMENTS, shall receive health in their nael, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them.—D. & C., 89: 18-21.

It is the "Commandments" of the Lord—all of them, that the Saints must learn to honor and to "walk in", if the great blessings promised are to be realized. "If you love me, keep my commandments." "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but they that DOETH THE WILL of my Father which is in Heaven." That is clear. TRUTH is pledged to the teaching of ALL the commandments of the Lord. Less than an acceptance of ALL, there cannot be a complete salvation. We cheerfully join in the Mutual Improvement movement in teaching the world the benefits of abstaining from the use of all things detrimental, to either spiritual, mental or physical health, and wish our young brethren God-speed in this important mission they have undertaken.

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

ECONOMIC LAW OF HEAVEN

(Continued from page 12)

Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer.—D. & C., 42:42.

Perhaps the most outstanding characteristic of the WORLD system of economics is that of COVETOUSNESS. By this term we mean (quoting from the Standard Dictionary): "To have an inordinate or unlawful desire for." "Inordinately eager to acquire and possess." God gave as a capstone to His code of commandments, thundering it forth from Sinai,

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Covetousness lay at the root of the first murder. Cain coveted the property of his brother. The nations from time immemorial have waged battle through covetousness—wanting the other fellow's riches. David coveted the wife of Uriah; Ananias and Sapphira coveted their own possessions. The great barrier to success in the living of God's plan in Missouri in the early thirties was the demon covetousness—many of the Saints withholding their properties from the United Order, and acquiring more, with the hope of unloading at "boom" prices when the anticipated influx of people and capital should create inflated prices.

Joseph Smith was particularly warned against using the golden plates to get gain; and the temptation to do so under the distressing condition of poverty confronting the Prophet and his family, was not lacking. Martin Harris was solemnly enjoined against coveting his own poverty:

And again, I command thee that thou shalt not covet THINE OWN property, but impart it freely to the printing of the Book of Mormon, which contains the truth and the word of God. —D. & C., 19:26.

The wicked Laban coveted the property of Lehi and would fain possess it even at the extreme of murder. This, as intimated, has been the WORLD evil from the beginning of the race. But what of the present situation? The same curse is upon the land; appearing as a hydra-headed monster working either along legal lines or in the guise of lawlessness, it is sapping the life blood of the nations.

According to statements of government officials the people of the United States are being taxed over thirty billion dollars annually through the thievery of the lawless element. The late George Dern, while Secretary of War, made the following startling disclosures:

Crime is costing the American people $13,000,000,000 annually, (it is now placed at sixteen billion by leading statisticians) and in addition to this they are paying to the racketeers tribute amounting to $18,000,000,000 a year.

It is claimed that only one in five heads of families in the United States, capable of working, is working constructively or productively, the other four living by their wits; the one man, not only required to support himself and family, but also four other men with their families, who, because of covetousness and greed, are parasites on society; among them the hordes of fake promoters, useless middle-men, political demagogues, grafters, gangsters, racketeers, gamblers, pimps, etc. Under the system, many otherwise honorable men are inspired to acts of dishonesty in their business and professional relations with the world. The sytem insinuates itself into the great commercial institutions of the nations as well as in the religious and political lives of the people. Beginning with the sin of Cain, the curse has never ceased to grow. The nations are grinding their people to powder, depleting their treasuries, and preparing for war. By the system atrocities from the air are happening, along with butcheries on land. It permits a Whitney, a recently self-confessed thief, whose unlawful percolations reach into the millions, to pay his debt to society under a prison sentence of from five to ten years, with a chance for freedom through parole, after three years and four months of jail sentence, while accompanying him to prison was a young man sentenced to from 30 to 60 years for the theft of $60!

This is the system of Lucifer who is reported to have said in defiance of heaven:

I will take the treasures of the earth, and with gold and silver buy up armies and navies, popes and priests, and reign with blood and honor in the earth.

One of the most potent tools employed by Satan to destroy the people is that of taxation, which often amounts to confiscation—a system eminently unfair and discriminatory, but which the politicians of many countries cling to with a fiendish tenacity. In the United States the system taxes the incomes and property of one class of people, while exempting from taxation the incomes and property of another. The salaries of federal employees now (1938) numbering over eight hundred thousand, representing a salary of approximately two billion dollars, are free from taxation while all nonpoitical salaries are subject to tax. This is true, too, of interest on certain classes of municipal, state and government bonds; in the latter bracket, the total having reached the staggering amount of fifteen billion dollars—an increase from seven billion since 1932. These securities, all tax exempt, are, in the main, purchased by the wealthy who

can well afford to pay taxes, but who are entirely relieved from the burden of government insofar as their incomes from this source is concerned. Thus, as stated, the system plays into the laps of the rich while grinding the faces of the poor.

Another phase of this world system—a product of greed and covetousness—is worthy of brief mention. We refer to the present day tendency, existing especially in the United States, of commercializing sacred memories as they attach to day such as Christmas, Thanksgiving, Decoration, Mother's day, Easter, etc. These days, once revered—and properly so—for the principle they symbolize, have degenerated into a mad scramble on the part of the "money changers" and merchants for the dollars of the people. That which was at once sacred and ennobling is fast becoming common and, to many people, loathsome. In their haughty pride and their determination not to be outdone by neighbors, and goaded on by the alluring advertisements of merchants,—shall we say scientifically deceptive?—the poor who can ill afford it are led to vie with each other in making costly presents and displays, often to the extreme of plunging into debt far beyond their ability to recover. This again encourages the buying of needless articles "on time"—the pernicious installment system—whose voracious tentacles, with octopus-reach and power, are gradually crushing the masses to death. This immoral exploitation of the public by the merchants is at once degrading and depleting, a malignant growth springing from the social ethics of the day.

The result of the world system, as before noted, is misery, bankruptcy and death. Individual bankruptcies, added to those of private and public corporations are undermining the stability of the nations. It is estimated that two thousand municipal corporations in the United States are defaulting in the payment of their obligaions through becoming bankrupt. The repudiation of debts and sacred promises, both at home and abroad, is becoming increasingly prevalent and utterly demoralizing.

Heber C. Kimball is reported as saying:

> **The curse of riches is in the inequality of its distribution. The unequal possession of that which God has made for all His children is sin. ALL NATIONS are in sin because of this inequality. The Saints are still in sin so far as they approve of this unequal possession of wealth. The word of the Lord to this people is that one should not possess that which is above another.**

This doctrine is fundamentally sound:

> **I, the Lord, stretched out the heavens, and built the earth as a very handy work, and all things therein are mine:**
>
> **And it is my purpose to provide for my Saints, for all things are mine;**
>
> **But it must needs to be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the POOR SHALL BE EXALTED, and that the RICH ARE MADE LOW;**
>
> **For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.**
>
> **Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.—D. & C, 104:14-18.**

That this inequality in material wealth exists under the present world system to an alarming degree, is testified to by many leading men. In a message to Congress, April 29th, last, President Franklin D. Roosevelt stated:

> **Unhappy events abroad have retaught us two simple truths about the liberty of a Democratic people.**
>
> **The first truth is that the liberty of a democracy is not safe if the people tolerate the growth of private power to a point where it becomes stronger than their democratic state itself. That, in its essence, is fascism—ownership of government by an individual, by a group, or by any other controlling private power.**
>
> **The second truth is that the liberty of a democracy is not safe if its business system does not provide employment and produce and distribute goods in such a way as to sustain an acceptable standard of living.**
>
> **Both lessons hit home.**
>
> **Among us today a CONCENTRATION OF PRIVATE POWER without equal in history is growing.**

These symptoms of inequality were shown by the President in revealing figures. Quoting from statistics from the Bureau of Internal Revenue for the year 1935, he showed that

> **Of all corporations reporting from every part of the nation, one-tenth of one per cent of them owned 52% of the assets of all of them; less than five per cent of them owning 87% of the assets of all of them.**

Again, in the year 1929,

> **Three-tenths of one per cent of the population of the United States received 78% of the dividends reported by individuals.**

Again,

> **Forty-seven per cent of all American families and single individuals living alone had incomes of less than $1000 for the year; and at the other end of the ladder a little less than 1½ per cent of the nation's families received incomes which in dollars and cents reached the same total as the incomes of the 47 per cent at the bottom.**

The President expressed the truism: "The freest government, if it could exist would not be long acceptable, if the tendency of the laws were to create a rapid accumulation of property in a few hands, and to

render the great mass of the population dependent and penniless."

This very thing, the President shows, has resulted from present policies until the government itself is rendered helpless in its dealings with commercial agencies with their price-fixing machinery. Said he:

> When prices are privately managed at levels above those which would be determined by free competition, everybody pays. The contractor pays more for materials; the home-builder pays more for his house; the tenant pays more rent; and the worker pays in lost work. EVEN THE GOVERNMENT ITSELF IS UNABLE, IN A LARGE RANGE OF MATERIALS, TO OBTAIN COMPETITIVE BIDS. IT IS REPEATEDLY CONFRONTED WITH BIDS IDENTICAL TO THE LAST CENT.

This picture is not at all re-assuring. Abraham Lincoln in his day sensed the dangers to our national life that now exist, voicing the following warning:

> I see in the near future, a crisis approaching that unnerves me and causes me to tremble for the safety of my country. Corporations have been enthroned, an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people, until the wealth is aggregated in a few hands and the REPUBLIC IS DESTROYED.—TRUTH 1:57.

The nation is not left without due warning from the Lord through His Prophets. We quote from one, John Taylor, while instructing the Saints, at a meeting in Nephi, April 19, 1874, as published in the Deseret News. President Taylor was assisting in organizing the United Order at that place. Said he:

> The fact of the matter is, we are ALL OF US on the HIGHWAY TO FINANCIAL OR TEMPORAL RUIN. The world is going to the devil just as fast as it can go. Corruption, chicanery, deception, evil and iniquity of every kind prevail, so that you cannot trust a man in any place, you cannot rely upon his word, you cannot rely upon any instrument of writing that he gets up, and there is NOTHING you can rely upon. Every day's news brings accounts of defalcations, frauds, infamies, rottenness and corruption of every kind, enough to sink a nation from the presence of God and all honorable beings. And this is not only so in the United States, but other nations especially. * * *
>
> We who have been gathered here have been going in a curious, crooked kind of way, but we have nevertheless started to build up the kingdom of God and to establish correct principles upon the earth and to help to redeem it. Can we accomplish this by continuing in the course we have hitherto pursued, (following the world plan)? No, verily no!

As strongly entrenched as it is and as gigantic in power as it appears to be, the WORLD SYSTEM can no more endure than a filthy fountain can bring forth pure water, or than a counterfeit can become the genuine. Those fostering the system are riding for a fall. It will fail from inward decay. Governments and men are vainly trying to save it, but its doom is cast and it MUST sooner or later give way to the Lord's plan.

(To be continued)

SALVATION THROUGH CELESTIAL LAW

By George Q. Cannon

"Now, my brethren and sisters, you who have not entered into this covenant, do not imagine, do not let the adversary instill into your hearts that you are now saviors to the Latter-day Saints. Do not do it. Let me warn you against it; it is a dangerous thought. You will find it delusive, for it is not true. If God saves this people, as I firmly believe he will, it will be through those men and those women whom men have placed under a ban; whom men have said shall have no power because of the laws that are enacted against them. **I tell you, the salvation that will come to this people, will be through the faithfulness of the men of God and the women of God, who, in the face of the opposing world, contrary to their traditions, to their education, to their preconceived notions and to the popular prejudices of the day—who have in the midst of all this stepped forward in the vanguard and obeyed the command of God and have dared to endure all the consequences, and been willing to endure all the penalties. Mark it, it is true. I believe that which I now say to you as firmly as though an angel of God had spoken it; and you will see it fulfilled, every word of it.** Let not the fears of the world, let not the threats of men extinguish the love of God, extinguish the faith of God in your hearts and make you tremble concerning these things. Let no such feelings as this take possession of you. I do not want to be defiant; I never had that feeling; but if I cannot obey, I must suffer. That is the position I have taken. If I cannot obey the law of man, I must suffer the consequences: I prefer to do so rather than suffer the consequences of disobeying the commands of God. It is better for me to do this than to do the other. I do not wish to defy man; I say, if you wish to enforce the law, that is your business."—J. of D., 23:280.

EXCERPTS FROM SERMON OF JOHN TAYLOR, APRIL 9, 1882

(John Taylor was very properly referred to as the "LION OF THE LORD." He was not only possessed with an exceptionally clear understanding of the Gospel, but he was unwavering in his faith and unflinching in his defense of truth. His spirit admitted of no compromose. With him it was either truth or error; the latter he had no use for while more than once he offered his life in defense of the former. For nobility of character and in the attributes of virtue, courage and a pure love for all that was good and holy, we are convinced he had no superiors in this dispensation. We herewith produce excerpts from a sermon which he delivered April 9, 1882, as recorded in his history by the late B. H. Roberts, and which gives a splendid picture of the man.—Editor.)

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

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

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

"Congress will soon have something else to do than to prescribe 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 tempering with human rights and human freedom, or in tearing down the bulwarks of safety and protection which that sacred instrument had guaranteed.

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

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

"This is not only my saying, but is the saying of those ancient prophets which they themselves profess to believe; for God will speedily have a controversy with the nations of the earth, and, as I stated before,

the destroyer of the Gentiles is on his way to overthrow governments, to destroy dynasties, to lay waste thrones, kingdoms and empires, to spread abroad anarchy and dessolation, and to cause war, famine and bloodshed to overspread the earth."

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

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

"We shall abide all constitutional law, as we always have done; but while we are God-fearing and law-abiding, and respect all honorable men and officers, we are no craven serfs, and have not learned to lick the feet of oppressors, nor to bow in base submission to unreasoning clamor. We will contend inch by inch, legally and contitutionally, for our rights as American citizens. * * * We stand proudly erect in the consciousness of our rights as American citizens, and plant ourselves firmly on the sacred guarantees of the Constitution. * * * We need have no fears, no trembling in our knees about these attempts to deprive us of our God-given and constitutional liberties. God will take care of His people, if we will only do right."

The speaker concluded, as follows:

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

A NATION'S STRENGTH

What makes a nation's pillars high
And its foundations strong?
What makes it mighty to defy
The foes that round it throng?

Not gold, but only men can make
A people great and strong;
Men who for truth and honor's sake
Stand fast and suffer long.

Brave men who work while others sleep—
Who dare while others fly—
They build a nation's pillars deep
And lift them to the sky.

—Emerson.

JOHN TAYLOR AS COMPOSER

(John Taylor occasionally expressed himself in Verse. It was while traveling by train from Edinburgh to Glasgow, December 17, 1846, that he composed the following lines which he sang at the Glasgow "Soiree" on the 18th. It will be noted that the author knew the Rocky Mountain region where the Saints were destined later to settle, as California—a prevalent error in those early days before definite knowledge of the region was known to the leaders.

The soundness of the author's faith is expressed in the last stanza—

"God save the Queen, and every King
Who favor Zion's cause."

John Taylor was not a man to fawn or flatter, nor to bid "God-speed" to those found fighting His cause.—Editor.)

LINES

By Elder John Taylor

(Tune—"Auld Lang Syne"

Ureka! now we've found the tree;
The balm—the heavenly boon;
That will the Saints and nations bless
And perfect them in one.

Chorus:

Then since our God has made us one,
And planted freedom's tree
We'll taste its bud, but eat the fruit,
In California.

The day—the auspicious day—has dawned:
The day of liberty;
When tyrants shall oppress no more,
And Zion will be free.

(Chorus)

What matter though we've suffered much,
As Saints in days of yore—
We'll not complain, with them we'll reign,
On Zion's heavenly shore.

(Chorus)

Ye British Saints aloud rejoice,
And sound the jubilee:
Strike! strike the lyre, with living fire,
For you shall all be free.

(Chorus)

And if we to Vancouver go,
And dwell on Britain's isle—
We'll visit those we used to know,
On Zion's heav'nly hill.

(Chorus)

For there upon the mountain's top,
The house of God shall stand:
And to it all the nations flow,
From every sea and land.

(Chorus)

The shamrock, thistle, leek, and rose,
That bloom so fresh and fair,
Shall planted be around the tree,
And of its fragrance share.

(Chorus)

Then hail Columbia's happy shore,
  And hail the British laws:
God save the Queen and every King,
  Who favors Zion's cause.

  (Chorus)

—Mill. Star, 9:28.

TO ELDER JOHN TAYLOR

By Miss Eliza R. Snow

The following brief lines from the gifted poetess, Eliza R. Snow Smith, in testimony of the faithfulness and constancy of John Taylor, written within a month of Joseph Smith's martydom, eloquently describe the man as the Saints have always known him.

Thou Chieftain of Zion! henceforth thy name
Will be class'd with the martyrs and share in their fame;
Thro' ages eternal, of thee will be said,
"WITH THE GREATEST OF PROPHETS HE SUFFER'D AND BLED."

When the shafts of injustice were pointed at HIM—
When the cup of his suff'ring was fill'd to the brim—
When his innocent blood was inhumanly shed,
You shar'd his afflictions and with him you BLED.

When around you like hailstones, the rifle balls flew—
When the passage of death open'd wide to your view—
When the prophet's freed spirit, thro' martyrdom fled,
In your gore you lay welt'ring—with martyrs you BLED.

All the SCARS from your WOUNDS, like the trophies of yore
Shall be ensigns of honor till you are no more;
And by all generations, of thee shall be said
"WITH THE BEST OF THE PROPHETS, IN PRISON HE BLED."

—Times & Seasons, 5:607, July 27, 1844.

The world has a thousand creeds, and never a one have I;
Nor church of my own, tho a million spires are pointing the way on high.
But I float on the bosom of Faith, that bears me along like a river;
And the lamp of my soul is alight with love, for life, and the world, and the Giver.

—Ella Wheeler Wilcox.

PRAYER

Therefore, I say unto you: All things whatsoever ye pray or ask for believe that ye have received them, and ye shall have them.—Jesus.

UTAH IS OUR HOME

(July 24th, 1847-1897)

Yes, we love thee, Utah, love thee
With thy mighty hills,
Rising from the fertile valleys,
With their thousand rills;
With thy lakes and crystal rivers,
Sleeping on the plain,
Or with everlasting music
Plunging down the main.

Freedom thrives in vale and mountain,
'Neath thy sky's blue dome,
We've no other land nor longing,
Utah is our home.

Sagas old and thrilling stories
Of thy former days,
Lie like books in vale and canyon,
To inspire our lays.
Fifty years have made us love thee
As our mother earth—
Children still of other fifty,
In this love have birth.

Here our fathers vanquished deserts,
Made them fruitful fields;
Likewise here they fought their battles,
Truth and right their shields!
Yes, we love thee, Utah, love thee,
With thy hills of wealth,
With thy air, and streams, and hill-tops,
Breathing boundless health.

—Edward H. Anderson.

A PRAYER FOR FAITH

I would not ask Thee that my days
  Should flow quite smoothly on and on,
Lest I should learn to love the world
  Too well, ere all my time was done.

I would not ask Thee that my work
  Should never bring me pain or fear,
Lest I should learn to work alone,
  And never wish Thy presence near.

I would not ask Thee that my friends
  Should now and always constant be,
Lest I should learn to lay my faith
  In them alone, and not in Thee.

But I would ask Thee still to give
  By night my sleep, by day my bread,
And that the counsel of Thy Word
  Should shine and show the path to tread.

And I would ask a humble heart,
  A changeless will to work and wake,
A firm faith in Thy providence,
  The rest—'tis Thine to give or take.

—Alfred Norris.

Your manners will depend very much upon the quality of what you frequently think on; for the soul is tinged and colored with the complexion of thought.—Marcus Auerelius.

HYMN TO THE PIONEERS

By Charles Ellis

Past, Present and Future of the World's Progress in the Hands of the Grand Pioneers of the Human Race

(The following lines by Charles Ellis, an early non-Mormon crusader for the rights of an unpopular people, are appropriate here as expressing the bigness of the early pioneers whose rugged virtues and unyielding determination made the conquest of the desert possible. The lines were dedicated to Wilford Woodruff on his nintieth birthday.—Editor.)

O, PIONEERS! O, PIONEERS!

Hope of mankind through piling years!
All of today fair, good and true,
Reflects unfading light from you;
Breathes life that's eloquent of you:
Life sprung from toil of heart and hand;
Fostered by pluck of fearless band;
By faith and hope and works sustained
To broaden out through growing years,
O, Pioneers! Grand Pioneers!

Up from the depthless past of time;
Down from gardens ages old;
Come blessings choice, and fruits sublime,
From men, of heart and courage bold,
Who led the way as pioneers;
Who broke chains wrought by hoary wrong
And through old darkness flashed new light;
Who made the weak and timid strong
To battle for the true and right,
O, Pioneers! Brave Pioneers!

Hail ye! All hail, Strong Pioneers!
Leaders of men through ages past!
O'er hills and plains, o'er trackless seas,
Your souls have gone, and men, at last,
Have turned to you with thanks and tears
For forward march, for progress made
For hope and heart to breast the years
Of toil, and win against the raid
Of sin, and crime and coward jeers,
O, Pioneers! True Pioneers!

But, Pioneers! Good Pioneers,
What of the future still unknown?
What of the dawns of coming years?
What of the fortunes, yet unknown,
Of those who are to carry on
The work by you so well begun
In the days that are past and gone?
My faith is strong that not one age
Or time will rise beneath the sun,
Without great souls to lift the gage

Thrown down by wrong, and sound, on heights
Above the present time, new calls to men
To follow fast with grander rights
Than yet have boasted tongue or pen:
Than yet have been voiced by sages:
Than yet have been seen by seers:
Then ever blest the older ages;
Than yet have come to our swift years
To move the slow, to lead the strong,
O, Pioneers! Great Pioneers!

For God, who is alive in all,
Is with tomorrow as today;
And ever sounds His onward call
To those who are, in sleep or play,
Contented with the o'er ripe past,
Pioneer work will ne'er be ended
While perfection remains a dream
True souls can ne'er be contented
While men's lives are not what they seem!
While Hope holds her search-light on future years.
There's untold work for you, ye faithful seers,
Persistent, brave, undaunted Pioneers.

FOURTH OF JULY ODE

(Righteous indignation and supreme contempt are expressed in the following lines—an "Ode for the Fourth Day of July"—penned by Eliza R. Snow Smith, at Nauvoo in 1840. These early sentiments, depicting as they do, the impotency of government in that early day, the result of human corruptions, and which are no less in evidence today though assuming a different guise, should create an awakening in the hearts of all liberty-loving people and stimulate them to wage an unyielding war against all corruption in whatsoever guise it may be manifested.—Editor.)

Shall we commemorate the day
Whose genial influence has pass'd o'er?
Shall we our hearts best tribute pay,
Where heart and feeling are no more?

Shall we commemorate the day
With freedom's ensigns waving high,
Whose blood stain'd banner's furl's away—
Whose rights and freedom have gone by?

Should we, when gasping 'neath its wave,
Extol the beauties of the sea?
Or, lashed upon fair freedom's grave,
Proclaim the strength of liberty?

It is heart-rending mockery!
I'd sooner laugh 'midst writhing pain,
Than chant the songs of liberty
Beneath oppression's galling chain!

Columbia's glory is a theme
That with our life's warm pulses grew,
But ah! 'tis fled—and, like a dream,
Its ghost is fluttering in our view!

Her dying groans—her fun'ral knell
We've heard, for oh! we've had to fly!
And now, alas! we know too well,
The days of freedom have gone by.

PROTECTION faints, and JUSTICE cow'rs,
REDRESS is slumb'ring on the heath;
And 'tis in vain to lavish flow'rs
Upon our country's fading wreath!

Better implore His aid divine,
Whose arm can make his people free;
Than decorate the hollow shrine
Of our departed liberty!

—Mill. Star, 21:16.

16.

WHAT OF THE MYSTERIES?

Among Church members, there is a general tendency toward shunning the mysteries of the Kingdom, avoiding the discussion of them, and as though they were undesirable, leaving them alone.

It is strange we should feel differently toward mysteries than the Law Books of God indicate we should. The patriarchs and prophets of old grasped with clearness the significance and grandeur of mysteries of the Kingdom. Their writings testify of their comprehension of the very essence of mysteries.

The revealed word of God gives us a definite and beautiful understanding of the term "mysteries". I love the contents of Doctrine & Covenants, 42:61, it is written: (42: 61) "If thou will ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peaceable things—that which bringeth joy, that which bringeth life eternal.'

How beautiful is the fact that a knowledge of these mysteries will bring joy to our hearts and understandings of life eternal.

Sec. 76:7 is consoling and gratifying: "And to them I reveal all mysteries of the Kingdom, from days of old and for ages to come will I make known to them the good pleasure of my will concerning all things pertaining to my Kingdom."

The 8th verse continues in saying that they who receive of these, there shall be made known to him the wonders of eternity.

The 9th verse gives us the knowledge that they who receive wisdom born of these mysteries shall have knowledge reaching to heaven, and before this knowledge shall the wisdom of the wise perish and the understanding of the prudent come to naught.

Verse 7 of Sec. 6 says: "Seek not for riches, but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall ye be made rich. Behold he that hath eternal life is rich."

The dictionary defines a mystery: "Some thing unknown, or concealed; something beyond human comprehension."

When we learned to read, to write, to construct, and to solve problems of many and varied descriptions, was it not clearly a situation of understanding the mysteries?

Knowledge being power, is it not built upon the structure of that which is hidden or concealed and beyond human comprehension?

It is true, we should avoid mysteries, providing we are going to permit them to promote quarrels, contentions, or wreck our spiritual safety. However, the proper comprehension and grasp of mysteries will develop within us growth, spiritual unfoldment and self-mastery, which is the very purpose of life.—Harold Allred.

FINANCE

Economic conditions in the United States, according to latest reports, are anything but encouraging. The slump is being felt on the Eastern coast and in the large centers more than in the Rocky mountain districts. Fear is taking possession of men. Money is seeking new hiding places. From the June report of the National City Bank of New York —always ultra-conservative—we quote a few paragraphs showing the present trend in trade:

"The slackening in trade and industrial activity during May signifies that the Spring season is drawing to an early close, without much to look back upon in the way of seasonal pickup. Reports from the industries have continued disappointing, and composite indexes of industrial production for the month are expected to be slightly lower than in March and April * * *. The drop is small, but nevertheless influences sentiment, for when the Sphing closes on a disappointing note the Summer is likely to be dull. * * * The sluggishness of the Spring season has been largely a reflection of the poor automobile business. With domestic passenger car sales, running less than half of last year's total, and truck sales down almost as much, production has tapered off earlier than usual. The total in April (U. S. and Canada) was 238,000 vehicles, compared with 550,000 in the same month last year, and the May figure will be still lower. Unless sales have an unexpected pickup assemblies will drop to extremely low levels during the next two or three months. Steel mills operations have receded slowly, dropping below 30 per cent of capacity for the first time since January. * * *

"Textile markets have all been sluggish. Buying of Fall woolens for men's wear has been poor, and at this late date there is no hope of anything but a belated spurt. Cotton mills have had but few days of good business, their inventories are large, and curtailment will continue heavy. Rayon yarn prices have been cut to new lows, with mill operations around 55 per cent of capacity and yarn stocks good-sized. * * *

"In the heavy industries, especially industrial equipment of all kinds, buying is slow, backlogs are being reduced, and the trend of operations is downward. * * *

"The continued weakening of commodity prices has been the most depressing influence in the situation. Indexes of staple commodities have dropped to new lows. * * *

"The Administration's money-spending program, announced in April, has made little impression up to this time, except in one respect. It has strengthened the high grade bond market, and this is leading to a revival of new security offerings. * * *

"The failure of the Administration's announcement to stimulate trade and industrial activity is evidence that trade and industry are not yet ready to move forward

on their own account, and until they are ready psychological stimulants are not likely to be effective. * * *

"Farmers have prospects of good crops this year, but will have to rely heavily upon Government payments and price-supporting loans to keep their income up. Price of farm products average between 25 and 30 per cent below a year ago."

While a phenomenal wheat crop is expected, prices are predicted, with Governmental supporting loans, at from 60 to 85 cents.

In Utah the mining industries are closing down, the Utah Copper at Bingham representing one of the largest pay-rolls to discontinue. This is bound to effect all home trade marts. Large industries are reporting an unemployment situation that is extremely disconcerting. A recent report from a representative of the Farm Loan bank at Berkeley is to the effect that Utah farmers are farther in arrears in their interest and installment payments than in any other State of the District. Utah is still on relief.

John the Revelator saw the present day, when the spirit of Babylon should rule the hearts of most men and they would utterly depart from the Lord. "Therefore", said he, "shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord who judgeth her. * * *

"And the merchants of the earth shall weep and mourn over her; FOR NO MAN BUYETH THEIR MERCHANDISE ANY MORE:

"The merchandise of gold, and silver, and precious stones, * * * and wine, and oil, and fine flour, and wheat and beasts, and sheep, and horses, and chariots (automobiles), and slaves (men enslaved through capitalistic tactics) and SOULS OF MEN." —Rev. 18. (Read entire chapter.)

In the light of these rapidly advancing events, is it any wonder that men's hearts are failing them? The Saints should remember that the Judgments of God are to begin at the House of the Lord, and be wise.

Were half the power that fills the world
with terror,
Were half the wealth bestowed on camps
and courts,
Given to redeem the mind from error,
There were no need for arsenals or forts.
—Longfellow.

SOME FALLING!

"Seven and one half times as fast as falling, James B. Taylor, at Farmingdale, New York, brought a bombing plane down from a 20,000-foot elevation to a 5000-foot elevation at a speed of about 600 miles an hour. Earlier on the same day he made eleven other power dives."

BE NOT AFRAID TO PRAY

Be not afraid to pray; to pray is right.
Pray, if thou canst, with hope; but ever
pray,
Though hope be weak or sick with long
delay;
Pray in the darkness if there be no light.
Whate'er is good to wish, ask that of Heaven,
Though it be what thou canst not hope to
see.
Pray to be perfect, though material leaven
Forbid the spirit so on earth to be;
But if for any wish thou darest not pray,
Then pray to God to take that wish away.
Hartney Coleridge.

RELIEF

The minister met Tom, the village ne'er-do-well and, much to the latter's surprise, shook him heartily by the hand.

"I'm so glad you have turned over a new leaf, Thomas," said the good man. "I was delighted to see you at the prayer meeting last night."

"Oh," said Tom after a moment of doubt. "So that's where I was."

SURPRISE

He was at the fountain-pen counter making a purchase. "You see," he said, "I'm buying this for my wife."

"A surprise, eh?"

"I'll say so. She's expecting a Packard."

QUALIFIED

The animal-trainer had been taken ill and his wife reported for duty in his stead.

"Have you had any experience in this line?" asked the proprietor of the circus, doubtfully.

"Not exactly in this line," replied the woman; "but my husband manages the beasts all right, doesn't he?"

"He certainly does."

"Well, you ought to see how easily I manage him."

AS GOOD AS ANY

Billy's mother looked at him accusingly.

"What have you done with all your money, son?" she asked. "Your little bank is empty."

"Well, mother," answered the boy, "you told me to save it for a rainy day. Yesterday was a rainy day, so I spent it."

OVERWORKED

"Boss, has you got a man on your book named Simpson?"

"Yes. What about it?"

"Wall, Ah's dat man, boss. Ah just thought you done had put down Samson."

The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.—Isaiah 57:20.

TRUTH

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

VOL. 4. AUGUST, 1938 NO. 3

Is Truth Premature?

An Editorial

In commenting on the TRUTH magazine, one of the leading brethren is reported as saying in substance, "If the Editor of TRUTH would keep still all would be well." Asked if the items published in the Magazine were not true, he replied, "Yes, but we are not ready for the truth."

This is singular as coming from a Latter-day Saint official. In taking such a stand the leaders are evading a vital issue. Truth is eternal; it is simple and unchangeable. Truth is easily told and one may continue telling it without complications. There are no turns or twistings in it. Like the mathematical problem—two and two make four—truth is just as stable and enduring. Falsehood, on the other hand, is fickle and treacherous. Memories fail. A conjured up lie requires eternal vigilence to keep it from changing dress. A lie once told requires the covering of a bigger lie to shield it from detection. Criminal records prove how futile it is to try to maintain a falsehood. "A false witness shall not be unpunished, and he that speaketh lies shall perish."—Solomon.

The world has NEVER been ready for truth, but truth has ALWAYS been ready for the world. Sound, no doubt, has circulated in the ether above since the world began, but until the receiving sets of radio were perfected and brought into perfect synchronism with broadcasting sets, air-messages have been lost to the world. So prone is the world to choose error in place of truth that Apostle Paul was led to envisage the end of the deceiver, saying:

> **And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them STRONG DELUSION, that they should believe a lie: that they all might be damned WHO BELIEVED NOT THE TRUTH, but had pleasure in unrighteousness.—2 Thes. 2:10-12.**

Fifty years ago Edison was referred to editorially in a New York paper as a "crackbrain" from "West Orange who had a fool idea he could supplant gas for lighting in the home with an electric bulb or something." Parliament, in response to public clamor, forbid the laying of tracks for Stephenson's engine to run on. Derision was cast upon a "professor who set out to fly through the air", and the man who patented the pneumatic tire was referred to by the patent officials at Washington as the "fool who would ride on air." Galileo, it will be recalled, was "condemned to abjure, by oath, on his knees, the truths of his scientific discovering.'

Truth is alien to the world. Truth is light. Light has been awaiting the time when man could receive and utilize it. Darkness is the **negative** of light. Darkness seems to be the "course of least resistance." Therefore Cain followed the course of darkness. In Enoch's day, darkness covered the land, while Enoch and his followers who accepted the truth were exalted. Abraham attained to salvation by resisting the darkness that engulfed his father. Moses wandered in the wilderness forty years trying to lead the hosts of Israel to the light. In the Meridian of Time the "chosen people" were not prepared for truth or light, and Christ the Saviour was crucified and his apostles fell martyrs to the cause. And so when Joseph Smith was introduced upon the gospel scene, the world was not ready for truth, and he too, with many of his followers, fell martyrs.

The world has never been ready for truth, nor will it be so long as the "Prince of Darkness' rules in the hearts of men. "The truth is being published, but we are not ready for it." What an enigma in philosophy, and what a statement for a so-called apostle to make. Did Paul, in order to avoid the displeasure of the world, advance such a pusillanimous plea? Did Peter, for temporary freedom, yield to the seductive wiles of

the wicked? "We are not ready for the truth!" When, in the name of heaven, will we be ready for it? Is truth to stand still, hide its face, remain in "chambers", until the world gets ready for it? **"I am the way, the TRUTH, and the LIFE"**, said Jesus Christ. Try to subdue it! Why **"TRUTH shall spring out of the earth; and righteousness shall look down from heaven:"** God is truth. He cannot lie. Then why should the leaders of Israel in this day fear the truth? Is Babylon with her seductive powers of greater importance? Truth can never be conquered. It is destined to stand forever. The Prophet Isaiah saw the present day and said:

> Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem (New Jerusalem or Zion).
>
> 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:**
>
> Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste.
>
> Judgment also will I lay to the line, and righteousness to the plummet: **AND THE HAIL SHALL SWEEP AWAY THE REFUGE OF LIES**, and the **WATERS SHALL OVERFLOW THE HIDING PLACE.**
>
> And your **COVENANT WITH DEATH** shall be disannulled, and your **AGREEMENT WITH HELL** shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.—Is. 28:14-18.

Isaiah's words have their application with this people—the Latter-day Saints. Some of our leaders have admitted it. This statement is obviously true. "My God! what have I done," President Woodruff is reported to have said, after placing his signature to the Manifesto. And one of his counselors answered, "You have signed a COVENANT WITH DEATH and an AGREEMENT WITH HELL, that's what you have done." Then can the "refuge of lies" prevail? Might as well say that darkness shall prevail against light. Will "judgment be laid to the line and righteousness to the plummet"? The Prophet said so. Will the "hail sweep away the refuge of lies" and the "waters overflow the hiding place?" The Prophet said so. Will the "covenant with death" be "disannulled" and the "agreement with hell" not stand? The Prophet said so.

What is the "covenant with death" referred to? It is the Woodruff Manifesto with its associate promises, including, of course, the petition of the Church leaders to the President of the United States asking for Amnesty. Why are these agreements interpreted as being a "covenant with death?" Because they undertake to prevent the living of the only principle of marriage by which the "continuation of the lives" may be consummated. Why did the Prophet refer to these various covenants as an "agreement with hell?" Because it is the business of hell (Lucifer) to prevent the Saints from acquiring "eternal lives." The position of the Church at the present time, in effect, enforces this "covenant with death" and "agreement with hell."

What is the "tried stone" spoken of as being laid in Zion for a foundation? It is our Lord, Jesus Christ. What is meant by "Judgment will I lay to the line and righteousness to the plummet?" It has reference to a straight and honest course. In mechanics the line established by the builder's plummet, is straight. The course of heaven is straight. Judgment will be just and righteousness will prevail. How will this be brought about? The "refuge of lies" will be swept away by the publishing of truth, which is likened unto "hail." As a hail storm batters down and destroys while clarifying the atmosphere, so will the "refuge of lies" be battered down and trodden under by a storm of truth. And so, too, the "waters" symbolizing the cleansing agency of heaven, "shall over-flow the hiding place," cleanse it of its filth of deception and lies.

This work, under proper direction, is now being accomplished through the preaching and publishing of truth. This Magazine, frequently condemned by the ignorant and by some of the leaders, is an instrument in the hands of the Lord; through its columns the "refuge of lies" are being swept away, and the "waters" are being made to cover the "hiding place."

Yes, there is a people ready for the truth —they hunger and thirst for it. And while, as the late Apostle Orson F. Whitney once observed, "many of this people are perhaps preparing themselves, by following after the world in its mad race for wealth and pleasure, to go down with Babylon when she crumbles and falls," yet there is a people, "IN THE HEART'S CORE OF THIS PEOPLE," said he, "that will arise in their majesy, in a day THAT IS NEAR AT HAND, and push spiritual things to the front; a people who will STAND UP FOR GOD, fearing not man nor what man can do, but believing, as the Prophet Joseph says, that all things we suffer are for our best good, and that God will stand by us forever and ever."

TRUTH IS ON THE MARCH AND NOTHING CAN STOP IT.

SPIRITUAL AND TEMPORAL UNITY

* * * It is absolutely **impossible to unite people spiritually** when they are divided in temporal matters. * * * I recently met a brother who had been for eight months without work. He had not been able to obtain employment, though he was willing to labor. He had been supported from the Storehouse of the Lord. But he wanted to earn his own living; finally he had been offered work in China, at good wages. I was

startled when he told me this, and thought, has it come to pass that men can walk the streets of Salt Lake City for eight months and not find employment? Do we send elders to the ends of the earth to preach the gospel and gather the good and then have such scenes as these? O Israel, where is thy wisdom? You can preach the theoretical things of the kingdom of God; you can describe the glories of the seven heavens, but here is a man who hath a wife and eight children, who is talking of going to China to earn them a living. My mind wandered back to the days of President Young, and I said in my heart, I would that we had again a Brigham Young. While we preach the gospel, we should practice it * * *.

We want to introduce into the midst of this people a better condition in this regard. We are anxiously looking not only for one man that is like unto Moses, mighty and strong, but for many who will rise up to unite the people in their labor, who will give to every one the employment that is so necessary. But if those who have means hoard it up for their pride, Israel will rise up and in justice will reject them * * * That which gives me concern is that some of our people are growing proud and haughty, and are raising themselves in vanity above the masses. * * *

He who coerces, who persecutes is not great. The story of the persecutions of the saints have not been written on the earth. Our wives and innocent children have been brow-beaten and caused to mourn, but not by those who possess the spirit of greatness. I have seen among those who are corrupt, tears of sympathy springing forth when they have witnessed women and children badgered, when it has been sought to bring forth the secrets of the family circle. A nation and a people can have all such honor as they can accumulate. When I read of what was said to Mr. Blaine's scheme to annex four or five Mexican states, Canada, absorb Cuba and the Hawaiian islands, and settle the Samoan difficulty by a foreign war, I said he had proposed a great work, but in the tears, the pains and anguish of little children there has a greater debt accumulated in this Territory. THAT DEBT MUST BE PAID, AND IT WILL REQUIRE A LONG RUN OF HIGH TARIFF TO MEET THE OBLIGATION.

May God bless the upright in all the world. He will give the victory to the righteous. As he gave to Joseph in Egypt power and dominion after he was sold into bondage, so will Utah, the hated, though sold into bondage, be lifted up by the arm of God, who will again place around her the golden chain of authority, and she will feed and clothe those who brought her into bondage. God has decreed it, and no power can stay it.—Moses Thatcher, The Deseret Weekly, 38:326-7.

CHARACTER BUILDING

(An esteemed friend of TRUTH, residing in the East, has submitted for publication the following very enlightening dissertation on character building. The clarity in which the truths are set forth and the logic expressed commend the article to the careful reading and earnest consideration of all lovers of truth.—Editor.)

The realization of man's destiny upon earth requires the development of strength and power in the individual. This power is attained by the observance of law, which law embraces all forms of material and spiritual dominion, to be used in righteousness.

At no time in history has there been greater need of men of great strength than in the last days when God's kingdom is about to be established in power and glory. The earth must be subdued and it is man's mission to accomplish the task. His first objective, however, is to develop himself into a being of power that he may subdue all things. He must develop power over sickness, power for good among his fellow men, power over all material things, including the power to use great wealth in righteousness, and most important the power to carry with him the spirit of the Lord.

The development of personal power within the individual is a thing which can be accomplished and is within the grasp of all who have in their hearts a burning desire for such achievement. They must be willing to pay the price, and they must be willing to use such power for righteous purposes. The development of personal power, the ability to live a successful life and subdue all obstacles in the pathway of one's destiny, is a goal upon which every individual may focus his greatest concentration of heart and mind. All great men and women have learned the secret of this power, although they may not recognize the exact source from which it is derived. In other words, they have learned how to "tune in" to God's spirit and have come to feel this power without a full knowledge of God himself. The owner of a radio set may not understand the technique of broadcasting, but if he knows how to turn his dial and adjust his instrument he may receive the messages broadcast. When individuals learn how to "tune in" to the spirit of God this power guides them in all truth and righteousness, and they are then permitted to accomplish their missions in life.

To develop the greatest power in the individual and the most perfect ability to "tune in", man must develop and live a balanced life. Only by bringing one's life into balance can we develop personal power to the highest degree. We must understand that without this perfect balance our characters will be incomplete and incompetent to direct the powerful force which is there to be developed.

Like the five basic elements of chemistry and the five senses of the human body, man's character may be divided into five

basic parts. In building character we must remember that the structure is to be an eternal one. No flaw can withstand the beat of time and each "stone" must be placed in its position perfectly, and must be cut with such precision that it will fit into its place with exactness, thus giving strength and solidarity to this everlasting structure.

As an object upon which to fasten our minds to better enable us to clearly visualize and understand our problem in this character building, let us choose that monument which time has proved to be the most perfect and enduring of all the things man has placed upon the earth. Then let us liken our characters to this monument, and liken the building of character to the construction of such a monument. The structure to which we refer, of course, is the great Pyramid of Egypt. This the "First Wonder of the World", serves our purpose in a two-fold way. Its enduring nature well typifies the eternal life of the character we are building, and the spiritual significance of the structure corresponds to the divine nature of Man's being, for there is no doubt but that when the full story of the pyramid is known to man it will be revealed that it contains the greatest spiritual testimony ever built into any monument upon the earth.

Now if we can imagine flying over the pyramid and looking down upon it, for this is the only conceivable position from which we may see all sides of the pyramid at one time, we can see in our minds the points which would stand out in the visual picture of this pyramid from the air. Again like the five basic elements of chemistry, and the five senses, we would see from our aerial position the five prominent points of the pyramid standing out before our eyes. These points are, the top, pointing to heaven, and the four corners which touch the ground.

Our characters may be likened to these five points of the pyramid, and like the eternal nature of matter and the enduring nature of the pyramid these five divisions of character depend upon each other for their strength and their power. Each division must be developed in relation to all other parts and each division must be brought into perfect balance with the whole before our "character pyramid" will endure the test of time and become a vehicle for this personal strength and power of which we speak.

The five divisions of the "Character Pyramid", are as follows:

First: **Physical.**
Second: **Mental.**
Third: **Social.**
Fourth: **Financial or Economic.**
Fifth: **Spirituality.**

The first four divisions form the base of the "character pyramid" which rests upon the earth, this is the foundation which gives strength to the entire structure.

The fifth and most important, the one reaching nearest to the heavens, is spirituality, and it represents the top or Cap Stone. This fifth division dominates the other four, and the spiritual law governs the entire structure. As the four corners advance in height and as they approach the cap, they become more spiritual and more completely under spiritual domination. When the pyramid is built it is all one structure and when it is crowned with its "Cap Stone of Spirituality" it becomes one solid spiritual and temporal monument. The spiritual and temporal becomes as one and we then see the perfect character.

We build spirituality by doing God's will. When the Saviour was asked how man might serve God, He told the people to serve their fellow man. This seemed so simple that many were disappointed. Likewise it is disappointing to many to find that to build spirituality we devote ourselves to the four basic divisions of life. It is no more possible to build enduring spirituality without these foundation departments than it would be to build the top of the pyramid without the base.

Picture in your minds clearly these five departments, and let the importance of each become well defined. Imagine all the "stones" which go into each division. Imagine these "character stones" being laid as we might build a pyramid, the balance and strength we would require of each "stone", and how careful we would be in bringing the building up evenly on all sides. **The strength of the structure depends upon balance. The enduring nature of the monument depends upon the material of which the "stones" are made.** When the cap stone is laid we must know that it rests upon a sure foundation and that the design, the material, and the workmanship are perfect—then our building will last through the ages.

Modern engineering reveals that no other design as to the construction of the pyramid would have stood the ravages of time. The monument built on any other plan would have long ago passed into the realm of the forgotten. Its spiritual testimony would never have reached men of today. Matter could not exist with one or more of the basic chemical elements missing. Our bodies lack physical power with any one of the senses destroyed. Likewise our characters cannot reach their full development of power unless each of the five divisions receive their proper strength and are brought into perfect balance and harmony.

The greatest responsibility ever to be given to man on the earth is at hand. He will need the greatest strength possible to carry this load. Now is the time for the development of the individual, and he must

pay attention to the building of the five divisions of life that his structure will grow in strength and power and with perfect balance, thus enabling him to attain the greatest possible usefulness.

To better understand the positive side of this situation let us look for a moment at the negative angle. Picture in your minds men you have known who have developed any one of the five divisions of life or character, to the neglect of the other four. Can you select any one character you have known who might be called a man of power who has developed but one division of his character? Or who has developed less than five? It is easy to find these off sided characters and to recognize their limited usefulness. It is most difficult to find fully rounded out characters with all divisions of life fully developed and well balanced, but when we do, we find individuals of unlimited strength and power. Such people not only have power within themselves but they have learned to "tune in" on the infinite power of God.

God needs men of strength and power. The day of His great glory is near at hand and the greatest of all work is about to be done upon the earth.

This work must be done by men under God's direction. To those who are trained will be given this great task. The building of the "character pyramid' requires a knowledge of these five divisions, and the material which goes into each.

The five divisions of the "Character Pyramid" as given above and as described below in outline form, are as follows:

(1) **PHYSICAL.** Development of strong healthy bodies, capable of standing the strain and stress of great responsibility. Wholesome food, proper exercise, clean, fresh air in the lungs, proper elimination of wastes of the body; proper sleep, the observance of all sound health laws. We must especially avoid liquor, tobacco, and all forms of stimulants. Follow sane, normal, intelligent and righteous sex life. **Wisdom and great treasures of knowledge are promised to those who live God's laws of health.**

(2) **MENTAL.** With all that has been written about the power of mind we are still pioneers so far as knowing the full extent of the power of the human brain, and the force which we may develop by observance of correct law in the process of our thinking. To develop great personal power we must come to recognize that our own limitations are completely controlled by what goes on in our minds. **We are big or little, strong or weak, rich or poor, positive or negative, exactly according to the power generated by our minds.** This mental power is like the force of a magnet. If its radiations or vibrations are positive and constructive it attracts other positive and constructive forces, and is better able to "tune in" on the great eternal source of energy.

To a large extent we defeat our own chance of developing mental power by indulging in negative thinking. By so doing our minds attract negative rather than positive influences. We soon become weighed down with these negative thoughts and reactions until positive impulses and constructive actions are impossible.

Our destiny in life is very largely controlled by the power of our own minds. In other words, the controlling power of our lives is within us and not without, and to master all circumstances we have but to control and master our mental attitude. We let outside factors influence our thinking, whereas we should compel our thinking to master outside situations. **The whole process of character building must rise or fall with the power of our minds, always, of course, under the stimulus of the Spirit of God.** We must seek the greatest mental development. Develop minds capable of sustaining the physical body with courage and to intelligently carry out our purposes in life. Our mind must be free from a petty, fault finding attitude, and free from all destructive, negative factors. **We must be positive and dynamic in our mental habits,** and with it all **we must have kindness, charity and humility. A mind open to learning from even the most lowly source, will develop the ability to be both obedient and commanding.**

(3) **SOCIAL.** Our success or failure in life depends in a large measure upon our social attitude. The great opportunities for growth, and the development of personal power, comes in our ability to serve our fellowman. We have an influence for good or evil with every soul we contact in the world, whether that contact is in person, by letter, telephone, radio, or indirectly through other individuals. There is no way of avoiding the responsibility of living among our fellows, and as long as we are living beings in the world we generate an influence and that influence effects others either constructively or negatively. Even after we are dead our influence lives on as a factor in the lives of others.

The most vexing problems in life are those arising from personal relationships with our fellowmen. There is a constructive way to handle most every human problem if we have the patience and determination to find it.

Relationships between husbands and wives, parents and children, families and communities, should all be governed by the principles of love and charity. Our relationships in business must be governed by honesty and all by a constructive, helpful, and positive attitude. Our own character growth comes by serving others and to accomplish the greatest good in this line we must train

our minds in constructive thinking. We must develop a social attitude which will make of us powers of good among our fellowmen. This is all summed up in the words of the Saviour, **"Love Thy Neighbor as Thyself"**, and **"Inasmuch of ye have done it unto one of the least of these my brethren, ye have done it unto me."**

(4) **FINANCIAL AND ECONOMIC.** One of man's greatest battles in life comes in building that corner of his "character pyramid" designated as the financial. This department of character building takes us to the very problem of life itself. As long as we live in a material world we must have food, clothing, shelter, education, and we must live on a plane of decency according to the standards of our day and time. Man must earn these necessities of life by the "sweat of his brow." Success in a material sense follows the living of correct law, the same as in other departments of our lives.

There is little pertaining to material success which is denied the individual who first has in his heart a burning desire for the attainment of his goal. The financial corner of our "character pyramid" has been placed fourth on the list, because an understanding of the other divisions must be had before we can approach the solution of our financial situation.

To succeed in the financial department of life we need sound, strong bodies and bright, intelligent minds, and a developed social point of view which **recognizes our obligations to others.**

We need as a basis of economic success a thorough understanding of all these departments of our "character pyramid." Mastery of them removes much of the difficulties in solving the financial problems.

To accomplish anything in life we must first have a desire, not a flabby wish, but a burning, impelling **DESIRE.** This desire must be backed by faith, a faith so strong and with such driving force that nothing can withstand its power. We need to plan our course intelligently by the force of a constructive thinking mind. If we can think with clearness and exactness and then intelligently drive through with indomitable faith, our problems will yield to solution.

The disappointments come when the power within us gives out. This must be kept in force at all times if we are to succeed. We must have the mental power to banish fear. We must put out of our minds the thought that failure defeats us. **Failures, so called, are but stepping stones to success, and how should we know the number of steps that may be required to reach our goal. The solution of one's financial problems, even the acquirement of wealth, is honorable if righteously obtained. Any man who purposely turns away from wealth only displays his weakness.** He may feel that the possession of wealth may destroy his desire to serve the Lord, but this need not be and would not be with properly developed and rounded out character. **It is a foolish thought that wealth is always destructive. It can be an instrument for great good in the hands of righteous people. The law is that wealth must be acquired without injury to others and must be treated as a stewardship under the direction of the Lord to be used as a means of rendering greater service in a constructive and beneficial manner.**

(5) **SPIRITUALITY.** Develop spiritual power to the utmost. With the four departments or divisions of life and character properly balanced in our "character pyramid" we are ready for the "Cap Stone of Spirituality." When this is finally laid upon this safe and sure structure we have then the ability to "tune in" to God's infinite power. Our strength is then sufficient to properly control this power and use it as God directs for the constructive purposes in serving our fellowman upon the earth. When these lessons have been mastered we have developed spiritually in our lives. We are equipped then for great usefulness as leaders among men.

Be not afraid of physical, mental, social or financial power. Fear only to use them wrongfully. Rightfully used they form the base and foundation upon which the "Cap Stone of Spirituality" rests.

It is spiritual power which gives force and effect to our lives, but this spiritual power must have a base and foundation, and this foundation is represented by the four other corners, which must be developed and brought into a balanced condition to give enduring strength, which is required for our character pyramid. God needs men of strength and power. His call awaits all who will prepare themselves for His great work.

The way of the world is to praise dead saints and to persecute living ones.—N. Howe.

A tyrant never tasted of true friendship, nor of perfect liberty.—Diogenes.

Time is cried out upon as a great thief; it is people's own fault. Use him well, and you will get from his hand more than he will ever take from yours.—Mrs. Wetherell.

The greatest affair in life is the creation of character, and this can be accomplished as well in a cottage as in a palace.—Ian Maclaren.

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

Small service is true service while it lasts.—Wordsworth.

ECONOMIC LAW OF HEAVEN

(Continued from page 34)

The world has had a fair trial for 6000 years; the Lord will try the seventh thousand Himself; "He whose right it is, will possess the kingdom, and reign until He has put all things under His feet"; iniquity will hide its hoary head, Satan will be bound, and the works of darkness destroyed; righteousness will be put to the line and judgment to the plummet, (Is. 28) "and he that fears the Lord will alone be exalted in that day." To bring about this state of things, there must of necessity be great confusion among the nations of the earth; "distress of nations and perplexity." Am I asked what is the cause of the present distress? I would answer, "Shall there be evil in the city and the Lord hath not done it?"—Joseph Smith.

This prophecy has been fulfilled in part. The world's trial for peace is ending. The Lord is about to take charge. Preceding this event, "great confusion" MUST and DOES already reign among the nations of the earth—"DISTRESS OF NATIONS AND PERPLEXITY."

National leaders, economists and statesmen are half-heartedly hoping for the best while expressing the fear that we are facing the greatest crisis in the world's history. A definite conflict is on between the economic system of God and that of Lucifer.

Do we question the oft-repeated statement that "world economics are all askew", that the rich are growing in wealth while the poor are sinking deeper in destitution? Real statesmanship knows that the condition exists. Speaking for this class, U. S. Senator William E. Borah sounded the warning some time ago. Challenging Congressional candidates to make plain their views in order that the electorate might judge between them, he said the existing system tended **"More and more to chisel away the rights and privileges of the average man and woman. Wealth in the hands of a few," he maintained, "has been built up by some special favor—some advantage gained from the government."** Said he further, **"These vast fortunes have been built up about ten per cent by the ability or genius of those who made them, and 80 or 90 per cent by advantages given them by laws and policies of the government." "Vast aggregations of wealth," he held, "breeds idiots, criminals and morons—with few exceptions."** He said **"There is a trial going on in New York where they are fighting over a child 10 years of age, and an indescribable mess has been revealed. It compares with conditions in Rome in days of old. They do not know how many millions the child has. But one can only question how many other children there are, equally worthy, who have not a place where they can quietly lay their heads. WITH SUCH CONDITIONS, A COUNTRY CANNOT LONG ENDURE."**—Des. News, Oct. 12, 1934.

A prevailing evil in the world is that of human bondage; a condition that perhaps never existed on so broad a scale as at present—at least, never before in the world's history have there been so many people in bondage of debt to the **FEW**, designated as "capitalists." Even nations are not free of this curse. It was never intended that men should be in bondage—one to another. Men are created with certain "Unalienable Rights", among which are "Life, LIBERTY and the pursuit of Happiness."

Bondage comes of evil; it is the opposite of "Life", the negative of "Liberty", and true "Happiness' cannot prevail under its wicked powers. The Lord said, **"It is not right that any man should be in bondage one to another."** (D. & C. 101:79). But He also said, **"The world lieth in sin, and groaneth under the darkness and under the BONDAGE of sin."** (Ib. 84:49). The WORLD, mind you—not just a few; MILLIONS UPON MILLIONS of people are groaning under the "BONDAGE OF SIN." No one with the shallowest conception of world affairs will dispute this statement. "Wars, rumors of Wars", hatreds and strife prevail in every land.

These hatchers of misery are not of the Lord. He gave to the world Economic and Social systems that, if carried out as prescribed, will prevent this "bondage" both spiritually and temporally.

The Lord's system not only recognizes individual initiative, making provision for the fullest freedom in human endeavor, but it also insists that the JUST wants and needs of men shall be provided for. As early as May, 1931, about a year after the organization of the Church, the Lord instructed Bishop Edward Partridge to "appoint unto this people, (the Saints then gathering in Ohio from western New York) their portions, every man EQUAL according to his family, according to his circumstances and his WANTS and NEEDS."—Ib. 51:3.

Here a basic law of heaven is announced. Men are to receive according to their "wants and needs"; inasmuch, as explained in a later instruction, "that their wants are just."—Ib. 82:17.

Under this system a man rearing a large family, or who, from the nature of his employment requires more clothing or food, will receive proportionately more with those of smaller families and whose circumstances require less. The system, in no sense, distributes to each person the same kind, quality and quantity of goods irrespective of tastes, needs, etc., but it provides for their just "wants and needs" in a spirit of equality. Under present "democratic" economic systems a man rearing a large family is entitled to no more than the one

rearing a small family, unless by his physical or mental efforts, or his wits, or by chicanery, he can procure more. Under normal conditions the State encourages prolific breeding of children—they are a definite asset to the State; and yet families adhering to these worthy ideals, under human economics, are accorded no reward for their industry over that of the drones of society refusing to assume life's responsibilities. God's plan rewards men according to their just "wants and needs", while man's plan rewards him according to his earning ability or his aptness in capitalizing on the other fellow's labors. The one tends to cement society into a perfect union of equality and love, while the other creates castes, inequalities, "bondage', injustices, poverty, misery. hatred, and the like.

In the Lord's plan men may be engaged in either productive or non-productive work —speaking commercially, and yet their work may be highly productive to the cause. This situation is provided for:

> **He who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things;**
>
> **Yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit;**
>
> **Nevertheless, in your temporal things you SHALL BE EQUAL, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.—Ib. 70:12-14.**

No favoritism can exist under strict adherence to the Lord's plan. As one wise man aptly put it, "There are no bargain counters in heaven." Neither are there any on earth, under God's plan. True, those who are engaged wholly in spiritual work, yet guided by human selfishness, may at times feel that they are entitled to a better living, more personal comforts, better clothing, automobiles, etc., than are the masses engaged in the temporal affairs of life, and especially those performing manual labor. Owing to human weaknesses, this is often the case. It was the case with the High Priest Eli and his recreant sons, whom the Lord rebuked by the mouth of the boy Prophet, Samuel. In such cases, however, the Lord has provided a safety valve: "In temporal things you shall be equal and this NOT GRUDGINGLY; otherwise the ABUNDANCE of the manifestations of the Spirit shall be withheld", or, in other words, those employed in the more pleasant occupations pertaining to spiritual work, if selfish and begrudging in their attitude towards the opposite class, shall be deprived of the normal blessings and pleasures belonging to such occupations. "The manifestations of the Spirit shall be withheld." All are to be treated with fairness:

> **That you may be equal in the bands 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; Ib. 78:5-6.**

Under human arrangement those who have much, irrespective of the methods employed to acquire it—(often dishonest ones), also of their legitimate needs, are accorded advantages for the accumulation of greater wealth; all, in most instances, at the expense of those who have little. The rich become richer—their accumulations reaching far beyond their legitimate spending abilities—while the poor constantly sink deeper in poverty and actual want. And for this reason "the world lieth in sin.' No such favoritism exists nor can be made to exist in the Lord's system:

> **And, behold, none are exempt from this law who belong to the church of the living God;**
>
> **Yea, neither the bishop, neither the agent who keepeth the Lord's storehouse, neither he who is appointed in a stewardship over temporal things.—Ib. 10-11.**

From the foregoing it will be readily seen that the Lord is "no respector of persons." He is our Father; we are His children. His love is boundless, impartial, and penetrating. With Him there can be no excessively rich—there will be no poor among those, of course, who serve Him. His plan promotes peace, joy, comforts, faith, repentance, unity and love for one's neighbor. It fulfills every proper desire of the human heart; it gives life to every hope; it is attainable UTOPIA. **"Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God."**—Ib. 82:19.

(To be continued)

THE CHEAT

I cheated a good friend yesterday.
Kept what was his, and went my way.
Wronged him in silence, for in haste.
I let a gold thought go to waste.

I had a word of cheer to speak,
To strengthen him when he grew weak,
To send him smiling on his way—
But what I thought I didn't say.

He would have richer been to know
That deed of his had pleased me so,
But Oh! I failed to let him see
How much his conquests meant to me.

I cheated him of words of praise
Which would have cheered his troubled days.
In this a faithful friend I wronged
By keeping what to him belonged.

The praise was his, by right to hear,
To him belonged my word of cheer,
In silence, though, from him I turned
And cheated him of what he'd earned.

—Contributed.

EDITORIAL

TRUTH

Devoted to Questions — Political, Social Economic and Religious

PUBLISHED MONTHLY
By Truth Publishing Company
744 East South Temple Street
Salt Lake City, Utah
P. O. Box 1432
Phone Hyland 7196-M

Vol. 4. August, 1938 No. 3.

TERMS: $2.00 per year, in advance; $1.00 six month; 20 cents a copy.

IT is well known that the Latter-day Saints, who form the large majority of the citizens of Utah, believe in the doctrine of Celestial Marriage, or, as it is called by the world, POLYGAMY, or PLURALITY OF WIVES. We make no secret of this, nor of the fact that MANY of us practice what we believe in and teach.—Des. News, 5-27-80. (Editorial).

ABJECT APOLOGIES

A correspondent brings to our attention a Priesthood quorum lesson, published in the S. S. Quarterly for April, May and June, 1938, p. 55. The excerpt reads as follows:

> Alma was in a perfect condition to determine the values of life. He had tasted of both sin and of righteousness. During his young manhood he had partaken of the security and comforts of the aristocracy as a priest of Noah. He had lived among those who enjoyed all of the physical pleasures of life, for in Noah's court there were **CHOICE WINES** in abundance and people who **REVELED IN DRUNKENNESS**. Noah and his priests each had **MANY WIVES AND CONCUBINES**—chosen, no doubt, from among the most beautiful and attractive women in the empire. All that the passion and appetites of man could want were at their disposal. Wealth, position and luxuries abounded. There were no moral laws to handicap them, no poverty to restrict them, no regulations to interfere with their enjoyment of every pleasure their physical being craved or wanted. * * *
>
> Alma partook of all this and learned from experience how impossible it was to find true happiness without religion. He saw the effects of lives of debauchery.

The clear intent of the lesson being to impress upon the student the futility of living in sin, the author seeks to include in the category of sins of King Noah's day the principle of polygamy, making no distinction between the practices of the wicked king and those of Abraham, Jacob and others whom the Lord justified and even commanded. The lesson makes the mistake of leaving the obvious inference that polygamy is wrong in fact, the ruling purpose in its practice being to indulge one's sensual appetites, and that "attractive women" are an essential feature of the system. "Noah and his priests had many wives and concubines—chosen, no doubt, from among the most beautiful and attractive women of the empire." These "wives and concubines" were associated in the lesson with "choice wines," "drunkenness", and with the enjoyment of "ALL THAT THE PASSIONS AND APPETITES OF MEN COULD WANT." There being no "moral laws" to restrain them, these wicked men indulged their sensual desires with "many wives and concubines," etc.

A previous Sunday School lesson sought the same end—to teach, with Book of Mormon backing, that polygamy is basically wrong. This we treated in TRUTH under the heading of "The Book of Mormon and Polygamy", in our April number (Vol. 3:11).

For a long time a certain class of teachers among the youth of Zion have made, what appears to be, a studied effort to discredit the Mormon marriage system, subordinating it to the system of monogamy established by Babylon. To place the immoral family relations of King Noah and his court, as the lesson obviously does, at least by strong implication, in the same category with the wives and concubines of Abraham, Jacob and other faithful servants of the Lord, is wholly without justification. As well might one claim marriage to be basically wrong because of the sexual debauchery often growing out of the marriage relation. Had the authors of the lesson referred to been disposed to be honest and consistent; had they considered it necessary to refer to King Noah's "many wives and concubines" to show the moral profligacy of that particular regime, they would have contrasted the sexual lives and motives of those wicked men with the high and chaste standards set by real men of God whose adherence to the Patriarchal order of marriage brought them greatness and glory; they would have shown that while the principle of polygamy has a high and holy purpose, being attended with the greatest blessings both in this life and in the life to come, its counterfeit—the whoredoms of the world, is conceived in sin and that it was this counterfeiting that King Noah and his priests were guilty of practicing.

As we have previously noted in the columns of TRUTH, we resent the almost continuous intimation given out by Sunday School teachers, Missionaries and other leading lights in the Church, that polygamy

stands for immorality. If their moral fibers are at so low an ebb that they cannot distinguish between an eternal law righteously lived, and its counterfeit being employed to destroy the moral life of the world, that is not our fault. We are sorry for them. We hope they will repent of their silly notions before it is too late. Meanwhile, we most emphatically object to the standard placed by such little souls on the marriage laws of heaven and proclaim to the world that only through the principle of Celestial marriage of which plural marriage is a NECESSARY part, can mankind regain the presence of the Father in the celestial worlds.

King Noah, having surrendered the more precious parts of the Gospel, gave way to sensual gratification of the flesh, subverting a chaste and exalting family union into a loathsome debauchery—changing the pure channels of life into the dregs of death. It was not the fact that King Noah had many wives and concubines that caused him to fall, nor could the living of that principle as the Lord intends it should be lived, be a contributing factor in his fall—HE FELL IN SPITE OF IT, and in the fall he debauched a principle that, lived properly, would have saved him and lifted him above the monogamic rabble of his day.

Why cannot our modern teachers see this point, and quit their wicked inferences against a principle of marriage that alone can exalt mankind? Is it because their spiritual and intellectual lives have become so dulled to reason that the light of Christ is completely shut out from their souls? It is a wicked assumption that men and women who enter into the plural relationship, bringing forth large and honorable families, do so from lust, and yet such is the charge frequently hurled at them by Sabbath School teachers, Seminary teachers and the like. Such a charge emanated from the present Church leader who publicly charged men and women of entering into the principle of Patriarchal marriage in the present day, with doing so, "NOT to RAISE POSTERITY, BUT TO GRATIFY YOUR OWN PASSIONS."

"As with the priest so with the people." Aping their leader in his foolish tirade against a group of earnest and honest Latter-day Saints, many of them active in the councils of the Church, lesser lights have gone still further in their defamations, by ascribing to the principle of plural marriage motives of sensuality, leading to lives of sexual debauchery. They condone the early living of the principle on the theory that it married off a surplusage of "old maids" then existing in the Church; also as a system claimed to have been instituted by Brigham Young to more quickly populate the Territory. Those and other silly notions are being taught and it is common for the Saints to apologize and make all kinds of servile excuses for the family lives of their forebears, even to the extreme of casting reflections on their own birth, many of whom being the fruits of polygamy. Ashamed of the principle that brought them into life, these dwarfed ingrates, are often heard vociferously crying out against a principle that is so far above their moral climb as to be completely out of sight to them and totally beyond their powers of appreciation.

In the early days when plural marriage was a tenet of the Church, much criticism was hurled against the Josephite branch because of their opposition to the principle. The Latter-day Saints in Utah were not slow nor soft in their expressions of indignation toward a group led by the son of the Prophet Joseph Smith, that made fight against the marriage system introduced by the Prophet. It now appears, however, that the Josephites were more consistent than the Mormons in Utah. The former fought the principle believing it to be wrong. They were confirmed monogamists—monogamy being a tenet of their faith. In fighting polygamy they were consistent with their articles of faith; while the Utah Mormons, notwithstanding their professed belief in polygamy, their adoption of the principle as a tenet, and the gallant fight of many of them to maintain their religious rights—many of them are now engaged in abjectly apologizing for and discrediting the principle, casting out from their association those who still endorse the practice and are seeking to maintain the law which was revealed from heaven.

We hold there was at least a semblance of excuse for the position assumed by the Josephites, but not a particle of excuse exists for the position taken by the jelly-souled Mormons now opposing the principle and feeling ashamed for the manner of their birth.

Somewhere in scripture it is recorded, as the saying of Jesus:

> **Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; (it was Jesus Christ that revealed the law of plural marriage to Joseph Smith) of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels.**

The position of the early leaders of the Church regarding this important principle of marriage, was appropriately expressed by President Heber C. Kimball, as follows:

> **Many of this people have broken their covenants by speaking evil of one another, by speaking against the servants of God, and by finding fault with the plurality of wives and TRYING TO SINK IT OUT OF EXISTENCE. But you cannot do that, for God will cut you off and raise up another people that will carry**

out His purposes in righteousness, unless you walk up to the line in your duty. On the one hand there is glory and exaltation; and on the other no tongue can express the suffering and affliction this people will pass through, if they do not repent.—J. of D., 4:108.

"THEY SHALL NEVER DIE"

Yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city. —D. & C., 63:49.

During the month of June two stalwart Saints were called home. Because of limited space, TRUTH has heretofore refrained from commenting on obituary news; but in the present instance, in view of the significance of the events, we are impelled to make brief mention of them.

Isaac W. Carling, of Short Creek, Arizona, died on the twelfth and was buried in his home town. Elder Carling had taken a leading part in the development of the Arizona section in which he lived. He was a public spirited citizen, loyal alike to the laws of God and to the constitutional laws of the land. He believed and taught the fulness of the Gospel of Jesus Christ. He was possessed of a kindly nature, characteristically the friend and chum of the youth. In his Sabbath School work he received official church recognition. In habits he was clean. He adhered strictly to the spirit of the Word of Wisdom. His thoughts were pure and his expressions wholesome and uplifting, his ideals being of the highest. He was as gentle as a child, while among children and while with true servants of the Lord, yet as bold as a lion in proclaiming truth to the unbeliever. Isaac's passing has left a rent in human affairs difficult to heal, but his life's labors will continue to register and "glory will be added to him forever and ever."

Martha Yates Jessop of Millville, Utah, passed beyond on the 27th, after a mortal career of near 67 years of wonderful activity and singular usefulness. She was the mother of fourteen children, eleven of whom survive her; 83 grandchildren — 79 living, and three great-grandchildren. Sister Martha's life in large measure paralleled the history of the settlement in which she was born and where she died. Like Elder Carling, she was the personification of kindness and love. Her home, humble and lacking many of the modern comforts, was ever open to passers-by, while her table offered its wholesome viands to the hungry. No one ever left her door un-fed. Her home was never too full that another was not welcome; and as weary as life often became, she was never too tired to serve comfort to her visitors. In this respect we like to associate her with the Martha of Bible fame—a member of the household of Jesus—whose special attainment was to serve, combined, however, in this case, with the graces of Mary who sought also for the "higher things of life." She loved the truth and was an apt student in its acquirement. She believed the Gospel in its fulness and was a "doer of the word" as well as a "hearer" of it.

We feel safe in saying that neither of these admirable characters had an enemy, except it be the "Prince of Darkness"—the enemy of all righteousness. As a husband and father, possessing the virtues of patience and kindness, and as a mother, filled with understanding and charity, both Isaac and Martha excelled, their lives testifiying in eloquent terms of their devotion to the great law of creation—MULTIPLY AND REPLENISH THE EARTH.

Each of our subjects was devoted to the Church and its institutions; they accepted in fulness the Gospel as revealed; the theme of their lives was to "love their neighbor as themselves"; their lives were seared by no serious blemish; and yet, paradoxical as it may appear, an attempt was made to cast each of them out of the Church as unworthy the fellowship of the Saints. Ecclesiastical action was taken against them. Their only offense (?) was in believing and defending the Gospel as introduced by Joseph Smith, and perpetuated by his rightful successors. Neither of them was given a trial; no charge of unchristian-like conduct was preferred against them. They were each informed, that in keeping with orders from leaders of the Church, they must either recant from their belief and teachings, or WITHDRAW. As precious to them as their fellowship with the Saints was, they chose to submit to be "cast out", leaving final judgment with the Lord. They died martyrs to the cause. Their memory will ever live in the hearts of the righteous. Their teachings, conforming as they do with the teachings of their associates yet in mortal life, will continue to leaven the loaf until all of the "chosen" will understand and receive the full truth. In the eternities the crowns of these two martyrs, together with all the members of the "Church of the First Born," will shine with celestial brightness and testify to the grandeur and greatness of their lives while wandering through the wilderness of their "Second estate." It was just such a situation, doubtless, that the Prophet Isaiah described:

Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that CAST YOU OUT for my name's sake, said, Let the Lord be glori-

fied: but HE SHALL APPEAR TO YOUR JOY, and THEY SHALL BE ASHAMED.—Is. 66:5.

REST, SWEET FRIEND

(Lines by Jennie Bistline in Memory of Sister Martha Jessop, Whose Death and Funeral Are Chronicled Herein)

Rest, sweet friend, thy weary toil is done
And thou hast gone to claim thy honors won.
Thou hast walked the earth with glory round thy feet;
Now joyously thy loved ones do thee greet—
Why should we mourn thee?

The lives thy life has touched have gained thereby,
Thy loveliness and beauty cannot die,
And we who loved the most and knew the best
By thy sweet friendship have been greatly blest—
How we shall miss thee!

Yet we would not in selfish need of thee
Re-call thee to the trials thou here didst see;
The world too oft to thee has been unkind
Because thou wert not of a worldly mind—
Thou noble, blessed "Sarah".

A martyr to thy hope and faith divine,
Thy courage like a guiding star shall shine
To lead us on, that we once more may meet
And call thee friend at our bless'd Savior's feet.
And so, awhile, dear friend, farewell.

EARTH LOVER

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

—Josephine Johnson, New York Times.

Imperfect knowledge is the parent of doubt; thorough and honest research dispel it—Tyron Edwards.

PRAYER AND DISCIPLINE

"Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.'—Solomon.

We consider this wise counsel with especial regard to the disciplining of children by their elders. So frequently parents are unduly hasty in their corrective methods, both as to threats and actions. "I'll knock your block off!" "I'll skin you alive!' "I'll warm the wax in your ears!" "I ll trounce you within an inch of your life!" are expressions we have heard thundered forth from the lips of parents at their erring children. It goes without saying that such expressions are entirely foreign to sane thinking. Parents or guardians, free from sudden bursts of passion, do not use such threats, nor do they proceed to carry them out. Children are not given to parents to be abused. Agency is as existent in children as it can be in grown-ups, although reasoning and methods may and should differ. And while corrective policies must, in justice to the child, be employed when needed, there should be no brutality exhibited, otherwise the parent becomes more culpable than the child.

We think another word of advice of Solomon may be followed with good results:

"He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes.'

Greater kindness may be shown by a wise chastisement than through over-indulgence. Corporal punishment may, under circumstances, be very properly administered both to children and grown people. In our judgment the "whipping-post" could yet be employed with good effect in certain cases of adult offendings. But the administering office, whether parent, constable or guardian, should be humane, never acting under passion or in undue haste.

It is related of Heber C. Kimball that in administering a whipping to certain of his children who had merited and was promised physical reproof, first called them together with other members of his household, and engaged in solemn prayer, before applying the "rod." This example may seem paradoxical, but it is nevertheless sound. After all, children are the Lord's. They are entrusted to parents as a part of their earthly stewardship, to be trained in the ways of the Lord—not to be abused or lorded over with an almighty air of superiority. Then to seek the direction of the Father, whose children they are, in corrective acts, is as wholesome, sensible and sound as it would be to seek divine direction in any other department of life. To say that divine aid should be sought after in the education and daily development of the child, but NOT in the corrective methods to be employed, is an agregious folly,

not to be entertained for a moment by a true Latter-day Saint.

"But," says one, "if you stop to pray before whipping a child, you are almost sure to change your mind and not administer the whipping." GOOD LOGIC! Perhaps the use of the "rod' in such a case would be wholly unmerited and wrong, and if prayer will tend to change an unjust impulse into a sane emotion or action, then BY ALL MEANS indulge the prayer. One should never entertain a thought, a desire, or make an effort, that he or she could not consistently submit to the Lord for guidance in. Parents, then, whose natural instincts and habits are to fly into a rage at the blunders of their charges, will find their greatest safety in prayer before applying punishment. By all means learn to pray for wisdom, for patience, for gentleness, compassion and understanding concerning such matters. Never combine brute-force with brute-spirit. Let each day work an improvement in the art of subduing one's brutal impulses, or tendency toward anger and passion.

Remember the first recorded commandment was not only to "Multiply and replenish the earth', but also to "SUBDUE" it. It is vain and foolish that man may think to subdue the earth, before first learning to subdue himself. Self-mastery—rule thyself, is wholesome philosophy. Again we quote from the wise one:

"He that is slow to anger is better than the mighty; and he that RULETH HIS SPIRIT than he that TAKETH A CITY."

NOT A REVELATION

(From Improvement Era 12:235-8)

We have received the following from one of the missionaries now laboring in the field.

"I am submitting to you the following matter which is being boldly charged against us by ministers here of the "Reorganized" church: In the Doctrine and Covenants, adopted and used by the above named church, page 342, section 111, an article on the subject of marriage appears, which they claim is a verbatim copy of the original revelation given to the Prophet Joseph Smith on the subject of marriage. It is further asserted by them that this alleged revelation appeared in the early editions of the Doctrine and Covenants published by the Church of Jesus Christ o. Latter-day Saints, but has been omitted from editions published by us since 1878.

None of the early publications and records of the Church are available here so we elders have no means of getting at the facts and circumstances pertaining to this matter. We would, therefore, very much appreciate any information you can give us regarding it.'

The article on marriage referred to by this elder is not a revelation and was never considered to be more than an opinion, or a rule by which the Church was to be guided, previous to the adoption of the revelation on celestial marriage given to the Prophet Joseph Smith. The statement that the article referred to is a revelation, is a gross error. Joseph Smith, the prophet, neither wrote the article on marriage, known as section 111, in the Reorganite edition of the Doctrine and Covenants, nor had any hand in its preparation. It was written by Oliver Cowdery and read at a general assembly of the Church held in Kirtland, August 17, 1835.

That a correct understanding of the matter may be obtained, we present the following facts:

On the 24th of September, 1834, a gathering of the priesthood was held in Kirtland, and a committee was appointed to select from among the revelations items of doctrine and arrange them for the government of the Church. "These items," as the history reads, "to be taken from the Bible, Book of Mormon, and the revelations which have been given to the Church up to this date, or that shall be given until such arrangements are made." (History, vol. 2, p. 165). The committee thus selected was composed of the Prophet Joseph Smith, Oliver Cowdery, Sidney Rigdon and Frederick G. Williams. This committee immediately went to work, and some time previous to August 17th of the following year had selected and arranged from among the revelations given in this dispensation those which they considered would be of most benefit to the Saints as items of doctrine and "a law and rule of faith and practice to the Church." They also revised and arranged the seven lectures on faith that are found in the forepart of the Doctrine and Covenants, and which were delivered before a class in theology at Kirtland; and recommended that these also be published in the book, with the revelations; but the article on marriage, and that on "Government and Laws in General", were not prepared nor presented to the Church by this committee when they made their recommendations, or reported their labors.

On the 17th of August, 1835, a general assembly of the Church was called in Kirtland for the purpose of considering and voting on the labors of this committee. Joseph Smith and Frederick G. Williams were absent during this conference, visiting the Saints in Michigan, and did not return until August 23, or one week after the conference had adjourned. At this special conference, Oliver Cowdery and Sidney Rigdon, the other members of the committee, presided. The morning session was devoted to the ordination of several brethren, and the arranging and seating of the various quorums for the purpose of voting on the revelations, etc., that had been prepared by the committee. At the afternoon session President Oliver Cowdery arose and introduced the "book of Doctrine and Covenants of the

Church, in behalf of the committee." He was followed by President Sidney Rigdon, "who explained the manner by which they intended to obtain the voice of the assembly for or against the book." Following the remarks of Sidney Rigdon, William W. Phelps and John Whitmer each bore testimony that the Book of Revelations was true. Elder John Smith, in behalf of the high council of Kirtland, and Elder Levi Jackman, on behalf of the high council of the Church in Missouri, each accepted and acknowledged the revelations as the "doctrine and covenants of their faith, by unanimous vote." William W. Phelps then read a written and signed testimony of the twelve apostles that they accepted the book as being true, for "the Lord," said they, "has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true." Following the testimony of the apostles, Elder Leonard Rich, in behalf of the seventy, and Bishop Newel K. Whitney and John Corrill with their counselors, each bore testimony to the truth of the book. John Gould, in behalf of the elders, Ira Ames, in behalf of the priests, Erastus Babbit, in behalf of the teachers, and William Burgess, in behalf of the deacons, each in turn bore record and accepted the Doctrine and Covenants as a rule of faith. After each of the quorum had voted and accepted the revelations and lectures prepared by the committee, the question of accepting them was put to the entire assembly, both officers and members; and the labors of the committee were unanimously approved.

After this action had been taken, and the labors of the committee were accepted and the revelations adopted, William W. Phelps arose and read the article on marriage in question, which had been prepared by Oliver Cowdery, and it was moved and unanimously carried that it be "accepted and printed in said book." The same action was taken in relation to the article on government, which was read by Oliver Cowdery (see History of the Church, Vol. 2, pp. 243-251.)

These articles, as we have stated, were not prepared by the committee and were not revelations, but were given as expressions of opinion and belief. They were written and presented to this special conference in the absence of Joseph Smith, who was the mouthpiece of God and the only one who could lawfully receive revelations for the guidance of the Church, and he was thus denied the privilege of entering objection to either of these articles had he felt so disposed. After having accepted this article on marriage, it became binding on the Church at that time, as a rule of faith, and so remained until superseded by the revelation on celestial marriage, when it became obsolete and without force. It was published in the first edition of the Doctrine and Covenants, through the action of this conference, and appeared in all other editions—which were mostly stereotyped—until about 1866. In 1876, under the direction of President Brigham Young and the general authorities, a new edition of the doctrine and Covenants was published which contained some twenty-four additional revelations of the Prophet Joseph Smith's, and one that had been given to President Brigham Young. The sections in this edition were divided into verses as they now appear, and rearranged. Among the revelations that were added was that on celestial marriage, which had been accepted by the Church, and had superseded the man-made rule on marriage, no longer binding, which was eliminated from the book.

The assertion made by these contentious opposers of the Latter-day Saints that this article on marriage was a revelation, is declared with the hope of making it appear that the revelation known as section 132, is in conflict with a previous revelation, and, therefore, was not given to Joseph Smith. This is taught where they feel it will cause confusion among the Saints, possibly destroy their faith; always with the idea of casting odium on the doctrine of celestial marriage, which was given to the Prophet Joseph Smith. That they are not sincere is evident from the fact that they publish, in the current edition of their Doctrine and Covenants, a synopsis of the minutes of this special conference of August 17, 1835, which plainly shows that the article read by William W. Phelps was not a revelation, and that it was not considered by the committee on compilation of which the prophet was the presiding officer. Moreover, while they are so bitter in their denunciation of President Brigham Young for eliminating from the Doctrine and Covenants that article—with which the prophet had nothing to do—they have been bold enough to eliminate from their editions the lectures on faith, which were compiled and revised by this committee and adopted by the unanimous vote of the Saints.

PROPHETIC FORECAST OF WARS

(The following, culled from the Juvenile Instructor (25:162), gives additional evidence of the prophetic gift of the Prophet, Joseph Smith. The first two events mentioned have taken place as predicted. According to the prophecy Russia and England will yet come to blows. It will be a struggle for supremacy between Communism and Democracy. Statesmen are fearing and yet expecting such a conflict. The world is fast ripening in iniquity and preparing for the day when "peace shall be taken from the earth," (D. & C. 1:35) and the work of the "wicked slaying the wicked" (63:33) shall be consummated.—Editor.)

"Speaking of Russia brings to mind a prophecy which is accredited to the Prophet Joseph Smith concerning this country. Elder Jesse W. Fox, Sr., received the narration from Father Taylor, the father of the late President John Taylor. The old gentle-

man said that at one time the Prophet Joseph was in his house conversing about the battle of Waterloo, in which Father Taylor had taken part. Suddenly the Prophet turned and said, 'Father Taylor, you will live to see, though I will not, greater battles than that of Waterloo. The United States will go to war with Mexico, and thus gain an increase of territory. The slave question will cause a division between the North and the South, and in these wars greater battles than Waterloo will occur. But,' he continued, with emphasis, 'when the great bear (Russia) lays her paw on the lion (England) the winding up scene is not far distant.'

"These words were uttered before there was any prospect of war with Mexico, (the Prophet was martyred June 27, 1844), and such a thing as division in the United States was never contemplated (at that time, at least by the masses. Joseph had predicted the war of rebellion December 25, 1832.—D. & C., Sec. 87). Yet these fierce struggles came, and though Joseph himself was slain before they occurred, Father Taylor lived to witness some of the world's most remarkable battles.

"The struggle between the bear and the lon has not yet happened, but as surely as Joseph the Prophet ever predicted such an event so surely will it not fail of its fulfilment."

MORMONISM'S STRENGTH

Brother Ames has said that ' "Mormonism' will progress." If it does not, God will be dethroned, for when He undertakes to do anything, it will be done, notwithstanding every opposing influence. When the wicked have power to blow out the sun, that it shines no more; when they have power to bring to a conclusion the operations of the elements, suspend the whole system of nature, and makes a footstool of the throne of the Almighty, they may then think to check "Mormonism" in its course, and thwart the unalterable purposes of heaven. Men may persecute the people who believe its doctrines, report and publish lies to bring tribulations upon their heads, earth and hell may unite in one grand league against it, and exert their malicious powers to the utmost, but it will stand as firm and immovable in the midst of it all as the pillars of eternity. Men may persecute the Prophet, and those who believe and uphold him they may drive the Saints and kill them, but this does not effect the truths of "Mormonism" one iota, for they will stand when the elements melt with fervent heat, the heavens are wrapt up like a scroll, and the solid earth is dissolved. "Mormonism" stands upon the eternal basis of omnipotence. Jehovah is the "Mormonism" of this people, their Priesthood and their power; and all who adhere to it, will, in the appointed day, come up into the presence of the King eternal, and receive a crown of life.—Brigham Young, J. of D., 1:88-9.

LOVE

"Now exist these three,
Faith, Hope and Charity."
"And, this Charity
Is the Pure Love of Christ,"
That Love that all
The attributes comprise.
Thus it is written,
"God Is Love".
And by this power
He rules in heaven above.

The love of God
And our fellowmen
Comprehends every law
That has ever been;
And that man
That would perfect be
Must acquire
This boundless legacy.
And thus if evil
To him is done
He returns but good
To the erring one.

He does but good
For the joy it brings,
And asks no gift
But a heart that sings;
Foregoes the pleasures
Of self desire
To develop the soul
That is purged by fire.

A thousand things
He may badly need
That he'll forfeit
To do some kindly deed.
He's a friend to all
That burdened be—
Though they torture his soul
As he sets them free
And the reward he asks
For a helping hand
Is not even the price
That they understand.

—Rulon C. Allred.

Indeed, we are but shadows. We are not endowed with real life and all that seems most real about us is but the thinnest substance of a dream, **till the heart be touched.** That touch creates us: then we begin **to be,** thereby we are beings of reality and inheritors of Eternity.—Emerson.

Like the star
That shines afar
Without haste and without rest,
Let each man wheel with steady sway
Round the task that rules the day,
And do his best.—Goethe.

He who thinks for himself, and rarely imitates, is a free man.—Klopstock.

A NIGHT VISION

Dear Brother Hyde,—I take the opportunity to drop these few lines to you. I am not in the habit of repeating dreams or visions, but in consequence of the heavenly impression that a certain dream or vision left on my mind, I thought that I would relate it to you. I preached in Bolton on the evening of the 16th of December (1864), on the resurrection of the dead. After meeting I went to the house of one of the brethren, and retired to bed at about eleven o'clock at night. I had not been in bed long before this singular occurrence took place. I viewed myself traveling in company with two or three of my brethren in the ministry, and we were conversing on the principles of the kingdom of God, when, all at once, a very fine looking man fell in company with us. He said, "Well, brethren, how do you all do?" We looked at him, and said, "You have got the advantage of us, for we do not know you." He said, "If you will keep it to yourselves whilst I am with you, I will tell you who I am." We told him we would. By this time we had arrived at a brother's house, where we intended to stay all night, for it was then getting evening. We all went in, and were seated in a private room, when the following conversation took place. Said the stranger to us, "My names is James, I am one of the twelve apostles that was on this earth in the days of our Saviour, and you now see my resurected body. Handle me, and see; for a spirit hath not flesh and bones as you see me have." We then viewed him very closely, but, oh, the beauty and glory of that body; would to God that I had language to describe it. His flesh and skin looked so beautiful and pure, and his cheeks bloomed like the rose. I then took my hand and laid it on his cheek, but he said to me, "be careful, do not handle me too much, for I am very choice of my immortal body." Said I, "Brother James, how did the people treat you and the rest of he Saints in that age of the world." Said he, "very much the same as they treat you and the twelve at the present time; they mocked and derided us, our names were cast out as evil; the priests contended with us, they told the people we were false prophets, imposters, and not fit to live on the earth, just as the people say at the present day about the twelve that God has sent in this dispensation. "The truth is," continued he, "the people are the same now that they were then, and the pure principles of Christ they will not receive, any more at the present day than they would when we told them the truth; and in that day only a few believed our testimony, and but few will receive the truth at the present day." Said I, "Brother James, the people have got a chapel reared to your name in this country, I wonder if they would let you preach in it." "Oh, no," said he, "they would not let me preach in their chapel any more than they would one of the twelve of the present age; for if I should, my preaching would come in direct opposition to all their false traditions. You know my writings. What little of them they have, they do not practice, although they are not half so plain as when I wrote them, for the plainest part of my writings they have taken away, and if I should go and tell them of it they would not believe me. So all that can be done is to preach where you can get an opportunity, and gather out the honest, then the rest will be cut off from the earth, for all the Lord does is to warn people, and when they reject his warning, he cuts them off from the earth by his judgments."

I then said to him, what do you think of P. P. Pratt's poem that he has written to his wife and family at Council Bluffs, Missouri? He replied that it was very good; it expresses the feelings of his heart in a plain and forcible manner. He further added, that there once lived a sister in Rome who wrote a piece of poetry on the persecutions that we pass through, which I think full as good as Brother Pratt's: she was a faithful sister, had great faith in the twelve apostles, for I taught her myself the pure principles of the gospel. I then asked him what he thought of the twelve apostles that we had now with us, that are the leaders of the Church of Jesus Christ of Latter-day Saints. Said he, "They are good men, and if the Saints will follow their counsel they will be exalted in the kingdom of God." Said I, "They have learned many great and glorious principles since the organization of the church." "Yes," says he, "but they are all but babes yet to what they will be when they get their immortal bodies, as you now see me have." Said I, "How long have you had your resurrected body?" He did not answer me definitely, but said it had been some time. Said I to him, "I wish that I had my immortal body, as I see you have, how glad I should be." Says he, "It will not be long, if you are faithful, before you and all the rest of the Saints will have just such a body as you see me have." By this time I thought that supper was ready, and we were called into another room. He said, "If you will not tell who I am, I will take supper with you." At this I awoke, and behold, it was a dream. Some may think that it was nothing but a phantom of the brain, but to me it was something glorious and tangible, and which I never shall forget in time nor in eternity; for it is verily true, just as I have related it, and it makes my heart rejoice every time I think of it. Oh, the beauty and glory of that body!—language cannot describe it, therefore I feel willing to pass through sorrow and affliction whilst in this mortal body,

that I may obtain a glorious resurrection. Even so. Amen.

I remain, as ever, your friend and brother in the gospel.

M. SIRRINE.

Manchester, December 24, 1846.
(Millennial Star, Vol. 9:29).

PRAYER

The Lord has commanded that we shall pray without ceasing. Does he really mean that? Most assuredly he does. The Lord gives us no commandment that he does not mean. Of course he does not intend that we shall always be on our knees or unceasingly speaking words of prayer, and yet he does intend that we shall pray without ceasing. Then what is prayer? Prayer is the soul's sincere desire, uttered or unexpressed, as we sometimes sing and have sung during this Conference. The real prayer, the true prayer is a condition of the heart. When we bow the knee and offer up our verbal petitions, we are giving expression to prayer and this should be done at frequent intervals, every morning and every night, but the prayer itself is in the heart and must be constant and unceasing. It follows, then, if our prayers are to be effectual we must be deeply concerned over the condition of our hearts. What is lurking there? Watch and pray. Are our desires pure and holy? or are we praying for the sordid things of this world, for the gratification of our evil desires? Be sure of this that whatever those desires may be, whether good or evil they will surely find expression, for 'out of the fulness of the heart, the mouth will speak.' Be careful then, as to what you harbor in your hearts.

Prayer is a daily exercise in the fundamental principles of the Gospel. It is practicing faith, drawing nigh unto God that God may draw nigh unto you; it is practicing repentance, for when you turn to God of necessity you turn away from evil. When you pray you confess your sins to God and seek forgiveness, the very thing for which baptism has been provided in the plan of life and salvation, and surely we seek to obtain God's Holy Spirit, even the gift of the Holy Ghost, which has been sealed upon our heads by the laying on of hands.

The Lord has taught us how to pray. Pray for your enemies and those that despitefully use you. Do you do that? I don't know what effect your prayer will have on him who thus despitefully uses you but I do know it will do you good if you will sincerely pray for him. How? It will cast all hatred out of your heart and make you a better man or woman, and aid you in keeping that great commandment: 'Thou shalt love they neighbor as thyself.' But how can I love my wicked neighbor who mistreats and cheats me and otherwise despitefully uses me? Well, the Lord didn't say you should only love your good neighbor but irrespective of whether good or bad, love him as you do yourself. Let me ask: Do you love yourself because you are good? Not so! The meaner the man is the more he loves himself. And that's exactly what makes him so mean. Some people say their prayers are not answered. Perhaps not exactly as we offer them. What an unfortunate thing it would be if all our prayers were answered in precisely the way we pray. What confusion and dismay! It would completely upset the plan of the Almighty. Let me say, however, every true prayer offered in sincerity will be answered in blessings on our heads. 'Ask and ye shall receive.'

Then let us pray to our Father in heaven for the triumph of Zion that his kingdom may come and his will be done on earth as in heaven; for our daily bread or the things we stand in need of day by day; for the forgiveness of our trespasses as we forgive those who trespass against us; (how vain will be our prayers if we do not forgive others) that we be not led into temptation but delivered from all evil. Let this be the unceasing prayer in our hearts and as sure as the day follows the night shall our souls be sanctified from all unrighteousness, and being thus sanctified we shall be saints in very deed and be prepared for the celestial glory.—Rulon S. Wells, Oct. Conference, 1930:87.

SECRET PLACE

There is a place where thou canst touch the eyes
Of blinded men to instant perfect sight,—
There is a place where thou canst say "arise,"
To dying captives bound in chains of might.
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord,—
There is a place upon some distant shore
Where thou canst send the worker or the word.
There is a place where God's resistless power
Responsive moves to thine insistent plea,
There is a place—a simple trusting place—
Where God Himself descends and fights for thee.
Where is that blessed place? Dost thou ask where?
O Soul, it is the secret place of Prayer.

—Exchange.

A NORMAL YIELD

"I have spent nearly $20,000 on that girl's education," complained the aggrieved father, "and here she goes and marries a young feller with an income of only $1000 a year."

"Well," said the friend of the family, "that's 5 per cent on your investment. What more can you expect in these times?"

A CALIFORNIA SAINT SOLILOQUIZES

EDITOR TRUTH:

I am enclosing a clipping from "News 'n' Nuggets", a publication dated May, 1938, put out in Los Angeles for the benefit of the Southern California Saints. This $10,000 contribution to the University Religious Conference, in which, in the light of the declaration of the Lord to Joseph Smith that all churches were an abomination in His sight, our Church can have but a passing interest, seems to the "fellow on the street" as quite liberal. It seems the money might be put to better use in channels in which the Church more specifically functions, such as much needed aid to the poor, to the families of missionaries, paying of the Church debt, etc. Perhaps I'm wrong.

—A Reader

CHURCH DONATES MONEY TO GROUP

With a large group of Los Angeles notables present including many movie stars and financiers, the tenth anniversary of the University Religious conference was held at the Ambassador Hotel last May 4th. Among the famous film stars in attendance were Paul Muni, Joe E. Brown, Pat O'Brien, Jack Warner, Jr.; Sol Lesser and Bobby Breen.

In the financial review of the Conference' money affairs the pledge of $10,000 given by the Church of Jesus Christ of Latter-day Saints was widely applauded as was the recent gift of $20,000 from Louis B. Mayer of M. G. M.

Rabbi Edgar F. Magnin was elected as new president of the Conference, and the program concluded with speeches and music by the St. Brendan's boys choir led by Bobby Breen singing "Ave Maria." Mrs. Adele C. Howells attended the conference as one of the Latter-day Saints delegates and functioned on many conference committees.

OUR BURDEN GOD'S GIFT

Thy burden is God's gift,
And it will make thee calm and strong.
Yet, lest it press too heavily and long,
He says: "Cast it on me,
And it shall easy be.'

And those who heed this voice
And seek to give it back in trustful prayer,
Have quiet hearth that never can despair,
And hope lights up the way
Upon the darkest day.

Take thou thy burden thus
Into thy hands and lay it at His feet,
And whether it be sorrow or defeat
Or pain or sin or care,
Leave it calmly there.

It is the lonely load
That crushes out the light of Heaven;
But borne with Him, the soul, forgiven,
Sings out through all the days
Her joy and God's high praise.

Frances Ridley Havergal.

ALL YOU'VE GOT!

How do you interpret education and training? Does it make you strong or weak? Does it equip you with superior power and, at the same time, enable you to escape from the drudgery of work and the burdens of responsibility? This is a popular misconception of the function of education and training—which defeats it's own end.

Education and training, as it should be, is a preparation for struggle. It is learning how to act alone and know what to do. It is the being shown how to get more work done in a shorter time, the training to enable you to do that ever increasing job better than can be done by the average person. Your education and training has been successful directly proportionate to the added amount of work and responsibility it has enabled you to get done in a specified time.

Your attitude has a great deal to do with the extent of this ability. You can learn to like that which you set your heart to do. This can be play, song, swimming, deviltry, religion, beauty, indifference, laziness; or buoyant health and accomplishment. Man is that he might have joy and the extent of that joy is gauged by his ability to appreciate an abundance of life. This ability to appreciate an abundance of life depends upon the enthusiasm you enter into what you set your heart to do; with what enthusiasm you tackle your job, hoping to find ways and means to eliminate mistakes, and so budget your time to each week, accomplish more than seemed possible the week previous.

We must decide if a thing is worth while, and after making that decision, for goodness sake give it and yourself a fair trial by giving it whatever it is—ALL YOU'VE GOT.—Contributed.

BISHOPS URGE INTROSPECTION

New York, May 20, 1938 (UP).—Two bishops of the Protestant Episcopal Church suggested today that Americans might well look to affairs at home rather than spend time criticizing matters in foreign countries.

Returning on the German liner Columbus from the World Council of Churches in Utrecht, Bishop George Craig Stewart, of Chicago, said:

"We Americans are often too smug in our criticism of other nations. We boast much of freedom yet submit to a controlled press, controlled not by the government but by party cliques and powerful financial interests.

"We decry dictators and yet suffer cheap political bosses in practically all of our big cities and many of our states.

"We get excited over the irreligion of Communistic Russia and forget that we are flagrantly irreligious ourselves."

Praise loudly; blame softly.—Catharine II.

Juvenile Page

PRIDE

Much has been said and written, in the nature of advice to young people, about pride. It is certainly true that pride, when it leads us to be arrogant and harsh towards our fellows, or when it prevents us from gaining knowledge, even from the most humble sources, is deserving of all the condemnation we can bestow upon it. Pride, too, when it puffs us up with an idea of our importance and superiority, and makes us forget God and our obligations to Him and our fellow-beings, is a vice to be guarded against. It is the snare of the evil one. He puts it into our hearts to claim for ourselves the credit we should give to the Almighty.

It is related of John Bunyan, the celebrated author of "Pilgrim's Progress", that after having delivered an eloquent and powerful discourse he was complimented by his friends on the excellence of his effort. While they were crowding around him, extolling his eloquence and sounding his praise, he suddenly interrupted them with: "You need not remind me of that, for the devil told me of it before I was out of the pulpit!"

The wisdom, learning, eloquence, ability, wealth and power that a person may possess should never cause him to feel proud, for the same power which gave them to him could deprive him of them in an instant. The wisdom of man, contrasted with that of the Almighty, is as the faintest, shortest breath, compared with the powerful and eternal winds that blow. So with wealth and every other worldly blessing we possess: they are but lent us for a brief period. We have no right to feel proud over their possession. We only manifest our folly in doing so. As Pope has aptly expressed it:

"Of all the causes which conspire to blind
Man's erring judgment, and misguided mind,
What the weak head with strongest bias rules
Is pride—the never-failing vice of fools."

But while pride, such as we have mentioned, is not only an effectual barrier to improvement, and a sin, there is a kind of pride that is commendable. As an old writer has said: "There is this paradox in pride—it makes some men ridiculous, but prevents others from becoming so."

Pride of character, that would prevent a person from being guilty of any base action that would bring disgrace upon his family, and cast a stigma upon his reputation, is proper.

We hope all our young readers will have sufficient respect for, and pride in the good name of their families, to prevent them from marring it by their own misconduct. We hope they will have too much pride to associate with and partake of the influence of disreputable persons. We hope their pride will never allow them to fall into low and groveling habits and vices. We hope their pride in the PURE PRINCIPLES OF THE GOSPEL which the Lord has revealed for our guidance, will stimulate them to acquire a thorough knowledge of them, that they may be able to defend and advocate them with credit to themselves and the cause of truth.

This is a kind of pride of which we need not be ashamed, and which is not likely to lead to evil consequences. This is not the pride the wise man had in his mind when he wrote: "Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly than to divide the spoil with the proud."—Juvenile Instructor, 15:270.

YOUTH

Youth is not a time of life—it is a state of mind. It is not a matter of red cheeks, rosy lips, and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions; it is a freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity, of the appetite for adventure over the love of ease. This often exists in a man of fifty more than in a boy of twenty.

Nobody grows old by merely living a number of years. People grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul.

Worry, doubt, self-distrust, fear and despair—these are the long, long years that bow the heart and turn the greening spirit back to dust.

Whether sixty or sixteen, there is in every human being's heart the lure of the wonder, the sweet amusement of the stars and at starlike things and thoughts, the undaunted challenge of events, the unfailing childlike appetite for what next, and the joy of the game of living. You are as young as your faith, as old as your doubt; as

young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

In the central place of your heart is an evergreen tree—its name is "Love." So long as it flourishes you are young, when it dies you are old. In the central place of your heart is a wireless station. So long as it receives messages of beauty, hope, cheer, grandeur, courage and power from God and from your fellow-men, so long are you young.—Anonymous.

THE MEASURE OF A MAN

A real man is charitable. He is helpful and he will sacrifice even his life for righteousness. He is humble and virtuous. He is not afraid to be good. There are many good virtues. Faith and hope, courage and bravery are some of them. The real man is not afraid to work, nor venture, neither is he afraid to make decisions and sacrifices. He does not run cowering behind the skirts of the safe and the commonplace rather than step manfully out into the thick of life and do battle with its terrors.

A real man never talks about what the world owes him, the happiness he deserves, and the chances he ought by right to have. He does not expect someting for nothing. He will pay the price of true value. He does not want pulls or favors. He wants work and honest returns.

A real man does a little more than he promises. He measures up to his words and he is what he says. He is dependable. His word is as good as his bond. He has respect for his word of honor. The supreme passion of his life is loyalty to God and truth. He is loyal to his friends and guards their reputation as his own. He minds his own affairs in business and presumes not to "search hearts' nor to judge other persons beyond sure knowledge.

A real man has lofty aims and ideals. He is active, he DOES—not SAYS. He has excuses for others, never for himself. He does not blame his tools. He is patient. He does not hunt danger, but never dodges it when he ought to meet it.

A real man is glad to live and not afraid to die! He is obedient at all times. He does what is right all the time, or at least tries to overcome the failings and shortcomings that men are prone to. He is consistent in his life, not desiring things that belong to somebody else and not wishing or wanting things he cannot get. He will give to the world the best he has, to make others happy as well as himself.

In brief, a real man will "Fear God and keep his commandments." He will thus make his life happy and successful, and be a source of light and blessing to all with whom he comes in contact.—Anonymous.

Notice

We are asked to offer 50c per copy for a limited number of numbers 2, 3, 7, Vol. 1 of TRUTH, needed to complete sets for binding. Readers having some or all of said numbers to spare will confer a favor by sending them to the office, and for which the price offered will be promptly returned.

TRUTH PUBLISHING COMPANY.

THE MAN WHO KNOWS

I want to walk by the side of the man who
has suffered and seen and knows;
Who has measured his pace of the battle
line and given and taken blows;
Who has never whined when the scheme
went wrong, nor scoffed at the failing plan—
But has taken his dose with a heart of trust
and the faith of a gentleman;
Who has parried and struck and sought and
given and scarred with a thousand
spears—
Can lift his head to the stars of heaven,
and isn't ashamed of his tears.

I want to grasp the hand of the man who
has been through it all and seen;
Who has walked with the night of an unseen dread and stuck to the world-machine;
Who has beaten his breast to the winds of
dawn and thirsted and starved and
felt
The sting and the bite of the bitter blasts
that the mouths of the foul have
dealt;
Who was tempted and fell, and rose again,
and has gone on trusty and true—
With God supreme in his manly heart and
his courage burning anew.

—Anon.

AND WIRE HIM TO IT

A chap was arraigned for assault and battery and brought before the judge.

Judge: "What is your name, occupation, and what are you charged with?"

Prisoner: "My name is Sparks, I am an electrician, and I am charged with battery."

Judge: (after recovering his equilibrium) "Officer, put this guy in a dry cell."

A foolish young woman named Clara—
The rest of her name was O'Hara—
Just worried and worried,
And kept herself flurried,
Because she was so tall—and so narra.

HOW TO GET ON RELIEF

"I don't suppose you don't know of nobody who don't want to hire nobody to do nothing, do you?"

TRUTH

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

VOL. 4. SEPTEMBER, 1938 NO. 4.

Discourse by Elder Erastus Snow

Delivered at Provo, on Sunday Afternoon, June 3, 1877
(Reported by George Gibbs)

The United Order—Among the Nephites—Not Incompatible with Individual Responsibility or Stewardship—The Latter-day Saints Gather for Training—Home Manufacture Indispensable.

The house is so crowded that in order for all to hear, it will be advisable that each one keep as quiet as possible.

In my remarks yesterday forenoon I alluded briefly to the subject of the United Order, as I understand it. In the minds and feelings of some the United Order is a sensitive topic: but this is chiefly for the want of a proper understanding of the revelations of God, and the obligations of the Gospel which we have embraced for the want of understanding what the Lord has purposed to accomplish through this Order. In one of the revelations contained in the Book of Covenants is to be be found these words: "Except ye are one in your temporal affairs, how can ye be one in obtaining heavenly things? This oneness referred to is variously understood, ofttimes construed according to the peculiar views and notions of men and women, who do not take the broad, comprehensive view, as the Lord does, and intended we should do, and who do not comprehend the revelations and the manner in which the Lord purposes to deal with his people.

Under the operations of the United Order the ancient Nephites were said to be the best and most prosperous people on the earth; it was said of them, as of no other people we read of, that there were neither rich nor poor among them; that they dwelt in peace and righteousness, and every man dealt honestly with his neighbor. The fact that every man dealt honestly with his neigbor, necessarily implies individual responsibility and stewardship. The Book of Mormon tells us further that after a period of one hundred and sixty-five years living in this state, there began again to be disunion, and they began to cease to have eveverything in common; a certain class began to wear jewelry and costly raiment; class distinctions began to spring up, some exalting themselves over their fellows, and they commenced to build up societies and associations and classes which were graded by their wealth. And thus they grew from bad to worse, until the judgment of God fell upon them to their utter destruction. Those who are inspired by the Holy Spirit to comprehend the dealings of God with His people, both ancient and modern, may be able to look forward to the future and behold a prosperous and happy people that shall be one in temporal things, and rich in the enjoyment of heavenly things, and among whom there will be no poor or rich, having all things common, so far as property is concerned, when no one will say, "this is mine, and I have a right to do just as I please with it."

And yet to my mind this state of things will not necessarily be incompatible with individual responsibility and stewardship. It will merely imply the advanced condition of the people, that will enable them to seek each other's welfare, and build each other up instead of pulling each other down, in order that they may rise upon the ruins of their fellows. And that which they possess, or are stewards over, will be held in trust, from the Lord, accounted for to Him, and to His servants who shall be over them in the Lord. This state of things will be such as Brother Cannon referred to this morning; when there will be no temptation placed before the people to take advantage of their neighbor, because there will be nothing to be gained by it; there will be no temptation to steal or plunder, for if they need anything for their personal comfort, it could be supplied them with all good feeling; and he that would take stealthily that which would be

given to him freely and abundantly, would be a consummate fool, or grossly wicked. This state of things also pre-supposes a disposition on the part of all to do their duty; to be Saints in very deed, to be industrious, to be frugal, using their gifts and talents for the common welfare, to be ready to serve where they are best fitted to serve; in a word, to be the servants and handmaidens of the Lord, instead of serving themselves and having a will of their own contrary to the will of heaven, and determined to follow that if they have to go to hell for doing it. We are, some of us, at times apt to think that this state of feeling is necessary to constitute us good democrats; in other words, unless we have this kind of feeling of "doing as we damn please"—you will please pardon the expression—we are not men, that this is the only way we can give expression to our manhood. To me this is worse than folly; it is ignorance of the true spirit of manhood. A Saint will say, "I have no will of my own, except to do the will of my Heavenly Father who has created me. True, he has given me an agency and this will, but he has given it me to see what I will do with it, how I will use it; and I have been instructed from heaven sufficiently to know and understand that it is for my best interest to allow this will to be subservient to the will of my Father; it is best for me so to live and so to seek His face and favor, that I may know and learn what His will is concerning me, and that I may be ready to do it, holding my will in subjection to his. "Well, then, how can you be an independent man? Surely you cannot be an independent man unless you resist everybody's will but your own." If good and evil is placed before us, does not the person who chooses the good and refuses the evil exhibit his agency and manhood as much as the man who chooses the evil and refuses the good? or is the independence of manhood all on the side of the evil-doer? I leave you to answer this question in your own mind. To me, I think the angels and saints and all good people have exercised their agency by choosing the good and refusing the evil; and in doing so they not only exhibit their independence and manhood as much, but show a much higher and greater nobility of character and disposition; and I leave the future to determine who are wise in the choice of their freedom and independence.

Joshua said to ancient Israel: "Choose ye this day whom ye will serve; if the Lord be God, serve him; if Baal, serve him. But as for me and my house, we will serve the Lord." I think what we need to learn are the true principles that shall lead us to peace, to wealth and happiness in this world, and glory and exaltation in the world to come. And that if we can learn these principles, and receive them in good and honest hearts, and teach them as our faith, and practice them in our lives, we shall show our manhood, our independence and our agency as creditably before the angels and the Gods, as any wicked man can, in refusing the good and cleaving to the evil, exhibit his before the devil and his angels.

Now the Latter-day Saints are gathering from all nations and tongues, with divers customs and habits and traditions, and we have brought them with us, unfortunately we could not leave ourselves behind, while we gathered to Zion. Having brought ourselves along we have the labor of separating the follies of Babylon, the traditions of the fathers and every foolish way, learning something better as fast as we can; and this is the duty that is upon us. Many sermons would be necessary to teach us this lesson; we shall need the lesson often repeated before we can learn these principles and practice them thoroughly; we shall need a great deal of self-control, and a great deal of effort on the part of the brethren to help us, and by mutually assembling together, by doing business together, by learning correct principles and then living them. One thing is certain, that if God accomplishes with the Latter-day Saints what the prophets have foretold, and establishes his Zion, and He makes them a holy nation, a kingdom of priests, a peculiar people to himself, as he has promised, it will not be by our clinging to Babylon and to her foolish ways, and imitating the evil and foolish things of the world. But what we have proved and know to be good, hold fast to it; but lay aside that which tends to evil. We must become a people within and of ourselves, sooner or later and learn to be self-reliant and self-sustaining; this we cannot do as individuals nor as an individual community but by combining our energies as a whole, we may eventually arrive at this. To accomplish it requires a united effort, concerted action and perseverance, a long pull and a pull altogether. Disunion and pulling against each other will only retard it; we need never think we can truly enrich ourselves by plundering each other by carrying on merchandising, and importing the products of the labor of other men while our own brethren at home are idle, hungry, naked and destitute. Merchants and middlemen are necessary evils, their legitimate sphere is interchanging commodities between the producing classes. The Lord has taught us that by and by he will waste away the wicked and ungodly, or they will devour and destroy each other, when the righteous shall be gathered out through the preaching of the Gospel. And He designs his people to prepare while there is time, and while he gives them bread to sustain themselves. But if that time shoud come suddenly upon us in our present condition, who would be prepared for it? If the news was to reach us that Babylon was really going down, that

a general war had overtaken her, causing distress of nations, and the closing up of her manufactories, and the struggle between capital and labor were again renewed, causing domestic and national trouble, and as a consequence we found our foreign supplies cut off, how many would begin to pray that Babylon might be spared a little longer? The sisters would begin to cast their eyes around to see where they were to get their pans and kettles, their stoves and articles of domestic use; the farmers would think it very hard that mowers and reapers, plows and harrows could no more be found on the market; and the mechanic would find too that his business was affected for the want of tools; and how the ladies would feel when they found that their hats and bonnets and fine apparel were no longer to be purchased. The real value of the Provo Factory would then be appreciated, and it would not be considered transcending to say, that it was worth more to the county than all the merchants in Utah. It is true, it does not net as large dividends to the stockholders, as these merchants get who enrich themselves by encouraging the vanity and foolishness of the people. The Provo Factory takes the raw material produced at home, and converts it into the useful articles of clothing for the people, and that mainly by the labor of your own citizens. The same might be said correspondingly of every other branch of home industry. They ought to be encouraged by the masses of the people; they ought to me multiplied and increased among us by our united efforts, for they produce our wealth. What is wealth? Does it consist of gold and silver? No. Let this territory be filled with gold, and war prevail outside and all intercourse be cut off, what would we do with it? It would be a medium of exchange, and as such would facilitate home trade, but nothing further. There is no real wealth in metallic or paper currency, in drafts, letters of credit, or any other representative of value. At best they are only the representatives of wealth, though convenient in carrying on our trade. But the real wealth may be summed up in a few words, to be the comforts of life; that is to say what is needed for us and our families and those depending upon us. How are these obtained? We might say money, when we have the money to exchange for them, and when these commodities are to be bought. But where do they come from? They are not in the market unless somebody has produced them; if in the shape of food, some farmer has raised it; if clothing, some manufactory has produced it; if boots and shoes, somebody did the work. It is the labor of men's hands with the aid of machinery that produced these articles; if not by the labor of our community, by that of some other; and if we are dependent upon other people then are we their servants and they our masters. The Southern States in the late civil war were whipped by the Northern States, why? There may be some general reasons, but you may say, speaking on natural principles they were not sufficiently self-sustaining. They relied mainly upon their cotton, and a few other products of the earth, mainly fruits of their close labor; they had few manufacturing establishments. They sent the raw material to other states and countries, and these worked it up, sending back to them the manufactured articles. No nation under heaven can long thrive, and continue this state of things. Just as soon as their trade was interfered with, their domestic institutions broken into, and the country blockaded, preventing the export of their raw material, and the import of manufactured goods, they were brought to the verge of ruin.

This subject of home-manufacture has become somewhat hackneyed. When will we cease to talk about it? When the necessity ceases to exist, when we will have learned to apply these principles in our daily lives and conduct. The greatest lack among us is the means to employ our idle hands. We should be able to afford every man, woman and child in our community profitable employment; were we able to do this, we would by wisely and prudently directing that labor become a thriftier, wealthier and happier people, of whom it might be said, there were no poor among us. Comparatively speaking, we can say now there is no abject poverty among us, yet we are far from enjoying that which is our privilege to enjoy, and that which we have comes from abroad and we are striving for money to pay for it. Crops are mortgaged or sold to our creditors in advance for articles of foreign manufacture. I was told that Sanpete County owed for sewing machines alone from forty to fifty thousand dollars; and I was told by Brother Thatcher of Cache Valley, that forty thousand dollars would not clear the indebtedness for sewing machines. The irrepressible sewing machine agents have ravaged our country, imposing themselves upon every simpleton in the land, forcing their goods upon them. Tens of thousands of dollars are lying idle in the houses of the Latter-day Saints today in this article alone; almost every house you enter you can find a sewing machine noiseless and idle, but very seldom you hear it running; and all of which were purchased at enormous figures, and now the patent rights having expired, they can be bought for less than half the prices paid for them. And in this way many of our agricultural machines are obtained; we should be properly classified in our labor, so that our investments in agricultural and other machinery could be kept in constant use in the season thereof, and then well taken care of, as property ought to be, instead of allowing them to be exposed to the storms of winter, as many are,

and get out of repair. Some have thought we need but few factories today; I may be mistaken, but I am under the impression that every factory in the Territory, except yours, before the last wool was brought into market, had to stop running for want of material. The wool that should have supplied them was shipped out of the country, gone abroad to afford other hands employment, and the goods brought back made up ready for wear, to sell to you. You not only buy back again your own product, but you buy the labor of foreign manufacturers, and pay the transportation both ways, all the expenses of the merchants or middlemen who handle the wool, and sell you the clothes, while your own wives and children are idle at home, and your own factories standing still for want of wool. Is this the way to get rich? The same may be said with regard to the manufacture of leather. Our hides and skins either rot upon the fences, or are gathered up and sold mostly to men who ship them to other countries to be tanned and worked up into harness and boots and shoes, which are brought back for you to wear; so that you are buying back your own hides and skins, in the shape of these manufactured articles, and paying the cost of the transportation and the profits of the middle-men, besides employing strangers, while our own bone and sinew too often are engaged either digging a hole in the ground or lounge around the street corners for something to turn up.

During the last sixteen years I have been engaged in laboring and counseling and trying to assist my brethren in Southern Utah to become self-sustaining, and as much as they can to develop the resources of the country. We have began a great variety of associations which are incorrectly called co-operative institutions, but in reality they are only combinations of capital. I have sought for the last six or eight years to start co-operative institutions; that is to say, associations of laborers, workmen's and workwomen's associations, associations to derive benefits from a combined effort, and by the unity of labor accumulate material, manufacturing them into useful articles for the common good, and then to induce those who begin to gather together a little surplus of capital, to encourage these labor associations, by letting them have a little means to help them to start. But the great difficulty I have had to fight against has been the ignorance of the laborers, their inability to make their labor pay for itself, and their unwillingness to be put to the test. They prefer some one to raise the capital to be invested in the enterprises, and employ them and pay them big wages; and if we have not the money necessary, they would have us borrow it at big interest, and establish shoe shops, and woolen factories and other various branches of industry, fitted up with the latest improved machinery, and they will say, "Let us work by the day or piece, and be paid our wages every Saturday night; and then let us have a store to spend our money at, that we might do as our fathers used to do in the old countries we came from." This is the spirit of the working classes of the old world, and I said before, unfortunately we brought ourselves with us when we emigrated to the new world. They do not seem to know that our capitalists are generally men who have lived closely, have walked instead of rode, and through the dint of perseverance and the study of economy, have accumulated a little means, and that such men are not willing to put their money at the mercy of laborers who have not sense enough to take care of it, or to preserve intact the capital invested, let alone increasing it. This, I say, is one of the great difficulties we have met with throughout this country, in attempting to start home industries. Everybody is willing that somebody else should furnish the means and assume the responsibility; in other words, "if you have anything to give us, we are willing to take it. If we work we must have from three to five dollars per day, whether you make anything out of the business or not; we would not want to work for any less, and when we have got it instead of buying articles of home production, we will buy those imported from foreign countries." Do all the people feel and act like this? Oh, no; but I think nearly all of us have indulged more or less in that folly. There are not many of us that say by our acts, "We desire to do away with the antagonism between capital and labor?" There are not many capitalists in our community; if we counted out a dozen, that would be about all. We are so evenly balanced, that it might even be said of us now, that we have neither rich nor poor among us. The little capital we have, compared with the many who think themselves poor, would be a mere breakfast spell if turned loose among a greedy horde; I include myself, of course. When I say, greedy horde, I mean we are ignorant of the laws of life and true liberty, that which is needed among us for our own good. We should look and see how we can make ourselves useful in producing something, and not waste our time either in digging holes in the ground in the hopes of finding something, or laying in our nest with mouth wide open like young robins, for something to be dropped in. This is not the way to become a self-sustaining, wealthy and happy people. Will we form our associations and establish home industries? Will we tan the hides that come off our cattle and our sheep, and goats and other animals, making them into leather, and then work it up into boots and shoes and harness and so forth; or will we suffer them to be shipped out of the country for others to do it for us? Will the sisters ask their husbands and fathers to plant out mulberry trees along the

water ditches, where the willows are now growing, so that you may secure food for the silk-worm? A little while ago we had lots of worms, but nothing to feed them. Let the sisters raise the worms, and commence their little associations for feeding them, that you may have silk to manufacture your ribbons and dresses. This climate is adapted to the silk-worm, the growth of the mulberry, and the feeling of the worms, and the manufacture of the silk. Let us then have silk manufactures, let us all say, we will bless this enterprise with our faith; and let the men encourage the sisters by planting the trees for them and affording them every facility within their power. You may say, this is a hard way of getting silk. I assure the Latter-day Saints, that it will be harder by and by when Babylon goes down. We had better improve the time and use the elements now within our reach. Let us multiply our factories, and work up our wool at home, and cease employing spinners and weavers at distant parts of the world, while our own people are hunting for something to do, and crying "hard times', or wasting their time hunting for minerals.

I will venture to say that nine-tenths of the property under mortgage and to be sacrificed in Salt Lake City, and in fact throughout the Territory, is sacrificed at the shrine of this wild-cat speculation. One of the best shares in any bank is a plow-share, and the best speculation we can go into, is to raise from the elements around us the things necessary to supply our daily wants. Everything produced at home, furnishes employment for idle hands, and stimulates the production of some other articles. Let home manufacture, and the production of raw material from the elements, be our watchword, that employment may be furnished our sons and daughters, and those who shall come unto us from distant lands. Let us, too. establish reasonable and consistent fashions within ourselves, and cease patronizing the fashions of the wicked world.

Now, referring to what we call the United Order, what is it? I will tell you. It is to live at home and sustain ourselves. It is not to hunt after capital as we would a fat goose to eat it up, and when eaten to hunt another the next day, for fat geese are not so plentiful. Our true policy is, learn how to produce and be sure to produce a little more than we consume; and if we only produce five cents a day in something more than we consume, we will soon be rich. But if we all consume five cents a day more than we produce, how long before we shall all be poor? We are poor already when we commence that system. II is a great lesson to impress upon the minds of this great people, gathered from all nations and tongues, to induce them to live at home and support themselves, to depend upon their labor for their subsistence, instead of hunting for somebody to devour. Many of the people may say, I do not want to be eaten up by the rich. I can tell you there is a heap of us for the rich to eat up, and there are not many rich to do it. My opinion is the scare is the other way, for, as I have said, the few rich among us are only a breakfast spell. How long do you think it would take if we were all producers, and converting the raw materials into useful articles, to become a self-sustaining people? And then if we heard of Babylon's downfall, we would not of necessity lift up our hands and cry, "O Lord, spare her a little longer, we are not ready for her to go down, we should suffer from the want of boots and shoes, and for our clothing, and our machinery, and so forth." The United Order is designed to help us to be self-reliant and to teach us to understand what it costs to produce that which we consume. One of the chief obstacles in the way of our progress towards becoming a self-sustaining people is the lack of this understanding among the people. They cling to the habits and customs of Babylon that they have learned abroad—the laborer wishing to eat up the capitalist, and the capitalist constanly guarded for fear he should be drawn into close quarters, and then to succumb to the demands of operatives. This is the way of the world, and the warfare that is going on all the time; and why? Because they comprehend not how to promote their mutual interest; covetousness of capital on one hand, and covetousness of labor on the other, each trying to enrich itself at the expense of the other. Most of the Saints, when they embraced the Gospel, partook of its true spirit, opening their hearts and hands, and those who had it to spare, used their means to gather up the poor; and when they landed among us were generally on a common level. And hence the necessity of our labor, and through our labor accumulate capital instead of needless expenditures, exhausting the results of our labors and getting us into debt. Learn to live within our means that there may be a little increase, that we may have something wherewith to purchase improved machinery, and extend our industries until we shall be able to supply our every need. And that we may learn these lessons, and profit by them for the mutual benefit of the Saints, and the advancement of the Zion of our God, I pray, in the name of Jesus. Amen.—J. of D., 19: 179-186.

EYE FOR AN EYE

The story is told that when Bishop Candler was riding on a train out west, a big, strapping, rough fellow came in and sat down beside him. Sizing up the Methodist prelate, he exclaimed, "Where in hell have I seen you before?" To which Bishop Candler replied, "I don't know; what part of hell are you from?'

ECONOMIC LAW OF HEAVEN

(Continued from page 48)

I say unto you that as I have been suffered to spend my days in your service, even up to this time, and have not sought gold nor silver nor any manner of riches of you; * * * And even I, myself, have labored with mine own hands that I might serve you, and that ye should not be laden with taxes, and that there should nothing come upon you which was grievous to be borne—and of all these things which I have spoken, ye yourselves are witnesses this day. * * *

And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the SERVICE OF YOUR FELLOW BEINGS YE ARE ONLY IN THE SERVICE OF YOUR GOD.

Behold, ye have called me your king; and if I, whom ye call your king, do labor to serve you, then OUGHT NOT YE TO LABOR TO SERVE ONE ANOTHER?—King Benjamin to the Nephite Saints, Mos. 2: 12, 14, 17, 18.

Having briefly exposed some of the weaknesses underlying the world economic structure, as contrasted with the Lord's plan, we will now enter into a discussion of the workability of the latter.

It must be borne in mind that "Men are that they might have joy'—real, tangible, enduring joy; that in the Lord's treasure vaults "there is plenty and to spare;" that it is the design of Father that His children not only have the bare necessities, but also as much of the luxuries of life as might prove a blessing to them. Men are preparing here to become "as God is," and to be real partners with Him. Toward this accomplishment all the principles of the Gospel are directed.

How, then, is the Lord's plan to be understood and operated? Being His plan, one can only know it through instructions He may give; in dispensations past He revealed the details, step by step, until the Saints were capable of comprehending its fulness. Enoch, with his followers, we are told, grew to the fulness and obtained a greater reward. A like achievement—short, however, in duration—was accomplished in the apostolic dispensation, after the crucifixion of the Saviour. They had "all things common." A like condition prevailed among the Nephites for some two hundred years, after the visit of the Saviour to them.

In the present Gospel dispensation, as already indicated, the Lord has revealed much of this law, and as that which is revealed is lived up to greater revealments are promised until the Saints reach the fulness of economic perfection. The underlying principles of this great law termed the United Order, may, for convenience, be stated under the five general heads:

(a) Consecration.
(b) Stewardship.
(c) Tithing (of the tenth.)
(d) Tithing (of the surplus.)
(e) Sacrifice. (The spirit of sacrifice entering into and being the basis of each of the other four divisions of the law, and forming the cap-stone for the whole.)

The above, it must be understood, constitute the law pertaining to the economics of heaven, each being a necessary element thereof and neither being perfect without the others. We frequently hear the statement that Tithing is a "lesser law", a "school-master" designed to lead the Saints to the higher law—that of consecration and stewardship. This implication is given by Apostles Orson Pratt, Lorenzo Snow and others: The latter said:

> Now I will say in regard to the matter of tithing, I think that law was given to the Latter-day Saints, one object being to prepare them for, and conduct them to, the United Order, that they might not fall into the same error as the people who were driven from the State of Missouri, but gradually be inducted into these higher principles.—J. of D., 19:345.

Standing alone, separate and apart from the United Order, the principle of tithing may be thus viewed. As the laws of Moses were given as a "school-master" to assist ancient Israel onto a higher plane, so tithing may be said to tend to perform like functions in this day, the Saints having rejected the United Order. However, one must not be deceived in believing that the law of tithing, as broadly interpreted, is not an eternal law and a necessary and most important part of the economic order of heaven. Of its endurance, the Lord said:

> And this shall be a standing law unto them forever, for my holy Priesthood, saith the Lord.—D. & C. 119:4.

It is so interwoven with the other provisions of the United Order, throughout the revelations of the Lord upon the subject, that no line of reasoning can relegate it to the position of merely a temporary measure leading to the higher law, as will be shown later.

Now to the separate provisions of the law:

CONSECRATION:

Fundamentally the earth with all its contents belongs to God. It is His heritage. He organized it. This situation man agreed to in his pre-mortal existence. Such agreement was his passport into mortality. Jesus Christ inherits the earth through obedience to the laws of his Father—they are to become joint owners. Men may also become joint owners with them through obedience to their laws. Meantime, man is a lessee. He operates under sanction. His lands, herds, silver, gold, homes, children and

wives—all he is possessed of, belong to God:

> God is the "Framer of heaven and earth, and all things which are in them." D. & C. 20:17.
>
> "I, the Lord, stretched out the heavens, and built the earth, as a very handiwork; AND ALL THINGS THEREIN ARE MINE."—Ib. 104:14.
>
> "Behold the heaven and the Heaven of heavens is the Lord's, thy God, the earth also with all that therein is."—Deut. 10:14.
>
> "The silver, gold and precious stones,"
> Thus saith the Lord, "are Mine;
> The cattle on a thousand hills
> I own by right divine.
>
> "The forest, rich-stored mountains, plains,
> The fertile valleys, too,
> The earth and all that is therein,
> Are but my righteous due."—
> L. D. S. Hymns.
>
> Brigham Young said: "I have nothing in reality, not a single dime of it is mine. * * * The coat I have on my back is not mine and never was; the Lord put it in my possession honorably, and I wear it. * * * I do not own a house, or a single foot of land, a horse, mule, carriage, or wagon, NOR WIFE, NOR CHILD."

When these facts are admitted and man is prepared to conform his entire operations to the will of the Lord, he is permitted to enter the first step of the law—that of Consecration.

When in order, the Church is authorized to receive consecrations, the Bishop being the rightful agent to act in receiving them for the Church. Consecration is dedication. When man consecrates or dedicates, he is expected to do so without mental or other reservation; the act being a complete resignation—a full acknowledgement of Father's ownership.

STEWARDSHIP:

The terms "Stewardship" and "Inheritance", as they relate to the economic law of heaven, are frequently used interchangeably, and are near kin in meaning when so used. A Steward is a "person entrusted with the management of estates or affairs not his own"; while an Inheritance, as we are treating the subject, is a "possession or blessing bestowed by divine gift." In the law under consideration, since a stewardship is granted under the authority of heaven it is a "divine gift" or grant. Faithfulness to such a stewardship leads to an eternal inheritance.

Following the consecration act, a Stewardship may be awarded the consecrator. This may consist of part or all of the property consecrated, and it may even consist of more than the original consecration; the purpose being to provide a man with sufficient assets to furnish him with his "just wants and needs.' Children under age are numbered with their parents, being cared for by them. Reaching age, they are entitled, if faithful, to individual stewardships in accordance with their "just wants and needs" and abilities. (See D. & C. 42:30-32;33:4, 5.

Obviously only members of the Church in good standing, (or, of course, of the Kingdom, which, in the broad sense, embraces the Church) are eligible for stewardships.

Consecrations are made only after one had paid his just debts, thus rendering his property clear to consecrate; they are made by "deed which cannot be broken." (Ib. 42:30.) Stewardships are awarded in the same way. (Ib. 51:5).

A wise steward will seek by all proper means to increase his stewardship. His "talents" are not to be hid. The spirit of "Love thy neighbor as thyself," will make him want to be in a position to serve as King Benjamin did. Man will understand that he is not working for himself alone, but for the good of the community of which he is an integral part; and a godly pride will urge him onward to a complete faithfulness.

The underlying purpose of the Lord's economic law, as stated, is to bring about a condition of equality among His children and to maintain such condition:

> **And again I say unto you, let every man esteem his brother as himself;**
> **For what man among you having twelve sons, and is no respector of them, and they serve him obediently, and he saith unto the one, be thou clothed in robes and sit thou here; and to the other, be thou clothed in rags and sit thou there, and looketh upon his sons and saith I am just.—Ib. 38:25, 26.**

Consecration will level all men for the time; it places both rich and poor on like footing. But after the consecration is effected and a stewardship is established, how is the state of equality mentioned to be maintained? Obviously one man will increase his "five talents" and his accumulations will become greater than those of his less talented neighbor—greater in fact "than he hath need of." Some men are endowed by nature with greater financial ability than others, and they will accumulate faster. Indeed a class of Saints may remain practically static in their material progress, perhaps, however, excelling in lines outside of the financial realm, and yet as important and perhaps vastly more so to the community's interest. Basically, as indicated, the law is designed to provide economic salvation for the Saints, "that the poor shall be exalted, in that the rich are made low," (Ib. 104:16) or brought to a lev-

el of equality. After the first leveling, then, what is the next step?

TITHING:

As the stewardship increases the increment is tithed 10 per cent. This is the 3rd section in the law, as we are treating it. Tithing is a most wholesome provision, affording as it does an opportunity to retain the state of unselfishness that prompts the act of consecration. One who willingly surrenders a portion of his "interest" or income at frequent intervals must be mellowed in spirit.

The early oft-repeated expression, "Pay your tithes and be blessed", was not without its meaning, for one cannot willingly contribute to a just cause without deriving a blessing from the act. This principle was recognized in the oath of Jacob while in the wilderness and after he had been stripped of all his goods by the son of Esau. Humbling himself before the Lord he covenanted thus:

> **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 may come again to my father's house in peace; then shall the Lord be my God;**
>
> **And the place of this stone which I have set for a pillar, shall be the place of God's house; AND OF ALL THAT THOU SHALT GIVE ME I WILL SURELY GIVE THE TENTH UNTO THEE.—Gen. 28:20-22 I. V.)**

It is not difficult to note Jacob's faithfulness in carrying out this covenant, nor his fruitfulness as a result. Stirred by this same spirit and acting upon like principle, Joseph Smith and Oliver Cowdery entered into a similar compact with the Lord, Nov. 29, 1834. The record states:

> "After giving thanks for the relief which the Lord had lately sent us by opening the hearts of the brethren from the east, to loan us $430; after commencing and rejoicing before the Lord on this occasion, we agreed to enter into the following covenant with the Lord, viz.:"
>
> **That if the Lord will prosper us in our business and open the way before us that we may obtain means to pay our debts; that we be not troubled nor brought into disrepute before the world, nor His people; after that, of all that He shall give unto us, we will give a tenth to be bestowed upon the poor in His Church, or as he shall command; and that we will be faithful over that which He has intrusted to our care, that we may obtain much; and that our children after us shall remember to observe this sacred and holy covenant; and that our children and our children's children, may know of the same, we have subscribed our names with our own**
>
> **(Signed) JOSEPH SMITH, JUN.,**
> **OLIVER COWDERY.**

A PRAYER

> **And now, O Father, as Thou didst prosper our father Jacob, and bless him with protection and prosperity wherever he went, from the time he made a like covenant before and with Thee; as Thou didst even the same night, open the heavens unto him and manifest great mercy and power, and give him promises, wilt Thou do so with us his Sons; and as his blessings prevailed above his progenitors unto the utmost bounds of the everlasting hills, even so may our blessings prevail like his; and may thy servants be preserved from the power and influence of wicked and unrighteous men; may every weapon formed against us fall upon the head of him who shall form it; may we be blessed with a name and a place among Thy saints here, and Thy sanctified, when they shall rest. Amen.—His. of Ch. 2:175.**

But as important as the law of tithing is and as eternal, even if adopted by the whole world, it could not solve its economic problems. Tithing, as we are treating it, touches only a tenth of one's "annual increase", while some may double or treble their investments each year and again accumulate great wealth. Standing alone tithing would be an unjust law. It would tend to make the poor poorer without humbling the rich. As practiced in the Church today it cannot be other than discriminatory and unjust. It taxes the wage-earner who gets but $40, $50 or $60 per month, often not enough to furnish the bare necessities for his family, at the same rate as it taxes the man whose earnings reach from $500 to $10,000 or more per month, and whose actual needs are far below such income Generally speaking, men of large incomes have small families, while those of small incomes have the larger families. One receiving $1000 per month can more easily live on the $900 remaining after the payment of the 10 per cent tithing, than can his neighbor whose salary is only $50 per month. The $5 he pays in tithing from his pittance may spell the difference between wearing shoes and going bare-foot; child labor or schooling; in fact, existence or starvation. Such a law, standing alone, works injustices. Indeed, under the strict rule of tithing, divested of the other features of the United Order, a rich man may be entirely relieved from paying tithing and yet be a member of the Church in good standing. Suppose such an one elects to retire from business and live the remaining days of his life from the uninvested principal of his fortune—not putting it to work. He would have no "interest annually" and therefore have no tithing to pay. Such a situation would be monstrous and yet, in a somewhat modified form, it actually exists today among the Saints. While these conclusions are sound, one must not, of course, ignore the element of divine aid that faithful tithe-payers are entitled to; and particularly those who in their distress and poverty obey the law—at times even more than answering its requirements. Yet it must also be understood that God works on natural principles. His laws are based on rules of justice; and plain justice will require a larger proportionate contribution

(Continued on page 71)

EDITORIAL

TRUTH

Devoted to Questions — Political, Social Economic and Religious
PUBLISHED MONTHLY
By Truth Publishing Company
744 East South Temple Street
Salt Lake City, Utah
P. O. Box 1432
Phone Hyland 7196-M

Vol. 4. September, 1938 No. 4.

TERMS: $2.00 per year, in advance; $1.00 six months; 20 cents a copy.

THE Latter-day Saints will see the day when people will flock to Zion, and many of them will say, "We do not know anything about your religion, but you are an honorable, just, industrious and virtuous people, you administer justice and equity, and the rights of men are protected and maintained. You maintain good government, extending protection to everybody, and we want to live with you and be one with you." We want to prepare ourselves for these things for they are coming as sure as God lives.—John Taylor (J. of D., 21:61).

"HE HATH DENIED THE FAITH"

But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel."—1 Tim. 5:8.

This statement of Paul to Timothy is often interpreted as implying temporal provision only—shelter, food, clothing, etc., for one's house. On frequent occasions we hear the charge that so-and-so "has denied the faith and is worse than an infidel", because he has failed to provide temporal necessities for his family. Such a charge might, in this day, be laid at the door of millions of heads of families; the jobless who, through no neglect of their own, are prevented from providing for their own, unless to accept the pittance the "dole" furnishes—often wholly inadequate to meet family needs—can be interpreted as proper provision. One can hardly be justly accused of having denied the faith and of infidelity who, though willing to work, is denied the right to do so, and in consequence is prevented from providing substance for his family.

Then what does the statement of Apostle Paul mean? Certainly a better explanation than the one suggested must be furnished.

The "provision' the Apostle had refer ence to doubtless pertained more particularly to that of spiritual salvation and exaltation. Certainly it is desirable that the husband and father act in the role of the "bread-winner". That is essentially his job. All really true men understand this and endeavor to perform as best they can. But there are matters of greater importance in the lives of the Saints than food and physical shelter,—things that the father and husband is expected to provide.

The man, in the great patriarchal order, is at the head of the woman, and his children are subject unto him. The same Apostle advised:

> Wives, submit yourselves unto your husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the saviour of the body. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in everything.—Eph. 5:22-24.

Since then, wives are subject to their husbands it is expected that husbands will protect them with their children and defend them against all odds. They will lead such a course as is calculated to provide complete salvation and exaltation for them. Short of this—at least of doing their part toward the coveted achievement, men have already "denied the faith and are worse than an infidel."

Why "denied the faith?' Because the Gospel makes it a definite duty that a man endeavor to lead his family unto salvation. Should he fail through his own carelessness and indifference, he is unfaithful—"denied the faith."

Why "worse than an infidel?" Because infidels, while not believing in the gospel plan, nevertheless often live up to the light they comprehend. One may be honest though an infidel, while one failing to keep sacred covenants is dishonest and, of course, under greater condemnation.

What covenants do men enter into the breaking of which they fail their loved ones? One such covenant frequently expressed is in connection with the partaking of the Sacrament of the Lord's Supper,

> **That they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, etc.**

To always remember the Lord and keep His commandments obviously fulfills all the conditions consequent upon exaltation in His presence. Then each time one partakes

the Sacrament referred to he pledges himself to work for full salvation and exaltation, not only for himself but also for his children and their mothers, for they are subject to him and must, in a certain measure, rely upon him for such advancement.

Is there a specific instance where men undertake a course that is calculated to provide celestial exaltation for his wives and children? Such covenant is made in connection with the marriage rites. In accepting a wife at the hands of the Priesthood, one covenants to "fulfill all the laws, rites and ordinances pertaining to this holy order of matrimony in the New and Everlasting Covenant." What are the "laws, rites and ordinances" spoken of? One of them is to live the law of Abraham—the order of plural marriage. In taking a first wife, the husband agrees to take another or others in the same order of marriage.

Brigham Yound said that plural marriage

> "is the only popular religion in heaven"; "for," said he, "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.
>
> 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 see the Son; but they cannot reign as kings in glory, because they had blessings offered unto them and they refused to accept them.—Ib. 11:268-9.

The principle was clearly taught by the late President Joseph F. Smith. The Saints today are taught by some of their leaders that a monogamous marriage performed by the Priesthood in the Temples, is "Celestial marriage' and that plural marriage, while permissible under the revelations of the Lord, is unnecessary. President Smith, answering this fallacy, stated:

> Some people have supposed that the doctrine of plural marriage was a sort of superfluity or non-essential to the salvation or exaltation 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 WANT 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. * * *—J. of D., 20:28.

Failure, then, to live up to this sacred covenant, by refusing to live the law of Abraham, renders a husband unable to provide exaltation for his wife, himself having fallen short of such a boon. Not to be able to go where Abraham is, to mingle with him, and to partake of the blessings he enjoys, means that one falls short of complete exaltation. Failing to obtain such for himself it follows a man cannot exalt his wife or children.

As important, then, as is the husband's duty to provide, as best he can, for the temporal needs of his family, it is IMPERATIVE that he pursue a course that will provide for their spiritual needs.

> **Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and THEN YOU SHALL BE MADE RICH. Behold, he that hath eternal life is rich.—Jesus Christ.**

Men are urged to come unto the fulness of the Priesthood in order that they may partake of the fulness of God's blessings. So important is this that the Lord said:

> **Wo unto all those who come not unto this Priesthood,**

(meaning the order of Priesthood that Joseph Smith and some of his associates were endowed with) for all such will fail in reaching the higest exaltation.

Since the social law of heaven—the order of Abraham—is a law of the Priesthood, one cannot come into the fulness without obeying that law. And if he does not thus qualify he fails in his promise to provide for his own.

> **He hath denied the faith and is worse than an infidel.**

TEMPLE RITES

A correspondent submits the following information, of historic value, taken from the records of the Church by Joseph Christensen of the Salt Lake Temple, answering the question, "When did full Temple rites commence in Utah, especially in Salt Lake City?"

"The first sealing ordinance was performed in the home of Franklin D. Richards, he having two wives sealed to him at that time. The date was the 13th of October, 1849. (Saturday by H. K.) The Endowment House was open on the 20th of February, 1851. Endowments for the living, baptism for the dead, sealings for the living and sealings for the dead couples were performed in the Endowment House. ENDOWMENTS FOR THE DEAD were not performed until in the St. George Temple in 1877. President Brigham Young was in St. George and took part in the introduction of the ordinances there. President Wilford Woodruff was made President of the Temple.

"Sealings for the living were done in the Nauvoo Temple as well as in the Endowment House; but Endowments for the dead were not done until the St. George Temple.

There were a few children sealed to their parents in the Endowment House, but not many."

Another item of interest is mentioned by Joseph F. Smith (His. Record 194). "After the opening of the St. George Temple, the Endowment House in Salt Lake City was closed for ordinances. But after the death of President Young, when it was found necessary to again open it, I was placed in charge thereof, which position I filled until the summer of 1884, when the house was again closed." (This second closing presumably occurred after the dedication of the Logan Temple, May 17, 1884.)

The above information recalls to our mind the statement published in TRUTH of August, 1936, Vol. 2:34, (also see Vol. 3:90) in which Wilford Woodruff outlines to Samuel Roskelley, President of the Logan Temple, the acts of Brigham Young in establishing the correct ordinances to be administered in the Temples. We repeat the statement here:

"Now concerning endowment, in all its phases. My own views are these—that we ought to follow out, as far as we can, the pattern laid down by our leaders. I consider that if there ever was any man who thoroughly understood the principles of the Endowments it was Brigham Young. He had been with Joseph Smith from the beginning of the Endowments, to the end, and he understood it if any man did. And before his death he required me to write in a Book, every ordinance in the Church and Kingdom of God, from the FIRST TO THE LAST, beginning with Baptism, to the LAST ORDINANCE performed, through every department of the Endowments. I was several weeks doing this writing, and President Young corrected it all, until he got through. Then he said to me:

"'Now, there you have a pattern of all the ordinances or Endowments for EVERY TEMPLE WE SHALL BUILD, until the coming of the Son of Man.'

"Now, if I ever have anything to do or say in any Temple on the earth, concerning the Endowment, I would say: Follow the pattern that President Young has set us, and not deviate from it ONE IOTA. * * *

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

We regard it most unfortunate and a grievous mistake on the part of the present leaders of the Church that the rites and ordinances as dictated by Brigham Young and recorded by Wilford Woodruff, have been so changed, and, in some instances, entirely eliminated, that those who worked in the Temples in earlier days find very little resemblance in some of the ordinances as administered then and now. Truly "they have strayed from mine ordinances, and have broken mine everlasting covenant." (D. & C. 1:15.) And truly, too, the absence of revelation from heaven to guide the leaders in this day, as frequently admitted by the present leaders, is most appalling!

ECONOMIC LAW OF HEAVEN

(Continued from page 68)

from a wealthy man than from a poor man. Tithing, then, as shown, will not keep society leveled. The law of the SURPLUS must be applied:

> **And again, if there shall be properties in the hands of the Church, OR ANY INDIVIDUALS OF IT, more than is necessary for their support, ATER THIS FIRST CONSECRATION, which is a residue to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. * * ***
>
> **And if thou obtainest more than that which would be for thy support, thou shalt give it into my store-house, that all things may be done according to that which I have said.—D. & C. 42:33, 55.**

Then as the stewardship increases, not only the tenth of the increase is returned to the treasury of the Lord, but the surplus also, and in this way a righteous equality is maintained among the Saints.

It may be asked, why tithe both the tenth and the surplus; why not confiine tithing to the surplus? Such a measure would reach but a comparative few. Not all faithful stewards are capable of producing a surplus over and above their "just wants and needs"; and yet all may be blessed with an "annual interest" or increase. The principle of tithing the tenth reaches all men blessed with earning power, making workers of them in the great gospel hive, while a portion of them may be so blessed as to be able to pay into the treasury of the Lord both a tenth and a surplus. From this view-point tithing the tenth as well as the surplus is seen to be a most wise provision.

What is the incentive for a man of more than average business ability to work for

more than he actually consumes, when his surplus must be paid into the store-house for the benefit of his fellow-men and for the building up of God's Kingdom? Need such a question be considered by men who, in accordance with the two great commandments, are trying to love their God with all their hearts, and their neighbor as themselves? Men work for those they love. If they do not love God obviously they cannot live the United Order—no more than water and oil can mix. The two elements may seem to unite but do not do so.

Men of the world who are not possessed of the light that the Latter-day Saints claim to have received, frequently set a wholesome example in distributing their vast fortunes for use of their fellow-men, although the system of distribution may not always be the wisest, according with their understanding of right. Thus we have a Carnegie, a Rockefeller and many like them. If such men with their limited understanding of the Gospel can approach this great law of economics so closely, ought not the Saints go the full distance?

Then, too, there is a distinct satisfaction in working one's neighbor. To see him blessed, his children fed, clothed and educated must bring a pleasure to the heart that cannot be expressed in words. The wise man said:

> **He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.**

Coveted riches canker the soul. The hide-bound capitalist knows not true joy—he is to be pitied.

Solomon again says:

> **He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.**
>
> **The liberal man deviseth liberal means and by his liberality shall he live.**

It will be unnecessary to dwell further on this phase of the subject. Certainly the joy that one gets in serving the Master by helping his fellow-men is ample reward for the effort.

Another point is germane to the subject at this point: Men possessing adequate stewardships and improving on them in wisdom have the promise of the Lord that He will "fight their battles"; He will open the windows of heaven and pour out treasures upon them even beyond their capacities to receive:

> **Bring ye all the tithes (consecration, tenth, surplus) into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.**
>
> **And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.**
>
> **And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of Hosts.—Malachi 4:10-12.**

Under God's economic plan men are not only required to pay into the Order but, as circumstances necessitate, may draw from it. The machinery provides for accumulations during "fat years" and for withdrawals during "lean years.' Membership in the Order, when functioning fully, is a paid up insurance policy that cannot fail.

> **And this shall be the voice and common consent of the Order—that any man among you say to the treasurer: I have need of this to help me in my stewardship—**
>
> **If it be five talents (dollars), or if it be ten talents (dollars), or twenty, or fifty, or a hundred, the treasurer SHALL GIVE UNTO HIM the sum which he requires to help him in his stewardship— * * *. D. & C. 104:72, 73.**

Such a marvelous arrangement spells real security. Under this law men will not be driven to distraction by "depressions" or the fear of business failures. Unholy competition in business will cease there will be no room for injustices. Greed and selfishness will disappear; dishonesty will cease to function, and men will work primarily because they want to and not because they have to. There will be no worry about the "bread and butter" supply of the future. The manna never failed Israel so long as Israel was faithful. Under such a system woman will gravitate to her proper sphere. She will not then be thrown into the vortex of commercialism and compelled to struggle, as now against the greater strength of men. She will be freed from the tortures of a business life. Her lot will be that of a home-maker. Feminine beauty and maternal glory will crown her life; and under this great order of heaven her queenly graces will again establish their rule in the hearts of men; and then, as promised through the Prophet Isaiah, will "The branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely.'

(To be continued)

YOUTHFUL TRAGEDY

Entries in a small boy's diary:
Feb. 24.: Got an airgun for my birthday.
Feb. 25: Snowing. Can't go hunting.
Feb. 26: Still snowing. Can't go hunting.
Feb. 27: Still snowing. Shot at Grandma.

GREATEST CURSE

"Drink,' said the Irish lecturer, "is the greatest curse of the country. It makes yer quarrel with yer neighbors. It makes yer shoot at yer landlord, and it makes yer miss him."

USES OF ADVERSITY

By B. H. Roberts

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 molded as a brick we are brought forth by the natural laws of procreation; so also was Adam and his wife in some older world. And as for the story of the rib, under it I believe the mystery of procreation is hidden. * * *

One step more in this digression in order that I may state further that I believe it consistent with right reason to say that some of the lowliest walks in life, the paths which lead into the deepest valleys of sorrow and up the most rugged steeps of adversity, are the ones which, if a man travel in, will best accomplish the object of his existence in this world. The stream that leaps over cliffs of rocks, thence goes tumbling down through some canyon's rugged defile, then divides into babbling brooks, now coquetting with the sunbeams or dancing in the sheen of the moon, then stealing into the shade as it meanders through the meadows, and then quickening its speed makes a final rush down a rocky declivity into the ocean—keeps its waters pure; while the stagnant pool is overgrown with sedges; is a place for toads to knot and gander in; breeds miasmata and infests the air with disease germs; its water is impure and it is altogether unlovely and undesirable. So it is with the life of man. The conditions which place men where they may always walk on the unbroken plain of prosperity and seek for nothing but their own pleasure, are not the best within the gift of God. For in such circumstances men soon drop into a position analogous to the stagnant pool; while those who have to contend with difficulties, brave dangers, endure disappointments, struggle with sorrows, eat the bread of adversity and drink the water of affliction, develop a moral and spiritual strength, together with a purity of life and character, unknown to the heirs of ease, and wealth, and pleasure. With the English bard, therefore, I believe SWEET ARE THE USES OF ADVERSITY!

And with the Scotch poet I would say that those events, usually regarded as misfortunes,

> Give the wit of age to youth;
> They let us ken oursel';
> They make us see the naked truth,
> The real guid and ill.
>
> Thou losses and crosses
> Be lessons right severe,
> There's wit there, ye'll get there,
> Ye'll find nae other where.

What the mountain gorge, the beatling crags, and steep declivities are to the stream—enabling it to dash on its course and by its very motion purify itself—so are what we usually denominate adverse circumstances to the life of man—they are the means of development and of purification only—the pathway of fiery trials is the one ordained of God for his favored sons.

In proof of this I direct you to the lives of the saints and the prophets; but above all to the life of the Sons of God himself! The life of the Prophet Joseph Smith is an illustration second only to that of Messiah. He was wont to say:

"I have waded in tribulation lip-deep; but every wave of adversity which has struck me, has only wafted me that much nearer to Deity."

"Envy and the wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ordained from before the foundation of the world for some good end, or bad, as you choose to call it.

*** * * It all has become as second nature to me, and I feel like Paul, to glory in tribulation, for to this day has the God of my fathers delivered me out of them all."—The Gospel, p. 333 et seq.**

DISOBEDIENT WOMEN

I want to know if God will love and respect and send His angels to one of my wives, though she were fifty, sixty, or a hundred years of age, if she is disobedient to me when I am as merciful, generous, and kind a man to her as ever lived? If she disobeys me, persists in taking a course contrary to my will and the will of God all the time, saying, "I will do as I please, and the angels will come and visit me?" Neither God nor His Son Jesus Christ will send the holy angels to minister to such a woman, and she need not tell about their coming to visit her, nor about receiving revelations from heaven.—Heber C. Kimball, J. of D., 4:226.

DETERMINED

"Who's that close-mouthed fellow over there?"

"He ain't close-mouthed. He's just waitin' for the janitor to come back with the spittoon."—The Earth Mover (Aurora, Ill.).

STEPS ON THE WAY TO PERFECTION

Editor TRUTH:

I have been thinking a great deal lately of our great necessity to keep all the commandments of the Lord, and of how prone all of us are to become over-zealous in one or more of the commandments to the exclusion of all others. With this in mind I have carefully compiled the following, which are a few of the laws of the Lord presented in a very concise manner, and in such a way as is likely to draw them to our attention in a more forceful manner than we are usually apt to view them.

Besides, I think it appropriate at this time to draw attention of the Saints and the world the fact that we are endeavoring to "walk in obedience to every commandment that proceedeth forth from the mouth of the Lord' and that we are not blind "hobbyists" of a system; but rather that we desire to uphold and live by every law of the Lord, our God.

I trust that these thoughts may be of use to you.—A Reader.

And thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like this, thou shalt love thy neighbor as thyself. There is none other commandment greater than these.—Mark 12:35.

Without faith it is impossible to please God.—I John 3:7.

Now faith is the assurance of things hoped for, the evidence of things not seen. —Hebrews 11:1.

For verily, I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, "Remove hence unto yonder place", and it shall remove; and nothing shall be impossible unto you.—Matthew 17; 20.

Then Peter said unto them, 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.—Acts —2; 38.

He that believeth and is baptized shall be saved.—Mark 16; 16.

Jesus answered, Verily, verily, I say unto thee, except a man be born of water, and the spirit, he cannot enter into the kingdom of God.—John 3;5.

Now when the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come down, prayed for them that they might receive the Holy Ghost; (For as yet He had fallen upon none of them; only they were baptized in the name of the Lord Jesus.) Then laid they their hands upon them, and they received the Holy Ghost.—Acts 8; 14-18.

The duty of members after they are received by baptism: The elders or priests are to have sufficient time to expound all things concerning the Church of Christ to their understanding previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders, so that all things may be done in order. And the members shall manifest before the Church, and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy scriptures—walking in holiness before the Lord.—D. & C. 20; 68-69.

And He took bread, and gave thanks, and break, and gave unto them, saying, This is my body which is given for you; do this in remembrance of me. Likewise also the cup, after supper, saying, This cup is the new testament in my blood which is shed for you.—Luke 22; 19-20.

Therefore, may God grant unto you, my brethren, that ye may begin to exercise your faith unto repentence, that ye begin to call upon His Holy name, that He would have mercy upon you; Yea, cry unto Him for mercy; for He is mighty to save. Yea, humble yourselves and continue in prayer unto Him. Cry unto Him when you are in your fields, yea over all your flocks. Cry unto Him in your houses, yea over all your household, both morning, mid-day and evening. Yea, cry unto Him against the power of your enemies. Yea, cry unto him against the devil, who is an enemy to all righteousness. Cry unto Him over the crops of your fields, that ye may prosper in them. Cry over the flocks of your fields, that they may increase. But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness.

Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto Him continually for your welfare, and also for the welfare of those who are around you.

And now behold, my beloved brethren, I say unto you, do not suppose that this is all, for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith.—Alma 34; 17:29.

And blessed are all they who do hunger and thirst after righteousness; for they shall be filled with the Holy Ghost.—Matthew 5; 8.

O Lord, show thy servants how much thou requirest of the properties of the people for a tithing.

Verily, thus saith the Lord, I require all their surplus property * * * 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 in-

terest annually; and this shall be a standing law unto them forever, for my holy Priesthood, saith the Lord.—D. & C. 119.

Behold, now is called today, until the coming of the Son of Man) and verily it is a day of sacrifice, and a day for the tithing of my people, for he that is tithed shall not be burned (at His coming.)—D. & C. 64; 23.

For if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things.—D. & C. 78; 6.

If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken. And inasmuch as ye impart of your substance unto the poor, ye will do it unto me.—D. & C. 42; 29-31.

But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. (I Timothy 5; 8.) Who then is a faithful and wise servant, whom his Lord has made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord, when He cometh, shall find so doing.—Mark 13; 56.

But the laborer in Zion shall labor for Zion; for if they labor for money they shall perish.—2 Nephi 26; 31.

And blessed are they who shall seek to bring forth my Zion at that day for they shall have the gift and the power of the Holy Ghost.—1 Nephi 13; 37.

And that thou mayest more fully keep thyself unspotted from the world thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; For verily, this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High. Nevertheless, thy vows shall be offered up in righteousness on all days at all times. But remember that on this the Lord s day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren before the Lord.—D. & C. 59; 9:12. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.—D. & C., 68; 29.

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.—D. & C., 121; 16.

For verily, I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.—3 Nephi 11; 29.

It is given unto many to know the mysteries of God; nevertheless, they are laid under a strict command that they shall not impart, only according to the portion of His word which He doth grant unto the children of men, according to the need and diligence which they give unto Him.—Alma 12; 9.

And the mysteries of the kingdom ye shall keep within yourselves; for it is not meet to give that which is holy unto the dogs; neither cast ye your pearls unto swine, lest they trample them under their feet. For the world cannot receive that which ye, yourselves, are not able to bear; wherefore ye shall not give your pearls unto them, lest they turn again and rend you.—Matt. 7; 10-11.

Behold, I sent you out to testify and to warn the people, and it becometh every man who hath been warned, to warn his neighbor. Therefore, they are left without excuse, and their sins are upon their heads.—D. & C. 88; 81-82.

A Word of Wisdom—To be sent greeting not by commandment or constraint, but by revelation and the word of Wisdom, showing forth the order and will of God in the temporal salvation of all staints in the last days.—D. & C. 89.

In the Celestial glory there are three heavens or degrees; And in order to obtain the highest a man must enter into this order of the Priesthood (meaning the New and Everlasting Covenant of Marriage.) And if he does not he cannot obtain it. He may enter into the other, but that is the end of his kingdom, he cannot have an increase.—D. & C. 131; 1-4.

For behold! I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then ye are damned, for no one can reject this covenant and be permitted to enter into my glory. For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundations of the world.

And as pertaining to the New and Everlasting Covenant, it was instituted for the fulness of My glory, and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord. —D. & C. 132; 4-6.

But I have commanded you to bring up your children in light and truth * * *. You have not taught your children light and truth according to the commandments. * * * And now a commandment I give unto you —if you will be delivered you shall set in order your own house.—D. & C. 93; 40-42-43.

The earth will be smitten with a curse unless there is a welding link of some kind or other between the fathers and the children, upon some subject or other—and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect.—D. & C. 128; 18.

Therefore, cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness, and from all your wicked doings.

See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires.

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; 121, 124, 125.

Wherefore, my beloved brethren, if ye have not charity ye are nothing, for Charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail—

But Charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.—B. of M., Moroni 7; 46-47.

No power or infleunce can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness and love unfeigned—By kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Reproving betimes with sharpness, when moved upon by the Holy Ghost; And then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy, that he may know that thy faithfulness is stronger than the chords of death. Let thy bowels also be full of charity toward all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; Then shall thy confiidence wax strong in the presence of God; And the doctrine of the Priesthood shall distill upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth; And thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever. Amen.—D. & C. 121; 41-46.

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law to govern my church. And he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he so continue.—D. & C. 42; 59.

UNIQUE

Airman (after landing in a tree): "I was trying to make a new record."

Farmer: "You did. You're the first man to climb down that tree before climbing up it."

GOD MOVES IN A MYSTERIOUS WAY

By Beppo

The people of Utah have frequently had cause to observe the truth conveyed in the above quotation. During the spread of the gospel among the nations, incidents without number have transpired illustrating its truthfulness. Missionaries from Zion, have ofttimes endured cold, hunger and distress, without knowing whither to turn for alleviation of their sufferings. At the last hour, when "thick darkness involved them round," rays of comfort would suddenly illuminate their minds, and prospects, of which they had before no conception, would open up, causing them to feel that though in a mysterious way," God was still their protector and friend.

In some countries the labor of preaching "Peace on earth, good will to men," has been attended with great difficulty, and frequently with danger to life. Yet God has ever been mindful of his servants, and in various, incomprehensible ways, has "worked His sovereign will."

The poor Saints in Europe have often been recipients of His merciful care and protection, as thousands can testify. The silent yearners for deliverance from Babylon, the frugal, uncomplaining spirits who toiled year after year to accumulate means with which to emigrate, and then gave it to the needy elders, traveling in midst, have found sudden release when all human probabilities were closed against them. An incident of this kind was recently related to me by Brother B—— of this city.

The narrator lived in the ancient town of Leamington, England, where he followed the trade of stone-cutter.

After joining the church he had experienced the divine blessing in various ways; work was plentiful, his health was good, and in his heart was the joy that nothing but a knowledge of the gospel can bring.

In these circumstances he was visited by the traveling elders, for whom he kept open house; and frequently was his imagination warmed at the thought of sometime being able to emigrate to Zion.

What, perhaps, would not have happened for many years, was brought about by an accident which forced him to a bed of sickness for several weeks. He was one day assisting to unload a large stone from a railway car, when the chain which was fastened around it, suddenly snapped and the huge stone fell upon Brother B——'s leg, which in a moment was badly fractured.

During the long illness which ensued, the tradesmen of the town contributed so liberally to his support that each week he received a sum of money greater than his wages had previously been.

After some months had elapsed, he was suddenly surprised to learn that his employer had generously ordered his wages to

be paid him as though he had been regularly at work.

By this generosity he was enabled to accumulate sufficient means for emigration, and in a short time, he and his family were landed safely in Utah.

There are hundreds of instances of this nature, in which the Lord has shown that "He will provide" for those who put their trust in Him.

Impatience at what we consider wrong, complaint and anger at judgments we imagine to be unjust, hesitation in adopting the principles advanced by His servants, will never draw us nearer to union and perfection. (Juvenile Instructor, Nov. 1, 1880, Vol. XV, p. 243.)

MUST ABIDE THE COVENANT

These are times of special peril to the Saints. It is most urgent that the people should possess the spirit of revelation in their own hearts. This is obtained and retained by unwavering faith fulness to duty.

A sound understanding of the principles of eternal truth and an unchangeable disposition to stand by them to the death, are beyond price, being more valuable than the riches of Ophir, because they will lead the possessor to a never fading inheritance in the kingdom of the Father.

The Eternal has decreed that all things that can be shaken will be subjected to that process; therefore let those who claim to be candidates for celestial glory be careful how they apologize for and justify those whose course tends to darkness and apostatize from the plan of life, lest they not only aid them in the way of alienation from God and His church, and they contribute to their eternal disaster, but themselves lose the spirit and be seduced into the same, departing from the truth. Rather act the part of a brother and friend, and point out to the individuals in error their mistakes and exhort them to return to the line marked out by the light of revelation.—Deseret News Editorial, September 22, 1885.

PLEASURE AND HAPPINESS

Pleasure is bred of worldliness. She is the mother of self-indulgence, wastefulness, vanity, dissipation, dishonesty, failure and ill health. Happiness is born of high ideals, kindness, consideration, unselfishness, thrift, honor, and of each day's work well done. Her children are contentment, success, bright days and long years.

Pleasure is hectic and lives on excitement, but happiness thrives in the home and in the daily task.

Pleasure has a vampish beauty which cannot be denied, but it is of the rouged and penciled type. Happiness has a calmer but more satisfying beauty.

Pleasure wakes with the eventide and stalks at night. Happiness rises with the sun and walks all day at the side of him who is worthy of her companionship.

Pleasure rides with prosperity and concerts it into need. Happiness walks hand-in-hand with poverty—and, endowing it with the gifts of aspiration and thrift, turns it into affluence.

Pleasure may be bought. Happiness can only be earned.—Contributed.

THE PRICE OF POPULARITY

The religion that obtains an exalted popularity amongst men, receiving their approbation and support, cannot be of God; but on the contrary, exactly in proportion as the Church is of God, or has received of His Spirit, even in that degree will be the hostility of the world. In illustration of this fact did the Saviour foretell that the time would come that they who put his followers to death, would think they were doing God service. That positively Satan would so have blinded the understanding of the religious world, that in their extermination of the servants of God from the face of the earth, they would, as it were, be offering sacrifice to God, or doing a deed to receive the approbation of heaven. * * *

If any suppose that the kingdom of God, in the last days, is about to be established with less difficulty than formerly, they are grossly mistaken: all history attests to the contrary, and modern events speak as trumpet-tongued to bid the people of God to beware, and pray that they may be enabled to endure the things that shall come to pass, or they will not be prepared to stand before the Son of Man. * * *

The mightiest struggle against the powers of evil is yet to come—fearful and tremendous will be the scenes that the present generation shall witness; but let the faithful "fear not, for it is their Father's good pleasure to give them the kingdom", while the trials of their faith and patience will all be found necessary to prepare them for the enjoyment of its triumph and glories. —Editorial, Mill. Star, 5:39-41.

Why locomotives are called "she". Because they wear jackets with yokes, pins, shields and stays. They have aprons and laps, too. Not only do they have shoes, but they sport pumps and even hose while they drag trains behind them.

They also attract attention with puffs and mufflers and sometimes they refuse to work. At such times they need to be switched. They need guiding and require a man to feed them. They all smoke, and are much steadier when they are hooked up.

Mind is the master of the sphere;
Be calm, be steadfast, and sincere;
Fear is the only thing to fear.

Ella Wheeler Wicox.

Juvenile Page

THE PEACOCK AND THE OYSTER

(From the Juvenile Instructor)

One day an oyster set out to cross a neck of land to save himself a long swim around it, and as he journeyed along the dusty highway, content with the weather, the climate and his surroundings, he suddenly heard a harsh voice crying out for him to halt! As he rolled into the shade of a pigweed a peacock advanced with a lordly strut, and demanded:

"How now, sirrah? Where are you going, and what is your errand?

"I'm simply crossing from water to water, and tired enough I am. I believe I have been three good hours making half a mile."

"Three hours! Why I could strut over the distance in three minutes! Ah, me, but you don't amount to much for size."

"No, a child can swallow me at a gulp."

"And you aren't the least bit pretty."

"That's true. My shell is coarse and full of ridges.'

"And you can't sing."

"Not a note.'

"Nor fly?"

"Not at all."

"Well, well, I really pity you, Now then, if you want to see something gaudy, just gaze at me."

The bird strutted up and down, head up and tail spread out, and the oyster was compelled to say that it was a sight to do sore eyes good.

"While you creep, I walk, strut and fly.'

"Yes."

"While you whisper I sing.'

"Yes."

"While you tumble around in the mud and sand, I reflect all the colors of the rainbow on the lawn.'

"I must admit it," sighed the oyster.

"And while a pigweed shelters you it takes a whole apple tree to give me a shade. You see—?'

And the oyster saw. An eagle had been looking for a breakfast. The humble oyster, hidden under the weed, escaped his piercing glances, but the gorgeous peacock was instantly seen and spotted. There was a whirr, a scream, and the eagle had ascended with the vain-glorious bird fast in his claws.

"Come to think it over," said the oyster, as he squinted his larboard eye aloft, "It's about as well to be an oyster under a pigweed as a peacock in the claws of an eagle. I guess I'll move on.'

Moral: Those who were born to strut should not exult over those who were born to creep.

PLAYING TRICKS

Boys are given to playing tricks on each other, and sometimes on some people whom they pain greatly—more than their enjoyment is compensated for. If tricks give pain to anyone they are to be condemned. Did it ever occur to you, boys, how much more pleasure you might gain, if your tricks were calculated to surprise and give the parties on whom they are played pleasure instead of pain? Here is a story which illustrates what we mean. Let every boy who reads it look out for opportunities to promote his own character.

A young man was studying at a college. One afternoon he walked out with an instructor, and they chanced to see an old pair of shoes, which appeared to belong to a poor old man at work close by.

"Let us have a little amusement at his expense," said the student. "Suppose we should hide those shoes and conceal ourselves in the bushes to watch his perplexity when he cannot find them."

"I can think of a better trick than that," said the instructor. "You are rich. Suppose you put a silver dollar in the toe of each of his shoes; and then we will hide."

The young man did so. The poor man finished his work soon, and went to put on his shoes. You can imagine his surprise, when he stooped down to pick out a pebble as he supposed from the toe, and found a bright silver dollar; and when he found still another in the other shoe, his feelings overcame him; he fell upon his knees, looked up to heaven, and uttered a long, fervent thanksgiving, in which he thanked a kind Providence for sending some unknown hand to save from perishing his sick and helpless wife, and his children without bread.

Do you wonder that the young man stood in his hiding place deeply affected? Young friends, when you wish to enjoy real pleasure in witnessing the perplexity of others, see if you cannot, some way, imitate this student. Such tricks are well worth being performed.—Juvenile Instructor, 16:245.

When from our better selves
We have too long been parted
By the hurrying world, and droop,
Sick of its business, of its pleasures tired,
How gracious, how benign is solitude.
—Wordsworth.

"WHAT HATH GOD WROUGHT?!"

Who among the shouting millions
That great Lindbergh now acclaim,
Utter praise and render homage
To the Author of his fame?

Who among them credit Master
With what man was sent to do,
Ere the Eagle of the Ocean
O'er the wide Atlantic flew?

Morse, the first to launch the lightning
On an errand of good cheer,
Glorified the gift's great Giver.
Why not all that Name revere?

He it was who flashed the impulse—
Sped the arrow to its goal;
He the Pilot of the airplane,
Genius of its mystic soul.

Clothed He, too, his trusty servant
In the armor that availed,
When the lure of things commercial
His integrity assailed.

Not to swell old Mammon's coffers,
Carved this youth a deathless name.
Nourished he a nobler passion—
God s "big business" his high aim.

"WE," indeed, wrought out this marvel—
He above through him below.
Had there been no God in Heaven,
What would Fame of Lindbergh know?

—Orson F. Whitney.

TACT

There are good traits and bad traits
And all degrees between
From the heights of human kindness
Down to those we class as mean;
But of all the many habits
Man can boast of, it's a fact,
There are few to be compared with
Just a little bit of Tact.

You may climb Success's ladder
Till you reach the very top,
You may drink from Fortune's goblet
Till you drain the final drop,
But if you would know enjoyment
That no years can counteract,
In your dealings with your fellows
Try a little bit of Tact.

In this Age of deeds accomplished
Teamwork wins where one may fail,
Just because we pull together
When ill winds blow up a gale;
For in business and in pleasure
Cards against you all are stacked,
If you can't with everybody,
Mix a little bit of tact.

—Homer Hatfield Rhodes.

Are you in earnest? Seize this very minute! What you can do, or think you can, begin it!—Goethe.

AN OLD SONG

(A correspondent submits the following verses which he states were frequently sung in the "School of the Prophets" during the presidency of Brigham Young, at which time the father of the contributor, a member of the School, learned them and sang them in his home.

From these lines it will be observed that no change in the Gospel as established by Joseph Smith was tolerated. In that day, the leaders of the Saints were taught the fulness, including, of course, the relationship of Father Adam to the Christ to be, and a true Latter-day Saint would have nothing less. What a change the ravages of time have brought in the faith of the Saints!—Editor.)

WE BELIEVE IN OUR GOD

We believe in Our God, the great Prince of his race.
The Arch-Angel Michael, the Ancient of Days.
Our own Father Adam, earth's Lord is His plane,
Who'll counsel and fight for His children again.

We believe in His son Jesus Christ, who in love
For his brethren and sisters, came down from above;
To die to redeem them from death, and to teach
To mortals and spirits the Gospel we preach.

We believe in the Bible, that came by the Jew;
We believe in the Book that is called Mormon, too,
The Doctrine and Covenants, also every word
That proceedeth forth from the mouth of the Lord.

We believe in the Gospel, the old-fashioned plan
Unaltered one whit by the wisdom of man;
Have faith and repent of the sins you commit,
Be baptized in water, then God will remit.

The Elders will then lay their hands upon you;
The Holy Ghost giving—all things become new,
Your peace will be pure and be free from alloy,
Your soul will be filled with unspeakable joy.

IT'S IN THE BLOOD

Three blood transfusions were necessary to save the life of the lady patient. A brawny young Scotchman offered his blood. The patient paid him $50.00 for the first pint, $25.00 for the second pint—but after the third pint she had so much Scotch blood in her she just gave him a letter of recommendation.

THE SECRET PLACE

By Ethel Lundie

He that dwelleth in the secret place of the Most High, shall dwell under the shadow of the Almighty.—Ps. 91:9.

There is a solitude which is not lonely;
Where those with souls to God attuned can go;
An inward rest and quietude, that only
The pure in heart can understand and know.

A solitude apart from worldly glamour,
Where angels and their thoughts are always nigh;
A safe retreat, removed from fear and clamour,
'Tis called "The secret place of the Most High."

Within this "secret place" in safe abiding,
The spiritually minded rest secure;
They listen for their Heavenly Father's guiding,
And in the silence worship and adore.

'Tis there they catch the thoughts of inspiration;
And in this "secret place" is answered prayer;
'Tis there they reach the mount of revelation,
And find the Infinite is everywhere.

And so this solitude is never lonely,
When Love, the Father-Mother God is night;
The pure in heart, dwell in God's presence only;
They know "the secret place of the Most High."

—From "The Epoch"

CONSTITUTION

The Prophet Joseph Smith said that "The Constitution of the United States was given by the inspiration of God." But good, virtuous and holy principles may be perverted by corrupt and wicked men. The Lord was opposed by Satan, Jesus had his Judas, and this nation abounds with traitors who ignore that sacred palladium of liberty and seek to trample it under foot. Joseph Smith said they would do so, and that when deserted by all, the elders of Israel would rally around its shattered fragments and save and preserve it inviolate. But even this, good as it was, was not a perfect instrument; it was one of those stepping stones to a future development in the progress of man to the intelligence and light, the power and union that God alone can impart to the human family. And while we acknowledge as citizens of the United States, the laws and institutions thereof (which by the way are very easily complied with), we have a higher law, more noble principles, ideas that are more elevated and expansive, principles that reach to the whole human family, and which He will continue to reveal to us.—John Taylor, J. of D., 21:31.

ENVYING SIR ISAAC

The teacher was trying to impress on the children how important had been the discovery of the law of gravitation.

"Sir Isaac Newton was sitting on the ground looking at a tree. An apple fell on his head and from that he discovered gravitation, Just think, children," she added, "isn't that wonderful?"

The inevitable small boy replied: "Yes'm, an' if he had been settin' in school lookin' at his books, he wouldn't have discovered nothin'."

COMPENSATION?

A Negro preacher was talking to his congregation about salvation. Finally his sermon was finished, and then he said, "Now, Brother Smith, will you take up the collection?"

At this point, an elderly man got up and started for the door, saying, "Parson, Ah thought you said salvation was free—free as the water we drink."

"Well, brother," replied the preacher, "salvation is free and water is free, but when we pipes it to you, you has to pay fo' de pipin'."

MAKING HIS POINT

Preacher Jones had never seen so many of his flock in church at one time as appeared on Easter morning. Several were doing their "once a year" and, knowing that many would not be present again for months, Pastor Jones closed his sermon with a bit of a stinger. Said he: "And now my brethren, while I have this opportunity, I would wish you all a very Merry Christmas.'

An old old negro had just paid the last installment on a small farm when the realtor who sold it to him said: "Well, Uncle Joe, I will make you a deed to the farm now since it has been paid for."

"Boss," the old darky replied, "If it am all de same to you I had much rather you would give me a mortgage to de place."

The realtor, somehow surprised, said: "Uncle Joe, you don't seem to know the difference between a mortgage and a deed.'"

"Well, maybe not," said Uncle Joe reminiscently, "but I owned a small farm once to which I had a deed and de Fust National bank had a mortgage, and de bank got de farm."

Let my mind's sweetness have its operation upon thy body, thy clothes, and thy habitation.—Herbert.

TRUTH

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

VOL. 4. OCTOBER, 1938 NO. 5.

Discourse by President George A. Smith

Delivered at the Adjourned General Conference, Held in the New Tabernacle, Salt Lake City, May 7, 1874. (J. of D., 17:58).

"Behold I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." This passage will be found in the 5th and 6th verse of the 4th chapter of the Prophet Malachi.

The latter-day Saints were driven from their homes in Jackson County, Missouri, about forty-one years ago. A portion of the mob commenced the outbreak in June or July, and among their first deeds of violence was the destruction of the printing office, plundering the storehouse, and the tarring and feathering of Edward Partridge, the Bishop. This was followed by whipping and killing the people and burning their houses, and finally culminated, on the 13th of October, in driving some fifteen hundred persons from their homes, on the public lands which they had purchased and received titles for from the U. S. The people thus driven went into different parts of the State, the great body of them, however, taking shelter in the County of Clay.

The settlements in Jackson County were commenced on the principle of the law of consecration. If you read the revelations that were given, and the manner in which they were acted upon, you will find that the brethren brought, before the Bishop and his counselors, their property and consecrated it, and with the money and means thus consecrated lands were purchased, and inheritances and stewardships distributed among the people, all of whom regarded their property as the property of the Lord. There were, however, at that period, professed Latter-day Saints, who did not see proper to abide by this law of consecration; they thought it was their privilege to look after "number one", and some of them, believing that Zion was to become a very great city, and that being the center stake of it, they purchased tracts of land in the vicinity with the intention of keeping them until Zion became the beauty and joy of the whole world, when they thought they could sell their lands and make themselves very rich. It was probably owing to this, in part, that the Lord suffered the enemies of Zion to rise against her.

The members of the Church at that period were very industrious, frugal, and law-abiding, and there was no possibility of framing any charges or claims against them by legal means, and the published manifesto, upon which the mob was collected, boldly asserted that the civil law did not afford a guarantee against this people, consequently they formed themselves into a combination, a lawless mob, pledging to each other "their lives, their property and their sacred honors" to drive the "Mormons" from their midst. From that hour the heart of every Latter-day Saint has been occasionally warmed with the feeling—may I be permitted to live until the day when the Saints shall again go to Jackson County, when they shall build the Temple, the ground for which was dedicated, and when the Order of Zion, as it was then revealed, shall be carried out! And it has been generally understood among us that the redemption of Zion would not occur upon any other principle than upon that of the law of consecration.

Forty years and more have passed away since these events took place. We have been driven five times from our homes; five times we have been robbed of our inheritances. Our leaders and presiding officers have been killed, and not in a single instance, in any State or Territory where we have lived, has the law been magnified in

the protection of the Latter-day Saints, until we were driven into these mountains. In 1834, Daniel Dunklin, the Governor of Missouri, said the laws were ample, and the Constitution was ample but the prejudices of the people were so great that he and the other authorities of the State were powerless to execute the law for the protection of the Mormons. We have had one protector —our Father in heaven, to depend upon; but governors, judges, rulers, officers of any kind, high or low, have utterly failed to extend protection to the Latter-day Saints. God alone has been our protector, and we acknowledge his hand in every deliverance we have hitherto experienced.

Several times the Church has made advances to organize the Order of Enoch as it was revealed in the Book of Covenants in part, and in the ancient history of the Zion of Enoch; these advances, however, the Saints did not seem prepared to receive. We have been gathered from many nations, and we have brought many notions and traditions with us, and it has seemed that with these notions and traditions we could not dispense. In 1838, an attempt was made in Caldwell County, Missouri., the Latter-day-Saints owning all the lands in the county, or all that were considered of any value. They organized Big Field United Firms, by which they intended to consolidate their property and to regard it as the property of the Lord, and themselves only as stewards; but they had not advanced so far in this matter as to perfect their system before they were broken up and driven from the State. I understand that three hundred and eighteen thousand dollars in money was paid by the Saints to the United States for lands in the State of Missouri, not one acre of which any one of us has been permitted to enjoy or to live upon since the year 1838, or the Spring of 1839; though at the time of the expulsion, the Commanding General, John W. Clarke, informed the people that if they would renounce their religious faith they could remain on their lands. He said that they were skillful mechanics, industrious and orderly, and had made more improvements in three years than the other inhabitants had in fifteen, and if they would renounce their faith they could remain. But they must hold no more meetings, prayer meetings, prayer circles or councils, and they must have no more Bishops or Presidents; and in view of their refusal to comply with these conditions, the edict of banishment, issued by the Governor of the State, was executed by this general with an army at his heels, and the Latter-day Saints were driven from their happy homes, and thousands of them scattered to the four winds of heaven.

Since our arrival in these valleys, sermons have been preached from year to year, to illustrate to us the principles of oneness. We find that we are one, generally, in faith. We believe on the Lord Jesus Christ; we believe in the first principles of the gospel—the doctrines of repentance, and baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost and the resurrection of the dead; we readily receive, by the power of the Holy Spirit, manifested to us through the Prophets, the doctrine of baptism for the dead, the holy anointing and the law of celestial marriage. This principle came in opposition to all our prejudices, yet when God revealed it, his Spirit bore testimony of its truth, and the Latter-day Saints received it almost en masse. In order to make a step in the right direction, and to prepare the people to return to Jackson County, the principles of co-operation were taught and their practice entered into; and for the purpose of instructing and encouraging the minds of the people upon the benefits of united action, from the earliest settlement of this Territory to the present time, the presiding Elders of the Church have, every Conference, endeavored to impress upon their minds the necessity of making themselves self-supporting. We have looked forward to the day when Babylon would fall, when we could not draw our supplies from her midst, and when our own ingenuity, talent and skill must supply our wants. The effect of all this instruction is, that we have made some progress in many directions, but not so much as could have been desired.

The cultivation of cotton was introduced in the South (southern Utah). Sheep-breeding has been extensively adopted, numerous factories have been erected to manufacture both the wool and the cotton produced. Several extensive tanneries have also been established for the manufacture of hides into leather, and various other kinds of business have been introduced with a view to making ourselves self-supporting.

Within a few years the railroad has been constructed through our Territory, and the expense of freighting has been greatly reduced. Mines which, before the railroad was built, were perfectly worthless, have been developed and made to pay, and the minds of many people seem to have been impressed with the idea that we may expect some regular, general business to grow out of the production of the mines, and a great many have been led to neglect home manufactures, and to depend upon purchasing from abroad. Some settlements have, however, exerted themselves considerably to produce clothing, and many articles within themselves. These circumstances are all clear before us. You go through Utah county, today, and say to a farmer, "Have you got any sorghum to sell?" "No, haven't raised any for two or three years; sugar got so cheap, we could not sell it." "I suppose you have plenty of sugar," "No, we are out of sugar, we haven't any money to buy it with." This is the position which our course

of life has led us to, and which we already begin to feel.

There is another principle connected with this matter which we should consider, and that is, when we as a community, in the valleys of the mountains, provide for our own wants, we are not subject to the fluctuations and difficulties that result from a money panic, or an interruption in the currency. When we came to this Conference a great many of us came with the determination to take such measures as should place us as a people on an independent footing, and hence we propose through our brethren, to go to work and organize a united order. There is at present a deficiency in our organization so far as our business relations are concerned. Of course, in every settlement, there are many industrious men, then there's some who are schemers; and as each man looks out for himself, that good principle which the Savior taught so strongly, that a man should love the Lord his God with all his heart, and his neighbor as himself, is in a great measure forgotten, and a few gather up the property, while many of the laboring men, who do most of the work, come out at the end of the year behind, without a full supply of the necessaries of life. To avoid this, a United Order would organize a community so that all the ingenuity, talent, skill, and energy it possessed would inure to the good of the whole. This is the object and design in the establishment of these organizations. It is perfectly certain that there is in every community a sufficient amount of skill and energy and labor to supply its wants, and put all its members in possession of every necessity and comfort of life, if all this skill and energy be rightly directed. We propose to take measures to direct aright the labor that we have in our possession, and lay a foundation for comfort, happiness, plenty and the blessings of life within ourselves.

We, further, do not believe that Latter-day Saints, in the service of the Most High, can enjoy that high degree of respect in the presence of the Almighty to which they are entitled, when they are biting, devouring, shaving, skinning, and maneuvering, and out-maneuvering and getting the advantage of each other in little petty deals. We want to see these things cease entirely, for we know that we can never be prepared for the coming of the Savior only by uniting and becoming one, in temporal as well as in spiritual things, and being prepared to enjoy the blessings of exaltation.

The principles of life, which we now present for the consideration of the Latter-day Saints were carried out in times past, as we read in the Book of Mormon, among the Nephites and Lamanites, who each enjoyed over a hundred years of unity, peace, happiness and plenty, as the result of adopting the system of unity and if we will unite in one, acting in good faith, every man esteeming his brother as himself, regarding not what he possesses as his own, but the Lord's, all carrying out these principles, the result is certain—it is the enjoyment of the Spirit of the Lord, it is the light of eternity, it is the abundance of the things of this earth; it is an opportunity to provide education for our children, amusement and interest for ourselves, a knowledge of the things of the kingdom of God, and all sciences which are embraced therein, and an advance in the work of the last days, preparatory to the redemption of the center stake of Zion.

Brethren and sisters, think of these things, and as the spirit of the Almighty was in your hearts when you received the laying on of hands and the baptism of the Holy Spirit, bearing testimony that the Gospel of Jesus Christ was true, seek with all your hearts, and know, by the same spirit, that the establishment of the United Order, is another step towards the triumph of that great and glorious work for which we are continually laboring, namely the dawning of the Millennium and the commencement of the reign of Christ on the earth.

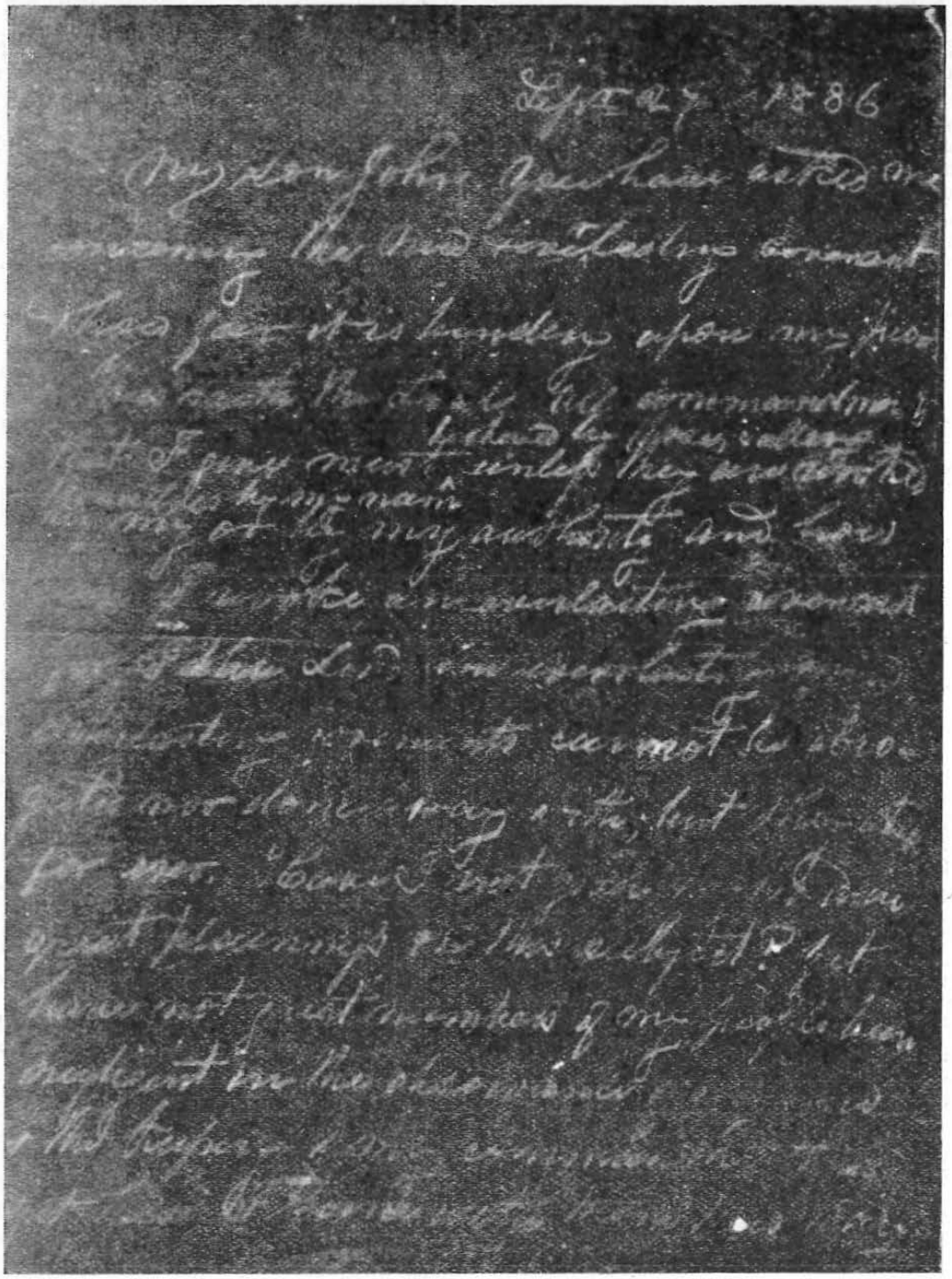
This is the work of the Almighty. These principles are from God; they are for our salvation, and unless we remember and abide in them our progress will be slow. If we are slow to learn and progress, but try to carry out the purposes of God, he will not cast us off. He has been very patient with us these forty years, and he may continue to be so. But understand that the hearts of the fathers must be turned to the children and the hearts of the children to the fathers. A unity must exist, the Latter-day Saints must love one another, they must cease to worship this world's goods, they must lay a foundation to build up Zion and to be one, in order that they may be prepared for the great day that shall burn as an oven.

I bear my testimony to you of the truth of the Gospel of Jesus Christ, of the Book of Mormon, of the ministry of Joseph Smith and of his servants, the Elders that were called of the Lord by him, Brigham Young and the Apostles and Elders who have born these testimonies to the nations of the earth, and I say, brethren, give diligent heed to these things, lest by any means we should let them slip and come short of entering into rest.

May the blessings of Israel's God be upon you forever. Amen.

GLORY AND POPULARITY

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

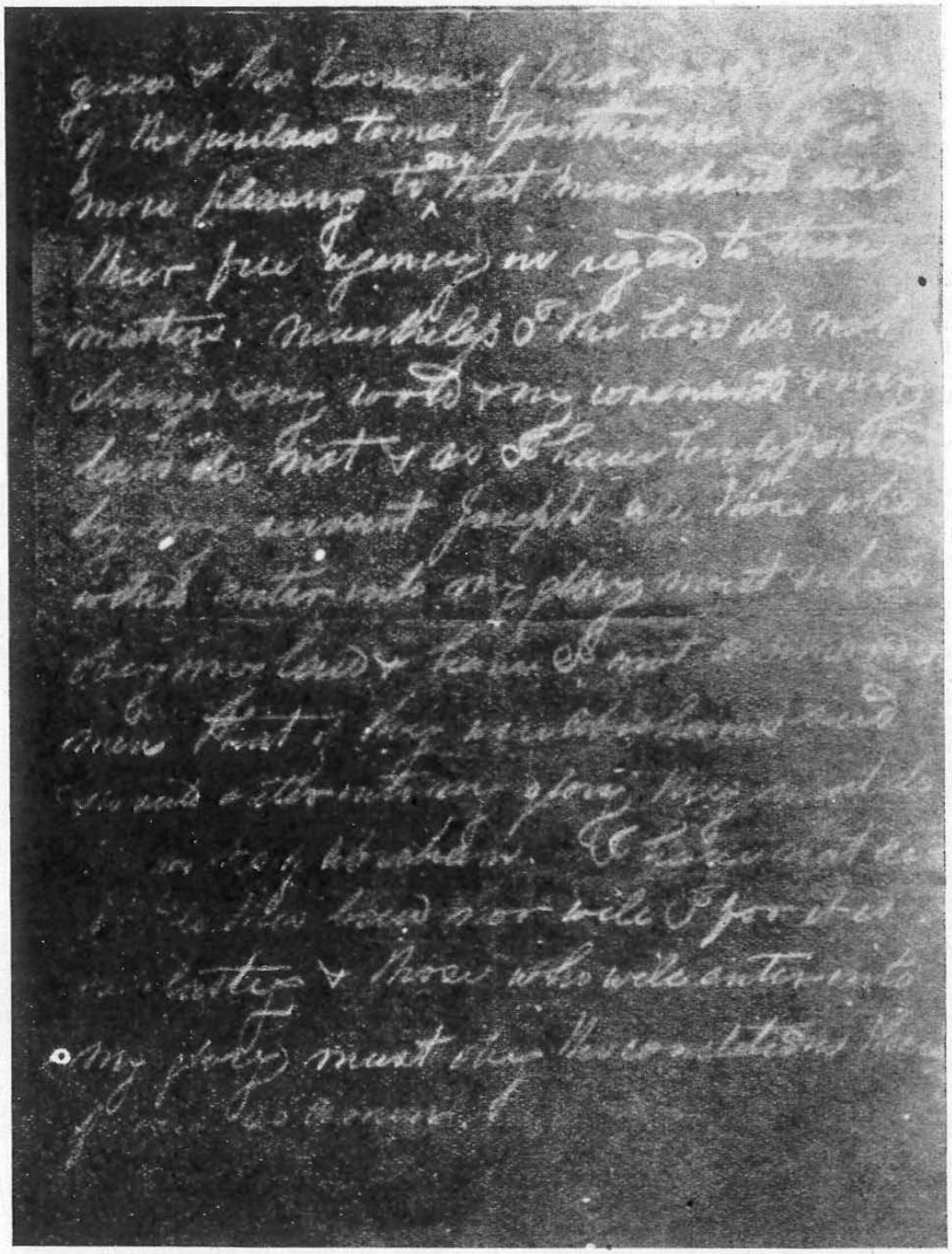


REVELATION

Fac-simile of Revelation Received by President John Taylor, September 26-27, 1886.

Responding to numerous requests, we are producing a facsimile copy of the Revelation of the Lord to President John Taylor, written in the latter's own hand on the morning of September 27, 1886. Though the document is dimmed by age (about 50 years) the writing is remarkably clear. However, to render it more easily read we reproduce the wording, as follows:

MY SON JOHN, you have asked me concerning the New and Everlasting Cov-



enant and how far it is binding upon my people; thus saith the Lord: All commandments that I give must be obeyed by those calling themselves by my name, unless they are revoked by me or by my authority, and how can I revoke an everlasting covenant, for I the Lord am everlasting and my everlasting covenants cannot be abrogated nor done away with, but they stand forever.

Have I not given my word in great plainness on this subject? Yet have not great numbers of my people been negligent in the observance of my law and the keeping of my commandments, and yet have I borne with them these many years; and this because of their weakness—because of the perilous times, and furthermore, it is more pleasing to me that men should use their free agency in regard to these matters. Nevertheless, I the Lord do not change and my word

> **and my covenants and my law do not, and as I have heretofore said by my servant Joseph: All those who would enter into my glory must and shall obey my law. And have I not commanded men that if they were Abraham's seed and would enter into my glory, they must do the works of Abraham. I HAVE NOT revoked this law, NOR WILL I, for it is everlasting, and those who will enter into my glory must obey the conditions therof; even so, Amen.**

So much has been spoken and written regarding this revelation—both in affirmation and denial of its existence and authenticity we deem it proper to rehearse some facts pertaining to it:

When John Taylor came to the Presidency of the Church during the October Conference in 1880, there was a spirit of revolt among its members against the principle of plural marriage. The Church had accepted the principle in 1852 as a law pertaining to salvation. But because of lack of faith among the Saints encouraged by their sectarian traditions which glorified the law of monogamy as the ideal marriage system, Celestial marriage received but scant support by them. A desire for statehood, too, was uppermost in the hearts of many. The Saints were chafing under the yoke of territorial "carpet-bag" government, local self government being denied them. Congress had enacted measures against the marriage system of the Church, and the Supreme Court of the nation had declared the same constitutional. Many of the brethren were being imprisoned for disobedience to the Civil law. Messages reached the Saints emanating from leading members of Congress and from the President of the United States bearing promises of political emancipation if they would conform to the secular law; also bearing the threat of a confiscation of the property of the Church and the disfranchisement of all church members, should they refuse to do so.

It was in the midst of this quagmire of opposing opinions that the Lord revealed through the Prophet, John Taylor, the "call and appointment" of Heber J. Grant as an Apostle; and Seymour B. Young was called to fill a vacancy in the Presidency of the Seventies, provided he would enter into plural marriage; "for", said the Lord, "it is not meet that men who will not abide my law shall preside over my Priesthood." This revelation clearly indicated the opposition of heaven against the laws of Congress prohibiting plural marriage. The Lord had inspired the Constitution of the United States, under which document religious worship received protection; and since Congress now sought to deny certain citizens the right of worship, the Lord ignored its laws and counselled adherence to the laws of Heaven. This one fact, establishes beyond doubt or cavil the unconstitutionality of the anti-polygamous laws so far as Heaven is concerned; also the Lord's attitude toward such laws. However, as stated, the Saints had little faith. They were bent on obtaining statehood, and "being like other people', at any cost. It was another case of Israel demanding a king. The Priesthood of God offered little of the glamour that kings of other nations displayed—and Israel wanted a king. (I Samuel 8.) The Mormons wanted statehood and were willing to surrender their most sacred heritage for it. As evidence of such willingness we need but quote from a petition addressed to the President of the United States by the First Presidency and the Quorum of Twelve, begging for amnesty:

> **We the First Presidency and Apostles of the Church of Jesus Christ of Latter-day Saints, beg to respectfully present to your Excellency the following facts:**
>
> **We formerly taught to our people that polygamy or Celestial marriage as commanded by God through Joseph Smith was right; that it was a NECESSITY to man's highest exaltation in the life to come. * * ***
>
> **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.**

In contrast with this attitude, it is fitting here to quote the immortal anwser of the three Hebrew children to king Neubchadnezzar who threatened to cast them into a fiery furnace for refusal to worship the "golden image" the king had set up. Said they:

> **O Nebuchadnezzar, we are not careful to answer thee in this matter.**
>
> **If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.**
>
> **But IF NOT, be it known unto thee, O King, THAT WE WILL NOT SERVE THY GODS, nor worship the golden image which thou hast set up.—Dan. 3:16-18.**

But the Saints of the early eighties were not like the Saints in the time of Daniel, and the spirit of "surrender" prevailed among them.

At this time a self-appointed committee drafted a Manifesto for President Taylor's consideration. He was in hiding at the home of John W. Woolley in Centerville, Utah. The document was discussed with him on September 26, 1886. He informed the committee, whose chairman was George Q. Cannon his first counselor, he would take the matter up with the Lord before rendering a decision.

It was during the night of September 26-27, 1886, that the Lord Jesus Christ and the Prophet Joseph Smith appeared to the venerable President and re-affirmed to him the order of heaven with reference to the marriage covenant. It was upon this oc-

casion that the revelation mentioned was made known to the few trusted Saints (thirteen, including President Taylor) then at the Woolley home; also that John Taylor, as President of Priesthood, set certain brethren apart to the calling of Elijah, with authority to perpetuate the principle of Celestial marriage in the earth. The Prophet stated that a document similar to the one presented to him would at some future time be signed, but that the celestial order of heaven MUST go on under the direction of the Priesthood. These men thus commissioned were John W. Woolley, Lorin C. Woolley, George Q. Cannon, Charles H. Wilcken, and Samuel Bateman. (See TRUTH 2:118.)

The revelation speaks for itself. It came in answer to President Taylor's inquiry "concerning the New and Everlasting Covenant and how far it is binding upon my (the Lord's) people." It will here be observed that President Taylor did not ask for the privilege of signing the manifesto presented to him, but did make inquiry as to the binding force of the "New and Everlasting Covenant" under the conditions existing.

The Lord's answer makes it clear that ALL His commandments MUST be obeyed: that an everlasting covenant, such as the Celestial marriage covenant, cannot be revoked nor done away with, that while men have their agency to act as they deem proper in the matter, those expecting to enter into the glory of God, "MUST and SHALL" obey His law. Said the Lord, "I HAVE NOT REVOKED THIS LAW, NOR WILL I, FOR IT IS EVERLASTING, AND THOSE WHO WILL ENTER INTO MY GLORY MUST OBEY THE CONDITIONS THEREOF."

As to the genuineness of the revelation: We have its verification from the lips of the late John W. Woolley, for years in charge of the ordinance work in the Salt Lake Temple, and in whose home the revelation was given and who was one set apart for the special work mentioned; also the testimony of Lorin C. Woolley, son of John W. Woolley, an Apostle of the Lord Jesus Christ, ordained under the hands of Brigham Young, for years a body-guard of John Taylor, and one of those set apart for the special work. We also have the testimony of Daniel R. Bateman, son of Samuel Bateman, another of those set apart. Daniel R. Bateman is still living. He was at the meeting referred to, copied the revelation from the original text into his journal, and hesitates not to testify of its genuineness to the many who have read it; also to the fact that his father was one chosen to continue the cause of celestial marriage. Elder Bateman was also a body-guard of President Taylor, and for years was on the police force of Salt Lake City. He is a man of probity and no one interviewing him will question his honesty nor the soundness of his attitude as he viewed the situation with reference to the events under discussion.

All these testimonials have been heard from the lips of the brethren involved by dozens of men now alive. Independent of these testimonies, all of which the writer has heard from the lips of the brethren mentioned, he received the gist of the same from the late President George Q. Cannon, then a counselor to Wilford Woodruff in the First Presidency. President Cannon, in a conversation with the writer in the late nineties, in which he justified his son, Apostle Abraham H. Cannon entering into the plural marriage relation since the Woodruff Manifesto of 1890, said in effect,—that President John Taylor had perfected arrangements for the perpetuation of the principle of plural marriage independent of any action the Saints might take to suspend or repudiate it, and that his son Abraham had done nothing pertaining to the taking of a plural wife, save that which he was instructed to do by those presiding over him.

Such an array of testimony coming from irrefutable sources is unassailable and irresistible, and entirely ample to establish the facts. Yet there is another source of information that, for historical purposes, should be recorded here. It is collateral in its nature, but tends strongly to prove an action by the Priesthood looking to the perpetuation of the practice of plural marriage even though the Church should discontinue it.

Under the Edmunds Act for the suppression of polygamy, a commission of five men, denominated the "Utah Commission," was created. The members of the Commission were, of course, non-Mormon and, until appointed by the President of the United States, were non-resident of the Territory of Utah. Angus M. Cannon, President of the Salt Lake Stake of Zion, had testified in court in a case involving the escheating by the Government of the Church property, especially the Temples and Endowment House, that plural marriage had ceased in the Church and that no such ceremonies were being performed either in the Temples or Endowment House. On the strength of this showing by President Cannon the Mormons urged their right to statehood. The "Utah Commission' reporting to Washington on the matter, September 24, 1888, pointed out that while such marriages may have discontinued in the places mentioned, yet "before declining to sanction such marriages," the leaders "had provided other means and places for their solemnization." The clause referred to in the report reads:

> **This testimony has been referred to (by the Mormon people) as proof that the Church is now free from the imputation of inculcating or sanctioning violation of law. It may be observed that no authoritative publicity of such a change has been given; that it came out incidentally in proceedings in court, and the source of the in-**

> formation, that fact that it was desirable to show the Church property was not used for unlawful purposes, and the nature of the evidence gives to it a suspicion that under license the Church, before declining to sanction such marriages, had provided **OTHER MEANS** and **PLACES** for their solemnization. It had appeared by testimony in court some years ago that marriages could, by licence, **BE SOLEMNIZED ANYWHERE.**

God's Prophet, John Taylor, acting in his office as President of Priesthood, and under instructions given him on the occasion of the revelation being discussed, selected a body of men, giving them the necessary authority and instructions to see that the principle of plural marriage was perpetuated. This fact had doubtless been whispered into the ears of members of the Utah Commission, and was the basis of their charge that "other means" and "places" had been provided for. The "other means' were that the Priesthood relieve the Church as an organization of the responsibility of sponsoring such marriages, it being the natural function of the Priesthood to thus act—the law being a "law of the Priesthood." (D. & C. 132:61). From now on the Priesthood was to act independent of the Church in such matters. The "other places" meant that the Celestial marriage ceremony might be performed out of the Temples and the Endowment House, as President Taylor had previously stated:

> I was asked if certain ordinances could be performed in different places, said President Taylor. I told them, yes, under certain circumstances. "Where," I was asked—"anywhere besides in the Temples?" Yes. "Anywhere besides the Endowment House?" Yes. "Where, in some other house?" In another house or out of doors, as the circumstances might be. * * * It is the authority of the Priesthood, not the place, that validates and sanctifies the ordinance. The Temples are places that are appropriated for a great many ordinances, and among these ordinances that of marriage; but, then, if we are interrupted by men who do not know about our principles, that is all right, it will not impede the work of God, or stop the performance of ordinances. Let them do their work, and we will try and do ours.—J. of D. 25:355-6.

This array of testimony establishes the act of the Prophet of God making inquiry of his Head, the Lord, with reference to an eternal principle, and of its importance and necessity.

What is the present attitude of the Church with reference to the revelation in question?

In an "Official Satement" of the Church under date of June 17, 1933, the First Presidency thereof states regarding this revelation:

> It is alleged that on September 26-27, 1886, President Taylor received a revelation from the Lord, the purported text of which is given in publications circulated apparently by or at the instance of this same organization.
>
> As to this pretended revelation it should be said that the archives of the Church contain no such revelation; the archives contain no record of any such revelation, nor any evidence justifying a belief that any such revelation was ever given. From the personal knowledge of SOME of us, from the uniform and common recollection of the presiding quorums of the Church, from the absence in the Church archives of any evidence whatsoever justifying any belief that such a revelation was given, we are justified in affirming that no such revelation exists.—Official Statement, p. 17.

This statement of the First Presidency, on the surface, may be said to effectively disprove the existence of the revelation in question and yet, carefully analyzed, the statement itself lays bare its weakness and utter insufficiency:

(a) "It is not in the archives of the Church." Perhaps not. Perhaps it had never been placed there; or it may have been removed therefrom. Granted that the text of the revelation in question had never been placed in the archives of the Church, its non-existence is not proved. The revelation was not given to the Church; it was given to John Taylor, the President of Priesthood. It was at the time made known to his first counselor, George Q. Cannon, who was in hiding with him; his second counselor, Joseph F. Smith, being in the Hawaiian Islands on a mission. Upon the latter's requested return from the islands, previous to the death of President Taylor, it was made known to him. The Church had nothing to do with the revelation. It had in fact, —if not by formal action at least by common practice—repudiated the doctrine of plural marriage; only from two to three per cent of the members having entered the principle. The revelation was given as a law of the Priesthood and was a measure to be observed wholly independent of the Church, as was the case in the days of Joseph Smith and his trusted followers. The Church in Joseph's day knew nothing of the doctrine.

The late Elder B. H. Roberts, while Assistant Historian of the Church, in private conversations, claimed the revelation under discussion was in existence; that he had seen it on more than one occasion, and he expressed it as his opinion that the same was genuine.

We are reliably informed that while it was wholly unnecessary to do so, the revelation in question was submitted for the consideration of the Quorum of Twelve. Its genuineness was not questioned by this quorum. The Woodruff Manifesto discontinuing the practice of plural marriage in the Church, having in the meantime been adopted, the Twelve, acting as a church quorum, could not accept the revelation for the Church, since the Church itself had voted the practice of the principle out of existence. All things in the Church must be done by "Common consent." (D. & C. 26:2.) The Church, by vote, rejected the principle and to restore it the Church, by vote, must accept it.

(b) "The archives contain no record of any such revelation, nor any evidence justifying a belief that any such revelation was ever given.'

(Continued on page 94)

EDITORIAL

TRUTH

Devoted to Questions — Political, Social Economic and Religious

PUBLISHED MONTHLY

By Truth Publishing Company
744 East South Temple Street
Salt Lake City, Utah
P. O. Box 1432
Phone Hyland 7196-M

TERMS: $2.00 per year, in advance; $1.00 six months; 20 cents a copy.

Vol. 4. October, 1938 No. 5.

EDITORIAL THOUGHT

"BLESSED and holy is he that hath part in the first resurrection: on such the second death hath no power." The death that is spoken of here is the death that is opposite to the eternal life the Saviour spoke of. If you dishonor that body—transgress the natural laws pertaining to it, you are not worthy, in your sphere, to possess this body in an immortal state. What will become of it? It will return to its native element. That is the death that never dies. That is endless death. In this Jesus had no allusion to the changing or putting off of this mortality.—Brigham Young.

TIMELY INSTRUCTIONS TO SEMINARY TEACHERS

When a man has labored hard and long to maintain a principle; has worked under unusual stress and at much sacrifice, devoting the major portion of his time to the task in hand, giving up worldly ease and comforts, receiving the scorn of loved ones and friends,—all to advance an idealism—a basic truth pertaining to life and eternity, that his fellow men might be benefited—and when such an one begins to catch a glimmer of light shadowing forth a hope of sucess in his fight, his soul naturally is comforted and he is energized to an effort for greater achievement. Dreams are translated into accomplishments. The Master said:

> And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be ONE SOUL unto me, how great shall be your joy with him in the kingdom of my Father?—D. &C. 18:15.

We are greatly pleased and much heartened to feel that our labors, in seeking to re-establish faith in Gospel truths among Latter-day Saints, as poorly directed as they may have been, are bearing fruit. The result is ample reward for the effort put forth.

For more than three years the columns of TRUTH have been devoted to a militant defense of the Gospel. Our efforts have met with criticism of some of those who should have sustained them. The ugly epithets of "traitor", "apostate", "fool", and the still uglier alibi of the moral sycophant, "LIAR", have been hurled at us; people's standing in the Church has been threatened for reading our literature, while those holding intercourse with us in chance meetings on the street, are "blacklisted" or gravely cautioned against a repetition of the offense.

In our work we have sought to maintain an even keel; to keep to our fixed purpose; to refrain from personalities; to cling to principle, to recognize good where it appears and to combat error without compromise or apology.

We mention these facts as preliminary to brief comments on a most timely and excellent address of President J. Reuben Clark, Jr., before the Church Seminary teachers, August 8, 1938, at the B. Y. U. Summer School in Aspen Grove. The address was published in the Church section of the Deseret News of August 13; also in the September Improvement Era. Our readers are urgently invited to read the full text where the same is availible to them.

President Clark made clear that he spoke for the First Presidency, hence the rules laid down and the counsel given may be regarded as the official attitude of the Church leadership.

On the whole the address sustains our work as interpreted in the columns of TRUTH from the beginning of its publication, and now receives our almost unqualified endorsement. In presenting the address we feel a public and sacred service has been performed, which, if followed up in good faith by the Church leaders, will result in inestimable good. Some minor points in the address may be touched upon later, with amplification and interpretation, for abviously a major treatment of so important a subject cannot be given in the limited space of the present issue of TRUTH.

In his address, President Clark undertook to "restate some of the more outstanding and essential fundamentals underlying our church school education," as follows:

> The Church is the organized Priesthood of God, the Priesthood can exist without the Church, but the Church can-

not exist without the Priesthood. The mission of the Church is first, to teach, encourage, assist, and protect the individual member in his striving to live the perfect life, temporally and spiritually, as laid down in the Gospel, "Be ye perfect, even as your Father which is in Heaven, is perfect," said the Master; secondly, the Church is to maintain, teach, encourage, and protect, temporally and spiritually, the membership as a group in its living of the Gospel; thirdly, the Church is militantly to PROCLAIM THE TRUTH, calling upon all men to repent, and to live in obedience to the Gospel, "for every knee must bow and every tongue confess."

Here the speaker treats under two headings the fundamentals of faith to which the Church must subscribe in order to accomplish its mission. First is named the relationship of Christ to God, his sacrifice for the sins of the world, his atonement for "Adam's transgression," his death, resurrection and ascension into heaven, being a type for all mankind to follow; and second—

That the Father and the Son actually and in truth and very deed appeared to the Prophet Joseph in a vision in the woods; that other heavenly visions followed to Joseph and to others; that the Gospel and the holy Priesthood after the Order of the Son of God were in truth and fact restored to the earth from which they were lost by the apostacy of the Primitive Church; that the Lord again set up His Church, through the agency of Joseph Smith; that the Book of Mormon is just what it professes to be; that to the Prophet came numerous revelations for the guidance, upbuilding, organization, and encouragement of the Church and its members; that the Prophet's successors, likewise called of God, have received revelations as the needs of the Church have required, and that they will continue to receive revelations as the Church and its members, LIVING THE TRUTH THEY ALREADY HAVE, shall stand in need of more; * * * These facts also, and each of them, together with all things necessarily implied therein or flowing therefrom, must stand, unchanged, unmodified, without dilution, excuse, apology, or avoidance; they may not be explained away or submerged. Without these two great beliefs the Church would cease to be the Church.

Commenting on these fundamentals, the speaker, fortifying his position with the counsel of Paul,—"But though we, or an angel form heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed," stated:

Any individual who does not accept the fulness of these doctrines as to Jesus of Nazareth or as to the restoration of the Gospel and Holy Priesthood, IS NOT A LATTER-DAY SAINT; the hundreds of thousands of faithful, God-fearing men and women who compose the great body of Church membership do believe these things fully and completely; and they support the Church and its institutions because of this belief.

The speaker then proceeds to delineate the character of the average student forming the classes in the Seminary departments of the church. With telling emphasis, he stated:

I shall speak very frankly, for we have passed the place where we may WISELY talk in AMBIGUOUS words and VEILED phrases. We MUST say plainly what we mean, because the future of our youth, both here on earth and in the hereafter, as also the welfare of the whole Church, are at stake.

The youth of the Church, your students, the speaker continued, are in great majority sound in thought and in spirit. The Problem primarily is to keep them sound, NOT TO CONVERT THEM.

The youth of the Church are hungry for things of the spirit; they are eager to learn the Gospel, and they want it STRAIGHT, UNDILUTED. * * * These students crave the faith their fathers and mothers have; they want it in its simplicity and purity. * * * They want to believe in the ordinances of the Gospel; they wish to understand them so far as they may. * * *

These students are prepared to believe and understand that all these things are matters of faith, not to be explained or understood by any process of human reason, and probably not by any experiment of known physical science. * * *

They sense by the spirit they have, that the testimony they seek is engendered and nurtured by the testimony of others, and that to gain this testimony which they seek for, one living, burning honest testimony of a righteous God-fearing man that Jesus is the Christ and that Joseph was God's prophet, is worth a thousand books and lectures aimed at debasing the Gospel to a system of ethics or seeking to rationalize infinity.

Closing a description of the faith and understanding of the students, the speaker said:

The students, born under the Covenant, can understand that age and maturity and intellectual training are not in any way or to any degree necessary to communion with the Lord and His Spirit. They know the story of the youth Samuel in the temple; of Jesus at twelve

years confounding the doctors in the temple; of Joseph at fourteen seeing God the Father and the Son in one of the most glorious visions ever beheld by man * * * They are as was Paul himself when he declared to the Corinthians: "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."

These students as they come to you are spiritually working on towards a maturity which they will early reach if you but feed them the right food. They come to you possessing spiritual knowledge and experience the world does not know.

The speaker then turned his attention to the Seminary teachers, giving counsel and direction of a nature both sound in principle and clear in meaning. We excerpt the following pungent paragraphs from the discussion:

In the first place, there is neither reason nor is there excuse for our Church religious teaching and training facilities and institutions, unless the youth are to be taught and trained in the principles of the Gospel, embracing therein the two great elements that Jesus is the Christ and that Joseph was God's prophet. The teaching of a system of ethics to the students is not a sufficient reason for running our seminaries and institutes. * * *

The first requisite of a teacher for teaching these principles is a personal testimony of their truth. No amount of learning, no amount of study, and no number of scholastic degrees, can take the place of this testimony, which is the sine qua non of the teacher in our Church school system. No teacher who does not have a real testimony of the truth of the Gospel as revealed to and believed by the Latter-day Saints, and a testimony of the Sonship and Messiahship of Jesus, and of the divine mission of Joseph Smith—including in all its reality the First Vision—has any place in the Church school system. If there be any such * * * he should at once resign; if the Commissioner knows of any such and he does not resign, the Commissioner should request his resignation. THE FIRST PRESIDENCY EXPECT THIS PRUNING TO BE MADE.

The need of both "moral courage", and "intellectual courage," was urged as requisite qualifications for teachers;—"the courage not only to declare one's testimony in boldness without dilution or apology," and also a courage "to affirm principles, beliefs and faith" even though the same counters the current man-established ideas.

An object of pity, says the speaker, is that man or woman, who having the truth and knowing it, finds it necessary either to repudiate the truth or to compromise with error in order that he may live with or among unbelievers without subjecting himself to their disfavor or derision as he supposes. Tragic indeed is his place, for the real fact is that all such discardings and shadings in the end bring the very punishments that the weak-willed one sought to avoid. * * * For any Latter-day Saint psychologist, chemist, physicist, geologist, archeologist, or any other scientist, to explain away, or misinterpret, or evade, or elude, or most of all, to repudiate or to deny, the great fundamental doctrines of the Church in which he professes to believe, is to give the lie to his intellect, to lose his self-respect, to bring sorrow to his friends, to break the hearts and bring shame to his parents, to besmirch the Church and its members, and to forfeit the respect and honor of those whom he has sought, by his course, to win as friends and helpers. * * *

I say once more, you must teach the Gospel. You have no other function and other reason for your presence in a church school system. (And another point of vital importance), You are not, whether high or low, TO CHANGE THE DOCTRINES OF THE CHURCH or to MODIFY them, as they are declared by and in the Standard Works of the Church and by those whose authority it is to declare the mind and will of the Lord to the Church. The Lord has declared he is "the same yesterday, today, and forever."

The burden of President Clark's address was to impress on the teacher of the Mormon youth the fulness of the Gospel as restored by the Lord through his leaders in this dispensation; to present truths undiluted and without apology and, using a homely expression, "To stand at the rack, hay or no hay." As before stated, President Clark, in laying down the rules mentioned, has performed a public service; and if his counsels are heeded and his instructions strictly enforced inestimable good will result.

This has been the function of TRUTH from the beginning. Its mission is to present the truth unadorned by sophistry or through dilution. It advocates boldness in proclaiming the revealed word of the Lord. President Clark placed special emphasis on the claim that

The youth of the Church are hungry for things of the spirit; they are eager to learn the Gospel, and they want it straight, undiluted. They want to know about the fundamentals I have just set out—about our beliefs; they want to gain

testimonies of their truth; they are not now doubters but inquirers, seekers after truth. Doubt must not be planted in their hearts. Great is the burden and the condemnation of any teacher who sows doubt in a trusting soul.

This is an optimistic view, and we trust is not overdrawn. Assuming it to be true, may we suggest the propriety of resuming the teachings of the higher principles, such as the Doctrine of Deity, the United Order and the order of Plural marriage, which Brigham Young declared to be the "fullness of the Gospel". Is it not time to burn into the hearts of the youth of Zion, a large majority of whom having sprung from the Abrahamic order of marriage, the sanctity of their own lineage? TRUTH is doing its bit in sanctifying this heavenly order in the minds of the present youth, and we can conceive of no greater service that the Church can engage in than to boldly proclaim the position these somewhat hidden principles, formerly taught by Joseph Smith and his successors in the Priesthood, occupy in the eternal economy of heaven. Let the Church teach the whole Gospel, as President Clark advocates, and discontinue its policy of disbarring men and women for believing the same; then some semblance of progress will be assured.

That our readers may be fully informed, we call attention to a "re-statement of faith" published in TRUTH, Vol. 4:5 in which the Editor records:

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

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

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

We hold that every principle of salvation revealed by the Lord in this dispensation is in FULL FORCE AND EFFECT, and MUST be lived in order to obtain the blessings predicated thereon.

The unbiased reader will be impressed with the agreement between the statements published in TRUTH and the present declaration of the Church as voiced by President Clark. And this is cause for much rejoicing. Progress can only come to the Church through its strict adherence to the fulness of the Gospel. It may, through such a course, forfeit popular acclaim; lose the prestige that comes from affiliation with Babylon; it may become the despised people that Christ said it would be, speaking of true Latter-day Saints; but it will enjoy the distinction of being the Church of Jesus Christ in reality, and enjoy the blessings of eternity in the presence of the Gods.

Let us hope this announced order as outlined by President Clark, remains a permanent policy of the Church of Jesus Christ, and that not the least deviation therefrom be tolerated, even though the new policy arouses in the hearts of the wicked a renewal of the spirit of persecution; ever keeping in mind Paul's injunction,—

"Yea, and ALL that will live godly in Christ Jesus SHALL suffer persecution."

JONATHAN GOLDEN KIMBALL

In the death of J. Golden Kimball the cause, on earth, has lost a true friend and a formidable champion. Courage and justice were predominating qualities in his life. His faith in the Gospel of Jesus Christ was sound and unyielding. The greater part of his life had been devoted to the advancement of the cause of righteousness, and he was truly "a soldier of the Cross."

In Golden's defense of truth he knew no compromise and gave no quarter. He had a quaint method of getting a message across; his humor and wit were spontaneous and irresistible. Often a sublime truth would spring from his lips robed in an inspiration or an experience humorously expressed. Behind a seemingly droll or careless expression often lurked a philosophy both rich and rare in the attributes of truth. He could capture and hold the attention of congregations while others sent them to sleep. Indeed it is related that at one time being waited upon by a committee sent from the Twelve, pleading with him that he modify his tendency to provoke a laugh from his hearers, he replied: "Well, Brother ———, if you will agree to quit sending them to sleep, I will try and stop waking them up."

J. Golden was an adept at meeting delicate situations and his attacks on emotional prejudices were made with deadly aim. "God! how I hate prejudice", he once exclaimed from the pulpit, "a man who is prejudiced CANNOT BE JUST!" His dislike of cant, sham and cycophancy was most pronounced. Illustrative of his faith in the plan of salvation as revealed through the Prophet Joseph Smith and his tact and courage in defending the same, is a talk he gave at the funeral services of a plural wife in Mill Creek ward, November 12, 1930. The deceased, Mary H. Musser, was the wife of the writer. A strong prejudice prevailed among the relatives and friends present, against the principle of marriage

this good sister had accepted, and a particularly ugly feeling was manifest against the husband. The situation was a delicate one. Elder Kimball, a friend of the family, was one of the brethren chosen to speak. Because of their personal nature it is with extreme reticence we publish the remarks of Elder Kimball, but are pursuaded to do so by friends who feel the lesson taught in FAITH, COURAGE AND TOLERANCE should be given the Saints at this time—courage, because of the danger, well known to the speaker at the time, of being severely disciplined by ranking Church officials for giving comfort to those engaged in a practice which, while in harmony with the revelations of the Lord, yet was out of harmony with Church policy. On this occasion Jonathan Golden Kimball rose to the role of a patriot, comforting the sorrowing souls of the real mourners and putting to shame those in the audience who while professing a belief in the Gospel plan, yet vociferously denied an essential principle thereof. He said in part:

"I am here at the request of Brother Musser, his wife and children; and before going on with my regular remarks on this occasion, I want to say this much,—that I have known Brother Musser in Church and business activities for a good many years and I know him to be an honest man, with great faith and trust in the Lord and courageous in the cause of truth. O, I know we are supposed to say nothing about this thing—we are afraid to tell the truth; it isn't always wise to tell the whole truth—but I want to say that Brother Musser has been unjustly dealt with; he has been persecuted. The PRINCIPLE OF POLYGAMY IS TRUE. Of course the door is now closed. The Church does not sanction the practice now. I WAS OF THAT ORIGIN AND I AM PROUD OF IT. It takes the very best people to live it and I haven't seen any one yet who has lived it. Many good people have tried, but it is the hardest task the Lord has given His children to do. Sister Musser has lived a worthy life and the Lord will reward her accordingly.

"There is no better time than at a funeral to quote,—'Judge not that ye be not judged.' We lack the courage to speak against the dead but while a person is living we talk about him and judge him at every move. Men can not all be judged alike. Some are more sensative than others. They are built differently. I know it because of my own feelings. I am of a sensative nature and I can't stand what others have to stand. Brother Joseph is a better man than I am because I cannot help resenting injustice. Justice is all right, but I believe in the Gospel of mercy, love, charity, and patience. If this is not the truth there is no truth. Thank God the final judgment does not rest with man. There is more to the Gospel of Jesus Christ than most of us think. Many of us seem to think that the Gospel ends with baptism and the laying on of hands, but let me tell you that if I didn't know that there is more to it than that, I would have dropped it and had nothing to do with it long ago.

"Sister Musser has suffered a great deal. You know it always seemed a strange thing to me, and I have tried to understand it, why the very best people have to suffer the most. I couldn't think it was so until I saw my mother suffer for years before the Lord took her. She was a good woman. On the other hand, as we go through life, we find people on every side who don't care a rap about their actions and they seem to prosper in all that they attempt, while good folks, such as Sister Musser, have to suffer untold pain and hardships. This is the Lord's way of testing His people and preparing them for a higher glory. After all the sufferings and trials in the cause of right through which Sister Musser has passed, if she did not receive a rich reward in the Celestial Kingdom of God, then there would be no justice. After all people get what they are willing to pay for. There is no bargain counter in heaven. Sister Musser worked for a great reward, and now I think it was a great blessing for her to be called home and relieved of her suffering. After all she has just gone home and there must be a happy reunion when she greets her father and mother and many others of her loved ones.

"Death is nothing, whether we go through suffering or are changed in the twinkling of an eye,—it is merely a change from one sphere of action to another. We just go on. I am not afraid to die—I am not afraid to meet my God, but I am a little fearful of location."

The speaker then, reading from notes, dwelt beautifully on the subject of "Home", quoting Abraham Lincoln at length, and expressed the pleasure Sister Musser must experience in returning home. He closed by asking the blessings of the Lord upon "Brother Joseph and his wives and children."

"YES MEN"

There's something of the crook, I believe, in the man who always agrees with you. He wants to get something by methods not quite straight. Maybe he wants your ideas so he won't have to do his own thinking,—a brain-sucker, lazy! Maybe he doubts whether his ideas are any good. Lack of self confidence is a common way of being dishonest with oneself. Maybe he is afraid of you, and thinks the best way to keep on your blind side is never to question your wisdom. Maybe he is a flatterer who agrees with you to your face, and picks your pocket when your back is turned.—Contributed.

REVELATION

(Continued from page 88)

This objection is treated above. The Church not being concerned in the revelation, no record of the same would logically be looked for in its archives. But had such a record existed, it might easily have been expurgated for the occasion.

(c) "From the personal knowledge of some of us, from the uniform and common recollection of the presiding quorums of the Church, from the absence in the Church archives of any evidence whatsoever justifying any belief that such a revelation was given, WE ARE JUSTIFIED IN AFFIRMING THAT NO SUCH A REVELATION EXISTS."

How subtle is this statement. It bears the unmistakable authorship of a legal mind. Obviously it intended to convey an untrue impression. The wording is adroitly phrased: "From the PERSONAL KNOWLEDGE OF SOME of us." To be sure at the time the "Official Statement" was given, (June 17, 1933), there were "SOME" in the councils of the Church—young men, newly appointed, who could have had no "personal' nor even official knowledge of the revelation. This fact is obvious since at the time the revelation was given they were either not born or were but infants. The statement does not aver that "from the personal knowledge of ALL of us," it could not in truth say that, for there are still members in the presiding quorums of the Church who had, if not "personal", at least "official" and sufficient knowledge of the revelation—to know that it existed; for some of their acts were performed under and in pursuance of that revelation and the actions of President Taylor based thereon. These facts cannot be ignored. They are irrefutable. The revelation under discussion was the basis for the mission of the late Anthony W. Ivins in Mexico, where he is said to have performed scores of plural marriage ceremonies after the issuance of the Woodruff Manifesto. He did this work, not by church sanction, but under the power and authority of the Priesthood, as also did Benjamin F. Johnson, Apostles John Henry Smith, George Teasdale, John W. Taylor, Brigham Young, Jr., M. F. Cowley, Owen H. Woodruff and others. "SOME," to be sure, may not have had "personal knowledge"—no mortal man in fact could have had "personal knowledge" except the recipient, John Taylor, as he was the only mortal—being present when the information was given him; but for the leaders of the Church to allege that they had no intimation of the revelation, to say the least, shows a lamentable ignorance on their part, and to the informed and thinking people such a statement must be "as sounding brass and a tinkling cymbal."

It is conceded by the leading authorities of the Church that the Woodruff Manifesto riage in the Church was not a revelation discontinuing the practice of plural marfrom the Lord. It is general knowledge that plural marriage has been entered into and practiced by leading church officials since the issuance of the Manifesto. If the revelation under discussion is not genuine, and the act of John Taylor in setting men apart to perpetuate the principle was without authority by what right have these new marriages been performed? The Saints are asking this vital question and have a right to know.

And again, assuming that the "Official Statement" referred to was made in good faith, and that ignorance of the revelation mentioned is based on its purported absence from the "archives of the Church' and on the fact that "SOME" of the officials of the Church had no "personal knowledge" of it, the Saints might well ask why their leaders, proclaimed to be the "mouth-piece" of God, do not get the will of the Lord on the matter. The question has been before the Saints from 1886 to the present time, (some 52 years). It is, as stated, a momentous question, vital to the faith and progress of the Saints; involving, as it does, SALVATION and EXALTATION and also DAMNATION. Then on such an important question why do the leaders rely on the "personal knowledge of SOME of us," rather than ascertain the facts FIRST HAND from the Lord? Doubtless on the frank and honest answer to this question hinges the sequel to the vexing problem—vexing to the minds of many good, sincere and intelligent Latter-day Saints. In the absence of such divine guidance the evidence indisputably points to the genuineness of the revelation in question.

However, there is evidence that certain leading authorities did have knowledge of the existence of the disputed revelation. In a letter signed by the late Anthony W. Ivins, dated February 10, 1934, to a Saint in California, and in answer to some inquiry regarding the purported revelation, Elder Ivins stated:

> **The latter purported revelation of John Taylor (1886) has no standing in the Church. I have searched carefully, and all that can be found is a piece of paper found among President Taylor's effects after his death. It was written in pencil and only a few paragraphs which had no signature at all.''—Supplement to New and Everlasting Covenant of Marriage, p. 15.**

This was Elder Ivins conception of the question,—"it was written in pencil and only a few paragraphs which had no signature at all." (As a matter of fact the document was written in ink, but the ink had doubtless faded until it resembled pencil writing.)

Another of the Church leaders, some months later, enlarged upon this description of the revelation and appreciably clarified the situation. In a letter addressed to

Elder Elsie D. Jenson of Millville, Utah, dated December 31, 1934, Elder Melvin J. Ballard of the Quorum of Twelve stated:

> **The pretended revelation of President John Taylor never had his signature added to it, but was written in the FORM of a revelation and UNDOUBTEDLY was in HIS HAND WRITING."—Ballard, Jenson Correspondence, p. 27.**

Here we get a document that is in the form of a revelation, and in the handwriting of the Prophet, but its genuineness is questioned from the fact it was not signed by John Taylor. We do not know of a revelation received by the Prophet Joseph Smith that was signed by him. A revelation of the Lord to a mortal servant, if signature be required, should bear the signature of the giver of it and not of its receiver. The Lord gave it. His signature is written in every line of that sacred document; "Thus saith the Lord,' is a signature that neither time nor apostacy can efface.

Both of the brethren mentioned beg the question by asserting that even though the document were a revelation, it could not be binding on the Church, as it was not presented to that body and voted upon. True. The Church had rejected the principle of plural marriage as shown herein. God was not talking to the Church; He was talking to His Priesthood, John Taylor being the President thereof. It is not claimed that the Church was or is bound by the revelation, but the Priesthood both in and out of the Church is bound by it, for the principle is a law of the Priesthood.

That the revelation has never been published by the Church,—a charge made by some in refutation of its existence—is not strange. There are many revelations received by Joseph Smith and others which have not been published. The revelation on Celestial marriage, (Sec. 132) was not published in the Doctrine and Covenants until many years after it was received. Joseph Smith said: "If the Church knew all the commandments, one-half they would reject through prejudice and ignorance."—Life of Heber C. Kimball, p. 333.

The revelation to Wilford Woodruff at Sunset, Arizona, Jan. 26, 1880, though accepted by the Quorum of Twelve, did not receive official sanction from the Church and was not officially published. This revelation declares:

> **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 (Plural marriage), which leadeth to Celestial Glory, which has been revealed unto my Saints through the mouth of my servant Joseph, for whomsoever 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.**

The revelation to John Taylor of 1882, calling George Teasdale and Heber J. Grant and "appointing" them to fill the vacancy in "the presiding quorum of Seventies," provided he will enter into Celestial or Plural marriage, was never published in the English edition of the Doctrine and Covenants; it was, however, published in the German, Danish and Swedish editions thereof. So far as the English edition is concerned that revelation has no standing, notwithstanding it is the authority for the call of Heber J. Grant into the Apostleship and proclaimed the law that "it is not meet that men who will not abide my law (of plural marriage) shall preside over my Priesthood."

The revelation to Wilford Woodruff dated November 24, 1889, and entered in his Journal as a revelation was never ratified nor published by the Church, though its genuineness will not be attacked by informed Latter-day Saints. As an introduction to this revelation, President Woodruff wrote in his Journal under the above date:

> **Attended a meeting with the lawyers at the Gardo (the official home of the President of the Church at that time), 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:**

In this revelation the Lord commanded:

> **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, (not the Church, mind you.) * * ***
>
> **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.**

The four revelations referred to are published in the "Supplement to the New and Everlasting Covenant of Marriage"—Musser and Broadbent, pp. 43-66. A critical study of these documents will establish them as genuine in the minds of those in harmony with the Spirit of the Lord. Yet they have never been approved by the Church, nor published in the English editions of the Doctrine and Covenants.

The revelation of 1886, reproduced above, together with the act of John Taylor in setting apart certain men to exercise the sealing powers of Elijah, is basis for a number

of the leading authorities of the Church—under the Priesthood authority—performing marriage ceremonies in the plural relation, after the issuance of the Woodruff Manifesto and its acceptance by the Church.

Another point germane to the revelation in question may well be touched on here, though but briefly: In the salutation—"MY SON JOHN," lies a significence worthy of consideration. Brigham Young in dwelling upon the qualifications needed to reach Godhood, said:

> "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."

In an address to the Church dated September 6, 1842, Joseph Smith said:

> "And let the sun, moon and the morning stars sing together, and let ALL THE SONS OF GOD SHOUT FOR JOY." D. & C. 128:23.

From this it is evident that "sons of God" become such through obedience to God or, as stated in the revelation, who "receive Him."

> But verily, verily, I say unto you, that as many as RECEIVE ME, to them will I give power to become the SONS OF GOD, even to them that believe on my name.—Ib. 11:30; also 45:8.

Somewhat more expressive, if possible, is the word of the Lord (Ib. 84:33; 34) wherein it is shown that those receiving and magnifying the fulness of the Priesthood, not only become the "sons of Moses and of Aaron," but also the "SEED OF ABRAHAM, AND THE CHURCH AND KINGDOM, AND THE ELECT OF GOD."

As we see and understand the man, John Taylor was all of this. In the revelation under consideration the Lord addressed him as "MY SON JOHN"; Such a salutation at once establishes the great Prophet-President as one blessed with the complete confidence of the Lord, a confidence that makes Sonship analogous to heir-ship and God-ship.

A simple outstanding evidence of the complete subjugation of his will to that of the Father, is most beautifully portrayed in the declaration of John Taylor regarding his refusal to adopt the Manifesto presented for his signature.

As reported by those present on the occasion, the venerable Prophet, while standing in mid-air under the power of the Holy Priesthood, proclaimed in words as fire to the souls of his listeners:

> "Sign that document,—NEVER! I would suffer my right hand to be severed from my body first: Sanction it,—NEVER! I would suffer my tongue to be torn from its roots in my mouth before I would sanction it!"

As previously stated in these columns, the Church repudiated the practice of plural marriage by its members refusing to receive the same in their lives: finally and officially when it ratified the Woodruff Manifesto along with the interpretations placed on it by the Church leaders. But the principle did not cease with such action. The Priesthood continued it on. It being a law of the Priesthood it has always, since its introduction in this dispensation, been incumbent on the Priesthood to father it, defend it, practice it and ESTABLISH IT. The revelation of 1886 had this as its purpose and the action of John Taylor, in his Priesthood capacity, rendered the realization of this great achievement possible. In the face of these facts we are at a loss to understand why the leaders of the Church in this day should wish to repudiate the revelation and declare it non-existent. The document is in existence, and the fact is known to certain of the leaders of the Church today.

We deem it a privilege as well as a service to the Church to publish the revelation and to relate some of the incidents surrounding its reception and promulgation.

THE LORD'S STYLE OF RHETORIC PORTRAYED IN "FOUR REVELATIONS"

In August, 1930, I handed the late Dr. William Paden, Pastor of the First Presbyterian Church of Salt Lake City, copies of the "Four Revelations", in typewritten form, two of them received by President John Taylor in 1882, and 1886, two received by President Wilford Woodruff in 1880 and 1889. Dr. Paden was asked to read them, and give his opinion as a linguist as to their genuine character.

Upon meeting Dr. Paden two months later, I learned that he was more than delighted to have received the copies I left him. He had found the revelation of October, 1882, given through President John Taylor, published in a German and also a Danish edition of the "Doctrine and Covenants". He remarked, they have the ring of the genuine. I reminded him that most of the leaders of the Church of Jesus Christ of Latter-day Saints didn't acknowledge the other three, 1880, 1886, and 1889, as authentic and claimed that no such revelations as the three indicated could be found in the archives of the church. He replied, "They can't disown them". He asked me if I could detect the compositions of the well known authors by perusing sections of their works never heard or read before, and thereby discern

the author by his style of rhetoric. I replied that my literary knowledge was limited and that I felt myself incompetent for such an attempt. He told me it was easy for one of experience to detect the author of a work by hearing a few paragraphs read. For instance one could listen to Dante, Shakespear or Milton, and discern one from the other by their different formation of rhetoric.

He suggested that I compare the wording of the "four revelations" with the wording of some of the sections of the"Doctrine and Covenants" and that I would find the same style of wording. Then he said, Get a Josephite "Doctrine and Covenants" and compare one or all of the "Four Revelations' with some of the Revelations they claim to have received after their reorganization had been effected and you will find their diction entirely different.

Then I remarked to him, that the Revelations contained in the "Doctrine and Covenants" dating from 1829 to 1941 were said by most Protestant Ministers to have been composed by Joseph Smith who was assisted by Oliver Cowdery, and later by Sidney Rigdon, and asked him if it was not probable that the wording of Rigdon and Cowdery could be detected if one would search for it. "No", he replied, Joseph Smith though illiterate, was a man of considerable natural ability, which was keenly appreciated by both Cowdery and Rigdon who corrected his "blurbs" (meaning the revelations he received) without destroying the originality of his composition.

When being reminded that the "Four Revelations" 1880, 1882, 1886, and 1889, were given long after Joseph Smith, Oliver Cowdery, and Sidney Rigdon were dead, and according to his own findings and conclusions, Joseph Smith would have had to come back and dictate the latter four. He replied that the Devil could duplicate, and that all of the revelations came from the "same source of humbug".

I asked him then reaching that conclusion, if the Josephite Revelations received after their reorganization couldn't be of devine origin. "No,no," he replied, "the whole thing is one big satanic fabrication."

My conversation with Dr. Paden has helped me to reach the conclusion, that the Revelations found in the Doctrine and Covenants and the four spoken of are from the same origin. Neither Joseph Smith and his associates, nor Presidents John Taylor nor Wilford Woodruff were responsible for them, but God himself is the author, and the brethren merely the instruments through which the revelations were given.

* * * *

The late Brigham H. Roberts, of the First Counsel of Seventy, addressed a Seventy's Quorum in Idaho Falls in March, 1929, at which he said in reference to the four Revelations, "It is true that such Revelations exist, and we have them on record; recently they have been published without the consent of the General Authorities, by certain individuals."

It seems that our friend, Dr. Paden, possessed a very alert mind, and had a vivid insight into spiritual and literary matters, but his hatred for Mormonism had blurred his wonderful vision.

If the Latter-day Saints into whose hands the "Four Revelations" come, will give them the same careful study, they received by this clergyman, but without prejudice, he will reach a similar conclusion, and will add to his testimony of the prophetic calling of Joseph Smith.

L. M. HOPE.

PRAYER REQUIREMENTS

Among all the instincts or tendencies of man, there is none so universal, so sublime and grand as prayer. Whoever you may be, wherever you are, or whatsoever trial may involve you, the Lord will hear your supplication and will help you. Prayer is the key which will swing wide the gates, permitting you to enter the road leading onward, upward and into Heaven. Prayer is our speech to God. When we read the Holy Writ, He speaks to us; when we pray, we speak to Him.

Our prayers should glow with love and zeal. They should embody gratitude, affection, trust and hope. They should indicate humility and show that they are born of the inner soul. It is important that we should pray in secret and where tranquility and peace reign. The knee should always bow, indicating submission and reverence. It is marvelous to know that a great supreme Being of perfection, understanding our thoughts, desires, impulses and all born of the inner soul, will hear our prayers and will grant unto us that which is best.

It is exceedingly important that we understand the requirements granting answer to our prayers. These requirements are:

1. Possessing Faith which will yield results.
2. Possessing Sincerity (even to cleanliness, inwardly and outwardly), Love, Harmony and Charity.
3. Definite objectives, purposes and aims, and inquiring not because of curiosity.
4. Necessity of being plastic, submissive, and willing to comply with the Will of the Father.
5. Necessity of weighing, analyzing and utilizing all previous information from man and the Lord.
6. Have I gone as far as I can? And asking for the final step only?
7. Necessity of regarding sacredly and secretly that which the Lord may reveal

HAROLD ALLRED.

CORRECTION OF ERRORS IN THE PRIESTHOOD

(Millennial Star—Vol. 2; 157-158)

We feel it necessary at this time to give a few hints on the subject of the correction of errors in the priesthood, as we find in different districts that much evil has arisen from a want of knowledge of this subject. Let it not be supposed for a moment that an officer in the church of Christ, one who has received the power and authority of the holy priesthood, is incapable of getting into error, or that he, in the exercise of his office, becomes infallable. Neither let it be supposed that an officer of whatever order, committing error, either in his public walk or his ministerial duties, is to do so with impunity. What is it then? We will endeavor to state the subject clearly to our readers.

On the 65th and 66th pages of the Book of Mormon we read thus,—"Adam fell, that men might be; and men are, that they might have joy. And the Messiah cometh in the fulness of times, to redeem the children of men from the fall. And because that they are redeemed from the fall, they have become free forever, knowing good from evil." Let it then be clearly understood that the human mind, by coming into contact with the religion of the Lord Jesus Christ, by becoming subject to the laws of the kingdom of God, does not thereby give up that freedom which God has given to it, and become trammelled and bound by the worst of all slaveries, the subjugation of the soul. God forbid! But on the contrary, that freedom of thought, that free agency of man, of which we are all in possession, can be fully exercised, and is perfectly compatible with the acknowledgment of the authorities of the church of God, and with a perfect obedience to all the requisitions of his ministers when enforced in accordance with his will.

And while it is perfectly correct that no member, for instance, has a right to rebuke an elder, or to teach, or sit in judgment upon him, yet if such elder or other officer be guilty of preaching false doctrine, or even of preaching truth with a wrong spirit, and imprudently, so as to do mischief, and cause individuals to stumble,—if that officer will not listen to the entreaties of his brother or brethren, they have a perfect right to bring the subject before the council, or before those authorities of the church that have power to examine and to try the case, and also to sit in judgment upon the individual accused. Of course if a false accusation be made, those who make it must bear the consequences and the chastisement due to falsehood under all circumstances; but let it be clearly understood that the most obscure member of the Church has a perfectly legal right to appeal against erroneous teaching or conduct on the part of any officer of WHATEVER RANK IN THE PRIESTHOOD, in order that the authorities that have the power may sit in judgment upon him, and that the evil may be put away.

At the same time that we make these remarks, we would caution the saints generally against the cultivation of a critical spirit upon the teachings and preachings of the priesthood, and would exhort them to uphold them by prayer unto the Lord God that they may be endowed with the spirit of wisdom and knowledge in the things of the kingdom of God; and let this be borne in mind at all times, and let them not be forgetful that though an individual have much talent or ability, it is as necessary for us to lift up our hearts on his behalf as well as for the weakest brother in the priesthood. * * *

A WEARY MOTHER'S PRAYER

Oh, Lord, have patience with me,
I am so tired today;
Just let me lie here with my thoughts,
I am too tired to pray.
One moment will you spare me
Before I travel on?
The sun is hot. There is no breeze.
The road seems rough and long.

The small sweet burden 'neath my heart,
Though it may cause me pain,
Yet do I offer life for life,
Nor let my heart complain.
For life, Oh Lord, is thine to take
And thine also to give,
And in thy holy charge I place
The days that's mine to live.

As Mother Eve did sacrifice
To bare the souls of men;
Those Royal Priests who form the chain
From earth to heaven again,
So may I, loyal to my sphere,
Bow down 'neath this alter,
And tread the dark and lonely path
With feet that do not falter.

Till when at length the depths I've known,
And sipped the bitter cup,
Show me thy mercy—lend thy hand
To quickly lift me up.
Then let thine arm encircle me
To hold me in thy love
Until I reach life's golden gate,
And win a crown above.

—By M. C. Cook.

THREAT

Washington, D. C.: This letter recently arrived at the White House:

"Dear Mr. Roosevelt:

"I have written to the Mayor and to the Governor but still haven't received any relief. Now if you can't help me, I'm going to write to Uncle Sam."

Juvenile Page

HOLD ON

You have often heard the old saying, "Say-well is a good dog, but Hold-fast is a better."

Now you need all to be Hold-fasts in any good calling you have wisely chosen if you wish to succeed. It is the fickle, shifting "Jack of all trades" who never gathers any "moss." He is as poor at fifty as he was at twenty unless his lads have taken a better turn and helped him along a little.

It is a common thing for boys and young men, now-a-days, to get dissatisfied with the small pay that comes to them in the beginnings of their business career. While learning their trade they wish to assume the style of finished workmen with ample means, so they are quite ready when "a better job" offers, if it is only of a most temporary character, to throw up their situation and take the chance gains.

Now such a course is most unwise where the situation left is a permanent one, and where there is a chance for a faithful lad to steadily advance himself, even if ever so slowly. The little rill, which seems so insignificant to him now, will broaden and deepen into a noble river, while the best that can be looked for from his temporary work is, that it will be like an intermittent spring, which will occasionally bubble and sparkle and afford him a supply for the time.

Many a faithful errand boy, beginning with wages barely sufficient to pay his board, has risen to be the confidential clerk, then partner or business man on his own hook. It is the lads that "hold out" when they are in a good place, with a chance of rising, who are the successful men in the world. Lay this down as a general principle. Those things that pay the best at the end are the slowest at the beginning, and yield the smallest returns.

So, boys; "be sure you are right then go ahead." You can acquire almost any habit you choose at your time of life, and this hold-fast habit is one that will be of untold advantage to you all through life.—Juvenile Instructor.

DON'T GIVE UP; BUT TRY

A gentleman traveling in the northern part of Ireland, heard the voices of children and stopped to listen.

Finding the sound came from a small building used as a schoolhouse, he drew near; as the door was open he went in and listened to the words the boys were spelling.

One little fellow stood apart, looking very sad.

"Why does that boy stand there?" asked the gentleman.

"Oh, he is good for nothing!" replied the teacher. "There's nothing in him. I can make nothing of him. He is the most stupid boy in school."

The gentleman was surprised at the answer. He saw that the teacher was so stern and rough that the younger and more timid were nearly crushed. After a few words to them, placing his hand on the noble brow of the little fellow who stood apart, he said,

"One of these days you will be a fine scholar; don't give up; but try, my boy, try."

The boy's soul was aroused, his sleeping mind awoke. A new purpose was formed. From that hour he became anxious to excel. And he did become a fine scholar, and the author of a well-known commentary on the Bible—a great and good man, beloved and honored. It was Dr. Adam Clark.

The secret of his success is worth keeping—"Don't give up; but try, my boy, try."—W. A.

Even teachers become flabbergasted at times. We recall the incident of our good old Welch teacher administering a caustic rebuke to one of his erring students—a boy both careless and "dumb"; "John Thomas! I ha' learned you all I know, and yo' be but a fool yet!"

REACH DOWN YOUR HAND

Reach down your hand!
The little one who trudges by your side
Is striving hard to match your grown-up stride;
But, oh, his feet are very tiny yet,
His arm so short—I pray you, don't forget—
Reach down your hand!

Keep soft your voice!
For it was such a little while ago,
This small one left the place where tones are low;
His voice still holds the cadence of that land
Where no one ever spoke a stern command—
Keep soft your voice!

Lift up your heart!
The little child you struggle so to teach
Has resource for beyond the human reach;
Lift up your heart!

Lucie Haskell Hill.

EVERY DAY PHILOSOPHY

You can climb to the top of the loftiest hill,
You can make of yourself whatever you will,
If you try.
A fath you must have rooted deep in your soul,
A purpose unshaken, a firm self-control;
Strive on without ceasing, you'll reach to the goal;
If you try.
You can be of some good to yourself and your kind,
A name and a place in the work you can find,
If you work.
Wherever you turn there is plenty to do;
The harvest is great, but the reapers are few;
You'll find opportunity is waiting for you;
If you work.
You can reach any standard at which you may aim,
You can find the right road to the Temple of Fame,
If you will.
It lies through endeavor by day and by night,
Through patience that will never abandon a fight;
By infinite toil you can climb to the height,
If you will.
You must meet all reverses and never give in,
You must spend little time planning how to begin,
If you win.
But take off your coat and go into the fray
And stay by your task; there is no other way;
You must wait for no future, but labor today,
If you win.
You'll find that the tide of misfortune is swift,
Don't expect other people to give you a lift,
If you drift.
The adage is old that the world gives a call
To the man who keeps striving, whatever befall;
You will find that a wreck is the end of it all,
If you drift.
You will learn that the palsy of life is decay,
That fortune will beacon and then flee away,
If you wait.
For this is the mystical edict of fate,
But once opportunity knocks at your gate,
And after that call it is ever too late,
If you PERSIST in waiting.
—The Buffalo News.

HO HUM

Kansas City: During a 100-degree heat wave, a beggar sprawled in the shade of a tree and called to pedestrians walking by: "Hey, throw me a dime, woncha, buddy?"

IMMORTALITY

There is no death. The winds of yesterday
Have fled to stir the grasses otherwhere.
Nothing shall die. The rose that bloomed last May
Will wake next spring as sweet, as subtly fair.

The ripened seed that left its withered pod
But fell to earth to sleep beneath the snows;
It was not dead; nay, in the plan of God
It will revive again when summer glows.

Nothing shall die. What though the darkness falls
Across dim eyes that gaze their last on light!
Look up, oh heart, to where the splendid halls
Of God's great palace shine beyond the night.

There is no death. The flower may droop and fade,
The ripe seed falls, the wind be hushed to sleep;
The night will pass, and, gloriously arrayed,
The Day Star burn above the eastern steep.

—The Churchman.

IN SOME CASES

The teacher was explaining to her class what was meant by "bigamy".

"It means," she said, "having two wives at one time. Now, can any boy tell me what word means having only one wife?"

"I can, teacher," said one boy; "monotony."

When a man has not a good reason for doing a thing, he has one good reason for letting it alone.—Scott.

To see what is right, and not to do it, is want of courage, or of principle.—Confucius.

Three weeks after Jessie reached boarding school she began signing her letters "Jessica." Brother Tom didn't like it. He replied:

"Dear Jessica: Dadica and Momica have gone to visit Aunt Lizzica. Uncle Samica is buying a new machine, but doesn't know whether to get a Chevica or a Fordica. The cowica had a calfica, and I was going to call it Nellica, but changed it to Jimica because it was a bullica. Your loving brother Tomica.

Never attempt to bear more than one kind of trouble at once. Some people bear three kinds—all they have had, all they have now, and all they ever expect to have.—Edward Everett Hale.

TRUTH

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

VOL. 4. NOVEMBER, 1938 NO. 6.

One-Hundred Years Hence--1845-1945

By PARLEY P. PRATT

(From Nauvoo Neighbor)

God, through his servants the prophets, has given unto all men a clue to the futures. In view of this we were cogitating upon our bed the other night what would be the state of the whole world a hundred years hence.

In quiet succession the events and periods, which have filled up nearly six thousand years, passed before our mind's eyes, together with the accompanying, "Thus saith the Lord." "I will destroy the earth with a flood after one hundred and twenty years. There shall be seven years of famine in Egypt. Israel shall be held captive in Babylon till the land enjoys her Sabbaths 70 years." Then came Daniel's numbers and the exact time when the Saviour was born, His crucifixion, resurrection and second coming. Thus, while looking over the "Has Beens", we fell into a deep sleep, and the angel of our presence came to the bedside and gently said, "Arise."

Now it mattereth not whether we were in the body or out of it—asleep or awake—on earth or in heaven, the sum of the matter is like this: Our guide (for such we shall designate the angel or being who conducted us) soon brought us in sight of a beautiful city, and as we were nearing the place, a pillar of fire seemingly over the most beautiful building, lit the city and country for a great distance around, and when we came by the "Temple of the Lord in Zion" in letters of pure language, and sparkling like diamonds, disclosed where we were.

Our guide went round the city in order to give us a chance to count the towers; and as it was nearly sunrise, he conducted us into one, that we might have a fair chance to view the Glory of Zion by daylight. We seemed to be swallowed in sublimity. The pillar of fire, as the sun arose magnificently or majestically, mellowing into a white cloud as a shade for the city from heat. The dwelling so brilliant by night, had the appearance of precious stones.

This is the fufillment of the Word of Isaiah, "For brass I will bring gold, for iron I will bring silver and for wood brass and for stones iron; I will also make thine officers peace and thine executors righteousness."

Now the eyes of our understandings began to be quickened and we learned that we were one hundred years hence, (or ahead of common life) and we glorified. The veil that hides our view from the glory of the upper deep had been taken away and all things appeared to us as to the Lord. The great earthquake, mentioned by John and all the Prophets before him, had leveled the mountains over the whole earth.

The sea had rolled back as it was in the beginning, the crooked was made straight, and the rough places made plain. The earth yielded her increase and the knowledge of God exalted man to the society of resurrected beings. The melody and prayers of the morning in Zion showed that the Lord was there, and truly so; for after breakfast, the chariot of Jesus Christ was made ready for a pleasure ride, and the chariots of His Hundred and Forty-four Thousands glittered in the retinue of earth's greatest and best; so glorious that the show exhibited the splendor of Gods, whose Father's name they bore on the front of their crown.

Our curiosity excited us to enquire what day they celebrated, to which our guide replied, "This is the feast day of the Lord to JOSEPH and HYRUM Smith, for being martyred for the truth, held yearly on the seventh day of the fourth month throughout all the tribes of Israel.

Flesh and blood cannot comprehend the greatness of the scene. The worthy of the

earth with Adam at their head. The martyrs of different dispensations with Abel at their head and honorable men from other worlds, composed our assemblage of dignity, majesty and divinity, so much above the little pageantry of man in his self-made greatness, that we almost forgot that mortals ever enjoyed anything more than misery, in all the pomp and circumstance of man's power over man. This was a feast day for Christ—this was the triumph of Kings and Priests unto God, and was a holiday of eternity. Who could be happier than he who was among this holy throng? No one! And away we rode out of Zion among her Stakes.

At the first city out we found the same spirit—all were one. While there, the following news by post came from the east. It was read from one of the papers just published that morning. "In digging for the foundation for our new Temple in the one hundred and twenty-fourth city of Joseph, near where it is supposed the City of New York once stood, a large square stone was taken from the ruins of some building, which by a seam in it, indicated more than mere stone; the seam being opened disclosed a lead box about six inches square. This box was soon found to contain several daily papers of its time, together with some coins of the old government of the United States. It will be recollected that all the inhabitants of this city which were spared from calamity, were slung out when the earth was turned upside down some forty or fifty years ago for their wickedness.

The account of fire in one of the papers was truly lamentable, destroying as the paper stated, more than twenty-five millions worth of property in about three months. Each paper contained a large number of murders, suicides, riots, robberies, and hints of wars expected, with columns of divisions among the Sectarian churches, about slavery, and the right way. The archer of paradise remarked, as these horrors of old times were being read, that all that was enacted of Babylon, before Satan was bound. Joseph Smith said, "Lord, we will put these papers and coin in the repository of relics and curiosities of Satan's kingdom of the old world," which was agreed to by all after exhibiting the coin. The silver coin contained the words, "United States of America," and "Half Dollar" round the image of an eagle on one side, and a woman sitting upon the word, "Liberty" and holding up a night cap between 13 stars over "1845" on the other side.

The only ideas that could be gathered from all this was that the government had fallen from the splendor of an eagle to the pleasure of a woman, and was holding up the night cap as a token that the only liberty enjoyed then was star light liberty, because their deeds were evil. Another coin had the appearance of gold with "Five Dollars" upon it, but upon close examination it was found to be nothing but fine brass. While this was going on the Lord said, "Beware of the leven of old," let us enjoy our day.

In a moment this band of brethren were off, and what could equal the view? No veil—no voice—the heavens were in their glory and the angels were ascending and descending: The earth was in its beauty. The wolves and sheep the calves and lions, the behomoths and the buffalo, the child and the serpent enjoyed life without fear and all men were one.

As we were passing to another city amid all this perfection of the reign of Jesus Christ before his ancients gloriously, we discovered the fragments of a hewn stone of a beautiful blue color with an abbreviated word, "Mo" and the figures "1838" upon it, to which the Lion of the Lord, (Brigham Young) exclaimed, "The wicked are turned into hell and forgotten, but the righteous reign with God in glory," and it seemed as if the echo came from a redeemed world, "Glory".

After about five hours ride among the cities and stakes of Zion, we returned to the Capitol to partake of the Feast of the martyrs, where Jesus Christ sat at the head of the Fathers and Mothers, sons and daughters of Israel. It was a sight which the world, even Babylon in its best days never saw or witnessed. Says Jesus Christ, as every eye turned upon him,

"OUR FATHER AND THINE,
BLESS ME AND MINE—Amen."

After the feast, the sentiments, words of wisdom and other touching matters were to be published in Zo-mar-rah, or (Pure News). We stepped into the news room, and the first article in the "Pure News" which attracted our attention was the Minutes of the General Conference held in Zion on the 14th day of the First Month A. D. 1945, when it was motioned by Joseph Smith and seconded by John the Revelator that forty-eight new cities be laid out and builded this year, in accordance with prophets who have said, "Who can number Israel?" Who can count Jacob, let him fill the earth with cities,—carried unanimously. Twelve of these cities to be laid out beyond eighteen degrees north (1 degree—60 miles) for the tribes of Reuben, Judah, and Levi; twelve on the west at the same distance for the tribes of Joseph, Benjamin and Dan; on the North twelve at the same distance for the tribes of Simeon, Issacher, and Zebulin; and twelve in the west for the tribes of Gad, Asher and Naphtali.

The paper contained a notice for the half yearly conference as folows:

"The General Half Yearly Conference will be held at Jerusalem on the 14th day of the seventh month, alternate with the

yearly conference at Zion. It is proposed that the Highway cast up between the two cities of our God be decorated with fruit trees and shade trees between the cities and villages which are only eighty furlongs (or 10 miles) apart, for the accommodation of way-faring men of Israel. Gabriel (or Noah) has brought from Paradise some seeds of fruit and grain which were originally in the Garden of Eden, and will greatly add to the comfort and convenience of men."

While we were engaged in reading, a strain of pure music from the sweet Singers of Israel came so melodiously over our sensations for the moment that we hardly knew whether angels or saints of the Millennium were chanting a vesper to their Lord. Our souls were so delighted with the performance as we saw the musical chairs pass filled with young men and maidens all in white robes that we only remember the following verses:

"Death and Satan being banished;
And the veil for ever vanished;
All the earth again replenished,
And in beauty appears.
So we'll sing Hallalujah,
While we worship our Saviour,
And fill the earth with cities
Through the Great Thousand Years."

Our eye next caught a map showing the earth as it was and is. We were delighted with the earth as it is. Four rivers situated a little south of Zion, for Zion is situated on the sides of the north. The first river is called Passon and runs west, and the second is called Gian, and runs south, the third is called Hundakal and runs north, and the fourth is called the Faulers, and runs east. These rivers divide the earth into four quarters as it was in the days of Adam. And, with their tributaries, give an uninterrupted water communication over the face of the world. For in the beginning the earth was not called finished till it was very good for everything.

By the paper we were reading we learned that rain was expected in the beginning of the seventh month according to the laws of the Lord, for the promise is, "It shall rain moderately in the first and seventh months, that the plowman shall overtake the reaper." Contemplating the greatness of the earth in its glory, with Jesus Christ for her King, President and Law Giver, with such wise counsellors as Adam, Noah, Abraham, Moses, Elijah, Peter and Joseph, we were unperceptibly led to exclaim, "Great is the wisdom, great is the Glory, and great is the power of man with his Maker." When in a sudden our guide came in and said, "You must drink wine with the Lord in His kingdom and then return." This we did, and many things we saw are not lawful to utter, and can only be known as we learn from them, by the assistance of a guardian angel.

When we were ready to return our guide observed "Perhaps you would like to look through the Urim and Thummin of God upon the abominations of the world in the day of its sin." "Yes", was our reply, and he handed us the holy instrument. One look and the soul sickened. Eye hath not seen—ear hath not heard, neither hath it entered into the heart of man what folly, corruption, and abominations are wrought among men, to gratify the lusts of the flesh; the lust of the eye, and the cunning of the devil, but they shall come.

We returned, and awoke, perfectly enamored with the glory of Zion to be, as well as the splendor and harmony of "The Feast of the Martyrs." Determining in our minds at some future day to give a sketch of the temple, wherein Jesus Christ sat and reigned with the righteous.

There was not a Caananite in the land, nor anything to hurt or destroy in all the Holy Mountain, when the earth shall be full of the knowledge of the Lord as the waters cover the sea, in short the heavenly reality of One Hundred Years Hence.

ECONOMIC LAW OF HEAVEN

(Continued from page 72)

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

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite; and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands!

But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the FATNESS OF THE EARTH SHALL BE THEIRS.

For behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice;

And their generations shall inherit the earth from generation to generation, forever and ever.—Jesus Christ.

The Lord's plan, as previously stated, is to exalt the poor and humble the rich—placing them on a perfect equality commensurate with their natural physical and intellectual endowments, and providing them with their "just wants and needs." His law, when fully adhered to, will do just that thing. The law, after the initial consecration, tithes the interest or income of all,

besides requiring the surplus of the rich. It in no sense penalizes industry, but encourages it; nor does it condemn the larger class of citizens of the kingdom who, while willing and anxious to be employed, lack the ability to accumulate and build up surpluses. Honest labor does not always yield returns in excess of actual needs. Men are in their mortal probation not primarily to accumulate gold, silver, lands, and other material riches, but to gain experience; to acquire knowledge of a nature that will survive the death of the body and function in the next existence. A man may, under the world system, possess the riches of a Croesus and yet remain as ignorant of the gospel plan as a South-African hottentot. Such will leave mortal life as naked as it was entered. He can take nothing with him—except the wealth of knowledge. "The glory of God is intelligence." "Men are saved no faster than they obtain knowledge."

> **Seek not for riches, said the Lord, 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.**

The Saints are admonished to prepare themselves, and that quickly, to accept the fulness of the economic law of heaven. Many substitutes for this system are being attempted. Co-operative plans have long been in vogue among groups of people both in America and elsewhere, and much good of a material nature has resulted from many of such ventures. Churches have and are trying various types of "security plans", based on different insurance features; "make work" attempts are tried in connection with the federal government and charitable organizations, and some temporary relief has doubtless come from some of such efforts, notwithstanding their tendency to permit "grafting", open thievery, etc. But there is only one genuine economic system. It is the order established by the Gods. Its operations will correct all economic ills; it breeds equality; its fruits are joy and contentment. It inspires holy desires and leads to greater heights of spiritual achievement, It will release the shackles of slavery now enthralling humanity. It is no respector of persons, treating all justly, caring alike for the interests of the rich and the poor, the widow and the orphan.

Why are the Saints not living this great law and fighting the present "depression" with it? Because of selfishness coupled with a lack of faith and understanding. Brigham Yound said, referring to the United Order as mentioned in the April Conference of 1854:

> **I observed then, and I now think that it will be one of the last revelations which the people will receive into their hearts and understandings, of their own free will and choice, and esteem it as a PLEASURE, a PRIVILEGE, and a BLESSING unto them to observe and keep most holy.—J. of D. 2:299.**

Has the law of Consecration (United Order) been withdrawn or suspended and a "lesser law" substituted for it? There is no scriptural basis for such a belief. The Lord specifically places the law of tithing, claimed by many to be such a substitute, in the same category with that of consecration and inheritance. Said He:

> **It is contrary to the will and commandment of God that those who receive NOT their inheritance by consecration, agreeable to his law, which he has given, that he may TITHE his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God.—D. & C. 85:3.**

What has been the penalty for the Saints rejecting the United Order? They were driven from their homes in Kirtland, Missouri and Nauvoo and dispossessed of personal property and, in many instances, their lives.

What will be the penalty for continuing to reject this law? Brigham Young said:

> **I do not want to live to see the sufferings that this people will have to go through if they reject the United Order.**
>
> **If this people do not accept and live the principle of the United Order, they will not be acceptable to the Lord.**
>
> **The fulness of the Gospel is the United Order and the order of plural marriage; and without these two principles this Gospel never can be full.**

John Taylor said:

> **How many years is it since this (United Order) was started, and how little we have done! I tell you if we go a little further in our drawing off, and each taking his own course, God will leave us to ourselves.**

(The Saints have drawn off entirely from the observance of this law. Has God left them to themselves? The heavens have been closed to the leaders for many years.)

Has the Lord given any word to the Saints since their arrival in the "mountains" upon this subject? It is recorded:

> **Thus saith the Lord unto my servant Brigham (Young), 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.—J. of D., 17:154 (1874).**

Was an attempt then made to organize the people as the Lord directed? Yes, the brethren worked incessantly for years to establish this law; but the Saints did not receive it. Brigham Young said:

> **We are trying to unite the people together in the order that the Lord revealed to Enoch, which will be observed and sustained in the latter days in redeeming and building up Zion; this is the very order that will do it, and nothing short of it.—Ib. 18:245.**

Cannot Zion be built up in any other way? No. The Lord said:

> And Zion cannot be built up unless it is by the principles of the law of the celestial kingom; otherwise I cannot receive her unto myself.—D. & C., 105:5.

Heber C. Kimball said:

> There will not be one soul of you go to build up that holy City in Jackson County, until you learn to keep the commandments of God, * * * until you are willing to keep what is called the celestial law.—J. of D., 4:105-6.

When and how will the Saints be given their inheritances?

> And it shall come to pass that I, the Lord God, will send one mighty and strong, * * * 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.

Orson Pratt, speaking of the return of the Saints to Jackson County, said:

> No man in those localities will be permitted to receive a stewardship on those lands, unless he is willing to consecrate all his properties to the Lord. * * * And he that proves himself a faithful and wise steward in time, will be counted worthy to receive not only a stewardship but an inheritance in eternity. * * *
>
> You may perhaps ask when this time will come for the Saints to receive bonefide inheritances? The time will come for the Saints to receive their stewardships, when they shall return to the lands from which they have been driven; but the inheritances will not be given, until the Lord shall first appoint to the righteous dead their inheritances, and afterwards the RIGHTEOUS LIVING WILL RECEIVE THEIRS.—J. of D., 21:149-150.

Are inheritances, then, to be eternal? The Lord, speaking of giving the Saints "a land of promise, a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh"; said:

> And I will give it unto you for the land of your inheritance, if you seek it with all your hearts.
>
> And this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children FOREVER, while the earth shall stand, and YE SHALL POSSESS IT AGAIN IN ETERNITY, NO MORE TO PASS AWAY.—D. & C. 38:19, 20.

Is there no way for the Saints to live the principles of the United Order before the "mighty and strong" one comes to set the house of God in order and give the Saints their inheritances?

Brigham Young said:

> I will say, first, that the Lord Almighty has not the least objection in the world to our entering into the Order of Enoch. I will stand between the people and all harm in this. He has not the least objection to any man, every man, all mankind on the face of the earth turning from evil and loving and serving him with all their hearts. With regard to all those orders that the Lord has revealed, it depends upon the will and doings of the people, and we are at liberty, from this Conference, (April, 1873) to go and build up a settlement, or we can join ourselves together in this city, do it legally—according to the laws of the land—and enter into covenant with each other by a firm agreement that we will live as a family, that we will put our property in the hands of a committee of trustees, who shall dictate the affairs of this society.—J. of D., 16:8.

Certainly the law has never been revoked nor suspended by the Lord. It is a standing law unto the Saints forever. Now is a day of preparation. Families should begin to live the spirit of the United Order. Brethren should prepare their hearts for the law, also the hearts of their wives and children and their neighbors. The Saints MUST come to the understanding that no other order or law under heaven will dissipate the terrors of the present financial "depression." As President Heber C. Kimball predicted, the time is very near when the more righteous among the Latter-day Saints will supplicate the Lord night and day for deliverance from financial and spiritual bondage that is now crushing out their lives.

We are asked if the United Order is to be conducted under a "one man" system, and if so, how can it be made to function perfectly under human guidance? The Lord has amply provided for the contingency, as He always does.

While Priesthood functions as a Theocracy, God being the head, His Church, embracing as it does, the human element, may be viewed in the nature of a theo-Democracy; the latter while admitting nominations from the head reserves the right in the body to either ratify or reject. This principle of "common consent" is expressed in several of the revelations. We quote one only, as it affects the Church:

> And all things shall be done by common consent in the church, by much prayer and faith, for all things you shall receive by faith.—D. & C., 26:2.

The same principle obtains in the United Order government. In His instructions to the Saints upon the proper handling of the Order at Kirtland and also in Missouri, the Lord made it clear that the "Voice and common consent of the Order" must control the affairs thereof. (See D. & C. 104: 71 et seq.) Thus the organization, when properly functioning, is amply safeguarded against autocratic power or a continued malfeasance in office, the Lord specifically commanding that "the transgressor" shall be properly disciplined.

We here give brief quotations from the leading brethren on the subject being treated:

JESUS CHRIST said:

> And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the RICHES OF ETERNITY; and it must needs be that the

riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old.—D. & C. 38:39.

For the earth is full, and there is enough and to spare; yea, I prepare all things, and have given unto the children of men to be agents unto themselves.—Ib. 104:17.

ORSON PRATT:

Any person having the name of Latter-day Saint who feels that he is better than, and distinguishes himself from, the poor and supposes that he belongs to a little higher class than they, is in danger. "Beware of pride, lest you become like unto the Nephites of old."

In order that this pride may be done away, there must necessarily be another order of things in regard to property.

Why does pride exist at all? Let us make a little inquiry about this. Do you know the reason? It all arises out of the love of riches. This is what generally constitutes pride. Now supposing you were all brought on a level in regard to property by a full consecration of everything that you have into a common stock fund, would there be among that number one who should thus consecrate all that he had, who would have anything to boast of above his neighbor? Not at all. He might have the use of property, one man might have perhaps a hundred times more than another, to use as a steward or agent for this general fund; but when he has used it he has his living out of it—his food, his raiment, the necessaries and comforts of life, whether he handles hundreds of thousands or merely a small stewardship, for the man that takes charge of a great manufacturing establishment would require more funds than he who has a small farm, but the funds would not belong to him, he only has his food, raiment and the necessaries and comforts of life. * * * The man who makes mortar, then, is just as honorable as a man who takes charge of a large establishment which requires five hundred thousand dollars to carry it on. But in both cases, the surplus of their labors, after taking therefrom the necessaries of life, goes to the common stock fund; and the man who has had charge of the large establishment has nothing that he can boast of over the man who makes mortar—one is just as rich as the other.—J. of D. 17:31, 32.

GEORGE Q. CANNON:

All these problems of capital and labor can be solved by this principle (the United Order) AND IN NO OTHER WAY, and there will be an incessant and never ending conflict between capital and labor until they are solved in this manner.—J. of D. 17:244.

No people who are dependent on others can become a great people. A people who are constantly producing for others to manufacture, never can become a great people.—Ib. 18:104.

LORENZO SNOW:

When President Young first came to these mountain valleys, he was impressed with the importance of this principle (United Order), and he took the first steps for the accomplishment of this union. There are hundreds and thousands of individuals that came into these valleys at that time, who conformed to the first principles of this union. There are many of us that consecrated ALL THAT WE POSSESSED, and this is the first step in regard to the United Order. * * *

We cannot be forced into living a celestial law; we must do this ourselves, of our own free will. And whatever we do in regard to the principles of the United Order, we must do it because we desire to do it. * * *

The Lord, in Kirtland, established a United Order. He called certain individuals, united them by revelation, and told them how to proceed; and every man who would subscribe fully to the United Order will proceed in the same manner. He told those people and the Church afar off, to listen and harken to what he required of them in this Order, and of every man who belonged to the Church of the living God—THAT ALL THAT THEY RECEIVED ABOVE WHAT WAS NECESSARY FOR THE SUPPORT OF THEIR FAMILIES, was to be put in the Lord's storehouse, for the benefit of the whole Church. This is what is required of every man in his stewardship. And this is a law that is required to be observed by every man who belongs to the church of the living God.—J. of D. 19:345-6.

I assure you we will NEVER go back to Jackson County, Missouri, there to build up the new Jerusalem of the latter days, until there is a perfect willingness on our part to conform to its rules and principles. Many years have transpired since we received the revelation of the United Order, and in one sense that long period of time bespeaks negligence on our part in not more fully obeying it.—Ib. 18:375.

JOHN TAYLOR:

We read of the Zion that was built up by Enoch, and that this Zion and the people that were united with Enoch, who were subject to the same laws which God is seeking to introduce among us, were caught up into the heavens. We

have been expecting all along to build up a similar Zion upon these mountains, and we have talked a great deal about going back to Jackson County. We cannot build up a Zion unless we are in possession of the SPIRIT OF ZION, and of the light and intelligence that flow from God, and under the direction of the Priesthood, the living oracles of God, to lead us in the paths of life.—Ib. 18:79.

I can tell you that while you have peace today and everything runs smoothly and quietly on, the day is not far distant before the Lord will rise to shake terribly the earth, and it will be felt in this nation more keenly and more severely than any of you have seen it by a great deal, and I know it, and I bear testimony to it. * * *

I will tell you in the name of Israel's God that if you keep his commandments you wil be the RICHEST OF ALL PEOPLE, for God will pour wealth upon you; but if you do not, you will have to struggle a good deal more than you have done for the Spirit and blessings of God will be withdrawn from us, just in proportion as we withdraw ourselves from God. * * *

The Latter-day Saints will see the day when people will flock to Zion, and many of them will say, we do not know anything about your religion, but you are an honorable, just, industrious and virtuous people, you administer justice and equity, and the rights of man are protected and maintained. You maintain good government, extending protection to everybody, and we want to live with you and be one with you. We want to prepare ourselves for these things, for they are coming as sure as God lives.—Ib. 21:60-61.

BRIGHAM YOUNG:

In all ages of the world that we have any knowledge of, when there was a people on the earth whom God acknowledged as his people, he has invariably dictated them in spiritual and in temporal things. The question was agitated year after year in the days of Joseph. The first two Bishops in the Church * * * questioned the propriety of Joseph having anything to do with the temporal things. Joseph would argue the case with them a little, and tell them how things were, and bring up Scripture to show them that it could not be otherwise—that it was impossible for the Lord to dictate people unless he dictated them in temporal affairs. * * * In every case the man that dictates the spiritual kingdom of God, must dictate the temporal affairs. It cannot be otherwise. I say this to you, because the idea in the minds of a few of the people is—"Brigham ought not to meddle with temporal affairs." They said so to Joseph, and they said so much about it, that I went into the Temple at Kirtland, and challenged the men who were querying on this, to prove or bring up one instance where God did not manifest his will concerning temporal things whenever he made known his will to the children of men for establishing his kingdom on the earth. They always came to the floor; they had to do it, there was nothing else for them; it prostrated every person. * * * I told them they could not draw the line between the spiritual and the temporal. All things were created first spiritual, and then temporal. Everything in the spirit world was presented as we see it now, and this temporal earth was presented there. * * * It is in eternity, and we are just as much in eternity now, as we shall be in millions of years hence. But it is time measured to finite beings, and it is changeable, and we call it temporal, while the fact is it is all spiritual in the first place, then temporal, then spiritual and made immortal, consequently you cannot divide them.—Ib. 18:242-3.

That a new order of things is in the offing must be apparent to all thinking men. "Business is due for a reform," says the Economist, Napoleon Hill, "make no mistake about this! The methods of the past, based upon economic combinations of FORCE AND FEAR. will be supplanted by the better principles of FAITH and COOPERATION. Men who labor will receive more than their daily wages; they will receive dividends from the business, the same as those who supply the capital for business; but, first they must give more to their employers, and stop this bickering and bargaining by force, at the expense of the public. They must earn the right to dividends!"

There is pain in growth. The world today is writhing in pain. Greed and hatred are glutting their insatiate appetites upon their fellow creatures and the storm of human discontent is gaining in ugliness and fury. But soon the clouds will break, the storm relent and out of the clearer atmosphere and above the awful carnage of human wrecks will come a hopeful message beaconing the survivors back to sanity and to God. Then men will cease to learn war; "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

JOSEPH SMITH:

We close this series of articles on the Economic Law of Heaven, with ex-

cerpts from the writings of the Prophet Joseph Smith on the Government of God. As the principles pertaining to the United Order form a part of God's government, and a very important part, these reflections of the Prophet are germane to the subject, furnishing a proper cap-stone therefor. The reader will be impressed with the amazing perfection in the picture the Prophet presents as reflecting the present economic, political, social and spiritual conditions in the so-called civilized world:

The government of the Almighty has always been very dissimilar to the governments of men, whether we refer to His religious government, or to the government of nations. The government of God has always tended to promote peace, unity, harmony, strength, and happiness; while that of man has been productive of confusion, disorder, weakness and misery.

The greatest acts of mighty men have been to depopulate nations and to overthrow kingdoms; and whilst they have exalted themselves and become glorious, it has been at the expense of the lives of the innocent, the blood of the oppressed, the moans of the widow, and the tears of the orphan.

Egypt, Babylon, Greece, Persia, Carthage, Rome—each was raised to dignity amidst the clash of arms and the din of war; and whilst their triumphant leaders led forth their victorious armies to glory and victory, their ears were saluted with the groans of the dying and the misery and distress of the human family; before them the earth was a paradise, and behind them a desolate wilderness; their kingdoms were founded in carnage and bloodshed, and sustained by oppression, tyranny, and despotism. The designs of God, on the other hand, have been to promote the universal good of the universal world; to establish peace and good will among men; to promote the principles of eternal truth; to bring about a state of things that shall unite man to his fellow man; cause the world to "beat their swords into plowshares, and their spears into pruning hooks," made the nations of the earth dwell in peace, and to bring about the millennial glory, when "the earth shall yield its increase, resume its paradisean glory, and become as the garden of the Lord."

Have we increased in knowledge or intelligence? Where is there a man who can step forth and altar the destiny of nations and promote the happiness of the world? Or where is there a kingdom or nation that can promote the universal happiness of its own subjects, or even their general well being? Our nation, which possesses greater resources than any other, is rent, from center to circumference, with party strife, political intrigues, and sectional interest; our counselors are panic-stricken, our legislators are astonished, and our senators are confounded, our merchants are paralyzed, our tradesmen are disheartened, our mechanics out of employ, our farmers distressed, and our poor crying for bread, our banks are broken, our credit ruined, our estates overwhelmed in debt, yet we are, and have been in peace. * * *

It has been the design of Jehovah, from the commencement of the world, and is His purpose now, to regulate the affairs of the world in His own time, to stand as a head of the universe, and take the reins of government in His own hand. When this is done, judgment will be administered in righteousness; anarchy and confusion will be destroyed, and "nations will learn war no more." It is for want of this great governing principle, that all this confusion has existed; "for it is not in man that walketh, to direct His steps"; this we have fully shown. * * *—Teachings of the Prophet Joseph Smith, pp. 248-251.

A PROMISE

Change is the order of the universe and nothing stands. We must go forward or we must go backward—we must press on to grander heights, to greater glories, or see the laurels already won turn to ashes on our brow. We may sometimes slip, shadows may obscure our path; the boulders may bruise our feet; there may be months of mourning and days of agony; but however dark the night, hope like an eagle will ever soar above the unrisen morrow. Trials we may have and tribulations sore, but I say unto you, oh brothers mine, that while God reigns and the human race endures, this nation, born of our fathers' blood and sanctified by our mothers' tears, shall never pass away.—Brann.

PAUL

At the organization of a school of instruction, January 5, 1841, the following description of Paul was given by Joseph Smith:

"He is about five feet high; very dark hair; dark complexion; dark skin; large Roman nose; sharp face; small black eyes, penetrating as eternity; round shoulders; a whining voice, except when elevated, and then it almost resembled the roaring of a lion. He was a good orator, active and diligent, always employing himself in doing good to his fellow man."

The difference between perseverance and obstinacy is, that one often comes from a strong will, and the other from a strong won't.—Henry Ward Beecher.

EDITORIAL

TRUTH

Devoted to Questions — Political, Social Economic and Religious

PUBLISHED MONTHLY

By Truth Publishing Company
744 East South Temple Street
Salt Lake City, Utah
P. O. Box 1432
Phone Hyland 7196-M

TERMS: $2.00 per year, in advance; $1.00 six months; 20 cents a copy.

Vol. 4. November, 1938 No. 6.

EDITORIAL THOUGHT

I HAVE an unfaltering faith in God the Father and in His Son, Jesus Christ, my Redeemer, and in the Holy Ghost. I am conscious and as far as I know anything, I know that Joseph Smith was and is a Prophet of God, and that this is the Church of Jesus Christ. And, please God, every step of my way shall be on high, firm ground, under the open. I KNOW NOT HOW ELSE TO FIGHT.—J. Golden Kimball.

JOHN TAYLOR

Prophet—Defender of the Faith

We are reminded that November 1st is the anniversary date of the birth of John Taylor. He was born in 1808, 130 years ago in Milnthrope, in the County of Westmoreland, England. Emigrating to America in about the year 1832, he settled in Toronto, Canada, where he received the gospel under the hands of Parley P. Pratt and was baptized, May 9, 1836.

From the day of John Taylor's induction into the Church he was a staunch defender of the faith and from that day to the day of his death his faith never wavered. With him it was the kingdom of God first, last and all the time. He was long known, by reason of his uncompromising attitude, as the "Lion of the Lord."

Voluntarily accompanying the Prophets Joseph and Hyrum to carthage jail in June of 1844, during the orgy of blood, he was struck by five musket balls, the one, as he was about to fall from the window of the jail to the ground, striking his watch and knocking him back into the jail room. Recovering from the savage onslaught, John Taylor became a tower of strength in defending the gospel and bringing comfort to the heart-broken Saints who were again expelled from their homes and possessions and this time driven to the "valleys of the mountains." He was sustained as President of the Church at the October conference of 1880, and died in exile, July 25th, 1887, at the home of Thomas H. Rouche, at Kaysville, Davis County.

John Taylor was a Prophet of God. Not his position in the Church but his prophetic acts, and expressions proved the title. Among the many revelations he received from the Lord was the one in 1882, calling George Teasdale and Heber J. Grant to the Quorum of Twelve, and Seymour B. Young into the First Council of Seventies; also the one of September 26-27, 1886, (Truth 4:84), in which the Lord settled for all time the status of the revelation on celestial or plural marriage, (D. & C. 132) insisting the law MUST be lived in order to receive the blessings predicted thereon. It was under the authority of this latter revelation, and the divine instructions received at the time, that John Taylor as President of Priesthood, set certain men apart with direction and authority to see that the principle of plural marriage was perpetuated after the Church should abandon it, as he was informed by the Lord woud be the case.

Selected at random from the many inspired instructions given by President Taylor, we present brief excerpts from two of his sermons, and which are outstanding testimonies of the great Prophet's faith, kindly nature, stability and determination.

It was October 7, 1877, shortly after the death of Brigham Young ,that President Taylor delivered a powerful sermon on subjects germane to the needs of the Saints, among which was the building of Temples. He stated that there were not less than 500 men engaged on the Temples then being erected in Utah, and commented as follows:

"Some of our brethren feel sometimes that these things draw heavily upon them. Of course they do; and God expects to try us, to see what we are made of, and see whether the right ring of metal is in us or not, and whether we are prepared to stand up to the rack and walk forth in the name of Israel's God. Is it the desire to oppress anybody? No, never, nothing of that kind. In speaking of this, I would say to the Presidents of Stakes, and to the Bishops, see that there is no oppression of any kind, or anything approaching arbitrary measures, or anybody interfered with; let everything be done righteously, properly, and voluntarily. Instead of oppressing the poor, feed them. Instead of taking from the naked clothe them. Be merciful to the widow and the fatherless and the orphan, and all who may

be in distress; dry up their tears, and pour balm into their wounds, and be full of compassion, and kindness, and the love of God, and let it bubble and flow from you like a river of life."—J. of D. 19:128.

On February 8, 1880, President Taylor spoke upon the unchangeableness of eternal law, disabusing the minds of the Saints of the false notions that God, being all-mighty within His sphere, can set aside eternal laws. Said he:

> 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. It was just as necessary that Satan, if you please, should exercise his power as that God should exercise His. This is a thing that is not always understood by men, and, in fact, they understand very little about it. We are told, however, that "there needs be that there is opposition in all things; good and evil, light and darkness, happiness and misery, corruption and incorruption, life and death, heaven and hell." —Des. News, Feb. 14, 1880.

TRUTH esteems it a rare privilege to mention, though briefly and so very inadequately, the life and labors of this mighty man of God, whose works will live to magnify him in the eyes of all the faithful throughout the eternities. He lived and died a martyr and his blood will continue to cry unto the Lord of hosts, until it is avenged and the foul blot born of persecution shall have been completely wiped away.

WOMEN THEIR RULERS

According to the Tribune report (Oct. 7, 1938) of the counsel given the Sisters at the recent Relief Society conference by President Heber J. Grant, the speaker stated:

> While the man may be the head of the house, the woman is the neck and may turn the head wherever she wants.

This remarkable statement, while undoubtedly quite true, indicates how far from the plan of the Lord the people have strayed. At the dawn of creation the Lord designated the true order of heaven as pertaining to leadership. It was after the "fall" in the Garden of Eden. To the woman the Lord said:

> Thy desire shall be to thy husband, and he shall rule over thee.

And to the man:

> BECAUSE THOU HAST HARKENED UNTO THE VOICE OF THY WIFE, * * * cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; * * * In the sweat of thy face SHALT THOU EAT BREAD.

Here is clearly set forth the true order of heaven as pertains to leadership. The man shall be at the head; and because he listened to the woman contrary to the Lord's instructions, the earth from which he was to receive sustenance was cursed and he was sentenced to subdue it and eat his bread "in the sweat of his face."

If these expressions mean anything they mean that man is to lead; he is to take his instructions from the Lord and the woman from her husband. The law is plainly set forth by modern Prophets:

Jedediah M. Grant said:

> A man is a president to his family. If the Church has a head, which is Christ, then is the man the head of his family. * * *
>
> I want the women to understand, when they have a good husband, one that does his duty, that he is president over them, and that they have made covenants to abide the law of that husband.—J. of D., 4:128.

The words of Heber C. Kimball:

> Do you think a wife is contending against her husband with a good spirit, when she is commanded to be subject to her husband, even as we are to Christ? Is it not just as necessary that women should be governed, as that men should be? * * * I want to know what good a wife is to me, unless she will let me lead and guide, and let me govern her by the word of God.
>
> When a wife is obedient to her husband there is union, there is heaven, that is, there is one heaven, though it is a little one; and a righteous union is what will make a heaven.
>
> There are many kinds of sin, among which is the sin of confusion; and I tell you there is plenty of confusion in a family where each one wants to be head. * * *
>
> I have no wife nor child that has any right to rebel against me. If they violate my laws and rebel against me they will get into trouble, just as quickly as though they transgressed the counsels and teachings of Brother Brigham. Does it give a woman a right to sin against me because she is my wife? No, but it is her duty to do my will, as I do the will of my Father and my God. IT IS THE DUTY OF A WOMAN TO BE OBEDIENT TO HER HUSBAND. * * * Ib. 4:82.

Brigham Young taught:

> Let mothers commence to teach their children while in their laps. * * * Teach them to keep your commandments, and you will learn then to keep the commandments of your husbands. It is not the prerogative of a child to dictate to his mother or his father; and it is not the prerogative of the father to rise up and dictate to his God whom he serves. Is it right that my wife should dictate to me? It is just as reasonable, and as right, as it is for your children to rise up and dictate to their mother. It is not their business to dictate to you, their duty is to obey and not to dictate. Ib. 1:68.

It cannot be contended that this is purely a modern version. The Apostle Paul taught the same principle. Said he:

> Wives, submit yourselves unto your own husbands, as unto the Lord.
>
> For the husband is the head of the wife even as Christ is the head of the Church: and he is the saviour of the body.
>
> Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.—Eph. 5:22-24.

That is the order of heaven, and no other order will obtain in the celestial kingdom of our Father. President Grant's admission that "Woman is the neck and may turn the head wherever she wants," recalls to our minds the awful apostacy in family government foreshadowed by the Lord through 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.

Isaiah envisaged the time when, because of apostacy, women should rule over men. President Grant, according to the report, shows that we are experiencing that very situation; the neck is turning the head and the children are oppressing both "head" and "neck."

It may be urged that this situation is the logical outcome of the decline of true manhood, its baseness and corruptness—man's tendency to live a "double life"; to be dishonest with themselves and their wives. Through their debauchery they are forfeiting their right to rule, and the world is being turned topsy-turvy. It is not a normal instinct for true womanhood to wish to rule; women crave leadership—a leadership to which they may look for counsel and protection. Strength and justice in man and beauty and tenderness in woman are the cardinal virtues upon which the sexes build their ideals and hopes. The tragedy in the present situation is the fact that men, through corrupt living and consequent decay have become too senile to lead, and have bounced the responsibility of leadership off their shoulders onto those of their wives.

To distinguish ourselves as a "peculiar people"—a God-fearing and world-saving people—the Latter-day Saints must return to fundamental principles of leadership and cease patterning after Babylon with her rapidly decaying institutions.

Church Missionary System

Much was said during the late conference of the Church, in eulogy of its missionary system. The amount each Elder is spending daily in missionary service is placed at an average of $1.50. This, in the majority of cases, it was explained, is furnished by parents or immediate relatives of the missionaries and often at a definite sacrifice involving at times, the borrowing of money and entering into the bondage of debt, or the selling of much needed personal property.

As commendable as is the spirit actuating the efforts of our missionaries in attempting to witness God's word to the world, we wonder if the system in vogue is really accomplishing a tithe of that which is claimed for it.

In his report of conditions in Europe, as pubished in the Deseret News, Elder Richard R. Lyman, late President of the Mission, is quoted as saying:

> Baseball and basketball activities in England have been a means of increasing this interest in recreation and also of attracting the attention to the Church of an ENTIRELY DIFFERENT class of people.

This method of propaganda, compared with the Lord's instructions in the matter, seems entirely foreign to the true spirit of missionary work. To play baseball and basketball in the conventional way, the Elders must dress in "shorts", laying aside the garments of the Holy Priesthood. In doing this they become covenant breakers. This sacred covering properly worn is a protection to the individual in both body and spirit. What can there be in the sport of ball playing that justifies a total disregard of sacred teachings and promises?

We do not wish to appear cynical in the matter, nor unduly critical, but the situation is mighty serious and we are often caused to wonder if the Lord is really pleased with present missionary methods, so definitely contrary, as they are, to His instructions. In September, 1832, the Lord revealed that in the early apostolic days, He "suffered them (the missionaries) not to have purse or scrip, neither two coats." Said He to this generation:

> Behold I send you out to prove the world, and the laborer is worthy of his hire.
>
> And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things shall not be weary in mind, neither darkened, neither in body, limb, nor joint: and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst. * * *
>
> Therefore let no man among you, (for this commandment is unto all the faithful who are called of God in the church unto the ministry,) from THIS HOUR take purse or scrip, that goeth forth to proclaim this gospel of the kingdom.
>
> Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come.—D. & C., 84:79, 80, 86, 87.

This instruction is clear and definite; it admits of but one interpretation. "From this hour" ALL "who are called of God in the Church unto the ministry" shall preach the gospel without purse or scrip. This method of presenting the gospel has a definite purpose. The world is to be proved. "My sheep know my voice." The voice of the Master was to be thundered from the lips of the Elders under conditions of sacrifice and self-denial that would make the testimony binding and bring the "children of the promise" bounding to the banner of

the royal Priesthood, as was the case among the earlier Elders whose simple teachings, coupled with their simple manner of dress and travel, brought the honest in heart into the fold. And can it be said that the converts in those early days were less desirable than those of today? Elder Lyman says an entirely different class of people are being attracted now.

In this revelation there is a divine guarantee of safety from want, and a key is given by which the real disciples of the Lord are known. How else or in what better way, may we ask, can the designs of the Lord be accomplished? He has given the recipe in no uncertain terms, would it not be wise to follow it?

Of course the contention that modern conditions in the world make the word of the Lord impracticable and void is but dribble. God is in no sense an "has been," but is quite as progressive as present day leaders can hope to be. One might as sensibly change the form of baptism from immersion to sprinkling, as a method of offering an easier facility, surrounded by a more modern atmosphere, as to change the fundamentals of missionary work.

As stated, God's law pertaining to missionary work is clear, definite and understandable, and is still in force; it cannot be changed by the wisdom of man. Commenting on this law and the results expected, President George Q. Cannon, at the October conference of the Church 1890, made these pertinent remarks:

> Our elders spend two years or more in the missionary field and they baptize on the average not exceeding four souls, or about two a year. I would not dare to tell you how much money is spent as well as time to do this.
>
> I will tell you another thing connected with this, inasmuch as it occurs to my mind. Many of those who are brought into the church UNDER THE PRESENT SYSTEM OF PREACHING WITH PURSE AND SCRIP, instead of WITHOUT PURSE AND SCRIP, have not the faith to stand as they would have if they entertained the elders and furnished them with what they needed, AS GOD HAS COMMANDED. I do not believe we are getting SO GOOD A CLASS OF CONVERTS UNDER THIS SYSTEM AS UNDER THE OLD SYSTEM which was followed by the early elders of this church. Our converts showed their faith by feeding and clothing the elders and by giving them money when necessary. By taking this course they proved themselves to be the disciples of the son of God, for the Lord says:
>
> "Who so receiveth you receiveth me, and the same will feed you, and clothe you, and give you money."—Deseret News.

DOES THE CHURCH CONTROL THE PRIESTHOOD?

In the instructions of President J. Reuben Clark to the Church Seminary teachers, given, in part, in our last number of TRUTH the speaker stated:

> **The Church is the organized Priesthood of God, the Priesthood can exist without the Church, but the Church cannot exist without the Priesthood.**

Broadly speaking, we are in full accord with this statement. The Church being a product of the Priesthood—one of its tools, let us say—can properly function only as the Priesthood directs but, of course, the Priesthood can function independent of the Church and of all other subordinate organizations. A General Manager of a business concern may logically function independent of his subordinates; but they may not function independent of him. These facts are obvious.

However, President Clark's statement that the "Church is the organized Priesthood of God," may imply to the minds of some that since the organization of the Church, Priesthood must necessarily function through it and cannot be independent of it. Some of the Saints are led to believe that while Priesthood is first, yet since the Church was set up, it MUST function only through the channels of the Church. Elder John A. Widtsoe, of the Quorum of Twelve, so held in an article published in the Improvement Era for September, 1936. Said he:

> **Nevertheless, it has been so ordained, that whenever the Church of God is upon the earth, all Priesthood on earth should function within it. The Church is the keeper, under the Lord, * * * of the Priesthood necessary to carry out the provisions of the plan (of salvation). There can be no holders of the Priesthood who are independent of the Church. * * * The Church and the Priesthood are interwoven; when the Church is upon the earth neither can exist independently. * * ***

Here Elder Widtsoe goes far afield to convince the Saints that Priesthood and Church are co-equal, one not being able to function independent of the other. It is this fallacy we feel impelled to correct, fearing that the same error may be implied from the remarks of President Clark, though we cannot think that such an implication was intended.

Our reference to the Church, it must be understood, is to the organization as now constituted; which, however, is not the "Church of the First Born", spoken of in what is known as the "Vision", (D. & C. 76): nor can it become such until it abides all the commandments. It is as Elder Joseph Fielding Smith said:

> **Those who enter into the Celestial kingdom are those who are of the Church of the First Born; in other words, THOSE WHO KEEP ALL**

THE COMMANDMENTS OF THE LORD. There will be many who are members of the Church of Jesus Christ of Latter-day Saints who shall never become members of the Church of the First Born, spoken of in the great revelation called the Vision.—Relief Society Magazine, Dec., 1918, p. 160.

When the Saints are so perfected as to be accorded membership in the Church of the First Born, it will be time enough, if such is to be the order, to expect Priesthood to confine its operations within Church channels. Obviously such a situation does not obtain now.

Certainly the Priesthood is the Church of the First Born. There could be no true church without the Priesthood. As early as September, 1832, the Lord revealed to the Priesthood. (Joseph Smith and six other Elders) that:

> For whoso is faithful unto the obtaining these two Priesthoods (Aaronic and Melchisedek) of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies. They become the sons of Moses and of Aaron and the seed of Abraham, and the **CHURCH** and **KINGDOM**, and the elect of God.—D. & C., 84:33-4.

To hold that Priesthood is subservient to the present Church one must also hold it subservient to the Kingdom and to contend that Priesthood is helpless to function except through the channels of these two organizations defies all precedent, reason and law.

Unfortunately a tradition has grown up in the minds of many of the Saints, causing them to regard the Church as the ALL in ALL organization—the organization to which all other organizations are subordinate. They forget that before the Church, was the Priesthood; that the creator of the Church is the Priesthood. The created cannot be greater than the creator. It was this fact that set Abraham right upon the subject of the true God. He saw his father make idols of wood and stone, then bow down and worship those idols. When the idols fell forward, the father had to stand them up again. The idols were helpless in and of themselves, and yet his father worshipped them as his God. Abraham saw that the hands that created the false gods were greater than the articles created, and he sought for a knowledge of the real Creator. The notion that the Church is the one and only organizaion is a fallacy that is leading many people into serious errors. Brigham Young taught that there were other organizations besides the Church. Said he:

> This (the Church) is what we are in the habit of calling the kingdom of God, but there are further organizations. The Prophet gave the full and complete organization to this kingdom the spring before he was killed. This kingdom is the Kingdom Daniel spoke of, which was to be set up in the last days * * *.—Des. News, Aug., 1874. (Also see His. of Church, 7:381-2. "Further organizations," implies at least two other organizations.

> We are asked, said President George Q. Cannon, is the Church of God and the Kingdom of God the same organization? and we are informed that some of the brethren hold that they are separate. This is the correct view to take. The Kingdom of God is a separate organization from the Church of God. There may be men acting as officers of the Kingdom of God who will not be members of the Church of Jesus Christ of Latter-day Saints. On this point the Prophet Joseph gave particular instructions before his death, * * *.—His. of Church, 7:381-2.

The Kingdom organization, during the exodus of the Saints from Nauvoo, embraced such men as Brigham Young, Heber C. Kimball, Willard Richards, Orson Pratt, George A. Smith, Wilford Woodruff, Amasa Lyman, Ezra T. Benson, Phineas H. Young, John Pack, Charles Shumway, Shadrack Roundy, Albert P. Rockwood, Erastus Snow, William Clayton, Albert Carrington and Porter Rockwell. (See Journal of William Clayton, May 30, 1847; also Priesthood Items, Musser & Broadbent, p. 8.) It must be assumed that these brethren, or at least the majority of them, held the Priesthood. Will it be contended that they were without authority to act as members of the Grand Council in the Kingdom of God without the sanction of the church? The kingdom organization is an independent organization. The Church in that early day knew nothing of it. True, most of its members were also members of the Church, and many of them held official positions in the Church; but their duties as members of the kingdom were entirely separate and apart from their duties in the Church, and their operations in the kingdom were independent of the Church.

The Prophet Joseph Smith, the chief organizer of both the Church and the Kingdom, well knew the necessity of "carrying on" in many matters independent of the Church. He said:

> If I were to reveal to this people what the Lord has revealed to me, there is not a man or a woman that would stay with me.—J. of D., 9:294.

And on another occasion:

> Would to God, brethren, I could tell you who I am! would to God I could tell you what I know! but you would call it blasphemy, and there are men upon this stand who would want to take my life. If the Church knew **ALL THE COMMANDMENTS** one-half they would reject through prejudice and ignorance.—Life of Heber C. Kimball, 133.

Here the Prophet was speaking to the Church, clearly explaining that this organization was not prepared to receive all the commandments. If the Church, then, cannot be entrusted with the commandments how can it be expected to control the channel through which the commandments come?

On another occasion Brigham Young stated:

> Does the Church want it as God organized it? Or do you want to clip the power of the Priesthood (within the Church organization), and let

> those who have the keys of the Priesthood go and build up the kingdom in all the world, (independent of the Church) wherever the people will hear them? (Phrases within brackets ours.)—His. of Church, 7:235.

This clearly indicates that the Church might go off in one direction, (one of the General Authorities recently stated that the Church had gone on a detour, and would have to be brought back;) while those possessing the keys to Priesthood would continue in their labors in building up the kingdom in all the world, "wherever the people will hear them." It is frequently stated and verily believed by some who do not think deeply along such lines, that the Church cannot go wrong; the Church is regarded as a perfect organization. The Church, however, cannot be better than the individuals comprising it; and as individuals fall away, so does the Church fall away. This fact is illustrated in the history of the Church from the days of Father Adam down; the history of the Nephites confirms it. Again, quoting Brigham Young on the subject of the Saints wandering from the truth:

> Why have they wandered so far from the path of truth and rectitude, (gone on a detour)? Because they **LEFT THE PRIESTHOOD** and have had no guide, no leader, no means of finding out what is true and what is not true. It is said the Priesthood was taken from the Church, but it is not so, the **CHURCH WENT FROM THE PRIESTHOOD**, and continued to travel in the wilderness, turned from the commandments of the Lord, and **INSTITUTED OTHER ORDINANCES.**—J. of D., 12:69, also **TRUTH** 2:75.

A like situation obtains in this day. The Lord foreseeing the Church would stray from, at least, some of the commandments, revealed to the Prophet Joseph Smith (D. & C. Sec. 85) that He would send a "mighty and strong" one to set the House of God in order. The Church must be part of the "House of God." It must be out of order to necessitate a setting back in order.

Clearly, then, Priesthood may function independent of the Church and frequently MUST do so. It is a basic truth, that what has been done, may, under like conditions, be done again. If plural marriage, for instance, (a law of Priesthood) once functioned independent of the Church, and while the Church was organized, it may, with equal propriety, do so again. Very well: Joseph Smith, as President of Priesthood, received the revelation on plural marriage; he practiced the principle, taught it to his trusted associates and had them inducted into it, and all without either the knowledge or consent of the Church. Brigham Young did likewise. The revelation was over twenty years old before the Church accepted it; and yet during that period of time the Priesthood was operating under the law. Will any Latter-day Saint say that Joseph Smith and Brigham Young were out of order in thus acting without Church sanction or direction?

It must be borne in mind that Priesthood is a governing Theocracy while the Church is a theo-Democracy. Under the former God's rule is absolute: **"Wherefore I, the Lord, command and revoke, as it seemeth me good;** (D. & C. 56:4.) In the latter the element of common consent enters: **"And all things shall be done by common consent in the Church, by much prayer and faith, for all things you shall receive by faith."**—Ib. 26:2.

The Lord gave commandments through the Priesthood and those commandments were binding upon the Priesthood from the moment they were given. However, they were not binding upon the Church, as an organization, until accepted by it, or given a chance to accept it. Thus the book of Doctrine and Covenants—a compilation of selected revelations and other inspired teachings—was prepared by a committee of the Priesthood, and accepted by "A general assembly of the Church of Latter-day Saints" held at Kirtland, August 17, 1835, as the law book of God to the Church. (His. of Ch. 2:243-251.) After such acceptance the revelations contained in the book were binding upon the Church.

Another concrete case of the Priesthood functioning independently of the Church is recorded in the action of Joseph Smith in giving endowments and ordinations to certain of the brethren. Under date of May 4, 1842, the Prophet records:

> I spent the day * * * in council with General James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchisedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fulness of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Eloheim in the eternal worlds. In this council was instituted the ancient order of things for the first time in these last days.—His. of Church, 5:1.

Reporting a similar occasion the Historian of the Church comments as follows:

> It afforded Joseph great joy and relief to be able to bestow these blessings upon his brethren * * *. He now felt that the responsibility and care no longer rested upon himself alone, for he had bestowed upon them the keys of the Priesthood, the same that **HE HIMSELF HELD**; and whatever might happen to him there were others now who had the authority to step forth and build up the kingdom of God on the earth and to perform all the ordinances thereof.—Historical Record, p. 515.

Here Joseph Smith performs an act, clearly a Priesthood function, without Church sanction, notwithstanding the Church had been functioning for over 12 years. There is no record of any action taken by it authorizing Joseph Smith to bestow these great

blessings and responsibilities. It was the Priesthood functioning through the Prophet and not through the channels of the Church. The Church denies having sanctioned any plural marriages since the Manifesto of 1890. If Priesthood cannot function except through church channels, by what authority, then did Elders A. W. Ivins, Benjamin F. Johnson and a number of the Apostles and others perform such marriages? That they did perform them is an established fact. Obviously they exercised the authority of Priesthood independent of the Church as previously explained in TRUTH (Vol. 4:94). It was under this principle of Priesthood independence that John Taylor as President of Priesthood, received the revelation of September 26-27, 1886, and made provision by setting certain men apart, to perpetuate the practice of plural marriage under the law of the Priesthood. He did not act in a church capacity; hence the Priesthood may function either in or out of the Church as circumstances may demand.

It must be patent to our readers that President Clark's statement, that the "Church is the organized Priesthood of God," was not meant to convey the thought that Priesthood is subservient to the Church, or powerless to function except through church channels. To thus hold, as we have shown, would be to regard the work of the early Prophets as illegal, and the word of the Lord void.

We feel that these comments on President Clark's remarks referred to are germane and justified in the interest of greater clarity; and that they will in no wise detract from the force of the excellent counsel given to the Church Seminary teachers.

WHY CHANGE SACRED LITERATURE?

Editor TRUTH:

In the June number of the Improvement Era is given an explanation of the reason for changing some of our leading hymns. We call attention to that most wonderful hymn, by W. W. Phelps, "Praise to the Man Who Communed With Jehovah." In the original text the last two lines of the second stanza reads:

> Long may his blood which was shed by assassins,
> Stain Illinois while the earth lauds his fame.

It now reads:

> Long may his blood which was shed by assassins,
> PLEAD UNTO HEAVEN while the earth lauds his fame,

The reason for the change is given as appears in the compilation of 1927, is that the wording might be in harmony with the "good neighbor" policy of the Church and not be offensive to the people of Illinois.

President McMurrin of the California Mission said on many occasions, "We have no compromise to make with the world; we stand alone."

This agrees with John the Apostle. In his first Epistle (2:15) he says:

> Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

We also find in James (4:4):

> * * * know ye not that the friendship of the world is the enemy of God.

If, then, we are willing to change our hymns or any other part of the sacred writings in order to be in harmony with the world, according to the words of James, we are an enemy of God.

Referring to the sixth and seventh paragraphs of Section 135 of Doctrine and Covenants, we read:

> Hyrum Smith was 44 years old, February, 1844, and Joseph Smith was 38 in December, 1843; and HENCEFORWARD their names will be classed among the MARTYRS OF RELIGION; and the reader in every nation will be reminded that the "Book of Mormon," and this book of Doctrine and Covenants of the Church, cost the BEST BLOOD of the nineteenth century to bring them forth for the salvation of a ruined world: and that if the fire can scathe a green tree for the glory of God, how easy it will burn up the "dry trees" to purify the VINEYARD OF CORRUPTION. They lived for glory; they died for glory; and glory is their eternal reward. From age to age shall their names go down to posterity as gems for the sanctified.
>
> They were innocent of any crime, as they had often been proved before, and were only confined in jail by the conspiracy of TRAITORS and WICKED MEN; and their INNOCENT BLOOD on the floor of Carthage jail, is a broad seal affixed to "Mormonism" that cannot be rejected by any court on earth; and their innocent blood on the ESCUTCHEON of the STATE OF ILLINOIS, with the BROKEN FAITH of the State as PLEDGED BY THE GOVERNOR, is a witness to the truth of the everlasting gospel, that all the world cannot impeach; and their innocent blood on the BANNER of LIBERTY, and on the MAGNA CHARTA of the United States, is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations; and their innocent blood, with the innocent blood of all the martyrs under the altar that

John saw, will CRY UNTO THE LORD OF HOSTS, TILL HE AVENGES THAT BLOOD ON THE EARTH. Amen.

A more scathing arraignment of both a state and a nation could hardly be imagined. It remains in the book of Doctrine and Covenants unchanged and unapologized for. Was Section 135 inspired of God? If so, should we be ashamed to teach it to the world and COMPEL them to listen to it?

We may also ask, did Elder Phelps get the inspiration from the above two paragraphs, or from the meaning of them, that prompted him to write, "Long may his blood which was shed by assassins, stain Illinois while the earth lauds his fame?" If so, what warrant is there for the changing of that beautiful hymn? Are we ashamed of it? Does it reflect a falsehood? Is not the State of Illinois yet stained by the blood of these martyred Prophets? If, so, why refuse to acknowledge it—why change the literature of the Church in order to avoid meeting the issue?

Let all Latter-day Saints, not seeking friendship with the world, continue to sing the hymn as contributed by Elder Phelps, under the inspiration of the Lord:

LONG SHALL HIS BLOOD WHICH WAS SHED BY ASSASSINS,
STAIN ILLINOIS WHILE THE EARTH LAUDS HIS FAME.

—L. H. Baker.

WARS AND RUMORS OF WARS

And in that day shall be heard wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, * * * and the love of men shall wax cold, and iniquity shall abound.—D. & C. 45:26, 27.

The Lord was speaking of the present day, "when the times of the Gentiles is come in." It should be remembered that the Gospel was taken from the Jews and given to the Gentiles—all that would receive it; and when their time to receive the Gospel should be ended, through their rejection of it, the calamities of war, as mentioned, would begin.

Since the Armistice in 1918, when all nations were supposed to bury the hatchet and cease warring, we are informed that almost two-thirds of the world's land surface have been scenes of war. The facts are appalling and yet not surprising to the students of scripture familiar with both ancient and modern prophecies.

The Prophet Ezekiel said: "Destruction cometh and they shall seek peace, and there shall be none."—Ezek. 7:25.

The Lord told Joseph Smith, the hour is "nigh at hand when peace shall be taken from the earth and the devil shall have power over his own dominion."—D. & C. 1:35.

The recent work of European diplomats to quell the threatened clash of arms between Germany and Czechoslovakia, while commendable in aim and purpose, and although it is regarded by some as a permanent peace gesture, can amount to no less than a postponement of the final terrible conflict that is to break forth and bathe the earth in blood, for, said the Lord, "The wicked shall slay the wicked, and fear shall come upon every man"; (Ib. 63:33), the conflict finally making a "FULL END OF ALL NATIONS." (Ib 87:6).

That the spirit of hatred has continued to foment in the different nations since peace was declared twenty years ago is patent from the news dispatches. In the issue of October 10, 1938, of the United States News, edited by David Lawrence, we read:

> Forty-five countries—about two-thirds of the world's land surface—have been the scenes of wars, revolts and revolutions in the past twenty years.
>
> In these past two decades, which statesmen often call "twenty years of peace," there have been almost daily battles on five of the world's most populous continents.
>
> "Have-not" nations crossed swords with "haves", subject peoples rebelled, opposing ideologies came to blows.
>
> Eleven major wars have been fought since the Armistice.
>
> Three undeclared wars are going on now—in Spain, China and Palestine.
>
> "More than a score of insurrections, revolutions and revolts have occurred in the past twenty years, to add to the total. * * *

The five continents named on which war has and is being waged since the Armistice of November 11, 1918, are given as Europe, Near East, Africa, Asia and Latin America.

Closing, the report says:

> Thus 45 nations have been battlefields since 1918. Nations whose guns were temporarily stilled have fought with the economic weapons, of tariff, trade and currency control.
>
> One type of conflict—world war—has been avoided for twenty years.

The Lord said of this day:

And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the CONSUMPTION DECREED hath made a FULL END of ALL NATIONS.—D. & C. 87:6.

Politicians may quarrel among themselves, but it doesn't mean much. A man's party is sometimes like his family relations. There may be some fierce differences of opinion, but they don't prevent those concerned from having to admit that they are still kinfolks.

FAITH, THE VITALITY OF LIFE AND RELIGION WHICH LEADS TO KNOWLEDGE

But without faith it is impossible to please Him, for he that cometh to God must believe that he is and that He is a rewarder of them that diligently seek Him.—Heb. 11-6.

The underlying principle of all human energy is faith. It is the great moving cause of all action. To some, these statements are abstract if not meaningless; but to those who have received this precious "Gift of God", they disclose the cheering power which prompts progression in every field of righteous human endeavor. Many there are who believe: fewer are those who have faith: and still a smaller number there are who have knowledge.

Belief is an inherent characteristic of mankind. All right minded persons believe in God and his governing power. This acknowledgment, however, is not faith. FAITH—that gift of God—is belief translated into constructive, intelligent action, which, when finished, becomes knowledge. Knowledge is not academic, but the result of experience. Every truth from the simplest mathematical problem to that which is most abstract, is known only through individual experience. Without faith, therefore, no action leading to experience upon which knowledge is based could obtain.

There are many well-meaning, well-behaved persons who are living colorless, faithless lives, they are passive rather than positive beings. Their contented balance and self-satisfaction is shown in their not doing anything out of the ordinary, which comes from following the course of least resistence, allowing mortal appetites principally to govern their lives. On the other hand, those whose lives are animated by faith are dynamic forces wherever they go. From among these are chosen the leaders in every walk of life. Only when an aristocracy other than that of faith converted into righteousness becomes the pace setters to the people, is the church in danger.

The readiness, the willingness, the cheerfulness, the thoroughness which one manifests in responding and fulfilling any requirement or commandment of the Lord is a safe standard by which one's faith may be measured.

Brigham Young said:

If we speak of faith in the abstract, it is the power of God by which the worlds are, and were made, and is a gift of God to those who believe and OBEY His commandments. On the other hand, no living, intelligent being, whether serving God or not, acts without belief. * * * But he must believe the truth, obey the truth, practice the truth, to obtain the POWER OF GOD CALLED FAITH.—J. of D, 8; 259-260.

Faith is the power of the spirit. The Lord has not left us in doubt or to grope in darkness on this most important matter. We read in the Doctrine and Covenants (29: 30):

But remember that all judgments are not given unto men; and as the words have gone forth out of my mouth, even so shall they be filled, and that the first shall be last, and that the last shall be first in all things whatsoever I have created by the word of my power which is THE POWER OF MY SPIRIT.

President Brigham Young says: "The worlds were made by faith." St. Paul says: "By faith the worlds were made."

The Lord through the Prophet Joseph Smith says:

All things whatsoever I have created by the * * * power of my spirit.

Then faith is the "power of the spirit", and not a product of the human body. Without it our bodies would be dead. Our spirits are the exact counterpart of our bodies. There is spirit functioning on the spiritual plane just as surely as our bodies function on the material plane. All matter is subject to spirit; otherwise matter would be dead.

Where faith is, there God has awakened the slumbering powers of a spiritual body which finds pressure through mortal body action. Through obedience spiritual power is obtained, through purposeful righteous living—subjecting the flesh to the will of the spirit—faith, or the "power of the spirit" is increased and attains perfection when nothing is impossible. Although a "gift of God" faith can be developed by yielding to spiritual impulses and suppressing desires which "war against the spirit."

Paul the apostle beautifully sets this forth:

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin, and death. For what the law could not do, in that it was weak through the flesh, God sending his own son in likeness of sinful flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit, for to be carnally minded is death; but to be spiritually minded is life and peace. * * * So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of His.—Romans 8: 1-9.

Again Peter the apostle sets forth this action necessary to be fruitful in knowledge of our Lord Jesus Christ and the active diligence one puts in force.

"Besides this, giving all diligence, add to your faith virtue" (which means valor, force, action) "and to your virtue knowledge", (which is a clear perception of truth and fact, the result, only, of experience) "and to knowledge, temperance" (meaning moderation in all things) "and to temperance, patience" (abidence—continuance of labor)

"and to Godliness, brotherly kindness", (not merely a shallow friendly appearance but an affectionate, beneficent service) "and to brotherly kindness, charity," (which is the pure love of God in your heart).

"For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

"But he that lacketh these things, is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."—2 Peter 1:5-9.

The spiritual force which is faith or "Power of the spirit," is the greatest creative and conquering agency ever bequeathed to mankind. It is that spiritual loyalty to the knowledge we gained ages and ages ago even from the inception of our spirit primeval childhood and during the mutual approbation and existence with our Father and Mother in our first estate.

And for a wise and glorious purpose we were placed upon this earth—our Father in heaven withholding the recollection of our former birth and life; but to those whose lives are animated by faith—that gift of God—through which the key of knowledge is restored and through continuance of faith and obedience to all of the laws of God, and the fullness of the gospel, and abidence to the end, we will, again, regain the presence of our Father and the fullness of His Glory and be joint heirs with our elder brother Jesus Christ.—D. W. J.

AN EPITAPH

Let me live, oh Mighty Master,
  Such a life that man should know—
Tasting triumph and disaster,
  Joy, and not too much of woe.
Let me run this gamut over,
  Let me live and love and laugh,
And, when I'm beneath the clover,
  Let this be my epitaph:

Here lies one who took his chances
  In a busy world of men
Battled fate and circumstances;
  Fought and fell, but fought again;
Won sometimes but did no crowing;
  Lost sometimes, but did not wail,
Took his beating but kept going,
  Never let his courage fail.

He was fallible and human;
  Therefore, lived and understood
All his fellow men and women,
  Whether good or not so good.
Kept his spirit undiminished,
  Never "laid down" on a friend,
Fought the fight, 'til it was finished;
  Lived a sportsman to the end.
—Author Unknown to Me.

What I aspired to be and was not, comforts me.—Browning.

A PRAYER

God help me to realize—
  That true greatness lies
  Not in how many friends I claim
  But how many claim me friend.

God help me—
  To be so big
  That when my name's defamed
  I will not try reclaiming it
  By flaming, angry words
  And self-justification;
  But by quiet deeds and humble service.

God help me to know—
  That good deeds are noble
  But lacking, words prove nothing;
  For he who is truly great has no need
  To defend his name with words.

God help me to understand—
  That a cause behind every effect lies,
  That where there's fire smoke will rise.
  Let me be sure my way is true
  So I need not heed the idle spue
  Of critic tongues by biting back.

God help me to see—
  That self-justification is a crutch
  Clung to by the maimed and slack.

God help me—
  To keep my promises;
  My promise made
  Is a debt unpaid;
  And broken promises betray
  Poor judgment, or a false character
  And often both.

God help me—
  This truth to prize:
  True greatness lies—
  Not in how many friends I claim
  But how many claim me friend.
—Rulon C. Allred.

CURE

Columbia, S. C.: If Charles M. Douglas, dentist, is right, many mental diseases may be remedied by pulling teeth. In the latest issue of The Journal of the American Dental Association and The Dental Cosmos, Dr. Douglas reports on a 45-year-old woman maniac-depressive who was wild, pugnacious, and uncontrollable. When all her teeth were extracted, she became "quiet, pleasant, and agreeable."

TRUTH IS STRANGE

'Tis strange, but true; for truth is always strange;
  Stranger than fiction.
There's music in the singing of a reed;
There's music in the gushing of a rill;
There's music in all things, if men had ears;
Their earth is but an echo of the spheres.
—Byron.

Juvenile Page

HE TOLD THE TRUTH

(An Eastern Story)

Long ago and far away lived a boy with his mother. His father was dead, and his mother had become very poor.

His name was Selim, and he lived in Persia. At last his mother could keep him no longer and sent him to his uncle in the city of Shiraz, far away over mountains and deserts.

He traveled with a caravan of merchants, and helped the servants to care for the camels when they camped at night.

One day they went through a ravine in the mountains. The rocks were high on each side, and the road wound so that one could see only a little way ahead.

They were still in the mountains when the night came on, and they camped by the side of the little stream, and all lay down to sleep.

But in the night robbers came. When Selim woke, he found the merchants and servants bound, and the robbers building a little fire for light and warmth.

They brought the merchants and servants one by one to the chief of the robbers, who tried to make them tell what they had with them.

At last Selim was brought. Selim was so small that the chief wished to waste no time on him.

"My boy," he said, "what money have you?"

"I have three gold pieces sewed up in the corner of my coat," said Selim.

"Three gold pieces!" said the chief, "If that is true why did you tell me?"

"Because," said Selim, "my mother made me promise three things when I left her. The first was to be kind to any one whom I could help; the second, to pray to God every day; the third, always to tell the truth."

"Let me see your coat," said the robber chief.

He took it, cut open the corner and took out three gold coins, as the boy had said.

Then he took from his girdle three more gold coins and gave the six to Selim.

"Sew these all up in your coat." he said, "and always do as your mother said. Had I had such a mother I should not have been a robber."

Then he called the chief of the merchants and said to him, "See that this boy gets to his journey's end without harm, and I will protect you when you come back through the mountains. Persia needs boys trained to be kind to pray, and to tell the truth."

"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."

"Speak the truth, and speak it ever,
Cost it what it will:
He who hides the wrong he did
Does the wrong thing still."

THE TEST

The test of a man is the fight he makes,
The grit that he daily shows;
The way he stands on his feet and takes
Fate's numerous bumps and blows.
A coward can smile when there's naught to fear,
When nothing his progress bars,
But it takes a man to stand up and cheer
While some other fellow stars.

It isn't the victory after all
But the fight that a brother makes,
The man, who, driven against the wall,
Still stands up erect and takes
The blows of fate with his head held high,
Bleeding, and bruised and pale,
He's the man who'll win in the by and by,
For he isn't afraid to fail.

It's the bumps you get and the jolts you get
And the shocks that your courage stands,
The hours of sorrow and vain regret,
The prize that escapes your hands,
That test your mettle and prove your worth.
It isn't the blows you deal,
But the blows you take on this good old earth
That shows if your stuff is real.

We lead out our days in monotonous ways
The humdrum of work and of sleep.
Time slips along, no thrill in the song
Not even a reason to weep.
And then like a flash there comes a crash,
We're stunned by the buffet Fate gives
In the blackness and blur we feel the soul stir
And that is the moment one lives.

—Deseret News.

Any system of government that offers the same regard to him who loafs as to him who works hard is going to kill the greatest force that has made the United States the country it has become in 150 years.—Lee Bristol.

NEVER VENTURE, NEVER WIN

Precedent said it couldn't be done.
But he with a chuckle replied
That "maybe it couldn't, but he would be one
Who wouldn't say so till he tried."
So he buckled right in, with a trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done, and he did it.

Precedent scoffed: "Oh, you'll never do that:
At least no one has ever done it."
But he took off his coat and he took off his hat.
And the first thing we knew he'd begun it;
With the lift of his chin, and a bit of a grin,
If there was any doubting, he hid it;
He started to sing as he tackled the thing
That couldn't be done, and he did it.

There are thousands to tell you it cannot be done.
There are thousands to prophesy failure;
There are thousands to point out to you one by one,
The dangers that await to assail you
But just buckle in with a bit of a grin,
Then take off your coat and go to it;
Just start to sing as you tackle the thing
That "cannot be done", and you'll do it.

—Edgar A. Guest.

WEALTH

The lender says it's money,
The sand man says it's sand.
The clown says being funny
Is gold in any land.

To farmers, crops and cattle
Are blessings of great wealth;
To bankers wealth is chattle,
The sick man says it's health.

The jail bird says it's freedom,
The thinker says it's brains,
Though seldom do we need 'em—
They multiply our pains.

It's virtue, says the preacher.
More whiskey, says the drunk,
It's knowledge, says the teacher,
The junk man calls it junk.

The strong man says it's muscle
That plays the leading roll;
The thrifty says to hustle
Is good for any soul.

But angels tell the story
Of life beyond the veil,
Where love lifts men to glory,
And true friends never fail.

—H. Asa Fowler.

He who loves goodness harbors angels, reveres reverence, and lives with God.—Emerson.

Divine love is a sacred flower, which in its early bud is happiness, and in its full bloom is heaven.—Hervey.

In revenge a man is but even with his enemies; but it is a princely thing to pardon, for Solomon saith, "It is the glory of a man to pass over a transgression."—Bacon.

We are always complaining that our days are few, and acting as though there would be no end of them.—Seneca.

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

NO NEWS

Triumphant Suiter: "Well, Willie, your sister is going to marry me! How is that for news?"

Willie: "Huh! Are you just NOW finding that out?"

She, demurely: "Can you drive with one hand?"

Sailor, eagerly: "Yes.'

She: "Then have an apple."

TIME

Never a tear bedims the eye
That time and patience will not dry;
Never a lip is curved with pain
That can't be kissed into smiles again.

—Harte.

SADDEST OF ALL

If, of all words of tongue and pen,
The saddest are, "It might of been,"
More sad are these we daily see:
"It is, but hadn't ought to be!"

—Harte.

THINKING

The trouble with most people is that they think with their hopes, or fears, or wishes, rather than with their minds.—Walter Duranty.

SILENCE

He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.—Proverbs.

RICHES

He that trusteth in riches shall fail: but the righteous shall flourish as a branch.—Proverbs.

TRUTH

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

VOL. 4. DECEMBER, 1938 NO. 7

JOSEPH the PROPHET

Remarks by Orson F. Whitney of the Council of the Twelve delivered before the M. I. A. Conference, Sunday Evening, June 9, 1929:

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!

My theme is Joseph the Prophet, founder and first President of the Church of Jesus Christ of Latter-day Saints. A great man—yes, but that is mere platitude, spoken of many men. This man was the most wonderful human being that has walked the earth in two thousand years. He was a light shining in the darkness, and the darkness comprehended him not.

Great as Seer, Revelator and Prophet, he was also great as a farseeing and philanthropic statesman, a patriot par excellence, a thinker without peer.

Joseph Smith was known for his respect for law, his reverence for law. The principles of the Gospel restored through him to the world, were laws instituted by the Eternal Father of All for the uplift of His children, the whole human race; and to him the fundamental law of all laws was obedience to the divine law giver. Says this inspired oracle: "There is a law, irrevocably decreed in heaven before the foundation 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.

According to his teachings, the glorified planets are God's kingdoms; to every kingdom a law has been given; and men and women, to inherit any one of those kingdoms, must abide the law pertaining thereto, whether it be celestial, terrestrial, or telestial. All will be judged according to their works, according to the desires of their hearts, and each will receive a just and fitting recompense in one or another of the "many mansions" of the Father.

Joseph Smith was a real and true American, upholding "government of the people, by the people, for the people." When asked how he managed to govern a community made up of so many different nationalities, with all their varying languages, customs, and traditions, he answered: "I teach them correct principles, and they govern themselves."

He revered the Constitution and the laws enacted in conformity therewith. The only fault he found with the government—and it was persons, not principles, that he censured—was when the sworn officers of the government failed to enforce the laws against those who violated them, who trampled upon the rights of the law-abiding citizens, persecuted the innocent, robbed them, drove them from their homes an,d went unwhipped of justice.

He favored freedom for the slaves of the South, not by a costly and ruinous war and the confiscation or devastation of property, but by the fair and honorable purchase of the slaves from their masters, with funds realized from the sale of public lands; thus making their freedom a gift from the government, the greatest and most generous on earth.

"A Utopian dream impracticable," men said. But the philosopher Emerson did not think so; for he advocated, eleven years later, the identical, self-same proposition. Lincoln himself proposed it, even while the war was raging; but his views were frowned upon by the shallow minds surrounding him—pinhead politicians who could not rise to his magnanimous level, but with malice in their hearts, where he had only charity and forgiveness could think of nothing but revenge and humiliation of a valiant and vanquished foe.

Emerson and Lincoln were men of another stamp; and so was Joseph Smith, the peer of sages and of statesmen, the wonder

man of all the centuries succeeding the age in which One greater still, One who spake as never man spake, proclaimed the love of God and a fellowman supreme, overflowing principles upon which hang all the laws and the prophets.

Many great men there have been, but only one Joseph Smith. Were he alive and on earth today, who can doubt what his attitude would be upon the great questions now agitating his and our beloved country? Who can doubt that he would be a staunch supporter—nay, the very author of the slogan: "We Stand for the Preservation of our Heritage through Obedience to (Constitutional) Law."

THE APOSTASY AT KIRTLAND

In the Fall and Winter of 1832, there was a terrible spirit of apostasy manifested at Kirtland; and on one occasion several of the Twelve, the witnesses of the Book of Mormon and other leading Elders in the Church met in council, in one of the upper rooms of the Temple, and discussed the question of how the Prophet Joseph could be deposed and David Whitmer, one of the three special witnesses to the Book of Mormon, be chosen President of the Church. President Brigham Young was at that council but remained steadfast in his loyalty to the absent Prophet. He thus describes the part he took on that occasion:

"I arose and told them in a plain and forcible manner that Joseph was a Prophet, and I knew it; and that they might rail at and slander him as they pleased, they could not destroy the appointment of the Prophet of God; they could only destroy their own authority, cut the thread which bound them to the Prophet and to God, and sink themselves to hell. Many were highly enraged at my decided opposition to their measures and Jacob Bump, an old pugilist, was so exasperated that he could not be still. Some of the brethren near him put their hands on him, and requested him to be quiet; but he writhed and twisted his arms and body, saying, 'how can I keep my hands off that man?' I told him if he thought it would give him any relief, he might lay them on. The meeting was broken up without the apostates being able to unite on any decided measure of opposition.

"This was a crisis when earth and hell seemed leagued to overthrow the Prophet and church of God. The knees of many of these strongest men in the Church faltered.

"During this siege of darkness, I stood close by Joseph, and with all the wisdom and power God bestowed upon me, put forth my utmost energies to sustain the servant of God, and unite the quorums of the Church.

"Ascertaining that a plot was laid to waylay Joseph for the purpose of taking his life, on his return from Monroe, Michigan, to Kirtland, I procured a horse and buggy, and took Brother William Smith along to meet Joseph, whom we met returning in the stage coach. Joseph requested Willam to take his place in the seat, and he rode with me in the buggy. We arrived in Kirtland in safety."—Contributor 10:1-2.

JOSEPH SMITH AS A BOY

An incident in Joseph Smith's life while a boy of eight years, showing the calibre of the man, (blood will tell) is related by his mother, Lucy Smith. Introducing this incident, the late President Joseph F. Smith, says:

"Joseph was a remarkably quiet and well disposed child who gave his parents little or no trouble. As early as the age of eight, he gave proof that, besides being thoughtful, easily governed, and of sweet and loving disposition, he possessed foundation principles of a good character—filial affection, patience, endurance, courage. An incident related by his mother will illustrate. Typhoid fever had left him with a fever sore between his breast and shoulder, and he suffered excruciating pain for more than two weeks before the cause was discovered. The sore was then lanced, at which the pain left it, but shot into his leg, so that with that he suffered the greatest agony for several weeks more. His mother carried him for most of the two weeks in her arms, until she was worn out; whereupon, his elder brother Hyrum, noted for his tenderness, sympathy, and trustworthiness, insisted in watching by his bed side. He sat faithfully beside his brother with the affected leg in his hand so that Joseph might the better endure the pain. Several incisions were made at different times, but to no seeming purpose, the pain of the little sufferer becoming each time more intense. At length the doctors decided to amputate the leg."

Quoting the mother:

"This was like a thunderbolt to me. I appealed to the principal surgeon, saying, 'Dr. Stone, can you not make another trial? Can you not, by cutting around the bone, take out the diseased part, and perhaps that which is sound will heal over, and by this means you will save his leg? You will not, you must not, take off his leg, until you try once more. I will not consent to let you enter this room until you make me this promise.'

"After consulting a short time with each other, they agreed to do as I had requested, then went to see my suffering son. One of the doctors, on approaching his bed, said, 'My poor boy, we have come again.' 'Yes,' said Joseph, 'I see you have; but you have not come to take off my leg, have you, sir?' 'No,' replied the surgeon, 'it is your mother's request that we make one more effort, and that is what we have now come for.'

Continuing, the mother states:

The principle surgeon, after a moment's conversation, ordered cords to be brought

to bind Joseph fast to the bedstead. But to this Joseph objected. The doctor, however, insisted that he must be confined, upon which Joseph said very decidedly, "No, doctor, I will not be bound, for I can bear the operation much better if I have my liberty." "Then," said Doctor Stone, "will you drink some brandy?"

"No," said Joseph, "not one drop."

"Will you take some wine?" rejoined the doctor. "You must take something, or you can never endure the severe operation to which you must be subjected."

"No," exclaimed Joseph, "I will not touch one particle of liquor, neither will I be tied down; but I will tell you what I will do—I will have my father sit on the bed and hold me in his arms, and then I will do whatever is necessary in order to have the bone taken out." "Looking at me, he said, "Mother, I want you to leave the room, for I know you cannot bear to see me suffer so; father can stand it, but you have carried me so much, and watched over me so long you are almost worn out." Then looking up into my face, his eyes swimming in tears, he continued "Now, mother, promise me that you will not stay, will you? The Lord will help me, and I shall get through with it."

To this request I consented, and getting a number of folded sheets and laying them under his leg, I retired, going several hundred yards from the house in order to be out of hearing.

The surgeons commenced operating by boring into the bone of his leg, first on one side of the bone where it was affected, then on the other side, after which they broke it off with a pair of forceps or pincers. They thus took away large pieces of the bone. When they broke off the first piece, Joseph screamed out so loudly, that I could not forbear running to him. On my entering the room, he cried out, "Oh, mother, go back; I do not want you to come in—I will try to tough it out, if you will go away."

When the third piece was taken away, I burst into the room again—and, oh, my God! what a spectacle for a mother's eye! The wound torn open, the blood still gushing from it, and the bed literally covered with blood. Joseph was pale as a corpse, and large drops of sweat were rolling down his face, whilst upon every feature was depicted the utmost agony!

I was immediately forced from the room, and detained until the operation was completed; but when the act was accomplished, Joseph put upon a clean bed, the room cleared of every appearance of blood, and the instruments which were used in the operation were removed, I was permitted to enter.

Joseph immediately commenced getting better, and from this onward, continued to mend until he became strong and healthy.—Improvement Era, 5:169-71.

JOSEPH'S CHARGE TO THE TWELVE

The Quorum of Twelve was selected under the direction of Joseph Smith, February 14, 1835. On the following November (12th.) the Prophet met with the Council of the Twelve, at its request, and delivered the following remarks:

I am happy in the enjoyment of this opportunity of meeting with this Council on this occasion. I am satisfied that the Spirit of the Lord is here, and I am satisfied with all the brethren present; and I need not say that you have my utmost confidence, and that I intend to uphold you to the uttermost, for I am well aware that you have to sustain my character against the vile calumnies and reproaches of this ungodly generation, and that you delight in so doing.

Darkness prevails at this time as it did at the time Jesus Christ was about to be crucified. The powers of darkness strove to obscure the glorious Sun of righteousness, that began to dawn upon the world, and was soon to burst in great blessings upon the heads of the faithful; and let me tell you, brethren, that great blessings await us at this time, and will soon be poured out upon us, if we are faithful in all things, for we are even entitled to greater spiritual blessings than they were, because they had Christ in person with them, to instruct them in the great plan of salvation. His personal presence we have not, therefore we have need of greater faith, on account of our peculiar circumstances; and I am determined to do all that I can to uphold you, although I may do many things inadvertently that are not right in the sight of God.

You want to know many things that are before you, that you may know how to prepare yourselves for the great things that God is about to bring to pass. But there is one great deficiency or obstruction in the way, that deprives us of the greater blessings; and in order to make the foundation of this Church complete and permanent, we must remove this obstruction, which is, to attend to certain duties that we have not as yet attended to. I supposed I had established this Church on a permanent foundation when I went to Missouri, and indeed I did so, for if I had been taken away, it would have been enough, but I yet live, and therefore God requires more at my hands. The item to which I wish the more particularly to call your attention tonight, is the ordinance of washing of feet. This we have not done as yet, but it is necessary now, as much as it was in the days of the Savior; and we must have a place prepared, that we attend to this ordinance aside from the world.

We have not desired as much from the hand of the Lord through faith and obedience, as we ought to have done, yet we have enjoyed great blessings and we are not so sensible of this as we should be. When or where has God suffered one of the witnesses

or first Elders of this Church to fall? Never, and nowhere. Amidst all the calamities and judgments that have befallen the inhabitants of the earth, His almighty arm has sustained us, men and devils have raged and spent their malice in vain. We must have all things prepared, and call our solemn assembly as the Lord has commanded us, that we may be able to accomplish His great work, and it must be done in God's own way. The house of the Lord must be prepared, and the solemn assembly called and organized in it, according to the order of the house of God; and in it we must attend to the ordinance of washing of feet. It was never intended for any but official members. It is calculated to unite our hearts, that we may be one in feeling and sentiment, and that our faith may be strong, so that Satan cannot overthrow us, nor have any power over us here.

The endowment you are so anxious about, you cannot comprehend now, nor could Gabriel explain it to the understanding of your dark minds; but strive to be prepared in your hearts, be faithful in all things, that when we meet in the solemn assembly that is, when such as God shall name out of all the official members shall meet, we must be clean every whit. Let us be faithful and silent, brethren, and if God gives you a manifestation, keep it to yourselves; be watchful and prayerful, and you shall have a prelude of those joys that God will pour out on that day. Do not watch for iniquity in each other, if you do you will not get an endowment, for God will not bestow it on such. But if we are faithful, and live by every word that proceeds forth from the mouth of God, I will venture to prophesy that we shall get a blessing that will be worth remembering, if we should live as long as John the Revelator; our blessings will be such as we have not realized before, nor received in this generation. The order of the house of God has been, and ever will be, the same, even after Christ comes; and after the termination of the thousand years it will be the same; and we shall finally enter into the celestial Kingdom of God, and enjoy it forever.

You need an endowment, brethren, in order that you may be prepared and able to overcome all things; and those that reject your testimony will be damned. The sick will be healed, the lame made to walk, the deaf to hear, and the blind to see, through your instrumentality. But let me tell you, that you will not have power, after the endowment to heal those that have not faith, nor to benefit them, for you might as well expect to benefit a devil in hell as such as are possessed of his spirit and are willing to keep it; for they are habitations for devils, and only fit for his society. But when you are endowed and prepared to preach the Gospel to all nations, kindred, and tongues, in their own languages, you must faithfully warn all and bind up the testimony, and seal up the law, and the destroying angel will follow close at your heels and exercise his tremendous mission upon the children of disobedience; and destroy the workers of iniquity, while the Saints will be gathered out from among them, and stand in holy places ready to meet the Bridegroom when he comes.

I feel disposed to speak a few words more to you, my brethren concerning the endowment: All who are prepared, and are sufficiently pure to abide the presence of the Savior, will see Him in the solemn assembly.—His of Church, 2:308.

A REMARKABLE TESTIMONY BY ZEBEDEE COLTRIN

At a meeting of the High Priests of Spanish Fork, February 5th, 1875, the following is the testimony of Zebedee Coltrin, as recorded in RECORD I, page 99, of the High Priests. He said:

I was baptized into the Church by Solomon Hancock on the 9th of January, 1831. For some years previous to this, I had, like the Prophet Joseph, been seeking for truth, and believed I would like to see the day when Apostles and Prophets would be among the people as they were in the days of Christ.

Brother Hancock had attended a meeting at my father's home, and after the meeting was over, we talked upon the principles of the Gospel until about one o'clock in the morning, when I went to bed with Brother Hancock and he continued to preach until he fell asleep. Thinking on what I had heard, I resolved to be baptised and as I lay meditating, the room became lighted up with a brilliant light, and I saw a number of men dressed in white robes—like unto what we now call Temple clothes. Soon after the vision closed.

When morning came I felt the powers of darkness take hold of me. I afterwards told Brother Hancock that I was determined to be baptized; a hole was dug in the ice; we went into the water and after we came out and we stood upon the ice, I felt the spirit of God come upon me and I testified of it to those standing around.

About ten days after I was confirmed by Lyman Wight. I first saw the Prophet Joseph Smith at a prayer meeting at the house of Father Morley's. He was then a beardless young man. During the meeting the powers of darkness were made manifest in a remarkable degree, causing some to make horrid noises, and others to throw themselves violently around. One man of the name of Leman Copley, standing at the back side of the house, was taken by a super-natural power and thrown into the window. Then Joseph said to Lyman Wight: Go and cast the devil out of Leman. He did so and the devil entered a brother

named Harvey Green and threw him on the floor in convulsions. Then Joseph laid hands on him and rebuked the spirit from him and from the house, upon which the spirit left him and went outside among the crowd of men standing near the door, and made a swath among them several feet wide, throwing them violently to the ground. Joseph said: This was a fulfillment of the scriptures where it says, the man of sin should be revealed.

At father Billing a revelation was given when some of the brethren undertook to correct the language as being ungrammatical, when Joseph rebuked them and said: That every word of the revelation had been dictated by Jesus Christ. There were twelve persons present who were all the Elders then belonging to the Church, with the exception of those in Missouri. (See Sec. 67, verses 4-10). Joseph thanked God that he had as many members as Jesus had in the beginning, when he first organized the Church.

When Lyman Wight was ordained a High Priest, Joseph told him that he should see the heaven opened, and after he was ordained he stood upon his feet and testified he could see the heavens open and could see Jesus Christ standing on the right hand of God. Harvey Whitlock was ordained next with the same promise, but after the ordination, when standing on his feet, he seemed paralyzed; his mouth went into the shape of an italic O and his arm was stretched as if nailed to a cross. Joseph rebuked the power that had seized him and it left him; and he testified as Lyman had done, that he saw the heavens open and Jesus standing on the right hand of his father. This was the beginning in our day of the ordination to the office of high priest.

At Kirtland we were called to the School of the Prophets, and at one time Joseph was in the translating room. Myself and others were talking about the gift of tongues, when the gift of tongues fell upon me and I spoke under its influence. Joseph came into the room and said, "God bless you, Brother Coltrin, that is the Spirit of God." He told me to continue, and the gift of tongues and of prophecy rested on the greater part of the brethren present; and we continued speaking in tongues and prophecying through that day and the greater part of the following night.

At another time, after fasting and prayer, Joseph told us that we should see the glory of God, and I saw a personage passing through the room as plainly as I see you now. Joseph asked us, if we knew who it was, and answered himself, "That is Jesus our elder Brother, the Son of God." Again I saw passing through the same room a personage whose glory and brightness was so great that I can liken it to nothing but the burning bush that Moses saw, and its power was so great that had it continued much longer, I believe it would have consumed us.

At my return from a mission in Kirtland, I met Joseph and he asked me if I would like to go to conference as he was going next morning. We started next morning and went to New Portage and put up with the presiding Elder of the branch. Next morning Joseph asked me and Brother Oliver Cowdery, if we would take a walk with him to the wood lot. We agreed to do so and in a short time reached a place where some wild grape vines made a pretty arbor over our heads. Joseph said, "Let us kneel down here and pray." After prayer Joseph stretched himself upon his back upon a grassy spot with his arms extended like one upon the cross. He told me to lie by his side and Oliver in like manner on the other side. We did, all three of us looking heavenward. As I looked I saw the blue sky open; I beheld a throne ,and upon the throne sat a man and woman. Joseph asked us if we knew who they were; we answered, no. Joseph answered, "That is Father Adam and Mother Eve." Their heads were white as snow and their faces shown with immortal youth.

I was ordained an Elder under the hands of John Whitmer, and ordained a High Priest on the 22nd of July, 1832, under the hands of Hyrum Smith, Reynolds Cahoon, Hyrum Smith being mouth. I was ordained one of the seventies, and a few days after, one of the first seven presidents of Seventy, under the hands of Father Joseph Smith, his two sons Joseph and Hyrum, Oliver Cowdery, David Whitmer, F. G. Williams and Sidney Rigdon, the last man being mouth. He ordained me to all that could be placed upon man upon this earth, and last of all, that it should ever be my desire to preach the Gospel to all the eternities of God, this being sealed by all the brethren by a hearty, AMEN! Is it to be wondered at that I always want to preach?

In the Kirtland temple I have seen the power of God as it was on the day of Penticost and cloven tongues as of fire rested on the brethren, and they have spoken in other tongues as the Spirit gave them utterance. I saw the Lord high and lifted up and frequently throng the solemn assemblies? The angels of God rested upon the temple and we heard their voices singing heavenly music. At another time, when consecrating some oil, we saw visibly the finger of God enter the mouth of the bottle. (See Mill. Star, Vol. XV, p. 632.)

About four years ago I was ordained a Patriarch under the hands of President Brigham Young, John Taylor and others. The spirit and calling has been upon me ever since. It is the spirit that rested upon the Patriarchs of old. By its power I can bless you; I can tell you what God requires of you, and what shall befall you throughout

(Continued on page 127)

LINES

On the Assassination of Generals Joseph Smith and Hyrum Smith, First Presidents of the Church of Latter-day Saints, who were Massacred by a mob, in Carthage, Hancock county, Illinois, on the 27th, June, 1844.

By Miss Eliza R. Snow

And when he had opened the fifth seal, I saw under the altar, the souls of them that were slain for the word of God, and for the testimony which they held.

And they cried with a loud voice saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled.—Rev. 6:9, 10, 11.

Ye heav'ns attend! Let all the earth give ear!
Let Gods and seraphs, men and angels hear—
The worlds on high—the universe shall know
What awful scenes are acted here below!
Had nature's self a heart, her heart would bleed;
For never, since the Son of God was slain,
Has blood so noble flow'd from human vein
As that which now on God for vengeance calls
From "freedom's ground"—from Carthage's prison walls.

Oh, Illinois! thy soil has drank the blood
Of Prophets martyr'd for the truth of God.
Once lov'd America! what can atone
For the pure blood of innocence, thou'st sown?
Were all thy streams in teary torrents shed
To mourn the fate of those illustrious dead:
How vain the tribute for the noblest worth
That grac'd thy surface, O degraded earth!

Oh! wretched murd'rers! fierce for human blood!
You've slain the Prophets of the living God,
Who've borne oppression from their early youth,
To plant on earth the principles of truth.

Shades of our patriotic fathers! Can it be,
Beneath your blood-stain'd flag of liberty;
The firm supporters of our country's cause,
Are butcher'd while submissive to her laws?
Yes, blameless men, defam'd by hellish lies,
Have thus been offer'd as a sacrifice
T' appease the ragings of a brutish clan,
That has defied the laws of God and man!

'Twas not for crime or guilt of theirs they fell—
Against the laws they never did rebel.
True to their country, yet her plighted faith
Has prov'd an instrument of cruel death!
Where are thy far-fam'd laws—Columbia! where
Thy boasted freedom—thy protecting care?
Is this a land of rights? Stern FACTS shall say
If legal justice here maintains its sway,
The official pow'rs of State are sheer pretense
When they're exerted in the Saints' defense.

Great men have fall'n and mighty men have died—
Nations have mourn'd their fav'rites and their pride;
But TWO, so wise, so virtuous, great and good,
Before on earth, at once, have never stood
Since the creation—men whom God ordain'd
To publish truth where error long had reign'd:
Of whom the world itself unworthy prov'd:

IT KNEW THEM NOT; but men with hatred mov'd
And with infernal spirits have combin'd
Against the best, the noblest of mankind!

Oh! persecution! shall thy purple hand
Spread utter destruction through the land?
Shall freedom's banner be no more unfurl'd?
Has peace indeed, been taken from the world?

Thou God of Jacob, in this trying hour
Help us to trust in thy almighty power,
Support thy Saints beneath this awful stroke—
Make bear thine arm to break oppression's yoke.
We mourn thy Prophet, from whose lips have flow'd
The words of life, thy Spirit has bestow'd—
A depth of thought, no human art could reach
From time to time, roll'd in sublimest speech,
From the celestial fountain, through his mind,
To purify and elevate mankind:
The rich intelligence by him brought forth,
Is like the sunbeams spreading o'er the earth.

Now Zion mourns—she mourns an earthly head:
The Prophet and Patriarch are dead!
The black deed that men or devils know
Since Calv'ry's scene has laid the brothers low!
One in their life, and one in death—they prov'd
How strong their friendship—how they truly lov'd,
True to their mission, until death they stood,
Then seal'd their testimony with their blood.
All hearts with sorrow bleed, and every eye
Is bath'd in tears—each bosom heaves a sigh—
Heart broken widows' agonizing groans
Are mingled with the helpless orphans' moans!

Ye Saints! be still, and know that God is just—
With steadfast purpose in His promise trust:
Girded with sackcloth, own His mighty hand,
And wait His judgments on this guilty land!
The noble martyrs now have gone to move
The cause of Zion in the courts above.

—Nauvoo, July, 1844. Mill. Star 5:53.

A REMARKABLE TESTIMONY

(Continued from page 125)

your generation. And now, brethren, I testify to the truth of these things so that when I, your fellow laborer, shall have passed away, you may know that you have heard my voice bear witness of them; and yet, notwithstanding all these visions, and all these testimonies, the more sure testimony of the voice of God is, the meek and mild testimony of the Spirit of God dwelling within us.

(Signed) THOMAS MATLEY,
Clerk.

"Do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life."

LITTLE LEARNING

Trust not yourself; but your defects to know,
Make use of every friend—and every foe.
A little learning is a dangerous thing,
Drink deep, or taste not the pierian spring:
There shallow draughts intoxicate the brain,
And drinking argely sobers us again.

—Pope.

TRUTH

Truth, crushed to earth, shall rise again:
The eternal years of God are hers;
But error, wounded writhes with pain,
And dies among its worshippers.

—Bryant.

A froward man soweth strife: and a whisperer separateth chief friends.—Proverbs.

JESUS CHRIST A POLYGAMIST
(By Jedediah M. Grant)

What does old Celsus say, who was a physician in the first century, whose medical works are esteemed very highly at the present time. His works on theology were burned with fire by the Catholics, they were so shocked at what they called their impiety. Celsus was a heathen philosopher; and what does he say upon the subject of Christ and his Apostles and their belief?

He says, "The grand reason why the Gentiles and philosophers foh his school persecuted Jesus Christ, was, because he had so many wives; there were Elizabeth, and Mary, and a host of others that followed him." After Jesus went from the stage of action, the Apostles followed the example of their Master. For instance, John the beloved disciple, writes in his second Epistle, "Unto the elect lady and her children, whom I love in the truth." Again, he says, "having many things to write unto you (or communicate) I would not write with paper and ink: but I trust to come unto you, and speak face to face, THAT OUR JOY MAY BE FULL." Again—"The children of thy elect sister greet thee."

This ancient philosopher says they were both John's wives. Paul says, "Mine answer to them that do examine me in this: * * * Have we not power to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord, and Cephas." He, according to Celsus, had a numerous train of wives.

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

In line with the above testimony of Jedediah M. Grant, at the time a member of the First Presidency of the Church under Brigham Young, is the following testimony of the late President Joseph F. Smith, which must be admitted to be consistent and sound. He said:

"Jesus Christ never omitted the fulfillment of a single law that God has made known for the salvation of the children of men. It would not have done for him to have come and obeyed one law and neglected or rejected another. HE COULD NOT CONSISTENTLY DO THAT AND THEN SAY TO MANKIND 'FOLLOW ME.' "—Mill. Star, 62:97.

Since it was Jesus Christ who gave the revelation on plural marriage (D. & C. Sec. 132) to this dispensation as a law pertaining to salvation, surely he did not fail to live that law.

Speaking of this law of plural marriage and its relationship to heaven the Prophet John Taylor said:

"IF WE DO NOT KEEP THE SAME LAW THAT OUR HEAVENLY FATHER HAS KEPT, WE CANNOT GO WITH HIM."

A PEOPLE SPECIALLY PREPARED
By President Daniel H. Wells

We have often been asked the question, "When will the kingdom be given into the hands of the saints of the most high God?"; and I have always answered it in this way: Just as soon as the Lord finds that He has a people upon the earth who will uphold and sustain that Kingdom, who shall be found capable of maintaining its interests and of extending its influence upon the earth. When he finds that he has such a people, a people that will stand firm and faithful to Him, A PEOPLE THAT WILL NOT TURN IT OVER INTO THE HANDS OF THE DEVIL, then, and not until then, will he give "the kingdom" into the hands of the saints of the most high, in its power and influence when it shall fill the whole earth. The promise is, that the kingdoms of this world shall become the kingdoms of our God and His Christ; and it shall be given to the saints of the most high, and it shall stand forever. That is when we may expect it, and we could not reasonably expect it any sooner. Therefore, it depends in a great measure, upon the people themselves, as to how soon the kingdom spoken of by Daniel shall be given into the hands of the saints of God. When we shall prove ourselves faithful in every emergency that may arise, and capable to contend and grapple with every difficulty that threatens our peace and welfare, and to overcome every obstacle that may tend to impede the progress of the Church and Kingdom of God upon the earth, then our Heavenly Father will have confidence in us, and then He will be able to trust us. And if we, as a people, do not hold ourselves on the altar ready to be used, with our means and all that God has bestowed upon us, according to the master's bidding, for the upbuilding of His kingdom upon the earth, HE WILL PASS ON AND GET SOMEBODY ELSE; BECAUSE HE WILL GET A PEOPLE THAT WILL DO IT. I do not mean to say, that He will pass on and leave this people; no, THERE WILL COME UP FROM THE MIDST OF THIS PEOPLE THAT PEOPLE 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.—October Conference, 1882, Des. News, Dec. 9, 1882.

EDITORIAL

TRUTH

Devoted to Questions — Political, Social Economic and Religious

PUBLISHED MONTHLY

By Truth Publishing Company
744 East South Temple Street
Salt Lake City, Utah

P. O. Box 1432

Phone Hyland 7196-M

TERMS: $2.00 per year, in advance; $1.00 six months; 20 cents a copy.

Vol. 4. December, 1938 No. 7.

EDITORIAL THOUGHT

IF the ministers of religion had a proper understanding of the doctrine of eternal judgment, they would not be found attending the man who has forfeited his life in the injured laws of his country by shedding innocent blood, for such characters cannot be forgiven until they have paid the last farthing; the prayers of all the ministers in the world cannot close the gates of hell against a murderer.

Joseph Smith.

JOSEPH SMITH

The twenty-third of the present month (December) is the one hundred and thirty-third anniversary of the birth of the Prophet Joseph Smith. From early childhood until the day of his martyrdom, June 27, 1844, the powers of evil strove hard to destroy him. Wasted by disease when a child, condemned by ignorant priest-craft as a wicked imposter while a lad of fourteen, tarred and feathered, poisoned, arrested on criminal charges some 48 times —but never convicted once, condemned to die by a military court, incessantly hounded from pillar to post, and what-not, this marvelous character survived all, to later meet a martyr's fate at the hands of a mob, and that while under the solemn pledge of protection from the head of a sovereign State!

Early in life Joseph was promised that his name would be known both for good and evil throughout the world. Brigham Young said of him:

> It was decreed in the councils of eternity, long before the foundations of the earth were laid, that he, Joseph Smith, should be the man, in the last dispensation of this world, to bring forth the word of God to the people and receive the fulness of the keys and powers of the Priesthood of the Son of God. The Lord had his eyes upon him, and upon his father, and upon his father's father, and upon their progenitors clear back to Abraham, and from Abraham to the flood, from the flood to Enoch, and from Enoch to Adam. He has watched that family and that blood as it has circulated from its fountain to the birth of that man. He was FOREORDAINED from eternity to preside over this last dispensation.

It is recorded that—

> 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 was both a "Witness" and a "Testator", and it is divinely claimed of him, that he "has done more (save Father Adam and Jesus only), for the salvation of men in this world, than any other man that ever lived in it."—D. & C., 135:3.

It is a privilege and an honor to be permitted to defend the character of Joseph Smith. He lives an immortalized Prophet of God, the head of the "Dispensation of the Fulness of Times"—

"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."

Some few of the high-lights of the Prophet's life and of his labors and teachings are given elsewhere herein.

THE APOSTATESHIP

At the late conference a member of the Quorum of Twelve began his remarks about as follows:

"I stand before you as an Apostle of the Lord Jesus Christ, and a special witness for him to the world."

We are frequently asked: "What is an Apostle—the essence of the apostolic calling?" The subject is of paramount impor-

tance and should receive the careful consideration of all Latter-day Saints.

The meaning of the term "Apostle" is variously given by authorities as, "A commissioned one," "One sent forth," "A trusted ambassador," "A special witness," etc. We think the two latter terms express the truth quite fully: An Apostle, when properly qualified, is a "Trusted Ambassador" and a "Special Witness" of the Lord Jesus Christ. He represents the Lord, speaks in his name and with authority.

Tradition has led the Saints generally to believe that the apostleship is confined to a quorum of twelve men who are ordained to that calling, and that no one can hold the apostolic calling except he be a member of such a quorum. A little reflection should disabuse the mind of such a fallacy. We find that Joseph Smith became the great Apostle of this dispensation; that he held this calling even before the Church was organized, and years before the selection of the Twelve; indeed it was by virtue of his apostleship that Joseph was authorized to organize the Church and select the Quorum of Twelve. Holding this same calling with the Prophet were Oliver Cowdery and David Whitmer. While these men were Apostles and were instructed, when the time came, to select the quorum of Twelve Apostles they themselves did not become members of the quorum, but remained separate and distinct in their authority and calling. This gives color to the claim that there are different grades of Apostles. Wilford Woodruff referred to the subject in this wise:

"Let the Twelve Apostles, and the Seventy Apostles, and High Priest Apostles, and all other Apostles rise up and keep pace with the work of the Lord God, for we have no time to sleep."—J. of D. 4:147.

Here three distinct grades of Apostles are mentioned, with the sweeping allusion to "all other Apostles," intimating still other classes.

In a letter of date Oct. 18, 1882, addressed to Albert Carrington, President of the European Mission, by John Taylor, the President mentioned the fact of George Teasdale and Heber J. Grant having been "ordained to the apostleship of the Twelve."—Mill. Star, 44:732. It is evident from this that President Taylor had in mind a distinction in the apostolic order.

Who are the "High Priest Apostles" referred to by Wilford Woodruff? They were doubtless the order to which Joseph Smith and his early colleagues belonged. We get light upon this point from Sec. 84 (D. & C.) as follows:

> **Verse 63: And as I said unto mine Apostles, even so I say unto you, for you are mine Apostles, even as GOD'S HIGH PRIESTS; ye are they whom my Father hath given me—ye are my friends;**
>
> **Verse 118: For, with you (High Priest Apostles) saith the Lord Almighty, I will rend their kingdoms: I will not only shake the earth, but the starry heavens shall tremble.**

These brethren to whom the Lord was talking—Joseph Smith and six other Elders—were not members of the Quorum of Twelve; this was in September, 1832, and the "Twelve" were not chosen until 1835, some three years later.

At the last April conference Sylvester Q. Cannon was sustained as an Apostle and designated "An associate of the Council of the Twelve Apostles." Since Elders Heber J. Grant, David O. McKay and J. Reuben Clark, Jr., of the First Presidency, are also ordained Apostles, it is apparent that there are now sixteen Apostles presiding in the Church. There are others, too, who have received the ordination at the hands of the Priesthood, who are not, at the present, actively engaged in the routine work of the Church.

During the life of Brigham Young, it is known that he ordained a number to the apostleship who were not, at the time, taken into the Quorum of Twelve; and some, while faithful to the end, were never received into that Quorum. Brigham Young, Jr., was ordained an Apostle, but did not enter the Quorum until some years later. John W. Young, a son, and Royal B. Young, a step-son of Brigham Young, though ordained Apostles, were not received in the Quorum of Twelve as members, though the former, for years, was sustained as a counselor to the President of the Quorum, an office now obsolete in Church polity. Lorin C. Woolley was ordained an Apostle by Brigham Young at the age of 13; later John W. Woolley, Charles H. Wilcken and Samuel Bateman were ordained Apostles by John Taylor. None of the latter four brethren, though, as we believe, eminently qualified as Apostles, were received into the Quorum of Twelve. They were, however, given the important commission of keeping the principle of Celestial Marriage alive, the sealing Priesthood of Elijah being placed upon them.

It is understood that Paul, while an Apostle, was not a member of the Quorum of Twelve in his day. Barnabas is mentioned as one of the "Seventy Apostles". In Smith's Dictionary of the Bible we read that the apostleship was extended not only to the Twelve, "but to others who, though not of the number of the Twelve, yet were equal with them in office and dignity."

Just what relationship does the order of apostleship hold to the Holy Priesthood? Brigham Young, in explaining the difference between the calling of a High Priest and that of an Apostle, said:

> **Recollect that the High Priesthood and the Lesser Priesthood and all the Priesthood there is are combined, centered in, composed of, and circumscribed by, the apostleship. I speak thus to show you the order of the Priesthood. We will now commence with the apostleship where Joseph commenced. Joseph was ordained an**

Apostle—that you can read and understand. After he was ordained to this office, then he had the right to organize and build up the kingdom of God, for he had committed unto him the keys of the Priesthood, after the order of Melchisedek—the High Priesthood—which is after the order of the Son of God. And this, remember, by being ordained an Apostle. Could he have built up the kingdom of God, without first being an Apostle? No, he never could. The keys of the eternal Priesthood, which is after the order of the Son of God, are comprehended by being an Apostle. All the Priesthood, all the keys, all the gifts, all the endowments, and everything preparatory to entering into the presence of the Father and the Son, are in, composed of, circumscribed by or I might say incorporated within the circumference of the apostleship * * *.

To say a man is an Apostle, is equal to saying that a man is ordained to build up the kingdom of God from first to last; but it is not so by saying he is a High Priest. * * *

I was not ordained a High Priest before I was ordained an Apostle. * * * It was William E. McLellin who told Joseph that I and Heber were not ordained High Priests, and wanted to know if it should not be done. Said Joseph, "Will you insult the Priesthood? Is that all the knowledge you have of the office of an Apostle? Do you not know that the man who receives the apostleship receives ALL THE KEYS that ever were, or that can be conferred upon mortal man?" When a man is ordained to be an Apostle, his Priesthood is without beginning of days, or end of life, like the Priesthood of Melchisedek; for it was his Priesthood that was spoken of in this language, and not the man.—Contributor 10:361-2.

Speaking on this same subject, and particularly with reference to the last meeting, Joseph Smith held with those ordained to the apostolic calling, Wilford Woodruff says:

The Prophet Joseph, I am now satisfied, had a thorough presentiment that that was the last meeting we would hold together here in the flesh. We had had our endowments; we had had all the blessings sealed upon our heads that were ever given to the Apostles or Prophets on the face of the earth. On that occasion the Prophet Joseph rose up and said to us, "Brethren, I have desired to live to see this temple built. I shall never live to see it, but you will. I have sealed upon your heads all the keys of the Kingdom of God. I have sealed upon you every key, power, principle that the God of heaven has revealed to me or sealed upon me. Now, no matter where I may go or what I may do, the Kingdom rests upon you." * * * He said, after having done this, "Ye Apostles of the Lamb of God, my brethren, upon your shoulders this Kingdom rests; now you have got to round up your shoulders and bear off this Kingdom." And he also made this very strange remark, "If you do not do it you will be damned."—Ib. 381-2.

Having defined the authority and powers of the apostleship, let us consider the qualifications necessary to possess the calling of an Apostle. Surely it will not be contended that a mere calling and ordination qualifies. To possess "ALL the Priesthood, ALL the gifts, ALL the endowments, and EVERYTHING preparatory to entering into the presence of the Father and the Son," as mentioned by Brigham Young, one must possess more than a mere calling and ordination—he must be "chosen." The Lord said:

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. of C. 95:5, 6.

The apostleship comprehends the work of a "Special Witness" of the life and resurrection of Jesus Christ. This involves the element of knowledge, not merely faith. To testify officially that Jesus is the Christ, that He lives as a resurrected, immortalized being, one must have seen him and received such facts from his lips; he must have the hands of the Lord laid upon him and be specially set apart for that work. The entire Christian world testify of these things, but such testimony, lacking as it does, in actual knowledge, is not a sufficient witness against the wicked and will not condemn them before the courts of heaven. The Latter-day Saints, Methodists, Baptists, Salvation Army, Presbyterians, Catholics, etc., all testify that Jesus is the Christ and that he is resurrected and immortalized, but none of them, with perhaps few exceptions, offers proof of such statements; they do not testify that they know of the fact by the three senses: sight, feeling and hearing. To officially testify of the life and mission of Jesus Christ one must,

1st—Have seen Him;
2nd—Have felt Him, having had His hands laid upon him and been ordained to the office;
3rd—Have heard Him.

It is not sufficient to have seen the Master, or one supposed to be He, in a dream. Actual contact and knowledge is the only evidence that will convict the world and establish one in his apostleship. It is common to hear devout people testify that they know, "through the voice of the Spirit" that Jesus is the Christ; but those same people frequently differ on interpretation of the doctrines that Jesus taught. Such testimony lacks the essentials mentioned. To be a "special witness" in the apostalic calling one MUST know for himself—from the absolute knowledge. To testify by the Spirit does bear virtue—it is an exhibition of faith—but when one says he knows, he must be prepared to fortify such statements with more than a testimony of "the Spirit," he MUST KNOW for a surety, and be willing, if required, to sacrifice his life in the maintenance of such knowledge.

At the session of the Relief Society Conference held October 4, 1938, President David O. McKay of the First Presidency set forth the necessity of this sort of qualification. He was speaking on the subject—the life of the Apostles—presumably to be taken up in the Relief Society classes for the coming year. Defining the office of an Apostle as one of a "Special Witness," he showed the necessity of men chosen for the office to have the qualifications possessed by the ancient Apostles. He cited the exam-

ple of choosing a successor to Judas Iscariot, after the Savior's betrayal and crucifixion; one who had personal knowledge of the life of the Savior, from his baptism by John to his ascension. On this point we quote from Acts, 1:21-22:

> Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us.
> Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

Then there is the case of Paul. He evidently was not chosen to be one of the Twelve and yet was called into the apostolic order. When before King Agrippa he recounted his experiences in being called to be a "Witness of Jesus Christ." Said the Lord to him:

> I HAVE APPEARED unto thee for this purpose, to make thee a minister and a witness both of these things which THOU HAST SEEN, and of those things in which I will (later) APPEAR unto thee. (Read Acts 26:13-18. Also Acts 9.)

It is seen from these Scriptures that Paul was given personal knowledge of the incidents and principles he was called to testify of. Speaking to His Apostles at Jerusalem, the Lord said: "Ye have not chosen me, but I have chosen you, and ORDAINED you." (Jno. 15:16). Here an ordination was necessary. To be an ambassador one must possess proper credentials. The Lord supplied His Apostles or ambassadors with such credentials—He personally ordained them.

As it was with the Jewish Apostles so likewise it was with the Nephite Apostles. They were chosen by Jesus Christ personally. He laid his hands upon their heads and ordained them to the calling. Here the three elements of knowledge are presented—sight, touch and hearing.

Is less than this required as an apostolic qualification this day? Both Joseph Smith and Oliver Cowdery, the first Apostles in this dispensation, said not. According to these brethren the Apostles in this day must know Jesus Christ, and have his hands laid upon them, just as the former Apostles did, otherwise their "ordinations are not full and complete."

Speaking to Oliver Cowdery and David Whitmer upon this point, the Lord said:

> I speak unto you, even as unto Paul mine Apostle, for you are called even with that same calling with which he was called.—D. & C. 18:9.

And these two brethren were commissioned of the Lord to "search out the Twelve," (Ib. 37) and when the quorum was finally established its members were instructed by Oliver Cowdery, under the direction of Joseph Smith, as to the special qualifications needed to fully endow them with the apostleship. Among other things Oliver Cowdery said:

> 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. * * *
>
> 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 UPON HIS DISCIPLES, WHY NOT IN LATTER DAYS? —His. of Church 2:195-6.

In his instruction to the Twelve at a later date, the Prophet Joseph Smith recounted the above qualifications, introducing another phase of the subject, that of the ordinance of "feet washing," an ordinance the Savior taught His former Apostles while with them. The brethren were instructed to prepare themselves for the sacred ordinance with the promise that **"All who are prepared, and are sufficiently pure to abide the presence of the Savior, will SEE HIM in the solemn assembly,"** to be called at a later date, (See His. of Church, 2:308-310). So important is this charge, we reproduce the same in extenso elsewhere in this issue of TRUTH.

That the brethren did receive the witness promised is recorded on page 432-3 of the History. Joseph was meeting with the Quorum of Twelve and with other officials, in the Temple at Kirtland, at the time of its dedication. We quote Joseph Smith:

> I then observed to the quorums, that I had now completed the organization of the Church, and we had passed through all the necessary ceremonies, that I had given them all the instructions they needed, and that they now were at liberty, after obtaining their licenses, to go forth and build up the Kingdom of God, * * * I left the meeting in the charge of the Twelve, and retired about nine o'clock in the evening. The brethren continued exhorting, prophesying, and speaking in tongues until five o'clock in the morning. The Savior MADE HIS APPEARANCE to some, while angels ministered to others, and it was a Pentecost and an endowment indeed, long to be remembered, for the sound shall go forth from this place to all the world and the occurrences of this day shall be handed down upon the pages of sacred history, to all generations; as the day of Pentecost, so shall this day be numbered and celebrated as a year of jubilee, and time of rejoicing to the Saints of the Most High God.

To be a full-fledged Apostle, a "Special Witness of Jesus Christ," one MUST see the Savior, have His hands laid upon him, and hear his voice. Without this experience one may possess the ordination but not the qualification, for, said Oliver Cowdery, **"your ordination is not complete till God has laid His hand upon you"**: for, said he further, **"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 hand upon His disciples, why not in the latter days?"

It must be assumed that other members of the Quorum, those ordained to the apostolic calling since the occasion recited as occurring in the Kirtland Temple, received similar experiences and were qualified as "Special Witnesses"; such for instance as John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith and others.

In the absence of such definite testimony from present members of the Twelve, we are led to believe them lacking in the needed qualifications. Those who have possessed such a testimony have spoken in words of fire. They have been willing to face the whole world and surrender their lives, rather than give up eternal principles. Peter, James, Paul, Joseph, Hyrum and many others gave their lives for the Gospel of Jesus Christ. They knew Him and they knew His law, and they counted themselves fortunate in being called upon to lay down their lives for His sake.

It is one thing to know by the promptings of the Spirit of an event, and another to know by actual mental and physical experience. The first may satisfy the individual having the testimony, but it may not satisfy the individual to whom the testimony is to be borne; it may not in all instances constitute legal testimony.

Joseph Smith said: "You need an endowment." Why, "In order that you may be prepared and able to overcome all things." An Apostle, then, when fully qualified as such, is able to overcome all things. And further,—"And those that reject your testimony will be damned." It is a serious thing to wield a power that will damn. But there are further powers:

> The sick will be healed, the lame made to walk, the deaf to hear, and the blind to see, through your instrumentality.

How many of the sick are today being healed through the endowment Joseph spoke of? An occasional case of healing is reported with much gusto, but why are such gifts exercised so rarely?

These present day Apostles, when endowed from on high, were "to preach the Gospel to all nations, kindred and tongues IN THEIR OWN LANGUAGE"; (exercise the gift of tongues.) They were to "faithfully warn all, and bind up the testimony, and seal up the law, and", said the Prophet, "the destroying angel will follow close at your heels, and exercise his tremendous mission upon the children of disobedience; and destroy the workers of iniquity, while the Saints will be GATHERED OUT FROM AMONG THEM, and stand in holy places ready to meet the Bridegroom when he comes."

Are the members of the Quorum today preaching the Gospel to all nations and people in their own languages? Are they engaged in warning the world, "binding up the testimony and sealing up the law?" Are the "destroying angels" following close on their (the Apostles') heels, destroying the wicked? Are the Saints being "gathered out from among" the wicked and standing in holy places? If these fruits are not in evidence there must be something lacking in the endowment of the Twelve today. Certainly they cannot be expected to warn the nations while remaining in Utah engaged in secular pursuits or in matters pertaining to the organized Stakes of Zion. Their work is in the world. To be supported from Church funds and restricted in their labors to the organized wards and stakes of Zion, is not, as we understand it, "binding up the testimony and sealing up the law," to the nations of the earth as the Lord intended it to be.

President Lorenzo Snow, in his day, deprecated the fact that the members of the Quorum of Twelve were spending their time at home when their mission was abroad. Said he:

> They (the Apostles) were really ministers to the nations of the earth; their duties were clearly marked out by the Lord and until the Gospel was preached thoroughly to the world he doubted whether the Savior would come, as the preaching of the Gospel to the world is certainly a part of the work that has to be done before He comes. * * *
>
> The President also said there were republics on this continent which never had been visited by an Apostle, and he did not know how far the Lord justified the Apostles and Seventies in waiting for things to become pleasant and agreeable before visiting such countries. He also said he did not know how far the Lord justifies the Apostles and Presiding Seventies in permitting the missionary Elders to do the work, evidently upon their own volition, of opening up new fields of labor in foreign lands. * ** *
>
> For instance, here are the Young Men's Mutual Improvement Associations, and it is astonishing, when we come to think about it, THAT THE APOSTLES SHOULD BE SPENDING THEIR TIME so largely among them. One would think that the young men, properly instructed in a quorum capacity, ought to be able to carry on this work with such aid as they might get in their different stakes. It seems to me the quorums of the Priesthood will have to receive attention. * * * I want to say, here are the Apostles and Seventies, THEIR BUSINESS IS TO WARN THE NATIONS OF THE EARTH and prepare the world for the coming of the Savior. * * * It is for the Apostles to show to the Lord that they are His Witnesses to all the nations, and that they are doing the best they can. * * * He (President Snow) trembled at the thought that the Apostles were spending so much of their time in matters that should be attended to by others, while so little comparatively was being done in their own line of calling.—Juvenile Instructor 36:689-90.

President Snow's feelings were related by President Joseph F. Smith, his successor, and endorsed by him. At that time, as at present, the Apostles were spending their time at home working among the organized branches of the Church instead of "WARNING THE NATIONS."

Joseph Smith said: "If we are faithful in all things, we are even entitled to greater

spiritual blessings" than the former Apostles received. (His. of Church 2:308).

Is the present Quorum of Twelve receiving greater SPIRITUAL BLESSINGS than the former Apostles? If not, are they fully endowed?

Joseph promised as a climax to his instructions, "All who are prepared, and are sufficiently pure to abide the presence of the Savior, will see Him in the solemn assembly."

This was on November 12, 1835, and the promise was fulfilled on March 30, 1836, as has already been related.

It is not our purpose to sit in judgment on our brethren, to question their sincerity or integrity, or to depreciate their talents and labors, but we feel it tremendously important, yes, absolutely necessary, to understand and obey God's will in these matters.

President Heber J. Grant, on numerous occasions, has frankly stated that he has not seen the face of the Savior. "In the providences of the Lord," said he on one occasion, "I have never been permitted to behold the Savior." (Des. News, Dec. 31, 1921.) This statement the aged President has recently repeated.

If President Grant, being the head of his quorum and the source through which revelations are supposed to be received for the Church, is lacking in such a necessary endowment, and he evidently is for he so states, how can it be expected that the members of the quorum—his subordinates—who look to him for guidance in all things pertaining to their callings, bear a stronger testimony? And if the members of the Quorums of Twelve and Seventies are lacking in this endowment is it any wonder that they are not in the world "binding up the law and sealing up the testimony," preparatory to the second coming of the Savior, nor possessed of the blessings promised?

Statements of Joseph Smith, Brigham Young, John Taylor, and others to the effect that patriarchal marriage is a necessary qualification for the highest exaltation in the presence of Father, were charged to over "zealousness" or "enthusiasm" by Elder Melvin J. Ballard, and such statements are now falling from the lips of Presidents of Stakes, Bishops and other lesser lights, who are endeavoring to explain away that holy principle of marriage. Is it the desire of the brethren to have a similar excuse obtain for the statements of Peter, Joseph Smith, Oliver Cowdery, and others to the effect that Apostles must see their Savior and have His hand laid upon their heads? Were these brethren over zealous in putting forth such claims?

The instructions of President McKay, as noted, are in full harmony with those of the earlier brethren. It is refreshing to have a testimony in this day from such an undoubted authority. He has given the keynote, and all Israel have a right to expect their leaders to qualify to do the work for which they have been selected; provided, of course, all Israel will repent of their sins and turn to the Lord and to His institutions as established by Joseph Smith the head of this dispensation, and as taught and contended for by his successors in the Holy Priesthood.

THE TOLERANCE OF TRUTH
(By George Q. Cannon)

You will never find a people of God who have the truth persecuting another people. If they were to do so they would cease to be the people of God. It is the characteristic of the church of God always that it never condescends to persecution. It does not fear the announcement of any doctrine, or any principle, or any form of belief, or any so-called revelation. Strong in the knowledge that they have the truth and that God is with them, such a people can afford to let false doctrine when it manifests itself have the freedom of action, the right of agency which God has given unto every human being and which every human being has a right to exercise undisturbed by his fellow man so long as he does not interfere with the happiness and the lives and the liberties of his fellow man. * * *

LOOK FOR GOOD

Change the focus of your eye from watching for evil to watching for that which is good, that which is pure, and leading and prompting those who err into that path which has no error in it, and that will not admit of mistakes. Look for good in men, and where they fail to possess it, try to build it up in them; try to increase the good in them; look for the good, build up the good; sustain the good: and speak as little about the evil as you possibly can. It does not do any good to magnify evil, to publish evil, or to promulgate it by tongue or pen. There is no good to be obtained by it. It is better to bury the evil and magnify the good, and prompt all men to forsake evil and learn to do good; and let our mission be to save mankind and to teach and guide in the path of righteousness, and not to sit as judges and pass judgment upon evil doers, but rather to be saviors of men.—Joseph F. Smith, Apr. C. R., 1913, p. 8.

THOUGHTS

Emotions that are never used
  Shrivel up and die;
Hearts that are never touched
  Soon are petrified.
Eyes that shed no tears
  Are lusterless betimes:
Lips that do not tremble
  Stiffen into lines.

—Lars H. Mortensen.

GOD'S ECONOMIC ORDER

C. N. Lund strikes a vital chord. His thoughts are in harmony with heaven. In an article headed "United Order Holds Only Hope," published in the Deseret News, Feb. 3, 1932, the author states:

There is one way, and only one way of permanent salvation from financial bondage and economic depression; and that way lies in adopting a system of stewardship, called in the early Utah days, the United Order. That system holds the one and only hope for struggling depressed and despairing humanity.

Brigham Young is on record as having said:

> **I do not want to live to see the suffering this people will have to go through if they reject the United Order.**

We are in the beginning of this suffering. It comes from financial failure and bondage and economic chaos. John Taylor, successor of Brigham Young said:

> **We have had a great deal said about the United Order. * * * You Latter-day Saints cannot get around it. It will rise before you every step you take * * * and those who will not walk into line God will move out of the way.**

And these men knew what they were talking about.

This system of stewardship is the natural, God-inspired order of financial, economic, and industrial life, and until we set up this order we shall experience NOTHING but trouble, war, revolution, mobocracy, financial ruin, poverty and general depression; the present debacle will continue and grow worse until leaders see the light and step out of the beaten paths of error and resolve to save the people by the one and only effective means. So natural, so nearly perfect, so sure, and so saving is this system of stewardship that God himself and His Son Jesus saw fit to reveal it and set it up among men for their temporal salvation. How and why shall we question it in the face of these facts? It must and will come. How long shall we stand in its way? HOW IT WOULD LIFT AND EXALT US FROM THE PITS WE HAVE DIGGED FOR OURSELVES IN OUR FINANCIAL BABYLON.

GOSPEL ETERNAL

(By President John Taylor)

There is not a principle associated with the Gospel of the Son of God but what is eternal in its nature and consequences, and we cannot with impunity trample upon any principle that is correct without having to suffer the penalty thereof before God and the holy angels, and in many instances before men. The principles of the gospel being eternal, they were framed and originated with the Almighty in eternity before the world was, according to certain eternal laws, and hence the gospel is called the everlasting gospel. It is like God, without beginning of days or end of years, and as the Lord says, "I am the Lord and I change not." The gospel is eternal and does not change; it is eternal in its principles and consequences.—Deseret News, June 5, 1880.

VIRTUE

(Contributed)

"'Tis virtue makes the bliss where-er we dwell.'

Too often do we seem to think that virtue interferes with the full enjoyment of life. We feel that she must be forsaken or, at least, left some distance behind, if we are to get the most out of life. We must deceive, or falsify, or torture, or do something at variance with the known and accepted standard of right in order to have a good time. But such is not the fact in reality. It is only the result of a short-sighted policy that does not count the time nor the loss.

Happiness dwells in the tents of the virtuous even in greater measure than within the palaces of the wicked. The reason some think otherwise is because they fear that virtue places a restraint upon them, but excesses do not spell happiness: more often the reverse. No undue restraint is to be found in virtue. We have the words of the Great Teacher for that:

> **Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you; and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.**

Here we have a great promise and a satisfying assurance. In effect, it is that virtue will bring rest to the weary soul, and that in doing so there will be no heavy cross to bear. As a matter of fact, if we will but live naturally, intelligently, and with due regard for those about us, not only will virtue be glorified, but in the long run, a great happiness will come to us.

Moreover, without virtue, what would be our surroundings? There could be no peace, no safety, no enjoyment, no society. There would be only rapine and murder. The strong would overcome and destroy the weak and the stealthy the unwary. Destroy virtue and you have at once destroyed what centuries of developing civilization has built up. In place of our curtailment of individual license for the benefit of the common good, there would be a constant struggle among those who now live together in peace and happiness.

—By Walter F. Meier, P. G. M. 33°.

Shakespeare says: "Be thou as chaste as ice, thou shalt not escape calumny." It is the arrow which the incompetent contin-

ually shoot at the successful. It is the price which must be paid for success.

The outstanding crime of our day is success. For this reason the entire fabric of our nationalism is being put into the discard. The idler is coddled, the wastrel encouraged, the successful despised, and we are experiencing the anxiety, discomforts and maladjustments of it.

It is no exaggeration at all to say that it is as offensive now to be sober, industrious, self-reliant, economical, honest and successful, as it was to have royal blood in one's veins in the days of Louis XVI.

Yes, to have talent and use it, to possess wealth and invest it, is just about as dangerous a proceeding as it would be to trundle a wheelbarrow of gold along the bowery after nightfall.

I recently heard a gentleman say in a speech before a club that formerly only the I. W. W.'s and men of like radical groups were ever heard to inveigh against government, but that now it is a common thing to hear men in the higher circles do it.

I might have told him, but did not, that the explanation is easy. The I. W. W.'s are now on easy street. They have gained what they wanted—something for nothing. It is the day of the little man, the idler, the leech. Society presents the aspect of an inverted cone, which is a state of unstable equilibrium. While the successful move, the rabble seize and fill up the wells which industry digs.

In consequence, our social corruption is appalling. In morals we have reached the lowest dip down in our history. In closest relationships of life, mutual confidence has all but perished. Suspicion and distrust are everywhere. No one seems to have faith in another any more. The hand of every man, like that of Ishmael, is against his fellow. The unrest of the people is as constant as that of the heaving sea. While the Stalins, the Mussolinis and Hitlers rule, the people are afraid; they know not what to do.

And it is not to be wondered that they are afraid, for every indication is that the present social order will be wiped out —by violence, if not otherwise. The sponsors of atheistic materialism have gone mad. They imagine vain things—that civilization can be carried on without God—and have set themselves to break the bonds of moral restraint and cast the cords of decency from human society.

Before such conditions the boldest prophet is dumb. No one can venture what a day may bring forth.

In our own nation there is sorely needed a baptism of the sobriety, industry, thrift and integrity our fathers had. AND IT WILL COME.

By Charles L. Brooks, 32°.

WORLD BREVITIES

W. P. A. workers during last October numbered 3,125,990 as against 1,432,910 in October, 1937, and 2,449,775 in October, 1936. $6,000,000,000 is absorbed in this work during the three years.

Profits of 290 leading industrial corporations for the first nine months of 1938, amount to $305,967,000 compared with $951,494,000 for the same period last year, a decrease of $645,527.

"Sales figures available from a representative group of forty manufacturing corporations in the United States, covering the first nine months of 1938, total $2,490,000,000 as compared with $3,401,000,000 in the same period last year, a decline of 27 per cent."

Output of automobiles in United States and Canada for October is estimated at 225,000 cars and trucks, compared with 89,000 in September. November is expected to show a further rise to possibly 350,000.

The wheat crop of United States for 1938 is reported at 940,000,000 bushels, the fourth largest crop on record. Our total wheat supply is given at 1,094,000,000 bushels compared with the average domestic requirements of under 700,000,000 bushels. This large crop coincides with large yields in Canada, Europe and the Argentine. Present price in principle markets, 66.75c per bushel.

Cotton crop for 1938, estimated at 12,200,000 bales is reported as a short one. The world carryover of American cotton at the beginning of the season was 13,652 bales. Present price, 8.93c per pound.

Corn crop estimated at 2,460,000,000 bushels, is reported as being normal, but large compared with the animal population. Present price 42.37c per bushel.

Gold receipts in the United States from early July through October approximated $1,160,000,000, of which London contributed $800,000,000, bringing the gold stocks of the United States to over $14,000,000,000.

The Press reports $20,000,000,000 being spent throughout the world on war materials and armament in 1938.

The President is expected to ask Congress for an air fleet of from 7000 to 10,000 planes, to immediately equip the army's "initial protection force" of some 400,000, with semi-automatic rifles, gas masks, tanks and anti-aircraft guns, with a war reserve for a force of 1,000,000 to be stored up.

The world war involved 31 belligerent nations. Loss of life, direct, 13,055,000; indirect, 28,000,000; total, over 41,000,000. Cost, $225,000,000,000.

Child Marriages:

Pennsylvania: 13 year old Frances Erb eloped to Maryland with Robert Souder, content to live in a 15 by 25 ft. chicken house rather than under the old home condition.

Chicago: 12 year old Jenny Renello Rita, appeared in court defending her 24 year old husband charged with contributing to the delinquency of a minor, as a result of their marriage in August.

Kentucky: 60 year old Wilbrun Howard was arrested on the charge his April bride was under the 14 year minimum age for legal marriage in that State.

34 year old Fleming Tackett was jailed as a result of his marriage last month to 10 year old Rosie Columbus.

Inventories of rubber tires and inner tubes in the hands of distributors October 1 were at the lowest level in three years, according to the Department of Commerce.

Nine men are said to rule the world, these being ruled by fifty odd international financiers. The nine men are given as:

King and Prime Minister of Great Britain.
President of France.
Pope of Rome.
Hirohute, Emperor of Japan.
Mussolini of Italy.
Stalin of Russia.
Hitler of Germany.
Roosevelt of the United States.

Four of the above are said to be for Collectivism and against individualism, and are out to win the world to that idea. Five are professed Christians, a majority.

British and United States tax rates compared:

Earnings	British Tax.	U. S. Tax.
$2,500 a year	$ 92.62	Nothing
$3,000 a year	200.62	Nothing
$5,000 a year	640.62	$ 64.00
$10,000 a year	1,878.12	379.00
25,000 a year	7,720.87	2,361.00

In the case of the British taxpayer, no allowance is made for deductions such as insurance, servants, support of other relatives, etc. In case of the American, it is assumed all income is earned.

Some Salaries:

William S. Paley, President of the Columbia Broadcasting system, drew $190,196 in salary and bonuses for 1937; Edward Klauber, vice president, drew an aggregate of $80,540.

H. W. Phelps, Chairman of the board of the American Can Co., New York, drew $151,800.

F. B. Hufnagel, President of Crucible Steel Co., drew $125,000.

J. O. Eaton, Chairman Eaton Mfg. Co., drew $106,000.

Vincent Bendix, President of Bendix Aviation Corporation, drew $72,912.

International Investments:

Beginning with 1938, Americans had invested abroad, exclusive of United States Treasury loans, $11,795,000,000 as against foreign investments here of $7,036,000,000.

Sour faced Ned Sparks received income tax reduction of $3500, claimed to have been spent for special teeth to stop hissing when he used the letter "S". He claimed by buying these teeth his earning power reached the sum of $172,000 as against $10,000 normally.

Beet men of Utah and Idaho are to receive $4,500,000 as first payment for beets on basis of $4.40 per ton, which is based on the selling price of sugar and the sugar content of beets. A minimum of $6.50 per ton for beets is expected.

"Between 1932 and 1936, the national income in the United States increased by $48,700,000,000. This enabled the populace to spend 25% more for jewelry, 48% more for cigarettes, 203% more for automobiles. Yet during the same period contributions to churches dropped 30%."

Our foreign trade remains far below the level of a decade ago. Estimated exports for the full year of 1938 will amount to $3,000,000,000, as compared with $5,000,000,000 in each of the years 1928-9.

(Information taken from Government reports, Newsweek, New York Bank reports, United States News, and Press reports.)

Our English Correspondent states, under recent date:

"I hear of 'wars and rumors of wars,' etc., through my radio; the 'great and dreadful day' is not far off; the prophecy is certainly being literally fulfilled, thanks to the radio. We had quite a scare here in England until the 'four power' meeting was held at Munich.

"We have been issued gas masks and they are very good masks, too; also a booklet on air-raid precautions. Women are being enrolled for service in great numbers; they are to act as reserves for home defense; they are being trained in flying, driving motor vehicles, first aid and ambulance work, as army and navy cooks, as air-raid wardens, and many other activities, in order to release as many men as possible for active war service. When the climax comes it will simply be terrible."

YOUR EMPLOYEES SHOULD KNOW

It is costing the American people more than 17 billion dollars a year to have themselves governed.

This total—representing the cost of Federal, state, county and municipal government—is equivalent to 25 cents out of every dollar of national income.

Who pays this bill?

It can't be paid by wealthy people alone because there are not enough of them. If all people with net taxable incomes of $5,000 or more for 1935 had been compelled to turn over to the government all their income in excess of $5,000, the sum collected would pay only about 1/5 of the present annual cost of government.

Thus, the great bulk of the tax bill must be paid by the small wage earner.

He pays it in the form of "hidden taxes," which fall on poor and rich alike, and are a part of the cost of virtually everything that everyone buys—food, clothing, shelter—all the necessities as well as all the luxuries.

These "hidden taxes" are estimated to account for 70 per cent of the total tax revenue.

But everyone, rich or poor, can pay his taxes, whether direct or hidden, only out of income that has its source in private business. For instance income taxes, real estate taxes, sales taxes and all other taxes paid by individuals, come out of salaries, wages, or other income received in private business endeavors.

Without private business, the people would have no income with which to pay taxes.

Whatever hurts business, hurts all of the counry's 130,000,000 people, and jeopardizes the national income from which all costs of government itself must finally be met.

No business—no income.
No income—no taxes.
No taxes—no government.

—Bank of New York ad.

SUM OF EXISTENCE

The truth
Is a knowledge
Of things as they have been,
And as they are, and as they may become.

WHAT PRICE GLORY?

The gift we value most of all
Is not without its price;
And life abundant comes to us
Through loving sacrifice.

Pride goeth before destruction, and a haughty spirit before a fall.—Proverbs.

TRUTH

(Orson F. Whitney)

An ocean jewel, cast upon the strand,
Unseen, yet glittering 'neath the trampled sand,
Neglected and alone, in darkness lay,
Till time in many a wave, had rolled away.

In vain the loud surge dashed upon the shore,
In vain the lightning's wrath, the thunder's roar,
Securely slumbered in its lowly bed,
A rarer gem than e'er decked kingly head.

At length, a shining edge peered forth to view,
A sun light drop, as 'twere, of morning dew,
And yet no glance e'er rested on the prize,
None guessed what lay concealed from human eyes.

Men came and went, but all were proud and vain,
They gazed upon the sky and distant main,
Eager for wealth, yet none would look so low,
Or stoop for gems, how'er so bright, below.

Along the lonely beach, one summer day,
It chanced, at length, a little child did stray,
Beheld the jewel, sparkling in the sand,
And drew it forth with tiny, eager hand.

And thus the treasure, which had lain concealed,
In Fate's full ripened hour to be revealed,
Long kept from pride, or mammon's sordid sight,
By humble means at last was brought to light.

E'en so with Truth, the richest, rarest gem,
Save one, in Christ's eternal diadem;
By Merit worn, though oft in meanest guise,
Men scorn the source and trample on the prize.

SORROW

Across my day the shadows creeping
  Brought the unwelcome night.
The distant hills, the last gleams keeping
  Of dear, familiar light,
Slowly became a darkened wall around, and soon
The world, with all its loved and wonted sights, was gone.

Ah, light that made such sweet revealing,
  That showed this world so bright,
You gave no hint you were concealing
  The greater wealth of night!
For now, above and far beyond the hills, appear
Ten thousand worlds I did not dream before were here.

—J. R. Miller.

ADAM-ONDI-AHMAN

(At the dedication of the Kirtland Temple, March 27, 1836, the following words by W. W. Phelps, were sung.—Ed.)

This earth was once a garden place,
  With all her glories common;
And men did live a holy race
And worship Jesus face to face,
  In Adam-ondi-Ahman.

We read that Enoch walked with God
  Above the power of Mammon;
While Zion spread herself abroad,
And Saints and angels sang aloud,
  In Adam-ondi-Ahman.

Her land was good and greatly blessed,
  Beyond old Israel's Canaan;
Her fame was known from east to west;
Her peace was great and pure the rest
  Of Adam-ondi-Ahman.

Hosanna to such days to come—
  The Savior's second coming,
When all the earth in glorious bloom
Affords the Saints a Holy home,
  Like Adam-ondi-Ahman.

CAMPFIRES

"The souls now numbered with the stars
Have left their signal-fires
With flame to burn away our bars
And kindle our desires,
To warm faint hearts when night comes on
And guide our weary way,
Until our doubts and fears are gone
And love illumes our day."

GEMS

Be noble! And the nobleness that lies in other men, sleeping but never dead, will rise in majesty to meet thine own.—Lowell.

He is blind who thinks he sees everything. The observant man recognizes many mysteries into which he cannot pretend to see, and he remembers that the world is too wide for the eye of any one man. But the modern sophists are sure of everything, especially if it contradicts the Bible.—Spurgeon.

Let God's grace just open a window and let the light into a man's soul and he will stand astonished to see at what a distance he is from God.

The greater your troubles, the greater is your opportunity to show yourself a man.

If you are tempted to lose patience with your fellowmen, stop and think how patient God has been with you.

Every man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action.—Lowell.

Juvenile Page

THE THREE HEBREWS
(Daniel 3)

Nebuchadnezzar was the king of Babylon. He was very proud and mighty. He made a large image of gold and set it up in the province of Babylon, at a place where all the people could see it.

Then the king sent to gather together all his officers, his princes, governors, captains, judges, treasurers, counsellors, sheriffs and all the rulers of the provinces, to come to the dedication of the image which he had set up. A herald went out before the people and cried aloud?

> To you it is commanded, O people, nations and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar, the king, hath set up: and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace.

Therefore, when the people heard the music, they all fell down and worshiped the golden image instead of the true God of heaven. But there were three Hebrew boys, captives from Jerusalem, whose names given them by the king were Shadrach, Meshach and Abed-nego. These boys, though very obedient to the king's commands in other things, nevertheless could not worship the image of gold for they had been taught to worship the true God and Him only. These boys did not fall down and worship the golden image at the sound of the music.

There were certain Chaldeans who were jealous of these Hebrew boys because the king had previously shown favor to them. They came and told the king that Shadrach, Meshach, and Abed-nego refused to obey the king's commands and that they would not fall down and worship the image.

This touched the king's pride. Never before, perhaps, had any of his subjects refused to obey his commands. In his rage and fury he commanded to bring the three Hebrews to him. When they came before the king he said:

> Is it true O Shadrach, Meshach, and Abed-nego, do not ye serve my gods nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

The king liked the boys and gave them another chance; but the Hebrews, filled with courage and remembering the teachings of their parents, to worship only the true God replied to the king:

> O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that **WE WILL NOT SERVE THY GODS**, nor worship the golden image which thou hast set up.

This answer filled the king with fury. He commanded the furnace to be heated seven times hotter than usual. He commanded his strongest men to bind the Hebrew boys with heavy cords and to cast them into the furnace. This they did; but the furnace was so hot that the men who cast the Hebrews into the fire were themselves consumed by the flames.

The king, looking from a distance, saw an amazing sight. Instead of the flames consuming the three boys, they, with a fourth person, were seen by the king walking around in the flames unhurt—the form of the fourth person being "like the Son of God."

This greatly troubled the king, and coming near the furnace he cried out in great earnestness, "Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth and come hither."

The boys came out of the fire and all who were with the king saw that "upon their bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them." The king then spoke and said:

> Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that **TRUSTED IN HIM**, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree: that every people, nation and language, which speak anything amiss against the God of Shadrach, Meshach and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because **THERE IS NO OTHER GOD THAT CAN DELIVER AFTER THIS SORT.**

Then the king promoted the three Hebrew boys in the province of Babylon, and they had great power.

A wonderful lesson is here taught: There is only one true God whom men should worship. Those serving this God keeping all His commandments as best they can, will receive His protecting care, and their enemies can do them no harm. It is faith such as Shadrach, Meshach, and Abed-

nego possessed that enabled Enoch with his people, to be translated, the Brother of Jared to remove mountains, etc., Moses to cross the Red Sea with the hosts of Israel, Nephi to secure the brass records from Jerusalem, and which established Joseph Smith as the great leader-Prophet of this last dispensation; and it is that sort of faith which will yet make of the Latter-day Saints a great and mighty people.

He who checks a child with terror,
Stops his play, and stills his song,
Not alone commits an error,
But a grievous moral wrong.

Give him play and never fear it:
Active life is no defect.
Never, never break his spirit;
Curb him only to direct

Would you stop the flowing river,
Thinking it would cease to flow?
Onward must it flow forever,
Better teach it where to go!

DRUDGERY DIVINE

(Contributed)

O bumblebee on the red-topped clover,
Aren't you tired, you busy rover,
Of doing the same thing over and over—
  Gathering honey all day long,
  Singing the same little humming song?
Aren't you tired, you golden rover,
Of doing the same thing over and over?

O little bird with the crimson breast,
Aren't you tired of building the nest?
Isn't it time to stop and rest?
  Straw after straw you patiently bring,
  Song after song you cheerily sing.
O little bird in the crimson vest,
Isn't it time to take a rest?

O busy heart, O toiling mother,
Aren't you tired of work and bother—
The same dull task and never another?
  Over and over you brew and bake,
  Over and over you mend and make.
Aren't you tired, O weary mother,
Of the same dull round and never another?

Then low from the heart of the bee and the bird,
And low from the heart of the mother this word,
Sweet and calm and clear, I heard,
  "Over and over God paints the skies,
  Over and over He tints the flowers,
  Over and over He sends the showers,
  Over and over He guides the stars,
  Over and over the dawn unbars.
  If over and over God deigns to work,
  Why should we faint, one duty shirk?
  So over and over our tasks we do,
  Sure of reward, if our work be true."
This is the message which clear I heard
From the heart of the mother, the bee, and the bird.

MORALITY

Speaking of the "Nation's economic plight" and attributing it to "a breakdown of individual morality," Mr. Charles H. Watts of Newark, N. J., president of one of the nation's largest finance companies, said at the Hotel Utah:

"A recovery of character must precede everything else. When every man puts into practice the principles of unselfishness and brotherhood and christianity—the very things he learned at his mother's knee—then our economic order will take care of itself."—Salt Lake Tribune, May 24, 1938.

"The best preacher is the heart, the best teacher is time, the best book is the world, the best friend is God."

"True merit is like a river: the deeper it is the less noise it makes."

It is by suffering that God has most nearly approached to man; it is by suffering that man draws most nearly to God.—Cathedral plaque at Leland Stanford, Jr.

We must seek to magnify our offices, and not expect our offices to magnify us.—John Taylor.

Though Brocchus, Day and Brandebury
And Harris, too, the Secretary,
Have gone—they went! But when they left us,
They only of themselves bereft us.

—Eliza R. Snow Smith's comment on the early Utah run-a-way officials.

DON'T WORRY

"Don't worry if your work is hard,
And your rewards are few;
Remember that the mighty oak
Was once a nut like you."

A LITTLE ADVICE

Judge: Do you find the prisoner guilty or not guilty?

Foreman: Not guilty, with a recommendation that he should be told not to do it again.—Boston Transcript.

STILL IMPOSSIBLE

Lady—I left my pass at home, but I'm one of the officers' wives.

"Lady," said the sentry. "I'm sorry, but I couldn't let you pass even if you were his only wife."—U. S. S. Reina Mercedes Galleon.

THAT'S ALL

"Does your wife take in washin'?"

"No, sah, you is wrong. Ah takes in de washin', sah, an' Ah takes de washin' out. All dat mah wife do is stay at home an' wash it."—Our Prayer.

TRUTH

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

VOL. 4. JANUARY, 1939 NO. 8

INTERPRETATIVE AUTHORITY

Can the "Living Oracles" Change the Set Laws and Ordinances of the Gospel Through Interpretations Contrary to Those Established by Former Priesthood Authority?

AN EDITORIAL ANSWER TO

Elder Stephen L. Richards of the Quorum of Twelve

We have therefore a more sure knowledge of the word of prophecy, to which word of prophecy ye do well that ye take heed, as unto a light which shineth in a dark place, until the day-dawn, and the day-star arise in your hearts;

Knowing this first, that no prophecy of the scripture is given of any private will of man.

For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.—2 Peter 1:19-21, I. T.

A vital question agitating the minds of many of the Saints today, is that pertaining to the interpretation of Scripture. Whose prerogative is it to interpret the word of the Lord for the benefit of believers in Christ? The situation frequently arises whereby an interpretation on a point of doctrine rendered by the Prophet Joseph Smith or his early successors, is given differently now. Of course, it goes without saying that such procedure must inevitably result in misunderstandings, doubt, and even bickering and harsh words between brethren. Such fruits do not emanate from the Lord and doubtless there is a key by which one may arrive at a POSITIVE and UNCHANGEABLE understanding of the meaning of the word of the Lord as given by revelation from time to time and as contained in the Holy Scriptures. Too often the brethren seem inclined to try to prove their own theories correct, rather than square them with the measuring stick of the Gospel. Such an attempt, it is felt by many, was voiced at the late Semi-annual Conference of the Church by Elder Stephen L. Richards of the Quorum of Twelve.

Elder Richards' address was in advocacy of "Solidarity in the Church." He pointed out three major causes tending to a division among the Saints:

1st. Based on private interpretation of scripture and the exclusive right of the "living oracles" to declare the interpretation.

2nd. Has to do with unwarranted criticism of the leaders of the Church.

3rd. "Indifference to and poor attendance in the regularly established meetings provided for the people.'"

In the main the address is constructive, carries a wholesome spirit and must be impressive to those of the Saints who hear or read with thinking minds. However, on the one point of interpretation we feel it pertinent to make some observations.

It will be noted Elder Richards made no attempt to interpret a particular point of doctrine, he confining his remarks to the rule of interpretation. We quote from the address:

First—I point out a growing tendency toward private interpretation of scripture and doctrine

> and this I do not regard as particularly serious in point of perverting the general doctrines of the Church. It is with reference to the status of the individual that I feel concerned. * * *
>
> There are people in the Church, far too many, who are at variance with the President of the Church and his associates, the General Authorities, in the interpretation of our Temple ordinances and ceremonies and some of their requirements. These are what I call private interpretations of the doctrine of the Church as contradistinguished to the long established interpretations of these items by the General Authorities. * * *
>
> It is so well established by the revelations which we have received and the practice of the Church that the President and his Counselors are invested with this authority that I cannot believe any member will seriously dispute it. In the language of the revelation they, the Presidency, are constituted "a quorum * * * to receive the oracles for the whole Church." They are the supreme court here on earth in the interpretation of God's law. * * *
>
> In formulating their interpretations and decisions they always confer with the Council of the Twelve Apostles who by revelation are appointed to assist and act with them in the government of the Church. When, therefore, a judgment is reached and proclaimed by these officers it becomes binding upon all members of the Church, individual views to the contrary notwithstanding.—Des. News (Church Section), Oct. 22, 1938.

Obviously the Scriptures are not to be privately interpreted. Peter's statement, as quoted, is sound and incontrovertable—"No prophecy of the scripture is given of any private will of man." The Apostle Paul taught Timothy that "All scripture is given by inspiration of God," and surely that which comes from God can admit of only one interpretation. Paul further taught:

> But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.
>
> As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. Gal. 1:8, 9.

Joseph Smith taught this same truth. He said:

> Oh! I beseech you to go forward, go forward and make your calling and your election sure; and if any man preach any other Gospel than that which I have preached, HE SHALL BE CURSED; and some of you who now hear me shall see it, and know that I testify the truth concerning them.—Joseph Smith's Teachings, p. 151.

But, to show the necessity of men speaking only under the authority of God, the Prophet said further:

> If anything should have been suggested by us, or any names mentioned, except by commandment, or THUS SAITH THE LORD, we do not consider it binding.—His. of Ch. 3:295.

Such statements as we have quoted forever exclude private interpretations of God's word. The danger and utter folly of people arrogating to themselves the authority to apply private interpretations to the word of the Lord—interpretations contrary to those given by His servants to whom the revelations were originally directed, must be admitted by all.

Elder Richards, in enunciating the principle being discussed, has evidently overlooked a vital fact in church polity—one that has caused no end of confusion and doubt among the Saints. The point is this: Well established interpretations—some given by the founders of the Church to whom the Gospel was revealed, have been and are being changed by leaders of the present day who are far removed in point of time and spirit from the things they are interpreting. Principles, laws and ordinances established by Joseph Smith and his early successors, under the authority of direct revelation, are being changed by present church officials who do not pretend to have revelation thereon. In these circumstances one can easily understand the danger in permitting counter interpretations on the word of the Lord. Brigham Young, speaking on this point, explained:

> When revelations are given through an individual appointed to receive them, they are given to the understandings of the people. These revelations, after a lapse of years, become mystified to those who were not personally acquainted with the circumstances at the time they were given.—J. of D., 3:333.

This is good logic. Certainly the Prophet to whom the Lord reveals a fact, is better able to tell its meaning than a person far removed from the circumstances and whose mind is mystified regarding it. The late Bishop Heber Bennion, in his writings makes this point clear. He said:

> We are told that the living oracles take precedence over all other authority, living or dead. We agree that the living oracles take precedence, provided they do not conflict with the dead oracles. "To the law and the testimony if they speak not according to this word it is because there is no light in them."—Isaiah, 8. If it is true that the living oracles take precedence over all others regardless of their disagreements with the dead prophets, then the Saints must necessarily change their faith every time there is a change in the presidency, to conform to the views of the new president. We must believe in Adam-God so long as Brigham Young lives, but so soon as a President arises differing with Brigham, we must disbelieve in this doctrine and adopt the views of the new oracles. The mention of such an attitude is so absurd as to border upon the ridiculous.—Gospel Problems, p. 6.

Elder Richards speaks of many of the Saints being "at variance with the President of the Church and his associates, the General Authorities, in the interpretation of our Temple ordinances and ceremonies and some of their requirements. "These," said the speaker, "are what I call private interpretations." But the assumption that the present erroneous position of the Church is not the result of private interpretation of such men as the late Dr. James E. Talmage, Elder Melvin J. Ballard, and others, is misleading. Rather than some of the Saints being at variance with the President

of the Church it will be seen from an examination of the facts, that the President of the Church is frequently at variance with te laws of heaven. During the last twenty years vital changes, according to our understanding, have been made in the ordinances of the Temple—changes that are manifestly opposed to the teachings of the former leaders from Joseph Smith down. Then is it not the present leaders who are indulging in "private interpretations?"

Answering the claim of some of the Saints, frequently advanced, to the effect that the President of the Church cannot err, we simply cite such examples as King Saul, the High Priest Eli, Peter, in denying Jesus Christ, the Jewish Sanhedrin, the Nephite leaders, and even Joseph Smith in this dispensation, (D. & Co., 5:21; 93:47.) Can it be that the present President of the Church is more invulnerable than they?

It may be conceded that when properly called and chosen, the Presidency of the Church is the channel through which revelations and other information flow to the members thereof; but are we to understand that, for instance, the present Presidency, without the sanction of definite revelations—"thus saith the Lord"—are at liberty to change— an interpretation given by Joseph Smith on a doctrine revealed to him? That is the present situation as Bishop Bennion aptly explains. Obviously such a course leads to chaos. Under such a rule there can neither be harmony nor permanency.

It is contended by Elder Richards that the First Presidency is the "supreme court here on the earth in the interpretation of God's law." Are we to assume from this that since the Supreme Court of the United States occasionally reverses its decisions—interpretations, if you please—that the so-called "supreme court of the Church" may do likewise, changing fundamental laws and principles? There is one very serious objection to this reasoning and that is the unchangeableness of God and eternal law. Civil courts may reverse their decisions, admitting error, but God never! for He is governed by unchangeable laws and is Himself perfect within His sphere:

> **For do we not read that God is the same yesterday, today and forever; and in him there is no variableness neither shadow of changing?—Mormon 9:9.**
>
> **For I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity.—Moroni 8:18.**

Of course the reader will understand we speak of the unchangeableness of God with reference to fixed laws, principles, ordinances, etc. If then, God is unchangeable, His Gospel—the laws on which Godhood is based —must also be. No principle was more plainly taught by the Prophet Joseph Smith than this. He said:

> **And Again, God purposed in Himself that there should not be an eternal fullness until every dispensation should be fulfilled and gathered together in one, and that all things whatsoever, that should be gathered together in one in those dispensations unto the same fullness 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.—Teachings of the Prophet Joseph Smith, p. 168.**

Brigham Young held to the same view. He said:

> **Some of you may ask, "Is there a single ordinance to be dispensed with, (or changed)? 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.—Discourses of Brigham Young, p. 341.**

In His revelation to John Taylor (TRUTH 4:85), the Lord very emphatically says:

> **How can I revoke an everlasting covenant, for I, the Lord, am everlasting and my everlasting covenants CANNOT be abrogated nor done away with, but they stand forever. * * * I, the Lord, do not change and my word and my covenants and my law do not. * * * I have not revoked this law (of plural marriage) NOR WILL I, for it it everlasting, and those who will enter into my glory MUST obey the conditions thereof.**

Apostle Franklin D. Richards understood this principle of the unchangeableness of eternal law, and the necessity of living up to the fullness of the law. As early as 1853 he said:

> **The Priesthood in the last days has to be manifested in sufficient power to bear off the kingdom of God triumphant, that all Israel may be gathered and saved. If all Israel will not be sanctified by the law which their Moses first offers them, they will peradventure receive a law of ordinances administered to them. NOT ACCORDING TO THE POWER OF ENDLESS LIFE. Men will be saved in the last days AS IN FORMER DAYS, according to their faith and willingness to receive the word of God, and walk in it.—Mill. Star, 16:36-37.**

Those who are not satisfied with the interpretations given by the Priesthood of God may have interpretations "not according to the power of eternal lives."

Elder Joseph Fielding Smith, referring to the unchangeableness of eternal law, said, "Plural marriage is one of those irrevocable and unchangeable laws of the Gospel."

We have shown that the laws and ordinances of heaven are unchangeable. Such was the interpretation placed upon them by Joseph Smith and his early successors in the presidency of the Church; but now, the amazing doctrine is advanced that the present authorities have a right to change them, thereby declaring the former interpretations null and void. Such is catholicism pure and simple. "The Pope can do no wrong."

On a previous occasion Elder Richards held to a like position. At the April conference, 1932, he said:

> 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 (among them the change of garments) and these changes have disturbed some of the members. Personally, I approve of those changes and hope the General Authorities will be led to make others as changing conditions warrant.—**TRUTH** 3:51. (S. L. Tribune, 4-10-32.)

It will be noted that the changes in ordinances, etc., are justified by Elder Richards, "in accordance with OUR KNOWLEDGE and experience," and not necessarily in accordance with the revelations of the Lord, which fact shows the inherent weakness of his position.

In what respect have the present leaders changed the laws and ordinances of the Gospel by reversing former leaders on questions of interpretation? A few examples must suffice in showing the growing trend:

PRIESTHOOD ORDINATIONS: (See TRUTH 3:151-3).

President Joseph F. Smith taught that Priesthood was UNDIVISIBLE; that it cannot be conferred by FRAGMENTS; that in conferring the Priesthood and ordaining to an office, the former should precede the latter—PRIESTHOOD being conferred first, and then the office given.—Gospel Doctrine p. 169 (1):

Changes in the method of conferring the Priesthood were attempted in the administration of President Snow, but the effort failed, President Smith, no doubt under the direction of his leader, announcing the order as mentioned above. Shortly after the death of President Smith in 1918, the forces that had previously attempted to bring about the change succeeded, since which time the office is conferred and NOT the Priesthood. True, an attempt is made to confer a fragment of the Priesthood, that part pertaining to the office involved, but the theory of dividing the Priesthood into fragments and conferring it as such is faulty. The result is, thousands of our brethren are being ordained to the office of Deacon, Teacher, Priest, Elder, Seventy, Hight Priest, and perhaps Apostle and Patriarchs, without in fact being given the Priesthood. The Catholic and sectarian churches have such officers but no priesthood. What better are those ordained by the present formula than they?

At a meeting held May 25, 1877, at Logan, Utah, 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."—TRUTH 3:152-3.

"The conferring of Priesthood," says President Smith, "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 (an office) without possessing the Priesthood itself, which he CANNOT obtain unless it be authoratively conferred upon him."

Anticipating the situation that now prevails, President John Taylor, on September 27, 1886, said:

> 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 the death of President George Q. Cannon, while addressing the Saints at Draper, Utah, the speaker said in substance:

> The day will come when men's Priesthood and authority will be called into question, and you will find out that there will be hundreds who have no Priesthood, but who believe they hold it, they holding only an office in the Church. —Ib. p. 94.

Thus, through the change in this ordinance, brethren working in the temples, in the missionary fields, in official positions at home, in many instances no doubt are not possessed of the Priesthood. Why this situation? Because present Church authorities have, under Elder Richards' theory, undertaken to interpret the revelations of the Lord differently from the interpretations given by the early Prophets.

MISSIONARY WORK.

September 23, 1832, the Lord, in a revelation to Joseph Smith and six other Elders, re-confirmed the order of preaching the Gospel to the world—the principle being followed by the ancient Apostles. Said He:

> Therefore let no man among you, (for this commandment is unto all the faithful who are

(1) Some time after the death of President Smith, a claim was made by the succeeding authorities, that he reversed his opinion as expressed, claiming that either method of ordination would be correct. No written statement to this effect has been adduced. We are informed there is no such statement in existence. The alleged statement was not included in the first edition of "Gospel Doctrines," but was published in a later edition and, of course, after the death of President Smith. Even if such a statement were made, it would not change the truth, for the manner of conferring Priesthood is definitely fixed and unless followed in accordance with the word of the Lord, there can be no assurance of heaven's acceptance.

called of God in the Church unto the ministry), FROM THIS HOUR TAKE PURSE OR SCRIP, that goeth forth to proclaim this gospel of the kingdom.—D. & C. 84:86.

This rule was followed in the present dispensation for many years. But now the original interpretation of the law has been changed, requiring Elders to travel WITH purse and scrip. (See TRUTH 3:144-6.) Under the present interpretation of the law, brethren, however perfect their qualifications may be to preach the Gospel, are barred from doing so if their financial status is not up to par, a situation entirely foreign to the genius of the Gospel plan, as set forth in the revelations.

TEMPLE ORDINANCES: (See TRUTH 3:149.)

We will here mention but one specific change—that in the garment of the Holy Priesthood:

Under instructions from Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and Joseph F. Smith, a certain pattern which had been revealed from heaven was given as essential. Under present interpretations the Holy Vestment is divided into a number of patterns, the ONE and ONLY "APPROVED" pattern given by Joseph Smith, being necessary to be worn IN the Temple, while practically any style of underclothing may be "marked" and worn on the street. And further, the Saints are given permission to lay their "garments" aside when engaged in certain sports, such as the Missionaries being engaged in basketball, football, and the like. (2)

It is conceded by some of the Church leaders that the new interpretation of the pattern and use of "garments" was brought about by leading ladies in the Church wishing to adopt the fashions of Babylon, or, as President Joseph F. Smith said, "indecent practices of the world," in order to be socially proper. But has not the present interpretation of the "garment", with the permissions granted, resulted in immorality and other extremes? Certainly the pattern and purpose of the "garment" of the Holy Priesthood as given by Joseph Smith and upheld by his successors, are more in harmony with modesty and the spirit of the Lord than the flimsy make-shift-counterfeits now authorized and very generally worn.

PLURAL MARRIAGE:

This subject has been treated in TRUTH many times, (See Volumes 1, 2, 3, under "Marriage".) But brief mention will again be made here.

It is true that each President of the Church beginning with Joseph Smith to and including Joseph F. Smith, (also including the present President before being elevated to his position in the Presidency), held—

1st. That plural marriage was a NECESSARY part of Celestial Marriage.

2nd. That to obtain the highest exaltation in the presence of the Father, one must enter that order of marriage.

3rd. That Sec. 132 D. & C. was given as a revelation on the subject of plural marriage—the Lord's justification of—to quote:

My servants Abraham, Isaac and Jacob; also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines.

In this revelation the Lord, speaking of the principle of Plural marriage—the law of Abraham—sets forth:

Therefore, prepare thy heart to RECEIVE and OBEY the instructions which I am about to give unto you; for ALL those who have this law revealed unto them MUST obey the same; for behold! I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, THEN ARE YE DAMNED; for no one can reject this covenant, and be permitted to enter into my glory; * * *.—Verse 3, 4.

---

(2) True, some of the present authorities claim they can find no trace of a revelation fixing the pattern of the "garment" referred to. But there is such a revelation. Its existence has been attested by several of the former leaders of the Church. The late President Joseph F. Smith made specific mention of it in the following language: "They (the Saints) should hold these things (the garments of the Holy Priesthood) that God HAS GIVEN THEM sacred, unchanged and unaltered from the VERY PATTERN in which God gave them." (Imp. Era, 9:813-814), (See also TRUTH, 1:152). Now, if God gave the "VERY PATTERN" and that "pattern" has now been changed without the authority of revelation, is such action justified? If a clearer statement regarding the "pattern" of the garment having been revealed from Heaven be desired, we quote from signed instructions given by President Joseph F. Smith to those receiving temple blessings, as late as June 28, 1916. He said:

"The garments worn by those who receive endowments must be white and of the approved pattern. They must not be ALTERED or MUTILATED and are to be worn as intended down to the wrist and ankle, and around the neck. Admission to the temple will be refused to those who do not comply with these requirements. The Saints should know that the pattern of endowment garments WAS REVEALED FROM HEAVEN, and that the BLESSINGS PROMISED in connection with wearing them will not be realized if any unauthorized change is made in their form or in the manner of wearing them.

(Signed) JOSEPH F. SMITH."

It will be patent to all TRUE Saints that since Heaven revealed the "pattern" of the garment, no other power can authorize a change thereof. And since the "pattern" revealed is still required in temple ordinance work, by what DIVINE authority do the Saints now wear a different type outside the temple? and what "promised blessings" can they hope to receive when they discard the real garment as thousands are doing today?

Joseph Smith's interpretation of this revelation is that those qualified to do so and who refuse to enter into the order of marriage mentioned—Plural marriage—in their mortality—, will be damned—otherwise, fall short of a complete exaltation.

In defense of this interpretation, Joseph and Hyrum Smith and many others were killed; the Saints were driven into the mountains, John Taylor died in exile, hundreds were imprisoned, the property of the Church confiscated and the Church itself disorganized by civil authority. The brethren did not change one iota from the interpretation Joseph Smith placed on the revelation, which might be summed up in his words as follows:

> The same God that has thus far dictated me and directed me and strengthened me in this work, gave me this revelation and commandment on celestial and plural marriage, and the same God commanded me to obey it. He said to me that unless I accepted it and introduced it, **AND PRACTICED IT, I, together with my people, WOULD BE DAMNED** and cut off from this time henceforth. And they say if I do so, they will kill me! O, what shall I do? If I do not practice it, I shall be damned with my people. If I do teach it, and practice it, and urge it, they say they will kill me, **AND I KNOW THEY WILL.** But, said He, **We HAVE GOT TO OBSERVE IT. IT IS AN ETERNAL PRINCIPLE,** and was given by way of **COMMANDMENT** and not by way of instruction.—Contributor, 5:259.

Joseph's interpretation of this law was crystalized into the following very lucid paragraph, by Brigham Young:

> It is the word of the Lord, and I wish to say to you, and all the world, that if you desire with all your hearts to obtain the blessings which Abraham obtained, you will be polygamists * * * or you will come short of enjoying the salvation and the glory which Abraham has obtained. **THIS IS AS TRUE AS THAT GOD LIVES.** * * * The **ONLY** men who become Gods, even the Sons of God, are those who enter into polygamy.—J. of D., 11:268-9.

Under Elder Richards' theory of interpretation, the present authorities of the Church have decided the principle of plural marriage to be PERMISSIVE but not ESSENTIAL. Such was expressed by the late Dr. James E. Talmage of the Quorum of Twelve, in these words:

> **What the Latter-day Saints call Celestial marriage is characteristic of the Church, and is in very general practice; but of Celestial marriage, PLURALITY OF WIVES WAS AN INCIDENT, NEVER AN ESSENTIAL.**

Elder Melvin J. Ballard, of the Quorum of Twelve, expressed it as follows:

> **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.—Ballard-Jenson Correspondence, pp. 10-11.**

The Church gives its edict in the following words:

> **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, p. 19.**

Joseph Smith taught that there were no "Monogamous marriages for time and eternity", but the Church, under this edict, introduces such pretended marriages.

Whose interpretation is to be taken,—that of the men to whom God revealed the law, or the present leaders who have covenanted to obey the laws of the land in preference to the law of God?

Since writing the above our attention is called to a recent speech of Elder Melvin J. Ballard before the students and faculty of the Brigham Young University at Provo, as reported in the Deseret News of December 14, 1938; on the life and works of President Wilford Woodruff. Elaborating on the subject of plural marriage and the sanctity of the Manifesto the speaker made this ponderous statement:

> **President Wilford Woodruff performed a service that led to the deliverance of the Church and gained a Statehood for this territory, BECAUSE HE WAS ALERT, ACTIVE AND HAD THE COURAGE TO LEAD OUT IN THE WORK WHEN OTHERS WERE AFRAID. * * * The outstanding service President Woodruff was called upon to perform, was the issuing of a Manifesto stating that the people of Utah would refrain from contracting any marriages in violation of the law of the land.**

We do not wish to question Elder Ballard's honesty in the matter, but one conversant with the facts may be excused in feeling that if honest, our noted ecclesiast was woefully ignorant and inexcusiably so. He refers to Wilford Woodruff as a "man to lead out in the work WHEN OTHERS WERE AFRAID." Lead out in what work? —in the work of obtaining statehood for Utah. He was "ALERT, ACTIVE", says our sage of sages. What are the facts?

Wilford Woodruff, as good a man as he was and as faithful and true to his covenants as he had been in earlier years, was not "alert and active" at the time of the signing of the Manifesto. He was in his 84th year of age, was weak both physically and mentally. He leaned largely on his first counselor, George Q. Cannon, who was frequently referred to at the time as "the brains of the Church." It was due to the efforts of George Q. Cannon more than any other man within the higher quorums that the Manifesto was framed and signed. True, President Cannon was influenced by his

son, Frank J. Cannon, who had strong political ambitions and who in 1892 was elected a member of the House and later became a U. S. Senator. In helping to side-track the Cullom bill aimed at the mass disfranchisement of the Mormon people, Mr. Cannon made promises that led to the issuance of the Manifesto. President Cannon had no thought of discontinuing the practice of plural marriage. His thought was to adopt the Manifesto as demanded by certain leaders in Congress, including the President—at the dictation of —local politicians—obtain statehood, and then through local legislative enactments legalize plural marriage. In the interim arrangements would be made to perform such marriages in Mexico and other countries outside of the jurisdiction of the United States. In the council at which the adoption of the Manifesto was considered before being signed by Wilford Woodruff there was not a unanimous mind. Some, including the writer's father, urging strict adherence to the revelation of the Lord dated November 24, 1899, in which the Presidency of the Church was instructed NOT to make any further "promises" or "pledges" to the enemy but to "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." (TRUTH 4:95.) It was further urged as a means of proving to the Government the determination of the Saints to live God's law, that they surrender to the civil officers, plead guilty of living in plural marriage, go to the penitentiaries, and keep going as long as the Lord permitted the Government to so persecute. The other thought, led by George Q. Cannon, as stated above, prevailed and the Manifesto was signed. Joseph F. Smith, President Woodruff's second counselor, is said to have refused to sign the document but voted to sustain the President's action on the theory that when put before the Saints for their approval, as he expressed it—"they would vote the damn thing down."

President Smith's surmise that the Saints would vote it down was, of course, wrong, their action proving a great disappointment to him. President Cannon's surmise that the legislators, after obtaining statehood, would take the law against plural marriage out of the statute books, was equally wrong. Notwithstanding, a great majority of that law-making body were Mormons, they refused to so act though importuned on several occasions to do so. The "Evans" bill, which was calculated to accomplish the purpose aimed at, was passed by the Legislature, but vetoed by a Mormon Governor—Heber M. Wells.

In his claim that Wilford Woodruff was "alert, active and had the courage to lead out when others were afraid," Elder Ballard stated an untruth as brazen as that which condemned Ananias. In the statement the imputation is clear that such men as Brigham Young and John Taylor, who refused to take a step that Wilford Woodruff later took, were moral cowards—they were "afraid" to do so. When asked to sign a similar document, September, 1886, by a committee of which George Q. Cannon was the self appointed chairman, President John Taylor, after a personal visitation of Jesus Christ and Joseph Smith, replied: "SIGN THAT DOCUMENT—NEVER! I WOULD SUFFER MY RIGHT HAND TO BE SEVERED FROM MY BODY FIRST, SANCTION IT,—NEVER! I WOULD SUFFER MY TONGUE TO BE TORN FROM ITS ROOTS IN MY MOUTH BEFORE I WOULD SANCTION IT!"

Those were not the words of a coward. The venerable President well knew his refusal to accede to the demands of the enemy would cost him his life, but principle with him was of more value than life. And with equal emphasis the same may be said of President Brigham Young. Such men are not cowards. On a previous occasion Elder Ballard stated:

> **And if the Lord had wanted plural marriage to continue according to the interpretation some give of President Taylor's revelation (of 1886) He would have allowed President Taylor to have lived and enforced it, but He took him and raised up President Wilford Woodruff who was inspired to give the Manifesto that stopped the practice of plural marriage.—Marriage, Ballard-Jenson Correspondence, p. 27.**

What a wonderful discovery—what profound logic! How amazingly deep the thought! God wanted a Manifesto signed; He could not get either Brigham Young or John Taylor to sign it, so he took them away and raised up a man who was not "afraid" and that man signed it! And Elder Ballard claims to be an Apostle of the Lord Jesus Christ and a preacher of truth and righteousness!

Elder Ballard says, "Wilford Woodruff performed a service that led to the deliverance of the Church"—to whom? To the powers of darkness. Heber C. Kimball prophesied:

> **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. (For this reference, and its fulfillment, see Conference proceedings of October, 1901, and April, 1902.) Address of J. Golden Kimball and M. F. Cowley.**

That awful judgment is upon the Saints, and it was hastened by the act of Wilford Woodruff in signing the Manifesto; and that is the way the Church was delivered.

It will be noted that Elder Ballard refers to Wilford Woodruff "who gave the Manifesto that stopped the practice of plural marriage". Such a statement is incompre-

hensively dumb. What enlightened mind today among the Mormons thinks plural marriage was stopped by the Manifesto or by anything else? As shown elsewhere herein, upon signing the Manifesto, President Woodruff took steps to see that plural marriage was not stopped. Men were set apart to perform such marriages in Mexico and other places.

Elder Ballard tries to make much of the obtaining of statehood as a result of President Woodruff's act. We see nothing in this to boast about—nothing to be proud of. When a Church will surrender a principle of salvation—an eternal law of heaven—to obtain statehood in a government marked by the Lord for destruction, it shows an alarmingly apostate condition. True, Brigham Young petitioned for statehood in his day, but he did not offer to surrender the Gospel for it. That great Prophet-leader well knew the Prince of Darkness would not allow the Saints their political rights until they had surrendered that eternal law. He said:

> **The Lord gave a revelation through Joseph Smith, His servant; and we have believed and practiced it, (plural marriage.) 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 (with President Young's consent).—J. of D. 11:269.**

Elder Ballard would have the Saints in this day think that it was through fear that President Young would not surrender the Gospel for statehood; if it was fear, it was not the fear of man.

When men distort historical facts as Elder Ballard so frequently does, their oratory, though superficially eloquent, is, to thinking minds, "as sounding brass or a tinkling cymbal."

Elder Mathias F. Cowley was one of the brethren commissioned to perform plural marriages after the Manifesto, which Elder Ballard says "stopped polygamy." And to show how Elder Richards' reasoning works out to the effect that the "living oracles" have unrestricted license to change previous interpretations, we cite Elder Cowley's case. His commission came from a prior administration. He performed his duty well, his actions involving many people and their children. A new leadership arises in the Church—one that "knows not Joseph." This leadership reverses the actions of its predecessors and declares all that Elder Cowley did was illegal and wrong, forcing him to sign a confession in which he states: "I have been wholly in error in counsel, and my actions have been NULL and VOID. This I now plainly see and freely confess." (Des. News, April 3, 1936.)

Since Elder Cowley united couples in a class of marriage that is now declared by him as "null and void", it follows logically that the fruits of such marriages are illegitimate, and those living in such relationship are doing so without the sanction of either civil or ecclesiastical law: that is, provided the confession bears the endorsement of heaven. Elder Cowley's position gives rise to the charge of whoredom and bastardy on the part of his innocent victims. His acts were both approved and directed by former leaders and his beneficiaries were THEN praised and accorded responsible positions in the Church; while, since the so-called "supreme court of the Church" has reversed itself, these people find themselves outcasts—repudiated and persecuted. This is the fruits of Elder Richards' logic as it works out! And let us ask: Do the brethren of the Authorities who have received plural wives since the Manifesto actually agree with the present Church interpretation to the effect that all such marriages are "NULL and VOID?" An honest answer to this question might tend to clarify the record.

From our observations it must be patent that Elder Richards' theory of interpretation is faulty. When one set of men claiming to be guided by the Holy Ghost interprets a law of heaven different from that of another group claiming the same guidance, something is obviously wrong. The only safe rule to follow is the revelation itself and, if that is not clear to our minds, then the interpretation given it by the Prophet receiving the revelation. Any other policy will result in mental and spiritual chaos. To recognize Joseph Smith as a Prophet of God and the head of the present dispensation, and yet reject his interpretation of the laws of God revealed through him, is too inconsistent to warrant further comment.

Asked when a fundamental variance occurs between the present "so called" oracles of the Church and the standard Scriptures accepted by the Church, which is to be regarded as official, a certain leading authority in the Church answered,—"The present oracles, of course." But Jesus Christ said:

> **Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.—John 5:39.**

Jesus habitually referred his questioners to the "written word", the "Thus sayeth the Lord." It is the written word and not the oral teachings, except as they faithfully reflect the written word, that will condemn the world. No doubt if Jesus Christ were to return to earth today and he were asked regarding the questions herein discussed, he would refer his questioners to the record—"the written word." Such is the genius of the Gospel plan. Hence, oracle or no oracle, no man has a right to counter the revealed word of God by his private interpre-

EDITORIAL

TRUTH

Devoted to Questions — Political, Social Economic and Religious

PUBLISHED MONTHLY

By Truth Publishing Company
744 East South Temple Street
Salt Lake City, Utah

P. O. Box 1432

Phone Hyland 7196-M

TERMS: $2.00 per year, in advance; $1.00 six months; 20 cents a copy.

Vol. 4. January, 1939 No. 8.

EDITORIAL THOUGHT

JOHN QUINCY ADAMS

"Mr. Adams," said a friend one day, "how are you?"

Confident that he would live after his body had ceased to function in the physical world, the venerable man replied:

"Thank you, Sir, John Quincy Adams himself is well, Sir, quite well; but the house in which he lives at present is becoming dilapidated. It is tottering upon its foundations. Time and the seasons have nearly destroyed it. The roof is pretty well worn out, its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon. But he himself is quite well, Sir, quite well."—Quoted at funeral of J. Golden Kimball by President David O. McKay.

tation no matter what the expediency in the case may seem to be.

Then again we have another very serious situation confronting us—the fruits of Elder Richards' philosophy. Not only are present leaders changing interpretations given by former leaders on vital doctrines, but the opinion of one leader is being pitted against that of another. Examples:

It will be recalled by the older members of the Church that in answer to the growing dissatisfaction of the faithful Saints against the Woodruff Manifesto of 1890, discontinuing the order of Celestial or Plural marriage, the impression was given out that the Manifesto was a revelation from God and as such it must be obeyed. But the authorities have not stood square on this point. In a communication dated March 16, 1934, Elder Charles A. Callis, a member of the Quorum of Twelve, stated to one of the brethren:

> The Manifesto was given by the will of God through President Wilford Woodruff. It WAS a REVELATION on the subject (polygamy) you mention.

But a little later—July, 1936, Elder Joseph Fielding Smith, also a member of the Twelve, in writing to a mission President, stated:

> It is true that the Manifesto is NOT a revelation. It is also true that it has NOT been presented to the people as a revelation."

In justice to Elder Smith we must state that the above declaration was further backed by the statement, that "It is equally true that President Wilford Woodruff did receive a revelation FROM THE LORD, in which he was instructed to teach the people to discontinue the practice of plural marriage."

But no such revelation has been given out to the Saints. Those who have asked for it have been denied access to it. If there was such a revelation instructing the Prophet to "teach the people to discontinue the practice of plural marriage", why did the Prophet have Anthony W. Ivins go to Mexico with authority to perform plural marriages, and why were numerous others of the leading brethren, including members of the Quorum of Twelve, in like manner commissioned? It just doesn't make sense.

Elder Charles W. Penrose, another member of the Quorum of Twelve, while President of the European Mission in about 1908, and in Priesthood meeting with the Elders of the British Mission, in answer to the question, "Was the Manifesto a Revelation," answered:

> I, Charles W. Penrose, wrote the Manifesto, with the assistance of Frank J. Cannon and John White, and it is NO revelation from God, for I wrote it, and Wilford Woodruff signed it to BEAT THE DEVIL AT HIS OWN GAME. Brethren, God has not withdrawn this everlasting principle, or revoked it, for how can He revoke or withdraw an everlasting principle?

As we have shown in another article in this issue of TRUTH, Joseph Fielding Smith held that Brigham Young was misquoted in his sermon on the Adam-God doctrine of April 9, 1852, while Dr. John A. Widtsoe, also a member of the Quorum of Twelve,

holds that it is not a misquotation but a wrong interpretation.

In the September, 1936, issue of the Improvement Era, Dr. John A. Widtsoe states the Priesthood is subject to the Church. Says he:

> There can be no holders of the Priesthood who are independent of the Church. * * * The Church and Priesthood are interwoven; when the Church is upon the earth neither can exist independently. * * * Whenever the Church is on the earth, ALL Priesthood on earth is a part of its organization. No Priesthood bearer is independent of the regularly organized church.

Brigham Young had previously stated:

> Does this Church want it as God organized it? Or do you want to clip the power of the Priesthood (within the church organization) and let those who have the keys of the Priesthood go and build up the Kingdom in all the world, wherever the people will hear them?—His. of Church, 7:235.

Here President Young clearly indicates that the Priesthood may act entirely independent of the Church. And on very many occasions it has so acted. President J. Reuben Clark, Jr., sustained this position. In the Improvement Era of March, 1936, p. 134, he said:

> I conceive the Church to be the organized Priesthood of God. * * * The Priesthood is essential to the Church but the Church is NOT ESSENTIAL TO THE PRIESTHOOD.

If the Church is not essential to the Priesthood then manifestly the Priesthood may operate independently of the Church, and Elder Widtsoe's theories are entirely wrong.

In this maze of contradictions what are the Saints to do? Are they to believe the revelations of the Lord, or the faltering, equivocating statements of the leaders of the Church today?

Pertinent to this situation is a statement made by Brigham Young as applying to the officials at Washington:

> They make me think of a sign in New York, upon which was lettered, "ALL MANNER OF TWISTING AND TURNING DONE HERE." It is just so in Washington City; they can twist and turn in any and every way, to suit their hellish appetites.—J. of D. 5:235.

In their "twisting" and "turning" proclivities, are the leaders today much different from the Washington authorities then?

Our position, therefore, on this important question of the interpretation of the word of the Lord is that even if, as Elder Richards says—"In the language of the revelation they, the Presidency, are constituted 'a quorum to receive the oracles for the whole Church'," they have no right to change the interpretation of a former like body, without, at least, a clear cut unequivocal, "Thus saith the Lord", as their backing and authority. And the Saints have a right to question such interpretations until the authority of the same is established beyond question.

ADAM-GOD CONTROVERSY

That ever effervescing question—the "Adam-God" doctrine again swings into action. Elder John A. Widtsoe of the Quorum of Twelve and Associate Editor of the Improvement Era, under the heading, "Evidences and Reconciliations", in the November, 1938, number of the Era, assumes to answer the question, "What are the facts concerning the Adam-God myth so frequently mentioned by enemies of the Church?"

The writer prefaces his article with,—

> **Those who peddle the well-worn Adam-God myth, usually charge the Latter-day Saints with believing that: 1. Our Father in Heaven, the Supreme God, to whom we pray, is Adam, the first man; and, 2. Adam was the father of Jesus Christ. A long series of ABSURD and FALSE deductions are made from these propositions.**

In the onset, let us say that the Adam-God principle is NOT being "PEDDLED" by us —truth needs no "peddling"—it is NOT a myth; it is a stark reality; we have made no "ABSURD" or "FALSE deductions" as charged, and sooner or later those seeking exaltation in the presence of the Father and Son must come to this understanding or they will lose out.

In his argument, Elder Widtsoe refers to a sermon of Brigham Young of April 9, 1852, as basis for the—as he terms it—"Adam-God myth," and attempts to show wherein the great Prophet-leader did not mean what his words very clearly express. Says our critic:

> Those who spread this UNTRUTH about the Latter-day Saints go back for authority to a sermon delivered by President Brigham Young "in the tabernacle, Great Salt Lake City, April 9th, 1852". Certain statements there made are confusing if read superficially, but very clear if read with their context. Enemies of President Young and of the Church have taken advantage of the opportunity and have used these statements repeatedly and widely to do injury to the reputation of President Young and the Mormon people. An HONEST reading of this sermon and of other reported discourses of President Brigham Young proves that the great second President of the Church held no such views as have been put into his mouth in the form of the Adam-God myth.

As to who the "enemies of President Brigham Young and the Church" spoken of by our critic, are, the author does not state. Of course the Josephites and other enemies of the great Prophet-leader have always tried to make much of the statement in question, they themselves being ignorant of facts. But it is a sad commentary on the faith and intelligence of the Latter-day Saints for them to side in with these opposing forces in repudiating Brigham Young who, as will be shown, but maintained the teachings of the Prophet Joseph Smith. A Latter-day Saint,

quoting the doctrine advanced by President Young over a period of many years, and defending the great leader in his teachings, can hardly be rated as an enemy of his or of the Church he presided over so faithfully.

Our readers will recall that this subject, which Elder Widtsoe irreverently calls a "myth," was treated somewhat exhaustively in TRUTH, Vol. 3, Nos. 1-6, a reprint of which is now in circulation in pamphlet form under the caption, **"Michael, Our Father and Our God—The Mormon Conception of Deity as Taught by the Founders of the Church of Jesus Christ of Latter-day Saints."** Copies may be obtained at the TRUTH office or from the Book Merchants. While this Magazine was not mentioned by Elder Widtsoe as the "Arch-enemy" referred to, we apprehend that he and his associates are somewhat alarmed over the broad publicity given the question and at the alacrity with which many of the Saints are receiving the truth and rejoicing in the same. Whether or not these conclusions are correct, the Editors of TRUTH freely confess having stood by Brigham Young in his many declarations on Gospel doctrines and especially the sermon under discussion.

We feel it would serve no good purpose to repeat our arguments here. Elder Widtsoe in no sense attempts to answer them. His criticisms are based largely upon ridicule and false assumptions. This fact is all the more aggravating since so eminent an authority sponsors them. Not only is he related to Brigham Young through marriage of his grand-daughter and therefore in an uncommonly favored position to familiarize himself with the teachings of the Prophet, and especially since it will be remembered that the eminent Doctor selected and arranged the Discourses of Brigham Young, published in the book bearing that title. In making the selections, chiefly from the Journals of Discourses, he was in an exceptionally favorable position to study and absorb the religious philosophy of Brigham Young. In his preface to the book he said:

> The tremendous world significance of the labors of Brigham Young, and the universal applicability of his methods, under modern conditions, make it certain that the work he accomplished was not due, primarily, to the gigantic personality of the man. Rather, the success achieved must have been due to the possession of a life philosophy of sufficient depth and extent to meet varying human needs. * * *
>
> In this book Brigham Young is allowed to speak for himself. Excerpts have been made from his MANY discourses, and these have been arranged to show the coherent system of faith which he continuously taught his people and by which he was enabled to win success for his followers. The PHILOSOPHY thus set forth is CLEAR and unmistakable in its purpose. * * *
>
> This book was made possible because Brigham Young secured STENOGRAPHIC REPORTS of his addresses. As he traveled among the people, reporters accompanied him. ALL that he said was recorded. Practically all of these discourses (from December 16, 1851, to August 19, 1877) were published in the Journal of Discourses, which was widely distributed.

This comment of the Compiler of the Discourses of Brigham Young flatly contradicts the statement of Joseph Fielding Smith, recited in this article, to the effect that Brigham Young was misquoted in his sermon of April 9, 1852. Here we learn that "Brigham Young secured stenographic reports of ALL his addresses," including, no doubt the address referred to.

Thus it is seen the Doctor had access to the numerous allusions of the President made to the subject at hand, and his very lucid explanations thereon. The Doctor's evident failure to be impressed by the deep philosophy of President Young concerning the order of Gods must be, to his admirers, disappointing in the extreme.

Our readers will recall our treatment of the subject was based upon negative statements of Dr. James E. Talmage, Joseph Fielding Smith, Charles W. Penrose, an "Official" statement of the Church (without signature) and a statement signed by Heber J. Grant and David O. McKay, of the First Presidency of the Church. These statements made various conflicting claims, but agreed in general on the hypotheses,—

1st. That Adam, while a God, is not the God to whom we pray.

2nd. Adam was the brother of Jesus Christ, son of Mary, and not his father.

In Joseph Fielding Smith's treatment of the subject he claimed, as stated, that Brigham Young was misquoted in his sermon of April 9, 1852, in which he declared Adam to be God and the father of Jesus Christ; that the President did not believe that which he was reported to have said; and that both he and Heber C. Kimball believed just the opposite from the reported remarks.

In our treatment of the subject, we showed by indisputable evidence that Brigham Young was NOT misquoted; that he did mean what he said, and that Heber C. Kimball strongly advocated the same doctrine, claiming, on one occasion, that—to quote, "THE LORD TOLD ME THAT JESUS CHRIST WAS THE SON OF ADAM." We showed by the statements of such authorities as Joseph Smith the Prophet, Eliza R. Snow, his wife, Apostle Franklin D. Richards, President B. H. Roberts, President Joseph E. Taylor, the Millennial Star Editorials and by the Scriptures, that Brigham Young not only taught that which he, in the main, had received from the Prophet, but that he meant every word that he said, and that he was NOT misquoted in his sermon referred to.

Dr. Widtsoe's allusion to the "CONTEXT" of the sermon in question is enlightening. When read superficially, he avers, "the statements there made are confusing," but are "VERY clear if read with their CONTEXT." The leading thought covered by the context discloses the purpose of the sermon. It is:

> 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.

Then the mission of the sermon was to clear up a "mystery" regarding the "Son of God" on which the "Elders of Israel" entertained "conflicting views." The eminent Doctor will agree that in such a situation the speaker would naturally use great caution in making his position clear. This was done in the following very easily understood language:

> 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 ARCHANGEL, the 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. EVERY man upon the earth, professing Christians or non-professing, MUST HEAR IT, and WILL KNOW IT SOONER OR LATER. * * * 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.—J. of D. 1:50, 51. (For full context see TRUTH 3:1, 2.)

We challenge the world to produce language that will more clearly express the declared purpose of President Young in that noted sermon. That our present leaders cannot comprehend this fact is most amazing. We fail to see where even a "superficial" reading need necessarily be "confusing."

Then, too, the Doctor's imputation that it requires "HONEST reading" to get the true meaning of the sermon, should find lodgment at home. Surely he cannot entertain the thought that the thousands of Saints who have read this sermon and whose understanding of it agrees with ours, have not read it "HONESTLY."

Elder Joseph Fielding Smith stated 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."

While we agreed with the statement that Adam is the Son of God,—a God above him —its truth being obvious—we challenged Elder Smith to produce a thousand, or EVEN ONE such clear cut statement as that "Jesus Christ is the Son of God the Father who created Adam," as coming from Brigham Young. He has produced none to date; but his claim that Brigham Young was misquoted in the sermon mentioned is refuted by the statement of Elder Widtsoe in the Era article. Dr. Widtsoe claims the statement, in itself perfectly clear, to be misinterpreted, and not misquoted. It would seem that these two eminent ecclesiastics should get together in their understanding thereby avoiding serious contradictions.

Elder Widtsoe says, continuing his argument in the Era:

> The sermon of April 9, 1852, also makes the statement that, "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." The DISHONEST inference has been drawn and advertised widely that President Young meant that Adam was the earthly father of Jesus Christ. This deduction cannot be made fairly, in view of the context or of his other published utterances on the subject. Adam and Eve were not the only persons in the Garden of Eden, for "They heard the voice of the Lord God walking in the garden in the cool of the day." (Gen., Chap. 3, Verse 8). President Young undoubtedly had this personage in mind, for he did not say Adam, but "Our Father in Heaven."

So the eminent critic attributes our interpretation to "DISHONESTY". If we are dishonest in the assumption mentioned so must be Heber C. Kimball and the others whom we have mentioned as sustaining President Young's position. It might also be said that President Young himself was "dishonest" in his persistent support of the position attributed to him. It is regrettable that Dr. Widtsoe did not take up each item quoted by us from the lips of Brigham Young, analyze it and show wherein it does not mean what it says.

Let us see if the reference here to our "Father in Heaven" points to a third party in the garden, as Elder Widtsoe claims:

Brigham Young explains that Adam was the main creator of the earth; he was the first man on earth and peopled it with his spirit children, "He is Michael, the Archangel, the 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." Then, he says, "Jesus, our elder brother, was begotten in the flesh by the same character that was in the Garden of Eden, and who is (now) our Father in Heaven." Who was this "character that was in the garden," if it was not Adam the first man? and if he

is our "Father and our God", where is he, if not in heaven? If in heaven, he is our "Father in Heaven" and answers perfectly to the "Father in Heaven" spoken of by President Young. We can hardly conceive of our "Father and our God" being in hell or in any other place but heaven; and yet, our learned Doctor classes such an inference as "DISHONEST!"

We here quote the words of President Young spoken on three separate occasions (1852 to 1873) on the subject at hand, and we ask Dr. Widtsoe to show wherein there is a variance in principle; and if there is no variance, we ask him to explain on what basis he charges that the President did not teach the doctrines imputed to him in our articles in TRUTH, and wherein the supporters of Brigham Young's teachings are DISHONEST."

April 9, 1852:

> 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 Archangel, the **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** that was in the Garden of Eden, and who is our Father in Heaven.

October, 1857:

> 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 after a while you come to Jesus; and when you at length **MEET FATHER ADAM** (after passing Jesus), 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.

Cannot the most obtuse mind catch the significance of this statement: one must pass all the sentinels, including Jesus Christ (son of Mary) before reaching Father Adam, who is, as the Lord said, "AT THE HEAD."

June 8, 1873:

> 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.

President Heber J. Grant, over his signature, countered this statement of Brigham Young to the effect that Adam was made from the dust of another planet and came here an immortal resurrected being, as follows:

> 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 * * * then it is not scriptural or according to truth. We are informed definitely in the scriptures that Adam took upon himself mortality on this earth.—**TRUTH** 3:28.

Which of the two is correct—Brigham Young who, as will be shown, received his information from the Prophet Joseph Smith, or Heber J. Grant, who on numerous occasions has acknowledged knowing nothing of the principles of the Gospel, his mission being one of finances?

Could language be clearer in establishing the Adam-God principle as set forth by Brigham Young in the three sermons mentioned, given during an interval of 21 years? Is there any reason why Adam, an immortalized, resurrected being, the father of spirit children, who had been on an earth in mortality and had overcome and who was permitted by his Father to become a God in his own right, form an earth and provide tabernacles of flesh for his spirit offspring—we repeat, is there any reason why so exalted a being should not become the father of Jesus Christ, the son of Mary? What is meant, let us ask our eminent critics, by the statement recorded in the Compendium by Apostle Franklin D. Richards and Elder Little, p. 289, credited to Joseph Smith as being based on the Record of Abraham?:

> 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.

Who is the "Creator" here spoken of as being God No. 1? It is Michael, who be-

came Adam on this earth. He is the head God as pertaining to earth. Who is the second God, designated as the "Redeemer?" It is Jesus Christ; he comes next to Adam, as the first born son, when faithful, should come next to his earthly father. It must be clear that the "Witness or Testator" spoken of is none other than Joseph Smith, the third God. To reach Father Adam one must first pass Joseph, then Jesus, as beautifully set forth by Brigham Young who, according to the late President B. H. Roberts, of the First Council of Seventy, but passed it on from Joseph Smith. Elder Roberts said:

> 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 (Godhood) 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 (some of which we have produced above) but repeat and expound the doctrine which the Prophet here sets forth.—History of Church, 3:388 et seq.

Elder Widtsoe's statement that Adam and Eve "heard the VOICE of the Lord God walking in the garden in the cool of the day," indicates the profundity of his reasoning upon subjects spiritual. Who ever heard of anybody's voice "walking in the garden?" Of course this is a mistranslation, but why stick with the error? The correct rendition, according to Joseph Smith, is:

> And they heard the voice of the Lord God, as they were walking in the garden, in the cool of the day; * * *—Book of Moses, 4:14.

Dr. Widtsoe's conclusion that God was there, in the garden, standing before Adam and Eve, is without sound basis. He could have spoken from a distance; modern radio proves this. Paul had a similar experience, but there is no assurance that the Savior appeared to him in person. Adam and Eve were walking in the garden in the evening when they heard the voice of their God, but there is no evidence that they saw Him. From the record we must conclude that Adam and Eve were the only persons in the garden, and that it was Adam, the first man, Brigham Young referred to as the "same character that was in the garden of Eden, and who is (now) our "Father in Heaven." And this brings us to another point: that of the tendency of the present Church leadership to sectarianize the Scriptures and hold to untenable positions. It is common for our brethren to refer to the Mosiac account of the woman being brought to the man and the two commanded to multiply and replenish the earth and subdue it, as the first marriage, and since the account involved but the two, it was monogamous marriage and a type to be followed ever after. This is strictly a sectarian interpretation of the Biblical story. It is also contended, as we read in Genesis, that the Lord formed Adam from the dust of the earth—impliedly THIS earth—and manufactured Eve from a rib taken from Adam. So says the Biblical account. This impression was adhered to in a radio address by Elder Rulon S. Wells, of the First Council of Seventy, November 6, 1938. On the point of Adam being formed from the dust of the ground the speaker, from the depth of his understanding, said:

> Forming the first man, Adam, out of the dust of the ground and breathing into his nostrils the breath of life, whereupon the man became a living soul was surely "a marvelous work and a wonder"—indeed a miracle that is most difficult to understand and being the FIRST and ONLY case on record of such an occurrence WE ARE STILL UNABLE TO FATHOM IT, only by ascribing it to the Almighty Hand of God.—Des. News, Ch. Sect. Nov. 12, 1938.

Yes, it would be a "marvelous work and a wonder", for a man to be made on such a plan and for a woman to be made from his ribs. One may be pardoned for thinking that a man claiming to be one of the Seventy Apostles, a "Special Witness" for Christ, and conversant with latter-day revelation and former-day sense, would not be putting forth to the world, as truth, the "nursery stories" of ancient times which were formulated to meet a mentality that could not grasp sound facts. Elder B. H. Roberts' approach of this incident was sane and wholesome. He said::

> * * * The Lord 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 older world. And as for the story of the rib, under it I believe the mystery of procreation is hidden. —The Gospel—Roberts (Revised Edition), pp. 333-4.

To be brought forth by the natural laws of procreation is so common as to be thought no profound mystery. Billions have been born into mortality in the same way and, according to the Prophets of God, and to Scripture and reason, no other kind of birth has ever occurred. Brigham Young said regarding this traditional fallacy about creation:

> 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. * * * I publicly declare 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.

Father Adam was made of the dust of the earth upon which he took mortality,

but not this earth; and so was Eve. They married there, Adam having many wives. He formed mortal bodies for spirit children, as men are doing on this earth. He died and was resurrected. In his immortalized, resurrected form he came to earth, took a course that supplanted blood in his veins for spirit, thereby taking on mortality and, in connection with at least ONE of his wives, started the work of providing his spirit children with mortal bodies, thus enabling them to ascend the ladder of progress as he had done. One of those spirit children whom he arranged a body for became Jesus Christ, son of Mary, whose mission at all times has been subject to his Father Adam; and he, Jesus, is the "Only Begotten" in the flesh, of the Father after the latter's return to immortality. In other words, Adam, before coming to earth, was a resurrected High Priest. He descended from the office of a Michael to that of an Adam; and after initiating his work here as Adam, under the authority of his Father he resumed the office of a Michael. Jesus Christ, son of Mary, was his "FIRST BORN" and "ONLY BEGOTTEN" in the flesh after having been elevated to the office of a God. To the informed upon the revelations of the Lord in this dispensation, there can be no mystery to this.

Returning to the subject of the Godhood of Adam, we quote from the late Bishop Heber Bennion, an high ecclesiast and brother-in-law of President Heber J. Grant. His writings were never censored by the Church. He wrote:

> 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 earth and yet cannot believe that He is the God of this world. It seems presumptuous 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?—Supplement to Gospel Problems, p. 8.

Does Dr. Widtsoe classify this reasoning of the Bishop's as "dishonest inference" because it does not agree with his understanding?

Adam was called MICHAEL, the PRINCE, the Archangel, he was set to be "AT THE HEAD", to be a Prince over a MULTITUDE OF NATIONS FOREVER, (D. & C., 107:53-56); God (his Father) "ESTABLISHED HIS FEET, and set HIM UPON HIGH, and gave him the KEYS OF SALVATION under the counsel and direction of the HOLY ONE, who is without beginning of days or end of life." (Ib. 78:16.)

May we ask, what greater distinction could be given a man than to place him at the "HEAD", establish "HIS FEET", and give him the "KEYS of SALVATION?" We recall that Elder Joseph Fielding Smith says the "Holy One" spoken of and whom Adam is under, is Jesus Christ the son of Mary, but this is folly in the extreme; it could not be that Jesus, for the "Holy One" spoken of, as the context shows, is "without beginning of days or end of life." Jesus, son of Mary, neither in his spirit or mortal body was "without beginning of days". He had a beginning—he was born and he died. The "Holy One" is an office, as explained in our treatment of this subject previously in TRUTH. The office of Christ is "without beginning of days or end of life," as is the Priesthood and as are the offices of Elohim, Jehovah and Michael, Adam, etc. Our leaders seem to overlook these facts. (See "Jesus the Christ"—Talmage, pp. 35-6.)

The Scriptures frequently speak of Jesus Christ, son of Mary, inferentially as the creator of this and other earths and man also, but we read in D. & C. 14:9:

> **Behold, I am Jesus Christ, the Son of the living God, who created the heavens and the earth; * * ***

God created the heavens and the earth, not Jesus Christ, son of Mary, himself not having been created in mortal body when the great act of earth creation took place. If Elders Smith, Widtsoe and others will learn this key and cease trying to interpret the scriptures in accordance with the standards and spirit of the sectarian world, many truths, now mysteries to their minds, will be made simple and clear.

Eliza R. Snow, talented with a prophetic mind and calling; the wife of Joseph Smith, quotes the Prophet as teaching in her presence—

> Adam is our Father and God. He is the God of the earth. Adam is the great Archangel of this creation. He is Michael. He is the Ancient of Days. He is the father of our ELDER BROTHER, JESUS CHRIST—the father of him who shall also come as Messiah to reign. He is the father of the spirits as well as the tabernacles of the sons and daughters of man. * * * 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 our God, and Eve, his partner, the Mother of a world—both in a mortal and celestial sense—he made the MOST IMPORTANT REVELATION ever oracled to the race since the days of Adam himself.—Women of Mormondom, pp. 179 et seq.

Can these recitals be called "dishonest inferences?"

In Dr. Widtsoe's ardent (?) desire to have Brigham Young's teachings clearly understood and adhered to, does he accept the great leader's statement relative to the order of plural marriage,—that "THE ONLY MEN WHO BECOME GODS, EVEN THE SONS OF GOD, ARE THOSE WHO ENTER INTO POLYGAMY?" If not, why not?

We close our reply to Elder Widtsoe with the following statement from the late President B. H. Roberts in reply to his sectarian critics, and which we humbly and sincerely commend to the attention of those of the brethren whose minds are mystified on this important subject of Godhood:

> 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.

LIFE AND DEATH

(Ernest Crosby)

So he died for his faith! That's fine:
More than most of us do.
But, say, can you add to that line
That he LIVED for it, too?

In his death he bore witness at last
As a martyr to the truth:
Did his life do the same in the past,
From the day of his youth?

It is easy to die. Men have died
For a wish or a whim—
From bravado, passion, or pride—
Was it harder for him?

But to live—every day to live out
All the truth that he drempt,
While his friends met his conduct with doubt—
And the world with contempt!

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he lived,
Never mind how he died.

IMPERISHABLE

If we work upon marble it will perish; if we work upon brass time will efface it; if we rear temples they will crumble to dust; but if we work upon immortal souls, if we engrave on those tablets something that imbue them with principles, with the just fear of God and the love of fellowmen, we will brighten all eternity.—Daniel Webster.

WORLD BREVITIES

Stockholm: Bearded travelers entering Sweden must wash their faces in disinfectant—a requirement to check the spread of hoof-and-mouth disease.

London: Captain George E. T. Eyston, who on Utah's salt flats last September set the world auto mark at 357.5 miles per hour, was arrested and fined $5.00 last week for dashing along a road bordering the Thames River at 37.

Brecia, Italy: When a truck carrying "bonbons" collided with a train and spread its contents over the countryside, townspeople filled baskets and went home to enjoy the free delicacy. Later in the day local doctors were swamped with calls. The "bonbons" were chocolate-coated laxatives.

The United States Bureau of Mines estimates that there are only about 13,000,000,000 barrels of petroleum left in the nation's oil fields. This supply may be exhausted in ten years, but there is enough unmined soft coal for the next 4000 years.

Personnel of the New Senate: 47 regular Democrats, 22 independent Democrats, who, with 23 Republicans, total 47, a close margin for the "Regulars" to handle on "knotty" legislation. In the House there are 191 "Regulars" against 71 independent Democrats and 170 Republicans; total opposition, 241.

According to the latest report of the federal reserve board (11-27-38) the member banks of that system have $3,350,000,000 excess funds on deposit available for lending and investment.

Five thousand jobless in New York City waited in line all night for 100 porter's jobs, paying from $960 to $1200 per year.—Life, 9-12-38.

Millions of people today are unable to afford proper food, and yet canners report that they sell $100,000,000 worth of dog food annually.—Progressive Opinion.

The Utah Copper Company paid $1,538,386.31 in Salt Lake County for taxes of 1938, while the Denver & Rio Grande Western Ry. paid $683,573.00.

World-wide war hysteria is causing annual expenditure of $15,000,000,000 and employment of 15,000,000 workers for non-productive armament, H. L. Derby, president, American Cyanamide & Chemical corporation, told the convention of National Association of Manufacturers recently.

$60,000,000 will be spent, according to the press, in making the mile-long Central Mall of the New York World's Fair, 1939, the greatest artistic project in the history of expositions.

Figures compiled but not announced by the Commerce Dept. experts indicate the national income produced in 1938 will be slightly above $60,000,000 (1937—$70,740,000,000; 1936—$63,799,000,000)." Expenditures are expected to run to $64,000,000,000, creating a deficit of approximately $4,000,000,000.

In early December (Newsweek) David Trewitt, ranch hand of Santa Ynez Canyon, near Santa Monica, Calif., allegedly tossed a pan of hot ashes into some dry grass, causing a blaze that swept through five counties, destroying 20,000 acres of woodland, leaving a property loss of more than $5,000,000.

Greater Germany (includes Austria and Sudetenland) with a land area of 225,000 square miles and a population of 78,700,000. Southeastern Europe (embracing Bulgaria, Czechoslovakia, Greece, Hungary, Roumania, Turkey, and Yugoslavia) with a land area of 673,000 square miles, supports a population of only 85,400,000.

Bell Telephone Company of Pennsylvania handles 1,750,000,000 calls annually. The saving of time between repeating the number and simply saying "thank you", saves the company $175,000.

Miss Dollie Board, 60, a primary teacher in the Joplin, Mo., public schools for 40 years, said today (Nov. 30) "that a premonition of an impending disaster led her to march 34 pupils from her class-room a few minutes before tons of plaster crashed from the ceiling."

Leon Henderson, former W. P. A. official and Secretary for the Committee, estimates (Dec. 3) there were 10,569,000 unemployed persons in the United States in October.

The U. S. imports $170,000,000 worth of wood paper and paper base stocks per year, chiefly from Canada. This is 70% of its yearly consumption. A move is now on, backed with government money, to process the short leaf, loblolly, and slash pine of the South into newsprint.

The Federal Government "charts a new borrowing program involving more than $1,500,000,000 to meet heavy drains on the treasury during the remainder of the current fiscal year."

Dr. William M. Guilford of Lebonon, Pa., claimed to be the oldest physician in the United States, died (Dec. 10) of pneumonia at the age of 106.

Sale of Christmas trees will add $10,000,000 to the U. S. treasury this year. New Yorkers alone will spend $500,000 for them. National forests will furnish 300,000 trees, the Maine woods more than 1,000,000, the bulk of the balance being furnished from Wisconsin, Minnesota, Colorado and Montana. This, it is claimed, without any appreciable damage to the forests.

The United States News reports on total wages created by the Automobile Industry as follows:

Truck drivers, sales and service trades	$53,000,000,000
Auto bodies and parts	$12,000,000,000
State highway systems	$13,000,000,000
Tires, iron, steel, petroleum	$ 8,000,000,000
TOTAL	$86,000,000,000
Total cars made 1929	5,621,715
Total cars made 1938 (estimated)	2,500,000
Total cars made 1939 (estimated)	3,750,000

1917-1919 15 per cent of workers owned automobiles. Today 50 per cent of the workers own them. One-fifth of all patents pertain to automobiles, amounting to some 300,000 patents.

DOLLAR BILL

The American people of today are told by all the means of communication there are, that we are headed for a dictatorship—every farmer, every laboring man, every business man, every young man who would build an industry, every sheep man, every cattle man, every young man in search of a college education, every young lawyer and doctor with a degree, every young man and woman who would marry and build a home, every banker knows full well that this country has long had a dictator and his name is Dollar Bill.—Progressive Opinion—Joe Bush.

EARNED IT

Admiral—Who gave you that black eye?

Gob—Nobody, sir. I had to fight for it.—U. S. West Virginia Mountaineer.

COOLNESS IN DANGER

Lord William Lennox in his "Recollections" tells a story of the coolness of the Duke of Wellington. The French, with a fresh force double that of the duke, were closing in upon his jaded troops one stormy night in Spain. Wellington completed his preparations, and then turning to a scout asked: "How long will it be before they can reach us?"

"Half an hour," was the reply.

"Then I can go to sleep," he said, and wrapping his cloak about him he dropped where he stood in the muddy trench and in an instant was asleep. He woke when the bugles of the enemy sounded in his ears.

Napoleon, his soldiers were accustomed to declare, not only slept soundly when under fire, but even when riding on horseback.

General Grant also had the same faculty of falling instantly asleep, even in the face of danger.

This singular physical trait is not more a proof of courage than a cause of it; the brain in these brief moments of sleep finds new vitality and wakens ready for the conflict again.

A story is told of a famous English admiral, Sir Sydney Smith, whose ship, the Antelope, in a terrible storm in the North sea, was driven among the rocks. Sir Sydney summoned his officers to the cabin:

"Gentlemen, you know our condition. We are driving on to the breakers. I acknowledge that I can do nothing more. If any of you can make a suggestion, now is the time."

There was unbroken silence.

"Then there is nothing to be done but to await our fate." He touched the bell: "Pierre, bring up the coffee."

A story came from Switzerland a year ago of a mountain guide, whose name was not preserved. He, with two others, was leading a party over one of the most precipitous passes of the higher Alps. The men, as usual, were tied to each other by a long rope.

As they scaled the wall of ice they slipped on the edge of a frightful chasm. This man was at the end of the rope. Without his weight there was a chance for the others to regain their footing; with it there was none.

He cast a glance down at the dark abyss, filled with fathomless snows, then drew his knife from his belt, saying quietly to the man next to him:

"Tell mother how it was, Jose."

He cut the rope and fell, never to be seen of mortal man again.—Contributor, Vol. 10: 367.

God gives truth to man only as his mind becomes prepared to receive it.—Victor Hugo.

GLORY OF GOD
(Joseph Smith)

"The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw Father Adam and Abraham, and my father and my mother, my brother Alvin, that had long since slept, and marvelled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set his hand to gather Israel the second time, and had not been baptized for the remission of sins.

Thus came the voice of the Lord unto me, saying—

All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their work, according to the desire of their hearts. And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven.—His. of Church, 2:380-381.

He that will not reason is a bigot; he that cannot reason is a fool; and he that dare not reason is a slave.—Drummond.

THE MASTER'S QUESTION

Have ye looked for sheep in the desert
For those who have missed their way?
Have ye been in the wild waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and the darksome street?
It may be ye'd see in the gloaming
The print of my wounded feet.

Have ye folded home to your bosom
The trembling neglected lamb,
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no home, no clothing, no bread?
The Son of Man was among them—
He had nowhere to lay his head.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and the wounded,
"Christ Jesus makes thee whole!"
Have ye told my fainting cildren
Of the strength of my Father's hand?
Have ye guided the tottering footsteps
To the shore of the golden land?

Have ye stood by the sad and the weary,
To smooth the pillow of death,
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt, when the glory
Has streamed through the open door,
And flitted across the shadows,
That there I had been before?

Have ye wept with the broken hearted,
In their agony of woe!
Ye might hear me whispering beside you
"It's the pathway I often go!"
My brethren, My friends, My disciples,
Can ye follow me?
Then, wherever the Master dwelleth,
There shall the Servant be!—Ex.

"SALLY"

The following lines by ETHEL COOPER were composed in memory of little Sarah Ann (Sally) Christensen, whose death was chronicled on November 30, 1938. They were read at the funeral.

**Rest, our Babe, and sweetly slumber—
Close those pretty eys so blue.
God will waken you in Heaven—
He, our darling, wanted you:**

**Wanted you to bloom up yonder,
Tiny blossom, O! so fair.
And you knew that He was calling
From His Garden, over there.**

**So we could not hold you, "Sally",
Though our hearts are crushed today:
It was your desire to leave us,
Back to Father's Home to stay.**

**But we're thankful for the sunshine
That you brought into our home—
Thankful for the love you gave us,
Though you've left us all alone—**

**For a little while, and then, dear,
You will be with us once more:
We will seek our lovely blossom
In God's Garden on that shore.**

**Wait for Mother and for Daddy,
For we love you, Sally, dear.
Brother, too, will want to greet you,
When we reach God's golden sphere.**

**Back to Father now we send you,
Pure and sweet as when you came;
We will always love you, darling—
Sacredly we'll breathe your name.**

**Then, farewell, O! precious blossom,
For a little while, good-bye;
Wait, our darling, there in Heaven,
For our coming bye and bye.**

Juvenile Page

DANIEL'S FAITH

Daniel was a captive Jew, taken by Nebuchadnezzar, king of Babylon, at the siege at which Jehoiakim, king of Juda was dethroned. Because of his prophetic gifts and his wisdom in counsel, exercised through his Priesthood authority, Daniel was greatly favored by the reigning kings. He was clothed with scarlet, and a chain of gold placed about his neck and the king (Belshazzar, who was the son of Nebuchadnezzar) "made a proclamation concerning him, that he should be the third ruler in the kingdom."

Following te death of Belshazzar, Darius became knig. He set 120 princes over the kingdom. These princes were presided over by three presidents, of whom Daniel was first. The record states: "Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm."

Such signal favor and preference shown a Jew was resented by the other princes who were wickedly jealous of Daniel, and they counseled together to learn how they might entrap him and prevent the king "setting him over the whole realm."

These princes then entered into a wicked conspiracy. They confessed that they could find no fault against Daniel's character or valor. Said they: "We shall not find any occasion against this Daniel except we find it against him concerning the law of his God." They finally decided to turn the king through the art of flattery. They would get him to make a law that any person found asking a "petition of any God or man for thirty days, save of thee, O king, shall be cast into the den of lions."

They knew Daniel's religion prescribed that:

> **"Thou shalt have no other Gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: * * *.**

And they knew that Daniel would worship none other than his God — the God of heaven.

The king not knowing their wicked designs and, doubtless, feeling puffed up by the flattery of having him worshiped as God, he signed the decree which, once established, "according to the law of the Medes and Persians, which altereth not," could not be changed even by the king himself.

> **"Now when Daniel knew that the writing was signed, he went into his house; and his windows being opened in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God."**

They reported Daniel's disobedience to the king and demanded the execution of the law. This made the king very sad because he loved Daniel and knew him to be an honest and faithful servant; and he "labored till the going down of the sun to deliver him." But the wicked princes insisted that the king carry out the decree for, said they, "Know, O king, that the law of the Medes and Persians is, that no decree nor statute which the king established may be changed."

The king sorrowfully bowed to the mandates of the law, and had Daniel cast into the den of lions, with the whispered assurance, however, that "thy God whom thou servest continually, HE WILL DELIVER THEE."

It is stated the king passed the night fasting: he arose early in the morning and coming to the lions' den, he cried with a "lamentable voice unto Daniel", saying: "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Daniel, surrounded by the horde of hungry lions down deep in the pit, answered:

"O king, live for ever. My God hath sent His angel, and hath shut the lions' mouths, and they have not hurt me: for as much as before Him innocence was found in me; and also before thee, O king have I done no hurt."

The king was overjoyed at the news; he commanded Daniel to be taken up out of the den, after which the men who had accused Daniel under the awful conspiracy, together with their wives and children, were cast into the den of lions and were destroyed. The king, wiser for the experience, made this decree:

> **Peace be multiplied upon you. I make a decree, that in every dominion of my kingdom men tremble and fear before**

the God of Daniel: for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

Daniel's faith in God saved him and through his marvelous courage and trust the world is taught this great lesson: That no matter what the laws or decrees of man may be, the laws of God come first; that those trusting in the Lord and keeping ALL of His commandments, will receive full protection from the evil designs of their enemies.—Rex.

MY SOUL AND I

Stand still, my soul! In the silent dark
I would question thee,
Alone in the shadow drear and stark,
With God and me.

What, my soul, was thy errand here?
Was it mirth or ease,
Or heaping up dust from year to year?
"Nay—none of these!"

Speak, soul, aright in His holy sight
Whose eyes look still
And steadily on thee through the night.
"To do His will!"

What has thou done, O soul of mine,
That thou tremblest so?
Hast thou wrought His task and kept the line
He bade thee go?

What, silent all! Art sad of cheer?
Art fearful now?
When God seemed far and men were near,
How brave wert thou!

Aha! Thou tremblest! Well I see
Thou'rt craven grown.
Is it so hard with God and me
To stand alone?

Ah, soul of mine! So brave and wise
Inthe life-storm cloud,
Fronting so calmly all human eyes
In the sunlit crowd!

Now, standing apart with God and me,
Thou are weakness all—
Gazing vainly after the things to be
Through Death's dread wall.

——Whittier.

THE MORMON MOTTO

Nosey—Say, it is none of my business, but how does your husband keep his wives?

Lucy—That's right, it is none of your business.

MANY THANKS

We have received so many wonderful letters and beautiful cards conveying the heartfelt wishes of our readers, with the compliments of the Yuletide season, we find it difficult to extend an individual acknowledgment. We therefore take this means of voicing our deep appreciation of the expressed good will of our numerous friends.

We want you all to know that your loyal backing, both moral and financial, has played no little part in rendering our services in the cause of truth possible and, in quite large measure, successful. May the richest blessings of the God of Jacob and of Joseph attend you during the New Year, and in the years to come may we witness the consummation of our desires that hatred and wickedness shall cease to reign in the hearts of men, and when ALL MEN shall learn to "LOVE THEIR NEIGHBOR AS THEMSELVES!"—Editors.

CATS

The following essay on "Cats" was turned in by a 10-year-old pupil:

"Cats and people are funny animals. Cats have four paws, but only one ma. People have forefathers and only one mother.

"When a cat smells a rat he gets excited; so do people.

"Cats carry tails and a lot of people carry tales, also.

"All cats have fur coats. Some people have fur coats and the ones who don't have fur coats say catty things about the ones who do have them."—Montreal Star.

UNNECESSARY CURIOSITY

Lord Decies, on an American visit, told an election story.

A candidate, he said, came home in the small hours and gave his wife the glorious news:

"Darling, I have been elected."

She was delighted, "Honestly," she said.

He laughed in an embarrassed way.

"Oh, why bring that up?"—Wall Street Journal.

FIFTY-FIFTY

"Hello, Abe," said Dr. Weiskopf to an old patient of his. "I have not seen you for a long time. Why don't you come up to my office soon and let me examine you? I'll make a bargain with you. Come to my office, and I'll examine you for $10."

"All right," was the answer. "I'll do it. And if you find it, I'll give you half."—B'nai B'rith magazine.

TRUTH

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

VOL. 4. FEBRUARY, 1939 NO. 9.

OLIVER COWDERY LETTERS

Early Church history, to Latter-day Saints, is most intriguing. Much of this history recorded in early church publications is now unavailable to the reading public. It is the aim of TRUTH to revive, for the benefit of our readers, such of the items as may be considered of major importance, and general access to which is difficult. The present number of TRUTH presents the first of a series of letters written by Oliver Cowdery to W. W. Phelps, and recorded in the Latter-day Saints Messenger and Advocate, published in Kirtland, Ohio, during 1834-5.

These communications, coming as they did from the Second Elder in the Church, who also became the "General Recorder", for years a close companion of the Prophet Joseph Smith and his main assistant in bringing forth the Book of Mormon, are rich in historical lore as well as in counsel and admonition; they are essentially faith promoting.

We preface the series with a summary of the most prominent points of doctrine believed in the Church at the time, signed by Oliver Cowdery and published in the first issue of the "Messenger and Advocate."—His. of the Church, 2:167-8.

We believe in God, and in His Son Jesus Christ. We believe that God, from the beginning, revealed Himself to man, and that whenever He has had a people on earth, He always has revealed Himself to them by the Holy Ghost, the ministering of angels or His own voice. We do not believe that He ever had a church on earth without revealing Himself to the church; consequently there were apostles, prophets, evangelists, pastors, and teachers in the same.

We believe that God is the same in all ages, and that it requires the same holiness, purity, and religion to save a man now as it did anciently; and that, as He is no respecter of persons, always has, and always will reveal Himself to men when they call upon Him.

We believe that God has revealed Himself to men in this age, and commenced to raise up a church preparatory to His second advent, when He will come in the clouds of heaven with power and great glory.

We believe that the popular religious theories of the day are incorrect; that they are without parallel in the revelations of God, as sanctioned by Him; and that however faithfully they may be adhered to, or however jealously or warmly may be defended, they will never stand the strict scrutiny of the word of life.

We believe that all men are born free and equal; that no man, combination of men, or government of men has power or authority to compel or force others to embrace any system of religion, or religious creed, or to use force or violence to prevent others from enjoying their own opinions, or practicing the same, so long as they do not molest or disturb others in a manner to deprive them of their privileges as free citizens, or of worshiping God as they choose, and that any attempt to do so is an assumption unwarrantable in the revelations of heaven, and strikes at the root of civil liberty, and is a subversion of all equitable principles between man and man.

We believe that God has set His hand the second time to recover the remnant of His people, Israel; and that the time is near when He will bring them from the four winds with songs of everlasting joy, and reinstate them upon their own lands which He gave their fathers by covenant.

And further, we believe in embracing good wherever it may be found; of providing all things, and holding fast to that which is righteous.

This, in short, is our belief, and we stand ready to defend it upon its own foundation whenever it is assailed by men of character and respectibility. And while we act upon these broad principles, we trust in God that we shall never be confounded.

Kirtland, Ohio, October, 1834.

(Signed) OLIVER COWDERY.

LETTER NO 1

Norton, Medino Co., Ohio

Sabbath Evening, September 7, 1834.
To W. W. Phelps; Dear Brother:

Before leaving home I promised, if I tarried long, to write; and while a few moments are now allowed me for reflection, aside from the cares and common conversations of my friends in this place, I have thought that were I to communicate them to you, might, perhaps, if they should not prove especially beneficial to yourself, by confirming you in the faith of the gospel, at least be interesting, since it has pleased our heavenly father to call us both to rejoice in the same hope of eternal life. And by giving them publicity, some thousands who have embraced the same covenant may learn something more particular upon the rise of this church, in this last time. And while the gray evening is fast changing into a settled darkness, my heart responds with happy millions who are in the presence of the Lamb, and are past the power of temptation, in rendering thanks, though feebly, to the same Parent.

Another day has passed into that, to us, boundless ocean, eternity! where nearly six thousand years have gone before; and what flits across the mind like an electric shock is, that it will never return! Whether it has been well improved or not; whether the principle emanating from Him who "hallowed" it, have been observed; or whether, like the common mass of time, it has been heedlessly spent, is not for me to say—one thing I can say—it can never be recalled; it has rolled in to assist in filling up the grand space decreed in the mind of its Author, till nature shall have ceased her work, and time its accustomed revolutions—when its Lord shall have completed the gathering of his elect, and with them enjoy that Sabbath which shall never end.

On Friday, the 5th, in company with our brother, Joseph Smith, Jun., I left Kirtland for this place (New Portage), to attend the conference previously appointed. To be permitted, once more, to travel with this brother, occasions reflections of no ordinary kind. Many have been the fatigues and privations which have fallen to my lot to endure for the gospel's sake since 1828, with this brother. Our road has frequently been spread with the "fowler's snare"; and our persons sought with the eagerness of the savage's ferocity for innocent blood, by men, either heated to desperation by the insinuations of those who professed to be "guides and way-marks" to the kingdom of glory, or the individuals themselves. This, I confess, is a dark picture to spread before our patrons, but they will pardon my plainness when I assure them of the truth. In fact, God has so ordered, that the reflections which I am permitted to cast upon my past life, relative to a knowledge of the way of salvation, are rendered "doubly endearing." Not only have I been graciously preserved from wicked and unreasonable men with this, our brother, but I have seen the fruit of perseverance in proclaiming the everlasting gospel, immediately after it was declared to the world in these last days, in a manner not to be forgotten while heaven gives me common intellect. And what serves to render the reflection past expression on this point is, that from his hand I received baptism, by the direction of the angel of God—the first received into this church, in this day.

Near the time of the setting of the sun, Sabbath evening, April 5th, 1829, my natural eyes, for the first time beheld this brother. He then resided in Harmony, Susquehanna county, Pennsylvania. On Monday, the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday, the 7th, commenced to write the Book of Mormon. These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom. Day after day I continued, uninterrupted to write from his mouth, as he translated with the Urim and Thummin, or, as the Nephites would have said, "Interpreters," the history, or record, called "The Book of Mormon."

To notice in even few words, the interesting account given by Mormon and his faithful son, Moroni, of a people once beloved and favored of heaven, would supersede my present design: I shall therefore defer this to a future period, and as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this church, which may be entertaining to some thousands who have stepped forward, amid the frowns of bigots and the calumny of hypocrites, and embraced the gospel of Christ.

No men in their sober senses could translate and write the directions given to the Nephites, from the mouth of the Savior, of the precise manner in which men should build up his church, and especially when corruption had spread an uncertainty over all forms and systems practiced among men, without desiring a privilege of showing the willingness of the heart by being buried in the liquid grave, to answer a "good conscience by the resurrection of Jesus Christ."

After writing the account given of the Savior's ministry to the remnant of the seed of Jacob upon this continent, it was easily to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further it was as easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the

gospel. For the question might be asked, have men authority to administer in the name of Christ, who deny revelations, when his testimony is no less than the spirit of prophecy? and his religion based, built and sustained by immediate revelations in all ages of the world, when he has had a people on earth? If these facts were buried and carefully concealed by men whose craft would have been in danger if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, "Arise and be baptized."

This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon Him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance. What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the "blaze of day"; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, "I am thy fellow-servant", dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of an angel, from glory—'twas a message from the Most High, and as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapped in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever.

But, dear brother, think further, think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, "Upon you my fellow servants, in the name of Messiah I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!"

I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave, but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease.

Today the church in this place assembled, and were addressed on the great and important subject of salvation by Brother Jared Carter, followed by Brother Sidney Rigdon. The cheering truths ably and eloquently advanced by these brethren were like "apples of gold in baskets of silver." The Saints listened with attention, after which bread was broken, and we offered another memorial to our Lord that we remembered Him.

I must close for the present; my candle is quite extinguished, and all nature seems locked in silence, shrouded in darkness, and enjoying that repose so necessary to this life. But the period is rolling on when night will close, and those who are found worthy will inherit that city where neither the light of the sun nor moon will be necessary! "for the glory of God will lighten it, and the Lamb will be the light thereof."

(Signed) OLIVER COWDERY.

HAPPINESS

The harder one tries to pursue happiness, the more elusive it is. This is because happiness is a by-product. It always comes as the result of some other action—usually work. People are happy when they work because then they feel necessary and useful. If we are idle we feel selfish and unnecessary. Find some worthwhile occupation, lose yourself in it, and suddenly some day you'll find yourself happy and wonder how it happened.

The word "Tax", we are told, comes from Latin "Taxare", meaning "to touch sharply." No further wisecrack is needed.

NECESSITY OF THE KNOWLEDGE WHICH PERSONS MUST HAVE THAT THE COURSE OF LIFE, WHICH THEY PURSUE, IS PLEASING TO GOD AND ACCORDING TO HIS WILL

> I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I had actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it; at least I knew that by so doing I would offend God, and come under condemnation.—Joseph Smith, Pearl of Great Price, 49-50.

The foundation and underlying truth which enables mankind to exercise faith unto salvation and exaltation, is an actual knowledge that the course of life which they pursue is according to the will of God, and through continuance, in obedience to His word, will and commandments, each one will know for himself that God knows it. This they are entitled to know, as Jesus said:

> Then said Jesus to these Jews which believed on Him, if you continue in my word, then are you my disciples in deed. And ye shall know the truth, and the truth shall make you free.—John 8:31-32.

This means free from sin, free from error, free from darkness, free from the power of Satan, from the traditions and vain philosophy of men and untried-unproven theories of scientists.

An actual knowledge to any person, that the course he or she pursues is according to the will of God, is necessary to meet and overcome every opposition to truth and to have that confidence in God without which no one can obtain eternal life. This is an eternal principle and that which has enabled every faithful saint in every period of the world to endure all their excruciating persecution and afflictions—to take joyfully the spoiling of their goods—even death in the most horrible forms; knowing, not merely believing, that they were serving God; and though this tabernacle was dissolved, they had a house, not made of hands and eternal life and salvation in the presence of God. Such was, and ever will be, the situation and experience of the true saints of the church of the first born of God.

Unless the Saints have an actual knowledge that the course which they are pursuing is in harmony with and according to the will of God, they will grow weary in their minds, doubt taking the place of faith, they begin to follow the vain precepts and philosophy of men and become mollycoddles pursuing the course of least resistance, allowing mortal appetites to govern their lives and become subject to the powers of evil at the will of the devil;

> For such has been, and always will be, the opposition in the hearts of unbelievers and those that know not God (both in and outside of the church) against the pure and unadulterated religion of heaven.

Which is the fullness of the gospel which God has established for the salvation and exaltation of man through the Prophet Joseph Smith by revelation and commandment.

For a man to lay down his all, his reputation, his honor, and the favor and applause of the wicked and the world and his good name among men, his houses and lands—his flocks and herds even his own life—counting all things dross—for the excellency of the knowledge of the Lord Jesus Christ requires more than a mere belief that he is doing the will of God; for unless a person does know that he is walking according to the will of God and keeping and obeying the fullness of the gospel it would be offering an insult to the dignity of our Father in heaven were he to say that he would be a partaker of the fullness of His glory when he would be done with the things of life. On the other hand, when a person has a knowledge that he is doing the will of God and that his course in life is in harmony with the life of the savior of the world, his confidence will wax strong and he will know that he will be a partaker of the glory of God and His Son Jesus Christ.

Let it be observed that a religion that does not require the sacrifice of all earthly things never has power to produce faith, that gift of God, necessary unto eternal life and salvation. From the first existence of man on this earth, the faith that leads to knowledge, necessary unto the enjoyment of life and salvation in the presence of God, never could be obtained without the sacrifice of all earthly things. This was definitely illustrated in the life of Job; "There is none like him in the earth, a perfect and upright man!" And after Satan was allowed to touch and destroy all that he had, Job endured the loss of all his earthly possessions: His flocks and herds; his houses and lands.

Following this Satan was allowed to touch Job's body (but to save his life) and curse him with sore boils—"from the sole of his foot to his crown." Under which he suffered the scathing remark of his wife: "Dost thou still retain thine integrity? Curse God and die." In reply to this and all the other suggestions and persuasions of the three friends—Eliphaz, Bildad and Zophar

whom the Lord said, "Darkeneth counsel with words without knowledge", and the loss of all his earthly possessions and all his suffering Job's reply was:

> Oh that my words were now written! Oh that they were printed in a book! That they were engraven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. (Job 19:23-27).

It was his knowledge that his life was in harmony with truth, that he had pleased God which gave him power to endure it all.

The experience of the Prophet Isaiah affords another such example. His knowledge was such as to enable him to endure the most horrible punishment—being "sawed in sunder." While this torture was going on history states that one Belchira approached Isaiah and in an effort to have him retract his condemnatory message to sinful Israel, said:

> Say what I say unto thee and I will turn their heart, and I will compel Manasseh and the princes of Judah and the people and all Jerusalem to reverence thee.

And Isaiah answered and said:

> So far as I have utterance I say: Damned and accursed be thou and all thy powers and all thy house. For thou canst not take from me aught save the skin of my body.

Likewise the saints in the days of Paul: It was this knowledge that their course in life which they pursued was according to the will of God which enabled them to endure all their afflictions and persecutions and to take joyfully the spoiling of their goods and even death, knowing, not merely believing, that they had a more enduring substance.

Many cases in the early experiences of this church, too many to relate, are in harmony with these experiences. This applies to every person in this last dispensation of the fullness of times to this very day and no person can become a friend with the wicked and the world and still be a friend with God. This is expressed in very strong terms by James:

> Know ye not that the friendship of the world is enmity with God? WHOSOEVER THEREFORE WILL BE A FRIEND OF THE WORLD IS THE ENEMY OF GOD.—Jas. 4:4.

President Brigham Young said in keeping with this statement of James:

> When Mormonism finds favor with the wicked, it will have gone into the shade; but until the power of the Priesthood is gone Mormonism will never find favor with the wicked.

This applies to any individual, as those who are among the wicked are those who reject and deny the fullness of the gospel or any principal which has been revealed from heaven for the salvation of mankind.

Brigham Young said:

> If any of you deny the plurality of wives and continue to do so, I promise that you will be damned; and I will go further and say, take this revelation (the 132 Section of the Doctrine & Covenants on Plural marriage) or any other revelation that the Lord has given, and deny it in your feelings and I promise that you will be damned.—J. of D., 3:266.

The same principal of knowledge and sacrifice applied to the Savior himself as stated by Paul the Apostle:

> Though he were a Son, yet learned he obedience by the things which he suffered: And being made perfect, He became the author of eternal salvation unto all them that obey Him.—Heb. 5:8-9.
>
> And although the Son of God descended in suffering below that which man can suffer; or, in other words, suffered greater suffering, and was exposed to more powerful contradictions than any man can be. But notwithstanding all this, he kept the law of God, and remained without sin, showing thereby that it is in the power of man to keep the law and remain also without sin; and also, that by him a righteous judgment might come upon all flesh, and that all who walk not in the law of God may justly be condemned by the law, and have no excuse for their sins.—Joseph Smith at the school of the Prophets.

Persecutions, afflictions, imprisonment, exterminations from certain organizations are brought about both within and without the church in this day to those who are living the fullness of the gospel and who accept all that God has revealed and are willing to give all even their lives for the truth which God has revealed.

But as David said:

> Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be tempestuous round about Him. He shall call from the heavens from above, and to the earth, that He might judge His people. Gather my saints together unto me; THOSE THAT HAVE MADE A COVENANT WITH ME BY SACRIFICE.—Psalms 1:3-5.
>
> Behold the day of the Lord is at hand, and who can abide the day of His coming, and who can stand when He appeareth; for He is like a refiner's fire, and like fuller's soap; and He shall sit as a refiner and purifier of silver.
>
> Behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the DAY THAT COMETH SHALL BURN THEM UP, sayeth the Lord of hosts, that it shall leave them neither root nor branch. (Words of the Savior to the Prophet Joseph, Secs. 128 & 133).

John the Revelator, who was thrown into a caldron of boiling oil, by wicked men, for the purpose of his destruction was protected by the power of heaven through his faith

and knowledge that he had obeyed the fullness of the gospel, and truth, that his life was pleasing to his Father in heaven through which he had been given the promise to remain on earth until the coming of the Son of God to take vengence on the wicked and reign on this earth; and while John was on the Isle of Patmus, after he had passed through the Refiner's fire and purifier's of silver he wrote and said:

> **Blessed are they that DO HIS COMMANDMENTS, that they may have right to the tree of life, and may enter through the gates into the city.—Rev. 22:14.**

At the time of the coming of the Savior who will be doing "His commandments" and be able to abide the "refiner and purifier of silver" and be "purged as gold and silver" in fire that they may "have right to the tree of life" and enter into the fullness of His Glory?

D. W. J.

JOSEPH SMITH THE MORMON PROPHET

A Challenge to the World

By Brigham Young

Joseph Smith holds the keys of this last dispensation, and is now engaged behind the veil in the great work of the last days. I can tell our beloved brother Christians who have slain the Prophets and butchered and otherwise caused the death of thousands of Latter-day Saints, the priests who have thanked God in their prayers and thanksgiving from the pulpit that we have been plundered, driven, and slain, and the deacons under the pulpit, and their brethren and sisters in their closets, who have thanked God, thinking that the Latter-day Saints were wasted away, something that no doubt will mortify them—something that, to say the least, is a matter of deep regret to them—namely, that no man or woman in this dispensation will ever enter into the celestial kingdom of God without the consent of Joseph Smith. From the day that the Priesthood was taken from the earth to the winding-up scene of all things, every man and woman must have the certificate of Joseph Smith, junior, as a passport to their entrance into the mansion where God and Christ are—I with you and you with me. I cannot go there without his consent. He holds the keys of that kingdom for the last dispensation—the keys to rule in the spirit world; and he rules there triumphantly, for he gained full power and a glorious victory over the power of Satan while he was yet in the flesh, and was a martyr to his religion and to the name of Christ, which gives him a most perfect victory in the spirit world. He reigns there as supreme a being in his sphere, capacity, and calling, as God does in heaven. Many will exclaim:—"Oh, that is very disagreeable! It is preposterous! We cannot bear the thought!" But it is true.

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

Should not this thought comfort all people? They will, by and by, be a thousand times more thankful for such a man as Joseph Smith, junior, than it is possible for them to be for any earthly good whatever. It is his mission to see that all the children of men in this last dispensation are saved, that can be, through the redemption. You will be thankful, every one of you, that Joseph Smith, junior, was ordained to this great calling before the worlds were. I told you that the doctrine of election and reprobation is a true doctrine. It was decreed in the counsels of eternity, long before the foundations of the earth were laid, that he should be the man, in the last dispensation of this world, to bring forth the word of God to the people, and receive the fulness of the keys and power of the Priesthood of the Son of God. The Lord had his eye upon him, and upon his father, and upon his father's father, and upon their progenitors clear back to Abraham, and from Abraham to the flood, from the flood to Enoch, and from Enoch to Adam. He has watched that family and that blood as it has circulated from its fountain to the birth of that man. He was foreordained in eternity to preside over this last dispensation, as much so as Pharaoh was foreordained to be a wicked man, or as was Jesus to be the Savior of the world because he was the oldest son of the family."—J. of D. 7:289. Oct. 9, 1859.

SYSTEMATIZE

Systematize your daily habits of feeling and thinking, so that healthfulness may be conceived and brought forth, as the beginning of your everlasting salvation from discord, disease and unrest.—Andrew Jackson Davis.

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

It is the glory of God to hide a thing, and the honor of a king to seek it out.—King Solomon.

JOHN TAYLOR NO COWARD

(Attention Melvin J. Ballard)

In the last issue of TRUTH, p. 146, we quoted a statement from Elder Ballard of the Quorum of Twelve in which he praised President Woodruff for signing the Manifesto of 1890, when others, presumably his predecessor, President John Taylor, was "AFRAID" to do so. We desire to add to our testimony of the faithfulness and courage of that great and mighty Prophet of God, the following reflections from the pen of the late President Joseph F. Smith, 2nd counselor to President Taylor at the time he, under direction of the Lord, refused to sign a document similar to the one President Woodruff later signed, President Taylor stating the document emanated from the "lower regions."—Editor.

It never occurred to me that Presiden John Taylor was AFRAID to meet any tribunal. Neither do I see how a Latter-day Saint, supposed to be in good standing and fellowship in the Church, and with the means in his reach, of possessing a knowledge of the history, life-work and example and the present firm, uncompromising position of President Taylor, could attribute to him "FEAR" of anything but wickedness or wrong doing. NEVER in all his long and prominent and eventful life, passing through the severest tests of manhood, integrity and courage in his experiences in the Church, WAS HE KNOWN TO SHOW A TREMOR, much less the character of a coward. I should judge him to be a man void of fear and as ready to face anything, even to death itself, AS ANY MAN LIVING, for principle and religion and truth.—Contributor, 7: 239; Mill. Star 48:371-2.

CARE FOR THE AGED

It has been claimed that there is nothing in Holy Writ to justify people in retiring from active work at a certain age and leaving the field of opportunity to youth. There is very little, I admit, but nevertheless it is there and was given as the word of the Lord to Moses. After the Levites had undergone their purification and found favor with the Lord the following word was given, which was an injunction to work them from their 25th year up to their fiftieth year and then retire them from active service.

> And the Lord spake unto Moses saying: This it is that belongeth to the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation, and from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more.—Numbers 8:25.

Most people believe in work and a fair reward for the same, and they are willing to work as long as they are able and can get anything to do. But so very many of them stand with the knowledge that it is but the matter of a little time until they will be crowded out by the cruel system. They are worried sick about the uncertainty of the future and are looking into that awful gulf of want which has swallowed up such a large percentage of humanity. And standing in that position they behold hundreds of fine young people who have no employment. So it should be a patriotic duty, a simple matter of justice, a humanitarian obligation for society to lift the aged out of the economic bondage that breeds despair and gives the young men and young women an opportunity to make good. These youths who come with lifted head and upward look must be looked after and places must be made for them. To retire the aged should be looked upon as a matter of social justice that would make for the strengthening of the social system.—C. N. Lund.

FORD'S FARM

Henry Ford, symbol of industrial success, advocates a back-to-the-land movement to solve the unemployment problem. Last spring he tried his theory with Camp Legion, 300 acres of farm land near his River Rouge automobile plant. At harvest time last week, Ford accountants totaled up the figures and learned the camp had shown a profit, besides paying wages to its farmers and feeding them.

Camp Legion has been the summer home of some 60 boys, 17 to 20 years old, selected from welfare families in the vicinity of Detroit, who November 1, will leave the farm and enter the Ford Trade School. They live in wooden-floored, army type tents and spend their days aboard Ford machinery or working by hand in the fields. For this they receive $2.00 a seven hour day, six days a week, and a share in the profits from the crops, including potatoes, corn, buckwheat, soybeans, squash, and truck-garden vegetables. * * *

The boys live military fashion. Routed out by a bugle blast at 5:45 A. M., they make their beds before breakfast, take turns at kitchen duty, and clean tents and grounds before going to the fields. They have two nights off a week but have to be back in camp by 9:30 and in bed by ten.

The boys have had Ford and some of his officials for company almost every day, and the magnate himself helped install the Ford motor which operates the electricity plant. He likewise devised their system for hot water: that of running cold water through the motor's radiator.

His first venture a success, Ford now plans similar camps wherever his autoplants are situated.—Newsweek.

CO-OP NETWORK SPREADS IN U. S.

In the Municipal Auditorium of Kansas City, Mo., last week (Oct. 1938) some 600 persons from 38 States gathered for the eleventh biennial congress of the Cooperative league of the U. S. A. This organization formed in 1916 to promote the growth of consumer co-ops, now counts among its members most of the largest and strongest organizations in the field. Its delegates reviewed and debated cooperative principles in general. But mostly they recited a tale of growth.

A favorite topic was the spread of Co-ops into new fields. Dr. James P. Warbasse, president of the Cooperative League, urges still another venture—establishment of a cooperative banking system in which member societies might deposit their funds instead of leaving them in commercial banks drawing no interest. Such a banking system "would then use the funds of the cooperative movement for the financing of cooperatives," he said. "These cooperative funds are now used by commercial banks to finance the competitors of the cooperatives."

Last month the country's first cooperative movie theatre opened at Greenbelt, Md., one of the three model towns sponsored by the farm security administration, where all local trade is run on the cooperative plan. These towns comprise one example of government encouragement of cooperatives. Other instances include the granting of Federal loans to build a co-op tractor factory in Arthurdale, W. Va., (Newsweek Sept.5) and to establish co-op hosiery mills in five other subsistance homesteads, (Newsweek Sept. 12). However, aside from such financial aid, the Administration's attitude towards cooperatives is that they must grow from the ground up and that there is little the Government can legitimately do to help them. * * *

While experts differ over what they include under the term "consumer cooperative," conservative estimates place the number of co-op societies in the United States at about 7000. They contain 2,000,000 members, more than four-fifths of whom live in rural areas. The organizations do an annual business of some $500,000,000. While this is only a little more than 1% of the nation's total, the co-ops loom in importance in certain fields, as in the supplying of feed, seed, fertilizer, and supplies to farmers, where they account for one-eighth of the entire trade.

The fastest growing phase of the entire movement has been the spread of co-op gasoline stations, which today do a $110,-000,000 annual business. Other spheres of activity include the controversial cooperative health associations, (Newsweek, Aug. 8), in which periodical dues entitle members to free medical service, and cooperative burial associations, which have about 27,000 members, mostly in the Mid-west."—Newsweek.

FEEDING U. S. INDUSTRY

Anthony Eden, who brought a lusty appetite to the N. A. M. dinner, found the Waldorf-Astoria kitchens well prepared for him and the 3,999 who sat down with him. Among other things, they consumed:

200 gallons of oxtail soup
2,500 pounds of fish
3,200 pounds of turkey
35 gallons of salad dresssing
1,000 quarts of coffee
1,000 quarts of assorted wines and spirts.

All this food and drink, plus 50,000 pieces of silver, plus 8,000 elbows, required more than a third of an acre of linen; and the 2,500 cigar and 24,000 cigarette butts cleared from the tables, spread evenly over living-room rugs, would have headed several hundred harried housewives to Reno.

At least one table had cause to be amazed by the extent of the Waldorf's resourcefulness. Two diners didn't like turkey, ordered roast beef, and got it. One of the pair, putting his luck to the supreme test, turned down the baked Alaska. He got a baked apple.—Newsweek, Dec. 19, 1938.

PORTIA'S SPEECH ON MERCY
(Shakespeare)

The quality of mercy is not strained;
It droppeth, as the gentle rain from heaven,
Upon the place beneath; it is twice bless'd;
It blesseth him that gives, and him that takes;
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown:
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above his scepter'd sway,
It is enthroned in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice.

TODAY

Today, unsullied, comes to thee, new-born.
Tomorrow is not thine;
The sun may cease to shine
For thee, ere earth shall greet its morn.
—Ruskin.

"What in me is dark
Illumine; what is low, raise and support;
That to the height of this great argument
I may assert eternal Providence
And justify the ways of God to men."
Will Atkinson.

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

EDITORIAL

TRUTH

Devoted to Questions — Political, Social Economic and Religious

PUBLISHED MONTHLY

By Truth Publishing Company
744 East South Temple Street
Salt Lake City, Utah

P. O. Box 1432

Phone Hyland 7196-M

TERMS: $2.00 per year, in advance; $1.00 six months; 20 cents a copy.

Vol. 4. February, 1939 No. 9.

EDITORIAL THOUGHT

In his last public address delivered August 19, 1877, President Brigham Young declared before the Saints in Brigham City, Utah, these portentious words:

AND with regard to the conduct of this people—if an angel should come here and speak his feelings as plainly as I do, I think he would say, "O Latter-day Saints! why don't you see, why don't you open your eyes and behold the great work resting upon you and that you have entered into? You are blind, you are stupid, you are in the dark, in the mist and fog, wandering to and fro like a boat upon the water without sail, rudder or oar, and you know not whither you are going.—Des. News.

WORLD FRIENDSHIPS

The following communication from a leading High Priest and Genealogical worker in the Church reflects a feeling in which, no doubt, a great many of the Saints share at the present time. We present the communication in full. The reader is also invited to read an article on the same subject in **TRUTH** 2:85.—Editors.

Editor of TRUTH:

As printed in the Salt Lake Tribune of November 22, 1938, President Heber J. Grant, on his return from California, made the following statement:

> My GREATEST happiness, I find, in the good will and friendship that has developed among ALL CLASSES of people at home and abroad toward the Latter-day Saint Church during my life time; in place of every-day persecutions and bitterness we now enjoy HIGH REGARD and HAPPY ASSOCIATIONS with ALL DENOMINATIONS.

According to this statement, either "all classes of people", the "World"—good and bad—have come over to the Church, or else the Church and Mormonism have found favor with the wicked and the "World". There is Christ and anti-Christ. In order to bring about a oneness and a unit, those of Christ must either return to Babylon and join with anti-Christ, or those who are anti-Christ must repent and "come out of the world" and come to a standard of truth and righteousness set up by Jesus Christ.

If the aged President was sincere in making the statement, that his "greatest happiness is experienced by finding favor with "all classes of people" at home and abroad, and that he now enjoys "high regard and happy associations with ALL DENOMINATIONS", then he must not regard first and foremost the fulness of the Gospel, the righteousness and truth of Jesus Christ—of his Father in Heaven, and the development in truth of all the sons and daughters of Zion. If he is led by the spirit of truth and the gift and power of the Holy Ghost and the revelations of Jesus Christ, then the statement of Jesus Christ to Joseph Smith as related from his first vision, the statements of James the Apostle and of the Prophet Brigham Young, are all wrong. I quote as follows.

Joseph Smith, in relating his first vision, said:

> One of them spake unto me, calling me by name, and said—pointing to the other: **THIS IS MY BELOVED SON, HEAR HIM!** * * *. My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right—and which I should join.
>
> I was answered that I must join none of them, for they were **ALL** wrong; and the personage who addressed me said that **ALL** their **CREEDS** were an **ABOMINATION** in his sight; that those professors were **ALL** corrupt; that "they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.—Pearl of Great Price, 85.

President Brigham Young said on four different occasions:

> When Mormonism finds favor with the wicked, in this land, it will have gone into the shade; but until the power of the Priesthood is gone Mormonism will never find favor with the wicked.—J. of D. 4:38.

> When we see the time that we can **WILLINGLY STRIKE HANDS** and have full fellowship with those who despise the Kingdom of God, know ye then that the Priesthood of the

Son of God is out of our possession.—J. of D., 10:273.

And, you may calculate, when this people are called to go through scenes of affliction and suffering, are driven from their homes, and cast down, and scattered, and smitten, and peeled, the Almighty is rolling on His work with greater rapidity.—Dis. of B. Y., pp. 538-9.

When the spirit of persecution, the spirit of hatred, of wrath, and malice cease in the world against this people, it will be the time that this people have APOSTATISED AND JOINED HANDS WITH THE WICKED, and NEVER until then.—Ib. pp. 172-3.

The Apostle James, a member of the First Presidency in his day, said:

Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God. —James 4:4.

Jesus Christ said to his Apostles:

If the world hate you, ye know that it hated me before it hated you.

If ye were of the world, the world would love his own but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.—John 15:18-1.

If the position of President Grant is right, then all this array of testimony must be wrong. I can conceive of no other alternative. That President Grant rejoices more in the friendship of the world—all classes of people—and the "happy associations with all DENOMINATIONS" than it would seem he does in the power of the Priesthood, the fulness of the Gospel—in the "Almighty rolling on His work with greater rapidity", the gift and power of the Holy Ghost and the actual knowledge and witness of the personality of Jesus Christ, and of God his Father in Heaven, and the development and progress of the members of the Church in spiritual progression, must be most disheartening to true Latter-day Saints.

One cannot mix black and white and have white whiter. One cannot mix oil and water and have pure oil, nor wickedness and truth and have pure truth. We cannot have "happy associations with the Devil and his church and have "happy associations" with the Lord and His Church. One cannot serve God and Mammon,—cannot have the good will of the world and the good will of God at the same time. The Saints never can be made one with the Father and the Son, as Jesus prayed for all his people to become, and be on terms of "friendship and good will among all classes of people", and live in "happy association with ALL denominations. And when the time comes that the Saints endeavor to do this feat of "carrying water on both shoulders", they will have lost the "power of the Priesthood" and have ceased to progress as the Almighty intended them to do. Being a "friend of the world is an enemy of God", and when **"persecution, the spirit of hatred, of wrath, and malice cease in the world against this people, it will be the time that this people have apostatized and joined hands with the wicked."**

Jesus Christ said:

No man can serve two masters; for either he will hate the one, and love the other or else he will hold to the one, and despise the other. You cannot serve God and mammon.—Matt. 6:24.

To join hands with the wicked seems to me a definite evidence that a betrayal has occurred—a betrayal of heaven, of the brethren, of the revelations of God in the Bible, Book of Mormon, or the Doctrine and Covenants and other revelations of God as the Prophet Joseph Smith said:

O ye Twelve! and all Saints! profit by this important KEY—that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it, that you do not betray heaven; that you do not betray Jesus Christ that you do not betray the brethren; that you do not betray the revelations of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be given and revealed unto man in this world or that which is to come. Yea, in all your kicking and flounderings, see to it that you do not this thing, lest innocent blood be found in your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to thy brethren.—Compendium, p. 270.

There are many "yes-men" and mollycoddles in the Church, who put their trust in the vain precepts and philosophies of men and "make flesh their arm", and who are lulled into darkness with the foolish idea that "all classes of people—all denominations" and Babylon, are coming over into the Church, and all is well in Zion. These "yes-men" claim that anything that may be said by any of the leaders of the Church should never be questioned; but Isaiah said:

O my people, they which lead thee cause thee to err; and destroy the way of thy paths.—Is. 3:12.

For the leaders of this people cause thee to err; and they that are lead of them are destroyed.—Ib. 9:16.

The Lord revealed to the Prophet Joseph Smith that the Church should judge "All things pertaining to Zion." He said:

Behold, I, the Lord, have made my church in these last days like unto a judge sitting on a hill, or in a high place, to judge the nations.

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., 64:37&8 40.

It is comforting to know that our Father in Heaven has love in abundance for every Latter-day Saint; and to the faithful He will impart knowledge and understanding. Unto

all the Saints comes the comforting assurance, through revelation:

> If thou wilt ask thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peaceable things—that which bringeth joy, that bringeth life eternal.—D. & C., 52:61.

No man, therefore, nor leader can lead the FAITHFUL sons of God astray by going to the left through "flattery of the world and false education", neither those who are of Judah, who, like a lion, try to rule by their own strength, as shown and clearly depicted in the blessing of Judah, the fourth son of Jacob—the Scepter tribe. (Gen. 49:8-12). "And all men do praise him" because of the power it gives him to rule.

Respectfully submitted,

Our correspondent is rightfully concerned in the present drift of the Church. A year or so ago one of the General Authorities stated in effect—"The Church has gone on a detour, but will soon find the main road again." From the information presented, it would seem the detour is ever widening and growing more serious. The desire to be as the World is has existed since the days of Cain. Because of world corruptness all the inhabitants except Noah and his family were destroyed, and at other times whole cities and nations were completely blotted out.

In the present dispensation the wickedness of the World was such that Joseph Smith was commanded to join with no church, for they were ALL corrupt, as pointed out by our correspondent; so corrupt, in fact, that the Lord is preparing to make a "full end of all nations." (D. & C. 87:6).

It was this spirit of "world friendships" that was manifest in the dream of Lehi, (1st Nephi, Chapt. 8), wherein he saw himself and a part of his family holding on to the "iron rod" while traveling toward the "tree of life"; while the great majority of the people left the path he was traversing, going into the "spacious building" which represented the "World" and from which they pointed the finger of scorn at the faithful ones. "World friendships" are popular,—not so is the course of righteousness.

Some pretend to believe that the World is growing more righteous and will escape the judgments the Lord has threatened it with. Such was not the view of our early leaders, nor do the more thinking Latter-day Saints so understand it today. To them the words of President Wilford Woodruff depict the present situation:

> I don't believe there was ever a generation of men who inhabited the earth who were more wicked, or who were practicing greater abominations, or who were sinning against greater light and knowledge, or who had a greater flood of judgments proclaimed against them by the word of the Lord, than the generation in which we live.—TRUTH 1:12.

In justice to President Grant it must be stated that in adopting the policy of seeking world friendships, he but reflects the desires of the majority of the members of the Church. When the program was announced at a Special Priesthood meeting held in the Assembly Hall shortly after President Grant assumed office, it was greeted with very general hand-clapping and feet stomping of the assembled Priesthood and church officials. In the light of the previous professions of the Church the scene was described as disgraceful and extremely disheartening to those of the Saints clinging to the fundamentals of he Gospel.

As our correspondent intimates, there are irreconcilable conditions in the world. Nothwithstanding the efforts of the democracies of the world to maintain friendly relations with dictatorships, it just doesn't work out that way. The Hon. William E. Borah, U. S. Senator, recently remarked, "Democracies and dictatorships cannot maintain friendly relations"; and on the same principle neither can Christ and anti-Christ. The two must ever be apart.

We do not wish to be understood that proper friendships are not to be encouraged. Real friends are valuable assets—men and women whose friendships are based on principle. We wish that all men were working in the upbuilding of God's kingdom—that they all accepted the message of the Lord through Joseph Smith. Such achievement would be hailed with the greatest delight. But a friendship based upon world popularity, commercial powers, or upon the surrendering of one's faith in a revealed religion, is as prizing the husks while discarding the kernel. The fact that the friendships spoken of by President Grant are directed toward him and the world-seeking Saints and not toward the Gospel is, in itself, an evidence that the Church is now wandering on dangerous ground.

We would not wish to deprive any of the General Authorities, or even the Saints, of the imaginary pleasures which come from the present type of "world friendships", except as our admonitions may bring them greater happiness; "Flattery of the world", as stated by the late President Joseph F. Smith, is difficult to resist. "Birds of a feather flock together." Imbued with the spirit of the world, men love the praises thereof. The Psalmist spoke relevantly of this. Said he:

> Nevertheless they did flatter him with their mouth, and they LIED unto him with their tongues. For their heart was not right with him, neither were they steadfast in his covenant.

In presenting these brief comments on the valued contribution prefacing them, we close by asking those who are being carried

away with the love of "world friendships" of the quality now presented to the Church, to consider the words of the Savior:

> **Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil for the Son of man's sake.**
>
> **Rejoice ye in that day, and LEAP FOR JOY: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.—Luke, 6:22 23.**

CONTINUOUS REVELATION

In the Improvement Era for November, 1938, p. 65, the Editor, Dr. John A. Widtsoe, attempts to answer the question that has been troubling the Church for years:

> **Does the Church receive revelations today as it did in the days of Joseph Smith?**

The Doctor's answer is an unequivocal, "YES!"

This answer contradicts a statement published in the October, 1935, number of TRUTH (Vol. 1:58), under the heading, "Spiritual Bondage", by Arnold Boss, which in part reads:

> **Since the official action taken which repudiated plural or Celestial marriage (at the general conference of October, 1890), there has been no revelation given (to the Saints) through the heads of the Church.**

Here a definite and clear cut issue is raised. Dr. Widtsoe maintains that the Church is as richly endowed with revelation today as it was in the days of the Prophet; the writer in TRUTH claims the opposite. Both cannot be right.

Dr. Widtsoe qualifies his unconditional "YES", by claiming there are three kinds or grades of revelations:

1. The revealed word of God given direct, "dealing with the organization and basic doctrines of the Church."

2. Is the like word of God on procedure, "dealing with the problems of the day", or "directing the Church in the affairs of the day." (This class of revelation, the Doctor maintains, is being "received continuously by the Church" through its President.)

3. Inspiration that comes to ALL men for individual guidance, and in measure according to their conduct in life and their specific needs.

As to the first two kinds of revelation, they are in fact one and the same. Revelation is revelation, whether announcing a fundamental law or merely a detail of that law; whether dealing with the "affairs of the day", as expressed, or with the affairs of eternity. However, it is the point mentioned by Dr. Widtsoe concerning the "affairs of the day" we wish more particularly to notice now. Is the President of the Church receiving revelations today as Joseph Smith did in his day?

There can be no question as to the need of divine direction. The Church is confronted with problems today quite as important—some of them perhaps more so, though of a different nature—than those requiring solution in its earlier existence. It has been wisely said: "Where there is no vision the people perish." The very frequent expression of the leaders today lamenting the looseness of the lives of the Latter-day Saints, is a danger signal and strongly suggests a lack of that wholeome guidance given to the Church through some of its former leaders. Let us review the history briefly:

The last announced revelation known to have been given the Church leaders for the guidance of the Church, is the one to President Wilford Woodruff, dated November 24, 1889. This was recorded in the Journal of President Woodruff by his own hand, as follows:

November 24th, 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 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 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 (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.**
>
> **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 or 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.

This revelation, it will be observed, definitely instructs the Presidency of the Church to make no concessions or promises looking to the doing away with the law of plural marriage. Ten months later President Woodruff signed the Manifesto which Elder Melvin J. Ballard, of the Quorum of Twelve, recently stated put a stop to polygamy, (See TRUTH 4:146). In the above action the Church definitely surrendered the blessings predicated upon the observance of a law of the Priesthood, (Plural marriage, D. & C. 132:61), which in the year 1852 it had accepted and covenanted to foster and obey. And since this action, as stated by Elder Boss in the article quoted, no new revelations to the Church has been announced. President Woodruff himself stated, among other things, in the Weber Stake Conference held at Ogden, October 18, 1896, six years after the Manifesto.

Now I will give you a little of my experience in this line (of receiving revelation). Joseph Smith visited me a great deal after his death, and taught me many important principles. The first time he visited me was while I was in a storm at sea. I was going on my last mission to preside in England (about 1845). * * * We had been traveling three days and nights in a heavy gale, and were being driven backwards. This was before steamships were employed.) Finally I asked my companions to come into the cabin with me, and I told them to pray that the Lord would change the wind. I had no fears of being lost, but I did not like the idea of being driven back to New York as I wanted to go on my journey. We all offered the same prayer, both men and women and when we got through we stepped on to the deck and in less than a minute it was as though a man had taken a sword and cut that gale through and you might have thrown a muslin handkerchief out and it would not have moved it. The night following this Joseph and Hyrum visited me, and the Prophet laid before me a great many things. * * *

Joseph Smith CONTINUED VISITING myself and others UP TO A CERTAIN TIME, and then IT STOPPED. * * *—Deseret News, 10-19, 1896.

Presumably these visits stopped after the revelation of 1889 mentioned above was ignored and the Manifesto of 1890 issued. Joseph Smith, being the head of the dispensation in which Wilford Woodruff officiated, would be the one through whom official communications should properly come.

In signing the Manifesto, it must be remembered, Wilford Woodruff simply complied with the wishes and, in large measure, the demands of a substantial majority of the Latter-day Saints who, having rejected the principle of Celestial marriage in their hearts, were not entitled to further communications from heaven.

At the death of President Woodruff, Lorenzo Snow, then the President of the Twelve, is said to have hesitated taking the initiative in the re-organization of the First Presidency until he was met by a divine messenger in the Temple and instructed to proceed. We do not question the statement but the experience does not constitute a revelation to the Church, neither was it, at the time, given out as such. Later, President Snow, while visiting St. George and pondering and praying for relief from the burden of debt the Church had drifted into, largely since the issuance of the Manifes-

to. (Note 1). He was impressed and no doubt divinely inspired to tell the Saints to return to the Lord and pay their tithing. In rejecting the law of the United Order as they had previously done in the days of Brigham Young and John Taylor, the part of the law pertaining to tithing was also discarded by large numbers of the Saints. This part they must return to in their upward climb toward the fulness of the law, and through the operations thereof the Church could be redeemed from debt.

But in this act no new revelation was announced. The Lord simply inspired the Saints through his servant that if they desired relief they must abide the law. President Snow gave to the Church a good leadership but made no claims, so far as we can ascertain, to new revelation for the Church.

In President Joseph F. Smith's day we heard him testify that he had received no new revelations from the Lord—certainly he announced none. Before the Senate Committee in the Reed Smoot case, 1904, he stated that he had not received direct revelation but had received "impressions of the Spirit of the Lord, * * * just", he said "as any good Methodist, or any other good church member might receive. * * * I have had impressions of the Spirit upon my mind very frequently, BUT THEY ARE NOT IN THE SENSE REVELATIONS." (Smoot Case, 1:483-3). This, we take it, is conclusive evidence that President Smith received no new revelations FOR THE CHURCH, at least up to that time, and none has been announced as coming to him since then.

Certainly President Grant has given out no revelations from the Lord thus far in his presidency; in fact, ON SEVERAL OCCASIONS HE HAS SPECIFICALLY DENIED HAVING HAD ANY. In their efforts to toady to the aged president, the Saints today are publicly claiming him to be as great a Prophet as Joseph Smith, some going to the shameful extreme of placing him ahead of the great Prophet of this dispensation!

Let us very briefly contrast the situation: We will not consider the great fundamental principles of the Gospel established by Joseph Smith through direct revelation from the Lord, but, as Dr. Widtsoe holds, revelations received by Joseph "directing the Church in the affairs of the day."

In August, 1830, Joseph Smith, in preparation for the administration of the Sacrament of the Lord's Supper before confirming certain converts as members of the Church "set out to procure wine for the occasion." He was met by a HEAVENLY messenger and was given a commandment, "that you shall not purchase wine neither strong drink of your enemies; wherefore, you shall partake of none except it be made new among you; yea, in this my Father's kingdom which shall be built up on the earth." (D. & C., 27:3, 4.)

That was a genuine revelation which should forever serve as a precaution to the Saints against purchasing wine from the enemy and mingling sacred things with world ideas.

In 1833 the "School of the Prophets" was established at Kirtland, as referred to in D. & C., Sec. 97. In attending the School in an upper room of a house occupied by the Prophet, and as described by Brigham Young:

> **When they assembled together in this room after breakfast, the first thing they did was to light their pipes, and, while smoking, talk about the great things of the kingdom, and spit all over the room, and as soon as the pipe was out of their mouths a large chew of tobacco would then be taken. Often when the Prophet entered the room to give the School instructions he would find himself in a cloud of tobacco smoke. This, and the complaints of his wife at having to clean so filthy a floor, made the Prophet think upon the matter, and he inquired of the Lord relating to the conduct of the Elders in using tobacco, and the revelation known as the Word of Wisdom (D. & C. 89) was the result of his inquiry.—J. of D. 12:157-8.**

Here an emergency confronted the Prophet. He rose to the occasion. He asked his "file leader" for instructions and received them without delay. These two examples among a great many of like nature, will suffice.

What is the situation to day?

Shortly after the present leader came to office an agitation was renewed calling for a change in the "Garment of the Priesthood." Predecessors in the Presidency had resisted the demands made upon them by certain of the members of the Church for such a change. The sisters wanted to dress in harmony with the styles of Babylon—be socially proper. Many of them, in conjunction with some of the brethren, virtually demanded the change. Consideration was given the matter by the First Presidency and the Quorum of Twelve. A unity of feeling did not exist among these brethren, some favoring the change and others resisting it. The President was properly concerned and sought the Lord for direction. He got no answer. It is reported that he stated in effect that after a season of fasting and prayer he could get no answer from heaven. Acting on their own initiative the change was finally made, perhaps at the price of the greatest disturbance the Church has experienced, since the issuance of the Manifesto,

---

(1) Some time after the Manifesto a promotion of an electric power plant on the Weber river was initiated by Frank J. Cannon, and the Church was induced to get behind the scheme. It guaranteed a loan of $1,000,000 procured from one John J. Banigan, a capitalist of Providence, Rhode Island. As the venture failed financially the guarantee became an obligation which caused the Church much concern. This, with other indebtedness incident to the persecution of the Church by the federal Government, placed it under obligations which reduced it almost to a state of bankruptcy.

or the Smoot Investigation in Washington. Today leading officials continue to stand on opposite sides of the question and the Church authorized manufacturies are compelled to put out several patterns of the "garment" to meet the varying tastes of the Saints, instead of the one and only pattern authorized by Heaven and which the late President Joseph F. Smith stated over his signature, was revealed from heaven. If the position of President Smith was right, (he was in harmony with all his predecessors in the Presidency) then the position of the present President of the Church is wrong. But in spite of the claim of Dr. Widtsoe and others of the leaders that the Church is being lead by constant revelation from the Lord, they could get no message to guide them in this very serious matter.

A moment's reflection on the question should convince a thinking Latter-day Saint that to request a ruling on the pattern of the "Garment of the Priesthood" is tantamount to demanding a ruling on the form of baptism. Both were fixed by positive revelation. Then again, the Church having rejected a law of the Priesthood, (plural marriage) was not longer entitled to the confidences of Heaven and should not expect them.

After the present leader took office another agitation occurred which had likewise been resisted by several of his predecessors in office. We speak of the change in confrring the Priesthood—giving an office in the Church only, as is the custom today. (See TRUTH 3:15-2). Not being able to get direction from Heaven the change was made resulting in a definte and very serious split among the leaders upon the subject, some of whom, we are informed, when ordaining their own sons, confer the Priesthood in the manner taught by previous Church leaders, while using the newer method for the public generally. How wonderful it would be to be able to get just one word from the Lord upon this subject! Thousands of Latter-day Saints are in doubt as to whether or not they hold the Priesthood, though an office in the Church has been given them. It is causing all kinds of trouble. Both Presidents John Taylor and George Q. Cannon after direct communication from Heaven left on record a warning of just the present situation but the "heavens are as brass to the Church today."

True, individual members of the Church, including the more faithful among the leaders, must inevitably be inspired in regard to their personal affairs as well as their official labors, at least in proportion as they are faithful in serving the Lord and resisting error; but that real, live, definite revelation is being received from heaven, keeping the leaders from serious changes and innovations in Church polity and guiding its members from error, must, by all thinking Saints, be admitted as lacking.

The present leader has recently stated to friends and associates, and even in his public addresses he has reiterated it, that he has never seen the face of the Savior, nor had any other special divine manifestation from the Lord; and further, said he, "I don't know that I want any because of the great responsibility such would entail." The nearest the President has approached receiving a revelation, according to his statements, was a quite wonderful manifestation he had shortly after receiving his call to the Apostleship. He was by himself in a secluded section in Arizona, reflecting upon his appointment. He was halting between two opinions, one that he should accept the appointment and the other that he should reject it because of unworthiness. At the special Priesthood meeting held October 7, 1933, he related how, during those meditations "I seemed to see, although I did not see," and "seemed to hear, although I did not actually hear," a discussion going on on the other side regarding his call to the Apostleship. No doubt this experience made quite a definite impression on the mind of the young Apostle—one that was both comforting and reassuring, but nothing in that experience added anything new to the revealed word of God to the Church. It was a personal experience, as President Smith properly stated any good Methodist or other good man might receive for personal guidance.

In a meeting in Pocatello some months since, one of the members of the Quorum of Twelve, in pleading for tolerance and patience toward the President and in testimony of his sincerity and goodness stated in effect: He so frequently tells us in our quorum meetings, "O, if we could only get the word of the Lord upon the subject!"

Such a report was recently made by one of his associates in a public meeting in the Pioneer Stake. Speaking of attending a certain meeting with the President in the Temple, he said the President came into the meeting under the emotion of tears, and informed the brethren present he had plead with the Lord for direction in certain matters, but could get none. Said he, as reported, "The heavens are as brass over me."

Such a situation does not support Dr. Widtsoe's contention that the Church is guided as much today by revelation as it was in the days of Joseph Smith; or, so far as that is concerned, of any of the predecessors of the present leader. In making these observations we are not unmindful of the sincerity and honesty of the President. We admire his frankness, and wish his associates might exhibit a like honesty and frankness, and not continue trying to force the thought that their leader is receiving constant revelations when they must know it is not true. The Church cannot hope for revelations until it accepts those that have been presented to it and the authority through which revelation comes. Dr. Widt-

soe touches on this fact in the article under discussion. The Church has rejected a definite law of the Priesthood and is doing all that it can to blot the same out of memory. Such a course is not calculated to bring the favors of Heaven upon it. It is as Elder Joseph Fielding Smith said — we have quoted it before; it is true—"**The Lord is not pleased with this people. His anger is kindled against us. He is going to punish us unless we repent.**" Indeed he is punishing us by withdrawal of His presence. All the self praise, and the singing of psalms will not change the situation: nothing but a sincere repentance will satisfy the broken law.

The present leader is so often lulled into a state of complacent mental security by the fawning officials and public that seek his favors, that it would seem he himself at times is lead to make extravagant claims. At the last conference so much was said in adulation of his greatness and the claim that he is under constant communication with Heaven was so strenuously put to the fore, that the aged leader was himself led to remark, as published in the Improvement Era, November 1938, p. 672:

> **I rejoice beyond all else in the growth of faith among the Latter-day Saints, and with all the power and authority that God has bestowed upon me—and I know as I know that I live that He has directed me from boyhood, that He has heard and answered my prayers, that I have had revelations, SO TO SPEAK, from the Lord, and have endeavored to carry them out —I pray God to bless every honest-hearted soul at home and abroad.**

The qualifying "SO TO SPEAK" in the above statement is characteristically informing. The kind of revelations—the "SO TO SPEAK" kind—that the aged President spoke of was doubtless the kind Dr. Widtsoe placed in the 3rd class and to which all men are entitled in accordance with their faithfulness: the kind of revelation President Smith spoke of, as quoted, as given to "all good men", "good Methodists," etc. And though it be admitted that the leaders of the Church, since the issuance of the Manifesto, have enjoyed a measure of inspiration from heaven—let us say a rich measure, at times—it will not be contended that all their acts have been thus inspired. One need only recall the Utah-Mexico Rubber Company; the Oregon Gold Company and many other commercial ventures, headed by Church leaders, and in which the savings of the Saints to the tune of hundreds of thousands of dollars were lost, to establish this fact. But notwithstanding this, we truly believe that President Grant has received much inspiration from heaven during his life thus far—in fact many of his sayings prior to the time he decided to cast his lot with "world friendships", sparkled with inspiration. He then sustained the Gospel as reveaed. He was happy in adversity. While in Europe in August, 1937, he is reported in the Deseret News as having said:

> **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.**

It will be recalled that the President, then a member of the Quorum of Twelve, went to Europe under a legal cloud. Papers were out for his arrest on the charge of polygamous living. He was then upholding that principle. And notwithstanding that delicate situation of being a "fugitive from justice" (?), and having men of most all classes speaking evil of him, he enjoyed himself more in his labors than he does now as President of the Church, when "all classes" are speaking well of him! He was then, as he states, "devoting ALL his energies" to the work of the Master, which, he infers, is not the case now. A significant admission!

The Church is confronted by another danger. We are living today when the enthronement of dictators in both civic and religious life is becoming popular. The world adulates their leaders and bow and fawn before them. They are ceasing to think and reason, pinning their faith to the "arm of flesh." The very air we breathe is surcharged with this spirit. Men sell their birth-rights for a "mess of pottage"—for the right to live and breathe the free air, when that right has always existed as a God bequeathed heritage. This spirit is creeping into the Church, and men are becoming sycophants—creatures of others' minds. No real Latter-day Saint can resign or subscribe to this spirit. God cannot save and exalt men who needlessly surrender their freedom and agency to the dictation of others. To hold that the President of the Church, or, for that matter, any other human being, is incapable of making mistakes is folly in the extreme. No error has been attacked with greater force by previous leaders of the Church than this one; and its companion error: that we must do as told even though we know it to be wrong, leaving the consequences with the leaders, is in like measure a vicious and corrupt principle. It is our individual acts and faith that will either save or damn us. We are the "masters of our fate." It is for us to use the intelligence and knowledge God gives us, paying, of course, due respect for authority and remaining humble.

Brigham Young taught:

> **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 ar 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 revela-**

tions 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, pp. 209.

The Church will not progress—it cannot do so—until its members learn the efficacy of this principle of individual responsibility. Obedience to eternal law is, of course, necessary, but obedience to the will of man may be servile and cowardly. Dictatorships originated with Lucifer the "Son of the Morning," who proposed to FORCE all men to be saved. Salvation comes through Christ by reason of whose laws ALL MEN EXERCISE THEIR AGENCY. There can be no slaves in heaven! Those who serve there will do so because of the way in which they exercise their agency and knowledge here.

As we see the situation one circumstance alone destroys the position of Dr. Widtsoe in his statement that the "Church receives revelations today as it did in the days of Joseph Smith." The Lord revealed to the Prophet in November, 1832, that His house would be out of order, and that He would send a "Mighty and Strong" one to set it back in order, (See D. & C. 85). To be so completely out of order as to require the sending of a special servant to put it in order does not argue that the Church is guided by continuous revelation at the present time; and we apprehend that many of the leaders today, as lamentable as the statement may sound, realize this fact and are greatly grieved because of it.

Dr. Widtsoe has AGAIN missed the mark in seeking to establish that which can be nothing less than a false premise.

WORLD BREVITIES

The nation paid with more than 450 lives for its holiday week end. At least 341 of the violent deaths were caused by traffic accidents. The total death count for the week end, however, was short of the 500 fatalities reported last Christmas.—Associated Press.

200 additional lives were the toll of the New Year week end as reported by United Press.

Freak traffic violation commitments were made in Ogden, Utah, during December. Two charged with ignoring "Stop" signs, besides paying a fine of $5 each were compelled to write the word "Stop" 500 times—one hundred times for each dollar fined.

"The total tax bill of Utah individuals and corporations for 1938 will be about $30,000,000, or an average of $60 for every man, woman and child" in the State.

An appropriation of $83,000 for weed control for the year 1939-1940 with at least $100,000 per biennial for 12 to 16 years, is sought by the entomologist for the State of Wyoming.

According to Irving W. Trimbel, state supervisor of the national park service, Utah is next to the bottom among 11 western states in relative tourist receipts for the year 1937. Utah is reported to have received in bulk $20,600,000. California is given the high of $416,800,000, and Nevada the low of $13,500,000. Utah received, according to the report, $39.92 per resident in tourist trade, while New Mexico received $36.31.

Reduction in prices in typical products, due to more efficient manufacturing methods, as shown by U. S. Bureau of Labor statistics:

	1936	1938
Cotton sheets (per doz.)	$13.36	8.57
Men's work shirts (per doz.)	9.41	7.25
Men's cotton handkerchiefs (doz.)	.39	.26
3½ inch print cloth (yard)	.07½	.04½
Cotton yarn, double warp 40's (lb.)	.47	.31

To stabilize prices and maintain them at a higher level the citrus growers in southern California "were daily dumping 120 tons of low grade fruit on a pile a mile and a quarter long, 20 feet wide and 15 feet high." Millions of children in the United States might have their health improved from the juice of such oranges, were they permitted to have it.

"There are 273 public hospitals and 1700 staff physicians to care for the United States' 500,000 mentally deficient or disabled persons."

Last December the Mexican Government announced that it had completed a $25,000,000 oil deal with Germany, $17,000,000 of which will be paid for by direct barter of German machinery and manufactured goods.

According to the United States News there are fifty billions of tax exempt securities in circulation, held largely by those with large incomes who would pay most heavily in income taxes.

Late estimates of the Census bureau gives the continental population of the United States as 129,800,00, of which about 40,000,000 are foreign born. Of these, 6,000,000 are Germans, 450,000,000 Italians, 4,300,000 British, 3,300,000 Polish, 3,300,000 Canadians, 3,100,000 Scandinavian, 3,100,000 Irish, 500,000 French, 10,780,000 other nations.—United States News.

A national income of $80,000,000,000 is the mark set by President Roosevelt in a recent message to Congress, to strive for, from which a revenue of $8,000,000,000 would be realized under existing laws, instead of $5,669,000,000 predicted for the next fiscal year.

Internal taxes collected during the fiscal year of 1938 amounted to $5,669,765,314, nearly a billion dollars more than the previous year. Of the above the liquor tax amounts to $567,978,601, a 4.4% decrease from the previous year.

Here is the way the president's budget for the next fiscal year stacks up against that for the current year:

Next year—
Expenditures—$8,995,000,000.
Receipts—$5,669,000,000.
Net deficit—$3,326,000,000.
Public debt at end of year—$44,458,000,000.
This year—
Expenditures—$9,492,000,000.
Receipts—$5,520,000,000.
Net deficit—$3,972,000,000.
Public debt at end of year—$41,132,000,000.

The 1938 value of Idaho's 22 principal crops—exclusive of sugar beets—was placed recently at $53,825,000, a decline of more than $10,000,000 from the 1937 value of the same crops.

Under a recent coordination order to "rationalize" key industries in Germany, trucks will be limited to three models, passenger cars to fifteen, and all will be readily convertible to military use.—Newsweek.

November, 1938.—S. S. Coamo docked in San Juan, Puerto Rica, with 500 rhesus monkeys and 25 gibbons, said to be the largest shipment of animals ever to complete the 14,000 mile trip from India to U. S. territory. They were turned loose

on the uninhabited 36 acre Santiago Island. Object: Breeding at low cost for medical experiments, particularly for infantile paralysis. Sponsored by the Puerto Rica School of Tropical Medicine, Columbia and Harvard Universities, and directed by Dr. C. R. Carpenter of Columbia.—Life.

Crime costs the people of the United States $15,000,000,000 a year, according to W. H. D. Lester, federal bureau of investigation agent; which means $120 per capita per year.—Press, Jan., 1939.

The Group Health Association with a membership of about 2300, largely government employes, with their 3200 dependents, receive medical care and 21 days of hospitalization for fixed payments of from $26.40 to $39.60 a year.—Newsweek.

Fifteen out of every one hundred couples who want children are unable to get them. Female deficiencies are blamed for 40 per cent of childlessness in marriage; male for 30 per cent. The remaining 30 per cent of such cases are a mystery to doctors.—Newsweek.

Radical reduction in work hours in the industries is shown in the National City Bank Report for January. Among the items are: Newspaper compositors in New York, hours reduced from 72 to 37½ per week; blast furnace workers, from 84 to 40 hours; laborers in the building trades from 55 to 39 hours; steam railroad employes, from 60 to 48 hours; anthracite and bituminous coal miners, from 60 to 35 hours. These reductions have occurred during the last century.

FRIENDSHIP

By Dr. Frank Crane

The word is too small for its contents. It means something bigger than any word can hold.

For it means that force which is behind all social evolution. It means the one redemptive dynamic in the world. It means the energy in the life-sap of the tree of humanity that at last shall blossom into the millennium.

It is the Key Word which unlocks the mysteries of all time.

It is the inner light that gives reality and intelligent substance to the catchwords of controversy, to the technical terms of theology, to all the incoherent cries of the race.

For instance, Religion, at least all of it that is of any practical use, is no more nor less than the Friendship of God.

The greatest poem in Religion was that of David, the Jewish farmer boy, into whose mind flashed the noblest and most effective conception of Deity, when he sang, "The Lord is my Shepherd, I shall not want."

The redemptive, transforming and ennobling element in Religion is not so much our belief in God as it is the discovery of the fact that God believes in us.

That the Infinite is friendly! When a man grasps that, all ethics become luminous, all progress possible, all righteousnesss attainable. It is the one electric creed.

Jesus would have said enough had He only taught men to say, "Our Father."

But He reinforced that with the amazing parables of the Prodigal Son and the Ninety and Nine Sheep.

Friendship is the secret of dealing with Children. No one can teach a Child without first becoming his Friend.

Friendship is the spirit that insures and makes permanent the Love of man and woman. Love dies between man and wife when they cease to believe in one another. In Love the abiding quality is Friendship.

Friendship is the key to Industrial peace. Labor and Capital join in cheerful production, and all the bitterness is removed when once they learn that they are Friends, not Enemies.

All the curse of Class, the hostile array, one against the other, of Labor Union and Employers' Association, of Proletariat, Bourgeois, and Aristrocrat, disappears as morbid fiction if they can come to understand that they are Friends.

Politically speaking Friendship is the principle of evolution in government, and the history of states is but a growth toward wider and more inclusive Friendships. For what is Patriotism but a national Friendship?

And the League of Nations looks to a world Friendship.

That, also, is what Christianity means, especially the Missionary movement.

Every Christmas comes trumpeting the same message: "Be Friends! Peace on earth and good-will among men."

Let us unlearn our competitions, and find high adventure in co-operation.

Democracy is Organized Friendship.

WHERE THE WEST BEGINS

Out where the smile dwells a little longer,
Where friendship's grasp is a little stronger—
That's where the West begins.

Out where the sun shines a little brighter,
Where the snows that fall are a trifle whiter,
And the bond of home ties are a wee bit tighter—
That's where the West begins.

Out where the skies are a little bluer,
Where friendship ties are a trifle truer,
Where there's music in every streamlet flowing,
Where there's more of reaping, less of sowing—
That's where the West begins.

Out where the world is still in the making,
Where fewer hearts with despair are breaking,
Where there's more of singing, less of sighing,
Where there's more of giving, less of buying,
Where a man makes friends without half trying—
That's where the West begins!

Arthur Chapman.

Juvenile Page

THE POWER OF FAITH

(Alma 24-27)

Nearly ninety years before the birth of Jesus Christ a wonderful thing happened on this land which has come to be known as America. A large body of wicked Lamanites known as the people of Ammon, who had been engaged in many bloody wars with their brethren the Nephites, were finally converted to the Gospel by the Nephites. So penitent were they and so grateful to the Lord for giving them light and understanding together with a forgiveness of their sins, they resolved never again to engage in warfare with their fellow-men. They entred into a solemn covenant with the Lord and as evidence of their sincerity buried their weapons of war deep in the ground. They became a peace-loving and righteous people. But when those of the Lamanites that did not repent learned what the Ammonites had done they began fighting them, taking many lives and bringing much distress upon the land. The more faithful Nephites fought in defense of the Ammonites but suffered great loss of life and property in doing so. This caused the people of Ammon much distress to know that their brethren were suffering on their account, and even proposed breaking their covenant of peace and again taking up arms in defense of their lives. This, however, the Nephites would not listen to, for covenants in that day were regarded as most sacred.

However, the people of Ammon had many valiant sons who were not under such a covenant. Two thousand of these sons assembled themselves under the banner of the Nephites and entered into a pledge to fight for their liberties, even to the laying down of their lives if necssary. They chose the brave General Heleman, as their leader and went out to battle against the wicked Lamanites. Heleman's army, consisting of many trained men in addition to these two thousand young men, fought a very had battle ending in the routing of the enemy and the capture of one of their chief cities. At the end of the battle, though many of both sides were killed, to the great astonishment and joy of Heleman, he found that not one of the two thousand young men had fallen. Heleman describes it thus:

> **Now they had never fought (before), yet they did not fear death; and they did think more upon the liberty of their fahers than they did upon their lives; yea, they had been taught by their mothers that if they did not doubt, God would deliver them. * * ***
>
> **But behold, to my great joy, there had not one soul of them fallen to the earth; yea, and they had fought as if with the strength of God; yea, never were men known to have fought with such miraculous strength; and with such mighty power did they fall upon the Lamanites, that they did frighten them; and for this cause did the Lamanites deliver themselves up as prisoners of war.**

To what great principle may this remarkable deliverence be ascribed? When asked that question by Heleman, those boys stated they had been "TAUGHT BY THEIR MOTHERS, THAT IF THEY DID NOT DOUBT, GOD WOULD DELIVER THEM." Their mothers taught them to live clean lives and have faith in God. What can be more impressive and lasting than a mother's teaching?

Thus is shown the power of faith and prayer coupled with clean living. As it happened in Nephite history so it has been from the beginning of time and will be to the end thereof. Those who trust in the Lord and keep His commandments are bound to win in the end.—Rex.

DON'T QUIT

When things go wrong, as they sometimes will,
When the road you're trudging seems uphill,
When 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.

Life is queer, with its twists and turns,
As every one of us sometimes learns,
And many a failure turns about,
When he might have won, had he stuck it out.
Don't give up, though the pace seems slow.
You may succeed with another blow.

Success is failure turned inside out,
The silver tint on 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 must not quit!

—Joe Cullum.

It is not necessary to go to work. You must work after you get there.

THE ANCIENT CALL

By Grantland Rice

The Sheep's in the meadow—the cow's in the corn,
The Crowd's in the street, where dreams are few,
So Little Boy Blue, come blow your horn
And lead us back to a dream that's true.
Soft and low, like a far wind sighing.
Sound one note with the old-time cheer,
Most of our dreams are dead, or dying,
So take us back to a vanished year.

Little Boy Blue, you will never know
Just how far we have wandered away
From the little horn we used to blow
In the golden faith of a golden day,
Faint and dim like lost winds calling,
Soft and low as a mother's prayer.
Now we stand where the dusk is falling,
Groping for dreams that are never there.

One by one we have searched for the crown
Or followed the phantom wraith called fame,
And one by one in the lonesome town
We've turned our eyes to the ancient flame
Of home-hearth glow, with reindeer leaping
Over the hills in their northland flight,
Over the hills where dreams come creeping,
Back to the berries of scarlet and white.

By farm and city we turn again
Where shadows gather along the wall;
Where wee feet patter across the den
And voices come with a ghostly call.
The eerie roll of the toy drum lingers
Over a world where the fir tree waits,
Music blown from forgotten singers
Who've long since passed through the morning gates.

Little Boy Blue, are you hiding still
Under the haystack—fast asleep?
Sound one note with the old-time thrill
As dusk comes on where the dark is deep,
One clear call from a vanished morning
Of sleigh-bells singing across the snow,
Where holly hangs on the walls, adorning
The hearth of home that we used to know.

HE KNEW

Pater—"Bobby, if you had a little more spunk, you would stand better in your class. Now, do you know what spunk is?"

Bobby—"Yes, sir; it's the past participle of spank."

"Can any of you," the teacher asked, "tell me what 'amphibious' means, and give a sentence to illustrate?"

A bright little Negro held up his hand. "I know, sah! It's fibbing. Mos' fish stories am fibious!"

The head never begins to swell until the mind stops growing.

MY LITTLE LAD

He was just a little fellow,
But so manly and brave and sweet,
Starting alone to school that day,
Life's problems beginning to meet.

It was such a foggy morning,
We could see but a little way,
And down the road that he must go
A thick fog blanket lay.

"Mother", my little laddie said,
"Now what am I to do?
When I come to the cloud in the valley,
However will I get through?"

"When you come to the cloud, my little man,
You still can see," I said.
"It seems dark from here, but as you go
The way will be clear ahead."

So with perfect faith he trotted on,
And as I watched him go
I wished that I might have such faith
In this valley here below.

Could I know that the way would be clear ahead,
How happy my life would be!
Could I have the faith in my Father's words
That my little child has in me!

—Bertha Holsclaw Searles.

GETTING THE FACTS CORRECT

By Irvin S. Cobb

This one originated in England. On the outskirts of a small village in Sussex an automobilist was halted by a local constable for driving with defective lights on his car.

"I'll 'ave to 'ave your nyme, sir," said the officer preparing to write out the summons.

"John Smith," said the traveler, truthfully.

"None o' that now," said the vigilant officer. "I want your right nyme and address and no foolishness."

"Oh, very well," said the motorist, "if you must have it, it's William Shakespeare, Stratford-on-Avon."

"Thank you, sir," said the satisfied constable; "now you may proceed."

To a tramp who wanted to earn a bite to eat, a woman said: "If I thought you were honest, I'd let you go to the chicken coops and gather the eggs.

"Lady," he replied with dignity, "I was manager at a bathhouse for 15 years and never took a bath."

The reason a Scotch bagpiper walks up and down when playing is because it is always harder to hit a moving target.

TRUTH

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

VOL. 4. MARCH, 1939 NO. 10.

True Riches

And Importance of Upholding Principle

Remarks by
APOSTLE MOSES THATCHER
At the General Conference, April 6, 1883
(Journal of Discourses, 24:297-301)

The thought frequently arises in my mind, are we as a people honest and sincere in the professions we make? Do we prove by our dealings, our acts and conversations, that we sincerely believe in all of the principles of the Gospel which we have been willing to preach to others; or do we sometimes in our weakness, preach one thing and practice another? Do we manifest more of the fruits of the flesh than of the spirit? Do we manifest greater love for the things of this world, and the honors of men, than we do for eternal riches and the honor of God? These are questions every Latter-day Saint ought to be able to answer for himself.

We are bidden of Paul to stand fast in the liberty wherewith Christ hath made us free, and to be not entangled again with the yoke of bondage. The purpose that the Lord had in view in gathering us to this land, is at least partly reflected in this language of Paul, namely: that we may sanctify the body by developing the fruits of the spirit. Honesty and sincerity are fruits of the spirit; to be true to God and each other are manifestly fruits of the spirit; purity of thought and action is fruit of the spirit. Injustice, unrighteousness, dishonesty, intemperance, impurity, insincerity and hypocrisy are fruits of the flesh. All these are sometimes manifested in man's undue love for the things of the world, and in his contempt for the things of God. Those who live for eternal riches are thoughtful, devoting time and reflection and study to the word of God; they are the people who desire the Lord to search and prove them, and know their hearts, and see if there be any wickedness in them. You see true religion manifested in such people by their attention to the sick, by their administering to the orphan and widow; you see them friends to God's poor. You see them opposed to oppression of every form, opposed to the encroachments of those who would do the people harm. You see them urging the people to works of righteousness not only by precept but by example also. You see them, as Elders of the Church, willing to go to the ends of the earth to preach the Gospel abroad, or to devote their time and talents to the education of the youth at home. They are earnest and sincere; they live in the light of the Spirit, doubting not the principles of eternal truth. They are not filled with doubt and apprehension, but are full of faith and good works. They desire to see the people advance and prosper, securing temporal wealth while seeking earnestly to obtain the greater riches, the riches of eternity. They are they who appreciate the authority and power of the Priesthood, the efficacy of prayer, through which the sick are healed. To be worthy instruments in the hands of God, to administer in His name is more gratifying to them than are the riches of the world.

During the short time I may speak I desire to direct my remarks especially to the young upon this point, for here as elsewhere we are subject to laws producing constant changes. Today, the Latter-day Saints are far more prosperous in the things of this world than they were a few years ago; and it is right and proper they should be. The Lord desires to bestow these things upon His people. THERE IS NO HARM IN THE POSSESSION OF PROPERLY ACQUIRED RICHES; THERE IS NO HARM IN WEALTH. God created the riches of the earth; He created the ability of the mind, the intellect and faculties of the man which enables him to accumulate wealth. But the love of riches is dangerous. Excessive love for the things of time has led men in all

ages to forget their God, and indulge themselves in things wherein there is no profit. This is what we, as individuals, and as a whole people, should avoid. EXCESSIVE LOVE OF RICHES, an unnatural desire to accumulate wealth at the sacrifice of principle—and at the expense of God's honest and deserving poor, produces a gulf of separation over which preaching can never throw a bridge. We should realize that God being the Father of us all, loves the humble and deserving poor as much as He loves the rich who are alike worthy. We should realize that all are friends and brethren equally if equally worthy, able to approach the throne of God.

I have heard expressions from some young people recently to the effect that, "The theory of the Gospel is all right, and while it is beautiful, we cannot deny the fact that even in Israel there is great power of wealth." Of course there is. There always has been and probably always will be, because the possession of wealth produces power. We see this manifested everywhere, in the history of every nation; but when we contrast the power of earthly wealth with that of eternal riches, there can be no comparison, the one being transitory, the other eternal; the one is measured by time, the other by eternity. A man may be true and honest before the Lord, and yet be rich in the things of this world. God has had servants in time past who were wealthy, and yet devoted as any could be. Abraham, Job and David for instance. It is true the subsequent fall of the latter might be traceable, to an extent, to indulgences and luxuries resulting from his use of wealth. But I contend the riches of the earth belong to the Lord, and He can bestow them upon whom He pleases, and it will be His good pleasure to bestow them upon His people when they are in a proper state to receive and use them to His honor and glory. But it is a mistake for our young people to imagine that it is better to lay aside the work of God, to refuse to go on missions, labor in the ministry at home, or act as teachers in the Sunday Schools—it is a great mistake, and I will tell you why. Riches, unless they have been acquired under the approbation of God, will not produce happiness. The possession of riches may give influence, power, fame, adulation, even among us, but unless those who possess it are men of God, unless they are men of faith, believing in the atoning blood of Jesus, unless they believe in the Priesthood of God, and its right to direct in matters both spiritual and temporal, they are not happy, they do not possess the riches that will guide them safely through the veil into the presence of God. They may believe all the ordinances that faithful men believe; they may have their wives sealed to them over the holy altar of God; may have their children married according to the new and everlasting covenant; come to conference meetings; pay their tithing; and finally consecrate all their goods; but if their hearts are not converted, if they are not free with the freedom wherewith Christ once made them free, if they have gone back into the bondage of the world, they have lost their golden opportunity. As they die without faith, so will they rise without faith. If they have been infidel to principle, slow to hear, if their hearts have been hardened and they have fought secretly or openly against the principles of the Almighty, when they wake up behind the veil they will find that in their love for the things of this world they have lost that which it may take ages to regain.

I bear my testimony that these things are true. And while there are wealthy men in this Church whom I respect and who I believe to be good men, yet it is a dangerous thing for our young people to conceive the idea that they must SACRIFICE PRINCIPLE AT THE SHRINE OF POLICY, and be hypocrites in order to advance their interests and wield the influence and power of wealth in the midst of this people—such an idea is dangerous, and it is a thing that we, as Elders in Israel ,should guard against. Give me the influence, give me the faith and prayers of a man who is willing to go to the ends of the earth for Christ's sake, and has healing virtues in him, power to comfort, bless and heal the sick, bind up the brokenhearted and lead to eternal life, rather than the influence of any man without these, though he may be as rich as Jay Gould. It is proper and right to use the wealth of this world in beautifying Zion, for the benefit of those worthy who need it—for the widow and the orphan, and for the benefit of honest industries and righteous poor who need assistance. A man should be as willing to financier for the good of the whole people as for himself in the same capacity. The same energy should be displayed in the one case as in the other. We should learn to do for the people of God that which we are anxious to do for ourselves. We should learn that the Spirit and power of God will lead unto all righteousness, but that a man cannot be dishonest and enjoy that Spirit; that he cannot monopolize the natural avenues of wealth, depriving the poor of their rights, and enjoy the spirit that comes from heaven. Greed often pushes men beyond legitimate acquisition into respectable robbery. If there are such in our midst, when trials come, when dark days approach, there will be shaking in the marrow of their bones and faith will decrease as wealth wrongfully acquired increases; and as such come to their end darkness will be before their eyes, they will fear the things that are beyond the veil; their faith will waver; they will not know whether the atoning blood of Jesus Christ will reach beyond the grave or not, but if it should they will not know whether they will be able to stand in the

presence of God, without a blush. I bear you my testimony that men who devote themselves to the riches of this world at the sacrifice of principle, will rise in the resurrection poor, miserably poor! They will be in greater poverty than the poorest in all the House of Israel.

We had better think of the revelations of Jesus Christ. We have talked a little about co-operation in the past. We have sometimes alluded to consecration. I heard a story in regard to a brother in Farmington, a few years ago. The question of gathering the poor Saints from England came up in an evening meeting. The brother had two cows; and he donated one for the purpose mentioned. In going home a spirit of darkness said unto him: "You have been very foolish. You have given away one of the two cows you possessed, while Brother So-and-So, a much wealthier man than you, has only given five dollars. Now, you have done a wrong thing, a foolish thing." And thus was this brother tempted until he turned around and said, as though addressing himself to Satan: "If you don't cease tempting me, I will go back to the Bishop, and give him the other one." Now, that is just as I feel. If at any time the Lord has blessed me with means, and I am tempted not to do as I should, because of the actions of others. I hope I shall always when tempted, feel to draw near unto the Lord, and ask His assistance. I would rather give all I have—and it is not much—and be like an Indian, clothed in a blanket, and be acceptable to the Lord, than be clothed in velvet and surrounded with riches, feeling that my prayers were never heard by the Almighty.

There is no reason why we may not have all the fruits of the Spirit in our midst. There is no reason why we may not have the gifts and blessings of the Gospel. A circumstance somewhat marvelous came recently under my personal observation. A little boy was thrown from a horse violently, his head striking the hard ground with great force, causing him severe concussion of the brain. The doctor was called, the Elders also. The eyes of the poor little fellow were fixed and stony; all were greatly alarmed for the case was a serious one, the physician saying that blood was evidently clotting on the brain; the right side was paralyzed; the wrist almost pulseless. He went into convulsions while the Elders were administering to him, and many present believed that he was dying, but the grasp of death was broken by the power of faith. Unbelief was rebuked, and health and reason were speedily restored. Next morning the boy was running about the rooms with no soreness about his head whatever! I say the gift of healing by the power of God, exists in the Church, and it might be far more prevalent if we would live for it.

I bear my testimony, in conclusion, that this is the work of God. I know that its destiny is onward and upward; whatever lies may be concocted, whatever powers may combine to retard its progress, God will eventually make it the head and not the foot. There are boys growing up in these mountains who will so learn to love liberty, and will so desire to see all humanity free, that they will maintain the principles of our national constitution and all just principles, and will invite the oppressed of every land and clime to enjoy liberties which God will maintain in His Kingdom—the liberty wherewith Christ will make them free.

On the other hand, I bear my testimony that men who, in the Church or out of it, sacrifice principle at the shrine of greed, who take away the earnings of the honest poor, who monopolize the avenues of trade to the oppression of God's honest people, will wake up beyond the veil disappointed, unhappy, grieved and damned. They will be damned in that God will so quicken their minds, that they will see the past, and understand the future. They will fully comprehend that in the brief space, perhaps, of a few years, they sacrificed opportunities and gave away chances whereby they might have become kings unto the Most High God, and saviors on Mount Zion; that they gave all these blessings for the love of self, the honor of men, worldly riches; and the testimony of widows and orphans will come up against them before the eyes of the Lord, and they will see it and comprehend it, and in the conception of their great loss, they will feel that they have been damned.

I pray that we may be faithful and true to our religion, and that we may have the guidance, and inspiration of the Most High. I pity a man who has no inspiration, I pity any set of men who seek in their ignorance and blindness to retard the progress of God's Kingdom.

There is a day of deep trial for those who love the things of this world more than they love the things of God. If we have such among us, I earnestly hope and pray that the Spirit of God may rest upon them, that they may see the error of their ways, repent, turn unto the Lord, and be saved. Amen.

OLIVER COWDERY

(Letter No. 2)

(This is the second of a series of letters written by Oliver Cowdery to W. W. Phelps in 1834, and which TRUTH is reproducing for the benefit of its readers.—Editors.)

To W. W. Phelps; Dear Brother:

In the last "Messenger and Advocate" I promised to commence a more particular or minute history of the rise and progress of the Church of the Latter-day Saints, and publish, for the benefit of inquirers and all who are disposed to learn. There are certain facts relative to the works of God worthy the consideration and observance of every

individual, and every society:—They are that He NEVER WORKS in the dark—His works are always performed in a clear, intelligent manner; and another point is, that He NEVER WORKS IN VAIN. This is not the case with men; but might it not be? When the Lord works He accomplishes His purposes, and the effects of His power are to be seen afterwards. In view of this, suffer me to make a few remarks by way of introduction. The works of man may shine for a season with a degree of brilliancy, but time changes their complexion; and whether it did or not, all would be the same in a little space, as nothing except that which was erected by a hand which never grows weak, can remain when corruption is consumed. * * *

There is, of necessity, a uniformity so exact; a manner so precise, and ordinances so minute, in all ages and generations whenever God has established His church among men, that should I have occasion to recur to either age, and particularly to that characterized by the advent of the Messiah, and the ministry of the apostles of that church; with a cursory view of the same till it lost its visibility on earth; was driven into darkness, or till God took the holy priesthood unto Himself, where it has been held in reserve to the present century, as a matter of right, in this free country, I may take the privilege. * * *

Common undertakings and plans of men may be overthrown or destroyed by opposition. The systems of this world may be exploded or annihilated by oppression or falsehood; but it is the reverse with pure religion. There is a power attendant on truth that all the arts and designs of men cannot fathom; there is an increasing influence which rise up in one place the moment it is covered in another, and the more it is traduced, and the harsher the means employed to effect its extinction, the more numerous are its votaries. It is not the vain cry of "delusion" from the giddy multitude; it is not the sneers of bigots; it is not the frowns of zealots, neither the rage of princes, kings, nor emperors, that can prevent its influence. The fact is, as Tertullian said, no man ever looked carefully into its consistency and propriety without embracing it. It is impossible: That light which enlightens men, is at once enraptured; that intelligence which existed before the world was, will unite, and that wisdom in the Divine economy will be so conspicuous, that it will be embraced, it will be observed, and it must be obeyed.

Look at pure religion whenever it has had a place on earth, and you will always mark the same characteristics in all its features. Look at truth, (without which the former could not exist), and the same peculiarities are apparent. Those who have been guided by them have always shown the same principles; and those who were not, have as uniformly sought to destroy their influence. Religion has had its friends and its enemies; its advocates and its opponents. But the thousands of years which have come and gone, have left it unaltered; the millions who have embraced it, and are now enjoying that bliss held forth in its promises, have left its principles unchanged, and its influence upon the honest heart, unweakened. The many oppositions which have encountered it; the millions of calumnies, the numberless reproaches, and the myriads of falsehoods, have left its fair form unimpaired, its beauty untarnished, and its excellence as excellent; while its uncertainty is the same, and its foundation upheld by the hand of God.

One peculiarity of men I wish to notice in the early part of my narrative. So far as my acquaintance and knowledge of men and their history extends, it has been the custom of every generation, to boast of, or extol the acts of the former. In this respect I wish it to be distinctly undersood, that I mean the righteous—those to whom God communicated his will. There has ever been an apparent blindness common to men, which has hindered their discovering the real worth and excellence of individuals while residing with them; but when once deprived of their society, worth, and counsel, they were ready to exclaim: "How great and inestimable were their qualities, and how precious is their memory."

The vilest and most corrupt are not exempted from this charge: even the Jews, whose former principles had become degenerated, and whose religion was a mere show, were found among that class who were ready to build and garnish the sepulchres of the prophets, and condemn their fathers for putting them to death; making important boasts of their own righteousness, and of their assurance of salvation, in the midst of which they rose up with one consent, and treacherously and shamefully betrayed, and crucified the Savior of the world. No wonder that the inquirer has turned aside with disgust, nor marvel that God has appointed a day when he will call the nations before him, and reward every man according to his works.

Enoch walked with God and was taken home without tasting death. Why were not ALL converted in his day and taken with him to glory? Noah, it is said, was perfect in his generation; and it is plain that he had communion with his Maker, and by his direction accomplished a work the parallel of which is not to be found in the annals of the world. Why was not the world converted, that the flood might have been stayed? Men, from the days of our father Abraham, have talked, boasted, and extolled his faith; and he is even represented in the scriptures as "the father of the faithful." Moses talked with the Lord face to face; received the great moral law, upon the basis

of which those of all civilized governments are founded; led Israel forty years, and was taken home to receive the reward of his toils—then Jacob could realize his worth. Well was the question asked by our Lord: "How can the children of the bride chamber mourn while the bridegroom is with them?" It is said that he traveled and taught the righteous principles of his kingdom, three years, during which he chose twelve men, and ordained them apostles, etc. The people saw and heard—they were particularly benefited, many of them, by being healed of infirmities, and diseases; of plagues, and devils; they saw him walk upon the water; they saw the winds and waves calmed at his command; they saw thousands fed to the full with a pittance and the very powers of darkness tremble in his presence—and like others before them, considered it as a dream, or a common occurrence, till the time was fulfilled, and he was offered up. Yet, while he was with them he said: "You shall desire to see one of the days of the Son of Man, and shall not see it." He knew that calamity would fall upon the people, and the wrath of heaven overtake them to their overthrow; and when that devoted city was surrounded with armies, well may we conclude that they desired a protector possessing sufficient power to lead them to some safe place aside from the tumult of a siege.

Since the Apostles fell asleep all men who profess a belief in the truth of their mission, extol their virtues and celebrate their fame. It seems to have been forgotten that they were men of infirmities and subject to all the feelings, passions, and imperfections common to other men. But it appears that they, as others were before them, are looked upon as men of perfection, holiness, purity, and goodness, far in advance of any since. So were the characters of the prophets held in the days of these apostles. What can be the difference in the reward, whether a man died for righteousness' sake in the days of Abel, Zacharias, John, the twelve apostles chosen at Jerusalem, or since? Is not the LIFE of one equally as precious as the other? and is not the truth, just as true?

But in reviewing the lives and acts of men in past generations, whenever we find a righteous man among them, there always were excuses for not giving heed or credence to his testimony. The people could see his imperfections; or if no imperfections, supposed ones, and were always ready to frame an excuse upon that for not believing. No matter how pure the principles, nor how precious the teachings, and excuse was wanted, and an excuse was had.

The next generation, perhaps, was favored with equally as righteous men, who were condemned upon the same principles of the former, while the acts and precepts of the former were the boasts of the multitude; when, in reality, their doctrines were no more pure, their exertions to turn men to righteousness no greater, neither their walk any more circumspect—the grave of the former is considered to be holy, and his sepulchre is GARNISHED while the latter is deprived a dwelling among men or even an existence upon earth. Such is a specimen of the depravity and inconsistency of men, and such has been their conduct toward the righteous in centuries past.

When John the son of Zacharias came among the Jews, it is said that he came neither eating bread nor drinking wine. In another place it is said that his meat was locusts and wild honey. The Jews saw him, heard him preach, and were witnesses of the purity of the doctrines advocated—they wanted an excuse, and they soon found one: "He hath a devil." And who, among all generations, that valued his salvation, would be taught by, or follow one possessed of a devil?

The Savior came in form and fashion of a man; he ate, drank and walked about as a man, and they said: "Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners." You see an excuse was wanting, but not long wanting till it was found. Who would follow a dissipated leader? or who, among the RIGHTEOUS Pharisees would acknowledge a man who would condescend to eat with publicans and sinners? This was too much—they could not endure it. An individual teaching the doctrines of the kingdom of heaven, and declaring that that kingdom was nigh, or that it had already come, must appear different from others, or he could not be received. If he were athirst he must not drink, if faint he must not eat, and if weary he must not rest, because he had assumed the authority to teach the world righteousness, and he must be different in manners, and in constitution, if not in form, that all might be attracted by his singular appearance; that his singular demeanor might gain the reverence of the people, or he was an imposter, a false teacher, a wicked man, a sinner, and an accomplice of Beelzebub, the prince of devils.

If singularity of appearance, or difference of manners would command respect, certainly John would have been reverenced and heard. To see one coming from the wilderness, clad with camel's hair, drinking neither wine nor strong drink, nor yet eating common food, must have awakened the curiosity of the curious to the fullest extent. But there was one peculiarity in this man common to every righteous man before him, for which the people hated him, and for which he lost his life—he taught holiness, proclaimed repentance and baptism for the remission of sins, warned the people of the consequences of iniquity, and declared that the kingdom of heaven was at hand. All this was too much. To see one dressed so ridiculously, eating no common food, neither

drinking wine like other men; stepping in advance of the learned and reverend Pharisees, wise doctors, and righteous scribes, and declaring at the same time that the Lord's kingdom would soon appear, could not be born—he must not teach—he must not assume—he must not attempt to lead the people after him—"He hath a devil."

The Jews were willing, (professedly so) to believe the ancient prophets, and follow the directions of heaven as delivered to the world by them; but when one came teaching the same doctrine, and proclaiming the same things, only that they were nearer, they would not hear. Men say if they could see they would believe; but I have thought the reverse, in this respect. If they cannot see they will believe.

One of two reasons may be assigned as the cause why the messengers of truth have been rejected—perhaps both. The multitude saw their imperfections, or supposed ones, and from that framed an excuse for rejecting them; or else in consequence of the corruption of their own hearts, when reproved, were not willing to repent; but sought to make a man an offender for a word; or for wearing camel's hair, eating locust, drinking wine, or showing friendship to publicans and sinners.

When looking over the sacred scriptures we seem to forget that they were given through men of imperfections, and subject to passions. It is a GENERAL belief that the ancient prophets were perfect——that no stain or blemish ever appeared upon their characters while on earth, to be brought forward by the opposer as an excuse for not believing. The same is said of the apostles; but James said that Elias (Elijah) was a man subject to like passions as themselves, and yet he had that power with God that in answer to his prayer it rained not on the earth by the space of three years and a half.

There can be no doubt but those to whom he wrote looked upon the ancient prophets as a race of beings superior to any in those days; and in order to be constituted a prophet of God, a man must be perfect in every respect. The idea is, that he must be perfect according to their signification of the word. If a people were blessed with prophets, they must be the individuals who were to prescribe the laws by which they must be governed, even in their private walks. The generation following were ready to suppose that those men who believed the word of God were as perfect as those to whom it was delivered supposed they must be, and were as forward to prescribe the rules by which they were governed, or rehearse laws and declare them to be the governing principles of the prophets, as though they themselves held the keys of the mysteries of heaven, and had searched the archives of the generations of the world.

You will see that I have made mention of the Messiah, of His mission into the world, and of his walk and outward appearance; but do not understand me as attempting to place Him on a level with men, or His mission on a parallel with those of the prophets and apostles—far from this. I view his mission such as none other could fill; that he was offered without spot to God a propitiation for our sins; that he rose triumphant and victorious over the grave and him that has the power of death. This, man could not do. It required a perfect sacrifice —man is imperfect. It required a spotless offering—man is not spotless. It required an infinite atonement—man is mortal.

I have, then, as you will see, made menmention of our Lord, to show that individuals teaching truth, whether perfect or imperfect, have been looked upon as the worst of men. And that even our Savior, the great Shepherd of Israel, was mocked and derided, and placed on a parallel with the prince of devils; and the prophets and apostles, though at this day, looked upon as perfect as perfection, were considered the basest of the human family by those among whom they lived. It is not rumor though it is wafted by every gale, and reiterated by every zephyr, upon which we are to found our judgments of one's merits or demerits: If it is, we erect an altar upon which we sacrifice the most perfect of men, and establish a criterion by which the "vilest of the vile" may escape censure.

But lest I weary you with too many remarks upon the history of the past, after a few upon the propriety of a narrative of the description I have proposed, I shall proceed.

O. COWDERY.

THE POPE

Pope Pius XI, died February 10th, at Rome, at age 81. He was, according to Catholic claims, occupant of the "throne of St. Peter." The Pontiff's body was buried in the "chapel of the popes in the crypt of the cathederal of St. Peter," in three caskets. The inner casket in which the body was placed was made of cypress wood, lined with red satin, having a cross of walnut on the cover. This was placed inside a second casket of lead a quarter of an inch thick and nearly 900 pounds in weight. On its cover toward the head is a cross in relief and skull and crossbones in the middle. At the bottom is the family coat of arms. During the services this casket was soldered shut. Both caskets were placed inside a third one made of polished elm. Its cover is also surmounted by a cross, together with a skull and crossbones, an inscription and coat of arms. Nine funeral services were held for the Pontiff beginning Sunday 12th, and ending five days after the burial. Successor to the Pope is expected to be chosen by the college of

Cardinals now said to number 62, (with a limitation of 70 members — 71 with the Pope) in a secret and solemn conclave, to convene by February 28.

As to the history and procedure of this election we quote from Newsweek, Feb. 20, 1939.

By March 1, the Sacred College will gather in the Vatican Palace to begin the election ritual. The Conclave originated in 1271, after the Cardinals had been deadlocked for two years in the vote for Clement IV's successor. The impatient populace locked that College into the episcopal palace at Viterbo and, when the stalemate persisted, removed the roof and fed the prelates bread and water. Even so it was not until nine months afterward that Gregory X was chosen.

Present procedure is similar but less drastic. The first ceremony is High Mass and communion in the Pauline Chapel. Then the Cardinals, clad in purple robes and white surplices, enter the Conclave and their alloted "cells." Toward evening, the master of ceremonies shouts "Extra omnes! (All out!)" Everyone except the Cardinals, their secretaries, valets, and clerks—altogether about 300 persons—must leave the place. Windows are sealed on the inside with lead. For emergency messages, the Cardinal Camerlengo installs a revolving drum in one portal, then locks all gates from the inside. The Master of the conclave—traditionally one of the Princes Chigi—bolts the gates on the outside. No one enters or leaves until a Pope is "made."

Every man within is sworn to perpetual secrecy (a regulation imposed by Pius X after Cardinal Mathieu of France had published intimate details of the 1903 election.) Following the tradition established at Viterbo, both food (cooked by nuns) and furniture verge on the ascetic.

On the second morning balloting begins. The Cardinals seat themselves under baldachins (canopies) lining the walls of the Sistine Chapel. On individual ballots each names his candidate and signs with his own name and identifying symbol. He then goes to the altar and deposites his ballot in a chalice. Thus the prelates are polled four times daily.

When all have voted, a clerk dumps the ballots into another chalice, counts them, passes them to a second clerk, who passes them to a third, who reads the votes aloud.

If a two-thirds majority for any candidate is lacking, the presiding Cardinal Dean takes the ballots to an incongruous-looking cast-iron coal stove and puts them inside with a bunch of straw. Carried through the roof via a crude stovepipe, the resulting black smoke informs the multitude waiting in St. Peter's Square that voting will continue. When a majority has been achieved, the Dean examines the signatures to make certain the Cardinal chosen has not illegally voted for himself. Then he burns the papers without straw, and the smoke—white, this time—broadcasts the fact of election.

The moment a candidate attains the majority, the Dean steps before him: "Dost thou accept?" If the nominee does not, voting goes on (as it did when Cardinal Laurenti humbly refused in 1922). If he murmurs "Accepto," all Cardinals except he immediately lower their baldachins in token that he is their superior. The Dean asks, "How dost thou wish to be called?" Because Jesus gave Simon the pontifical name Peter, the new Pope chooses a name other than his own.

The Pope now retires to the sacristy, where sets of white papal robes in three sizes have been prepared. When he returns, the Cardinals kiss his foot and hand in homage, then receive his kiss of peace. The Cardinal Camerlengo encircles his finger with the new Fisherman's Ring, (taken from the dead Pope's finger, broken into frangments and remolded for the new Pope). Finally another member of the College steps to the outer loggia of St. Peter's and shouts to the crowd below, "Habemus Pontificem! (We have a Pontiff!)" The Holy Father then appears and pronounces his first blessing "to the city and to the world."

In the procedure mentioned the successful candidate becomes the Pope whose speech thereafter, as the Catholics view it, is the word of God to the world; traditionally, he is God on earth. But in this grandiose display of pontifical selection—in its nature, both grim and spectacular—a true Latter-day Saint cannot visualize the presence or the promptings of the Lord. No such precedence was established in the call of Noah, Moses, Abraham. Isaiah, Peter, or Joseph Smith. Since the sectarian churches are but off-shoots or branches from the "Mother church"—the Catholics, and since the Lord proclaimed to Joseph Smith that "all their creeds were an abomination in his sight", is it not reasonable to regard the Catholic church, great and mighty though it may seem to be, and many of its communicants good and honest people, at least a prominent division of that great church called the "MOTHER OF HARLOTS", spoken of in 1 Nephi 14:17? The Lord said (verse 10):

> **Behold there are save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil; wherefore whoso belongeth not to the church of the Lamb of God belongeth to the GREAT church, which is the mother of abominations; and she is the WHORE OF ALL THE EARTH.**

There are only two churches today claiming with any degree of consistency a background of Priesthood authority—the Church of Jesus Christ of Latter-day Saints and the Catholic Church. Both cannot be the Church

of God: at least one MUST BE of the church of the devil.

However, it is but fair to state that the late Pope exerted a tremendous influence in the affairs of the western world. How much good he accomplished time alone will tell. Men are often found to be greater than their creeds. Pius XI was extraordinarily strong and alert as a leader of men. Acclaimed as the spiritual ruler of 325,000,000 souls, about one-sixth of the world's population, he doubtless faced problems that few leaders in his day were confronted with. In appraisement of the man's work we quote from two nationally known observers and writers whose eulogies, we think should not be regarded as emotionally extravagant:

Dorothy Thompson saw in the Pope a champion of that sort of democracy that **"rests in belief in the sanctity of the human soul, and therefore in the dignity of the human personality."** She contends that the democratic and the Christian world are now assaulted by two new movements—Communism and National Socialism—the one, as she states, **"secular, atheist, and anti-religious, despising the Church"**, and **"outlawing God"**; while the other—National Socialism—is **anti-rational, anti-intellectual,** believing in "dynamism", setting its face sternly against all such "abstract and dogmatic" conceptions as "truth", "justice", "love" (except for a tribal eroticism which its philosophies hold to be the source of its strength), "brotherhood" or "honor" (except a peculiar nazi concept of honor which has not the slightest relation to Christian chivalry.)

It is these two enemies of "western civilization", according to the writer, that the Pope spent a large part of his pontificate in opposing, building on the authoritian theory with, however the "direction coming from above, not from below."

Our next commentator is Walter Lippmann. His appraisement of the late Pope's influence and virtues shows a broad liberality characteristically American—one of the Jewish race eulogizing a Catholic Christian!

Mr. Lippmann observes that the **"commanding influence of Pius XI has only begun to make itself felt. In the deep disorder of his time he discerned the root of the disorder; in the savage struggles of his time he defined the issue at the heart of the struggle; in the darkness and the confusion he clarified the idea upon which the civilization of the west is founded, by which it will be restored and preserved."** Defining man, the writer sees him "endowed with reason", with power to "choose between falsehood and truth", he "is an inviolable soul", because of which **"man must never be treated as if he were a thing! and he can never finally surrender to arbitrary unreason and to brute force. Upon this conception of man"**, the writer continues, **"depend all the institutions of western civilization: The true liberty of the individual, the very conception of law, the grounds of justice, and unity among rational persons.**

"The pontificate of Pius XI was one long protest against the denial of this conception of man. He protested in Russia, in Mexico, in Spain, in Germany, in Italy. What made the protest an influence which will shape the course of history was that it rose out of a clear understanding of that faith which, despite all the political and sectarian and dogmatic differences that divide them, is the basic and universal faith of western men.

"Thus he made plain to the discerning what will eventually become clear to almost all—that the essential issue is not between fascism and communism, not between authoritarianism and democracy, not between liberty and order, not between license and discipline, but between the faith which affirms and the heresies which deny that men are involable, responsible, rational, free. Because he defined the real issue at the center of the whole immense disorder, Pope Pius XI exercised a spiritual influence beyond that of any pope in modern times."

TRUTH has pleasure in presenting these brief sketches on the Pope's life and labors excerpted from American thought; with the conscious assurance that God is at the helm of human affairs and will remain there. His purposes, little understood by even the leaders of either the spiritual or political divisions of society, are clear to Him and will be accomplished without the failure of even as much as a "jot or a tittle." The Pope has gone to his reward as all men inevitably must, and he, along with every son and daughter of Adam, will receive a righteous judgment.

It may be interesting to note that of the 325,000,000 Catholics in the world, 20,000,000 are said to be Americans, a gain to the church in the United States of 3,000,000 during the late Pope's official reign.

TRUTH Endorses:

To assist in the kingdom of God on this earth is the one thing that any of us can do. That is the transcendant object of our living. On it our happiness and hope depend.

We can establish the kingdom of God by living, teaching and establishing the laws of that kingdom. The laws of that kingdom are the decalog and the gospel of Jesus Christ.—Stephen L. Richards, Salt Lake Tribune, Jan 28, 1939.

EDITORIAL

TRUTH

Devoted to Questions — Political, Social Economic and Religious

PUBLISHED MONTHLY

By Truth Publishing Company
744 East South Temple Street
Salt Lake City, Utah

P. O. Box 1432

Phone Hyland 7196-M

TERMS: $2.00 per year, in advance; $1.00 six months; 20 cents a copy.

Vol. 4. March, 1939 No. 10.

EDITORIAL THOUGHT

I LOVE that man better who swears a stream as long as my arm yet 'deals justice to his neighbors and mercifully deals his substance to the poor, than the long, smooth-faced hypocrite.

But there has been a great difficulty in getting anything into the heads of this generation. It has been like splitting hemlock knots with a corn-dodger for a wedge, and a pumpkin for a beetle. Even the Saints are slow to understand.—JOSEPH SMITH.

EDITORIAL COMMENTS ON THE PRESIDENT'S MESSAGE TO CONGRESS

In his recent message to the Congress of the United States, the President stressed present world conditions. He said:

> A war which threatens to envelope the world in flames has been averted; but it has become increasingly clear that peace is not assured.
>
> All about us rage undeclared wars—military and economic. All about us grow more deadly armaments—military and economic. All about us are threats of new aggression—military and economic.

Continuing, the President stressed the three major institutions "indispensable to Americans, now as always." Said he, "The first is religion. It is the source of the other two—Democracy and International good faith."

> Religion, by teaching man his relationship to God, gives the individual a sense of his own dignity and teaches him to respect himself by by respecting his neighbors.
>
> Democracy, the practice of self-government, is a covenant among free men to respect the rights and liberties of their fellows.
>
> International good faith, a sister of Democracy, springs from the will of civilized nations of men to respect the rights and liberties of other nations of men.
>
> In a modern civilization, all three—religion, democracy and international good faith—complement each other.

In this expression of faith in which the democracies are founded, the President has happily pointed out the danger spots which today threaten human liberty; and in this stand he is to be commended. As might be expected, the major institution mentioned is religion. This is basic. The term "Religion" is said to have its derivative in the Latin "RELIGARE", meaning to bind. "Man is bound to God as creature to creator, and religion is his acknowledgement of his dependence upon a Supreme Power that is beyond human control." Thus religion necessarily comes first. It matters less that the world is guided by different forms of worship, it being their inherent right to worship in any manner they choose, provided such worship does not deprive others of their inherent rights.

To undermine the church means the eventual destruction of the state. To deprive men of the privilege of worship is to make mere automatons of them; and placidly to surrender such a privilege, intelligence ceases to function and barbarism is the inevitable result. As the President pointed out, without religious freedom, democracy cannot exist; one, in the human state of society, being the complement of the other. Attack religion and you attack democracy. God's Church was instituted as the purveyor of religion—the propaganda branch of His work; and He very specifically ordered that "all things shall be done by COMMON CONSENT in the Church." (Doctrine and Covenants, 26:2). Thus the foundation for democracy was laid by Divine edict. And, as the President points out, international good faith can have no existence except in nations governed by the spirit of religion and of democracy. Only free peoples can live good neighbors. Dictatorships exist only by force while democracies are born in the will of the people. In the language of the President:

> Where freedom of religion has been attacked, the attack has come from sources opposed to democracy. Where democracy has been overthrown, the spirit of free worship has disappeared. And where religion and democracy have vanished, good faith and reason in international affairs have given way to strident ambition and brute force.
>
> An ordering of society which relegates religion, democracy and good faith among nations to the background can find no place within it for the ideals of the Prince of Peace. The United States rejects such an ordering, and retains its ancient faith.
>
> There comes a time in the affairs of men when they must prepare to defend not their homes alone but the tenets of faith and human-

> ity on which their churches, their governments and their very civilization are founded. The defence of religion, of democracy and of good faith among nations is all the same fight. To save one we must now make up our minds to save all.

President Roosevelt, on other occasions has upheld this vital issue of freedom in religion. At the San Diego Exposition in October, 1935, he stated:

> In the United States we regard it as exiomatic that every person shall enjoy the free exercise of his religion according to the dictates of his conscience. Our flag for a century and a half has been the symbol of the principles of liberty of conscience, of religious freedom and equality before the law; and these concepts are deeply ingrained in our national character. * * * In our inner individual lives we can never be indifferent and we assert for ourselves complete freedom to EMBRACE, to PROFESS and to OBSERVE the principles for which our flag has so long been the lofty symbol. As it was so well said by James Madison: "We hold it for a fundamental and inalienable truth that religion and the manner of discharging it can be directed only by reason and conviction, NOT BY FORCE OR VIOLENCE."

That the President's position is liberally backed by the Press of the country may be taken as a good omen. In theory at least the thinkers in the democracies have come to regard religion as the king-pin of the social structure. Mr. Walter Lippmann, a prominent syndicate writer and a leader in modern social and political thought, endorsing the philosophy of the President, states:

> Free institutions (have been) developed in independent and united nations as the outcome of the religious traditions of the West. Freedom, nationalism and religion are so inseparable in our civilization that when they are separated, each in itself becomes destructive or reactionary.

The commentator proceeds to call attention to the philosophy of the 18th century as entertained in communistic circles: "that religion and patriotism were opposed to freedom and democracy. This," says he, "has always been the communistic doctrine."

Such a conception doubtless grew out of the tyranny of religious fanaticism. "The Pope can do no wrong," is a religious concept that has turned world thinkers into unbelievers and, in many cases, into relentless foes to religion. Mr. Lippmann points out, however, that:

> It has been demonstrated first in central Europe and then in the democracies of western Europe that to dissociate free institutions from religion and patriotism is to render them unworkable, and, in the last analysis, defenseless. It has been shown that the final resistance to tyranny in all the totalitarian regimes has been made not by the communist parties, for they have gone over almost as a body into the cohorts of the dictators, and not by the progressive democrats for they have acquiesced, but by devoutly religious church men who alone had a conviction which made them say that RESISTANCE TO TYRANNY IS OBEDIENCE TO GOD.

The commentator's reflections that "Free institutions were developed in independent and united nations as the outcome of the religious traditions of the west," has particular significence in the fact that Joseph Smith, the great Prophet of the last dispensation, in establising what Tolstoi classed as the only strictly American religion, not only set up a democracy in the church institution, (See D. & C. 26:2; 28:13) but also provided for equal rights in worship of all communicants not of his faith. He stated:

> It is one of the first principles of my life, and one that I have cultivated from my childhood, having been taught it by my father, to allow every one the liberty of conscience. I am the greatest advocate of the Constitution of the United States there is on earth. In my feelings I am always ready to die for the protection of the weak and oppressed in their just rights.

The Prophet crystalized the above declaration into this very wise aphorism and and made it a part of the Articles of Faith of the Church:

> 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.

Explaining the difference between the Church of God and the Kingdom of God, and the special functions of the kingdom as a political unit, President George Q. Cannon gave the following information at the April conference 1879:

> The Parsee and fire worshipper and men of kindred belief may yet come to this land of liberty and I tell you if the spirit of the Constitution be maintained, as the Latter-day Saints will yet maintain it, they will have a perfect right to worship their God according to the dictates of their own consciences without any to molest or make afraid. The only time that these men can be interfered with will be when their religious acts interfere with the rights and liberties of their fellowmen. * * * In the Kingdom of God, using it in a political sense, there may be heathens and pagans and Mohammedans and Latter-day Saints and Presbyterians and Episcopalians and Catholics and men of every creed. Will they legislate for the Church of Jesus Christ of Latter-day Saints alone? Will the laws that they enact protect us alone and not protect others? No. Why? * * * (Because) God is the father of all, is the father of the Chinaman, the Hindoo, the African, the European, the American; is the father of all the races of men and of every creed and nationality.—J. of D. 20:203.

With such an acknowledgment of the rights of humanity, the foundation for which was builded by the founder of Mormonism, it is little wonder that true Latter-day Saints are jealous of their rights and contend for them to the last inch. And thus this great American leader in religious thought, Joseph Smith, 'midst the warring jargon of sect partisanship, set the pace for a religious and

social freedom seldom, if ever before advocated.

Dorothy Thompson, another writer of prominence, adds a rational endorsement of the President's philosophy, also of Joseph Smith's teachings as they apply to religious rights, by saying:

> The conception of man as a child of God—that is to say, as a soul, capable of choice, capable of reason, capable of developing and perfecting himself in the image of the ideal—is the basis of democracy.

"A man," she states in answer to the machanistic concept that the state is God which directs the conscience of man, "is a soul to be saved; he shares Divinity; the goal of life is perfection." And further:

> This faith leads logically to a quite different social goal than the machanistic conception. For under it the aim of a society must be to produce the largest possible number of good and great human beings. * * *
>
> It is the concept of Christianity, whose adherents accept the Great Commandment which Jesus said was the sum of the law.
>
> And it is the concept of democracy expressed by William Penn, who said that either men will be governed by God or they will be ruled by tyrants. * * * The essence of the democratic idea is, therefore, not mechanical but spiritual. It is not comprehended by such phrases as ''majority rule'', or ''representative government'', or even ''economic equality.''
>
> And if the ideal is the deeply religious conception that the human being's first loyalty must be to God—that is to say to the best in his own nature—then there are definite limitations set upon the encroachments of organized society upon him. It may and must impose upon him certain restrictions and inhibitions in the interest of the general welfare. **BUT IT MAY NOT COMPEL HIM TO BELIEVE WHAT HIS INTELLIGENCE DENIES OR TWIST HIS TONGUE TO WHAT HE THINKS IS A LIE.**

We must conclude from the expressions of Mr. Roosevelt that he is unalterably pledged to the maintenance of religious freedom as guaranteed by the Constitution; and yet, as we have previously pointed out, (TRUTH 2:65—Oct. 1936) the United States government has, in many instances, woefully disregarded this principle and constitutional requirement. A precedent — good or bad—once established, in time is very apt to become a fixed rule or law, and if constitutional rights are denied one class in response to popular clamor, inevitably other infringements will occur affecting other classes, until the constitution is totally robbed of its potency.

We have especially in mind now the Government's attempt at the suppression of the marriage system of the Mormon Church, as revealed from God. Laws were enacted by the Congress of the United States as early as 1862, aimed specifically at the Mormon people—denying them the freedom of religious and political rights. We will not rehearse these several unlawful attempts to deny a people their rights, for they are quite clearly within the memory of the present generation; our chief aim being to point to the dangers threatening the Republic for its unlawful acts, and the remedies therefor.

When a nation is unjust to its own people it is in danger of injustices from other and stronger nations. The law of retribution is inexorable in its demands. The "mills of the Gods" may grind slowly, but they grind exceedingly fine. Former President, Theadore Roosevelt, in a speech at Oxford, said:

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

So long as Rome lived up to righteous political ideologies she was impervious to the attacks from without, but no sooner did she begin to permit class distinctions—to deny natural rights to her citizens, internal rot began its deadly work, weakening the nation until she succumbed to the enemy without.

Franklin D. Roosevelt, in sounding the danger signals of a suppressed religious freedom, showed good sense so far as he went, but to fully accomplish his aims, the President should point out the past sins of this nation with a view to having them atoned for. To voice virtues for future guidance, however honest the intentions may be, without a recognition and an attempted atonement of past outrages, does not presage good faith, and will not satisfy the broken law. This Government, by its acts, has defied the will of God and wickedly subjected a small part of its citizenry to a shameful spiritual bondage. It will take more than good intentions for the future, and the expression of high sounding ideals to pay the debt—there MUST be a **REPENTANCE** and **RESTORATION.** The rights of the people, however unpopular such people are, MUST be restored and maintained. The Constitution was established by the will of God. He said:

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

The seriousness of disregarding the provisions of the constitution, especially as they relate to human rights, was voiced by Abraham Lincoln in his first inaugural address. He said:

> Think if you can of a single instance in which a plainly written provision of the Constitution has ever been denied. If by the mere force of numbers a majority should deprive a minority of any clearly written constitutional right, it might in a moral point of view justify **REVOLUTION**; certainly would if such right was a vital one.

In the Mormon Church case it was clearly by the "force of numbers a majority" deprived a "minority" of their clearly written constitutional rights.

Mr. Lincoln spoke from human reasoning and knowledge, while a Prophet of God, Wilford Woodruff, later touching the same subject and speaking under the direction of heaven, said concerning a law signed by this same Mr. Lincoln:

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

Jesus Christ, while among the Nephites on this continent, (A. D. 34) predicted the downfall of this nation as the result of the Gentiles comprising it, "being lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations, etc.—3 Neph. 16:10.

Serious reflection will convince the soberminded that this nation has about arrived at the condition described. Three references on this point from among hundreds available, must suffice:

We quote the words of Judge Alfred J. Tulley, of the Court of General Sessions in New York City. The noted Judge, in inducting into office a new jurist said:

> One of the things that you will come to learn is that you have come to the bench of the greatest criminal court in the world, and the oldest court of any kind in the United States, **AT A TIME WHEN THIS COUNTRY IS SUFFERING UNDER AN INDICTMENT WHICH PROCLAIMS IT TO BE THE MOST LAWLESS ON EARTH.**
>
> **YOU WILL FIND THAT THE UNITED STATES MUST PLEAD GUILTY TO THAT INDICTMENT.**—Literary Digest, Sept. 13, 1924.

J. Edgar Hoover, Director Federal Bureau of Investigation, United States Department of Justice, in a speech before the Round Table Forum, under the auspices of the New York Tribune, March 11, 1936, stated:

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

We again quote from the Prophet, Wilford Woodruff:

> **I don't believe there was ever a generation of men who inhabited the earth who were more wicked, or who were practicing greater abominations, or who were sinning against greater light and knowledge, or who had a greater flood of judgments proclaimed against them by the word of the Lord, than the generation in which we live.**

Trends precede happenings. It may be but a straw, but straws tell how the wind blows. Some are exercised over a recent incident of a massed group gathering at the grave of the "Unknown soldier" and giving the facist salute. It perhaps was only a straw.

In his new book, "Betrayal in Central Europe," G. E. R. Gedye of THE TIMES, quotes Winston Churchill, in a broadcast to America last fall signalling the "facist encroachment upon the remaining democratic liberties of Europe," saying:

> The stations are closing down, the lights are going out. I do not know how long such liberties will be allowed, but there is still time for those to whom freedom and parliamentary government mean something to consult together.

That may be but another straw. The warning, however, is portentous, but the danger need not be wondered at. Under democracies great outrages have been perpetrated on minorities, the stench from which reaches to heaven. Democracies are now beginning to pay the debt. Though opposed to His work God may use the Hittites, the Perezites and the Philistines with which to humble Isreal; and today He may be using the facists, the communists and what-nots to humble the democracies. Certainly the democracies must atone for their sins as all nations are inevitably required to do.

We think sufficient evidence has been given of the great dangers threatening the life of the nation. Hope lies only in REPENTANCE and RESTORATION, so far as the latter is humanely possible.

"If they (the Gentiles—this nation) shall do all these things, and shall reject the fulness of the Gospel," said the Lord to the Nephites, "behold, saith the Father, I will bring the fulness of my gospel from among them."

No nation can long survive a forfeiture of the Gospel of Jesus Christ, the Savior of the world; much less the American nation under whose benign protection the gospel has been set up in this dispensation and to whom it has been taught for over one hundred years.

Concluding this testimony as it affects the American government, we quote from Joseph Smith the Prophet who heads the present dispensation:

I prophesy in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the Saints in the state of Missouri, (and, of course, all subsequent wrongs—some we have detailed herein—are equally binding) and punish the crimes committed by her officers that in a few years the government will be utterly overthrown and wasted, and there will not be so much as a potsherd left, for their wickedness in permitting the murder of men, women and children, and the wholesale plunder and extermination of thousands of her citizens to go unpunished, thereby perpetrating a foul and corroding blot upon the fair fame of this great republic, the very thought of which would have caused the high-minded and patriotic framers of the Constitution of the United States to hide their faces with shame.—Hist. of Church 5:394.

So much then, for the nation. But what of the Church of God established in this dispensation? Has it lived up to its tenets and sacred covenants? It must be borne in mind that the Church was established by direct commandment from God. Its responsiblities are therefore infinitely greater than those of the nation. To the former was vouchsafed the fulness of the Gospel, offering to its aderents a final exaltation into the presence of and eternal companionship with our Father in Heaven and His Son, Jesus Christ, while the latter is but a political unit formed for the civil government of men. If the Church then, with its greater light and knowledge has aped the government in denying natural rights to its members, one must expect retributive laws to all the more purge and humble it in order that it shall escape the doom of the nation —utter destruction.

As we have previously pointed out, the spirit of dictatorship is insinuating its poison into both civic and ecclesiastical life. While boasting of a broad liberality in religious thought and of an unexcelled freedom of conscience, the Church today is actually attempting to disfellowship such of its members as defend all the principles of the Gospel revealed by the Lord in the present dispensation!.

As established, the Church was a model of consistency in religious freedom, extending great latitude to the Saints, being strict only in requiring them to worship the true God and live moral, upright lives. Commenting on a case in which Elder Palatiah Brown had been censured for erring in doctrine, in early Nauvoo days, the Prophet Joseph Smith said:

I did not like the old man being called up for erring in doctrine. It looks too much like the Methodists, and not like the Latter-day Saints. Methodists have creeds which a man MUST believe or be asked out of their church. I WANT THE LIBERTY OF THINKING AND BELIEVING AS I PLEASE. It feels so good not to be trammelled. It does not prove that a man is not a good man because he errs in doctrine.—His. of Church, 5:340.

But under the present leadership the spirit mentioned seems to be abandoned. Many good men and women have been "handled" and cut off from the society of the Church, for refusing to believe all that is said by their leaders: not only that, but some thus treated have been followed with a mean vindictiveness, deprived of gainful employment, and embarrassed in numerous ways in shocking disregard of the spirit of true Christianity. In place of tolerance charity, long-suffering and love, the strong arm of abuse, intolerance, prejudice and hatred has been employed. A one-man rule is reflected in the present church government—the spirit of dictatorship. The situation is clearly depicted in the gifted writings of the late B. Harvey Allred, (Leaf in Review p. 134) as follows:

The writer of this REVIEW asserts it as a fact, and challenges proof to the contrary, that the Mormons are as a church under the direction of its present President, Heber J. Grant, more bitterly hating and persecuting those who believe, teach and practice ALL the principles and doctrines that were taught by Joseph Smith THAN ANY OTHER PEOPLE, church, or faction, religious or civil, on earth.

We are well acquainted with many Latter-day Saints whom we know to be honest and upright men and women, if measured by the best moral and business ethics of the day, who now are and will continue to be sustained as worthy members and leaders, until such time as they are discovered to be possessed of TOO MUCH FAITH in the divinity of the Patriarchal Order of Marriage as revealed by Joseph Smith. We are also well acquainted with a goodly number of men and women of like commendable virtues, who once were considered to be in the best of church standing. BUT for this discovered EXCESS OF FAITH are now outcasts, considered unclean by their former fellow church members and leaders. * * *

One who dares now to run counter to the proclaimed order of the Mormon Church, or be found "out of harmony with the brethren" by trying to live "the fulness of the gospel" as taught by Joseph Smith, if discovered in his refractory course, will be summarily dealt with, cut off from the Church and ignominiously ostracised from approved Mormon society, and that with far greater dispatch and abhorrence than an adulterer or whoremonger would be. We have the proof ready if our statement is challenged.

In contrast with the present spirit of intolerance as presented, we have the testimony of the late President Joseph F. Smith before the Committee on Privileges and Elections in the Reed Smoot case. He testified:

I should like to say to the honorable gentlemen that the members of the Mormon Church are among the freest and most independent people of all the Christian denominations. They are NOT ALL united on every principle. EVERY MAN is entitled to his own opinion and his own views and his own conceptions of right and wrong so long as they do not come in conflict with the standard principles of the Church. If a man assumes to deny God and to become an infidel we withdraw fellowship from him. If a man commits adultery we withdraw fellowship

from him. If men steal or lie or bear false witness against their neighbors or violate the cardinal principles of the Gospel, we withdraw our fellowship. The Church withdraws its fellowship from that man and he ceases to be a member of the Church. But so long as a man or a woman is honest and virtuous and believes in God, and has a LITTLE FAITH in the Church organization, so long we nurture and aid that person to CONTINUE FAITHFULLY AS A MEMBER OF THE CHURCH, THOUGH HE MAY NOT BELIEVE ALL THAT IS REVEALED. Reed Smoot, 1:98.

As noted earlier in this article, a fundamental claim of the Church is the right to worship Almighty God according to the dictates of our consciences." The Church leaders claim that God-endowed privilege, but refuse to accord a like privilege to its members. The Church has severely criticised, and rightfully so, the government and other organizations for attempting to deprive it of the rights of free worship, and yet it castigates certain of its members for their exercise of the same privilege! Such a spirit shows an apostate tendency and definitely proves the same out of order, and capitulating to the order of the day, that of a dictatorship.

Of course members chosen to preside in the different departments of the Church, are expected to believe in and act in harmony with the policies and purposes of such departments when they are guided by the laws of God. If they can not conscientiously do so, it is proper for them to say so and be reconciled to step down and out; but such inharmony is not just grounds for disfellowshipment or excommunication. To refuse to keep the Word of Wisdom or pay Tithing, may be grounds for dismissal of men and women from positions involving such beliefs, but not grounds for dismissal from the Church. These facts are apparently recognized by the present leaders of the Church, for while Saints may be dropped from position for unbelief in the principles mentioned they are not unchurched. Not so, however, with that class of believers that adheres not only to the principles of the Word of Wisdom and Tithing as revealed, but who also believe in the fulness of the gospel as established by Joseph Smith. Such Saints, as noted above, are cast out, ostracised and in some cases shamefully persecuted. The lack of humanity in such an attitude is unjustified.

Hence, not only must the government clean house and atone for its intolerant actions against the faith of the Latter-day Saints, and all its other wrongs, before it can hope for any measure of protection from heaven, but the Church also must make a quick "turn about face," repent of its past tyrannies, make restitution for its wrongs, and begin to incorporate the "milk of human kindness" into its relationship with its members. The warning of William Penn, as quoted, that "either men will be governed by God or they will be ruled by tyrants," is filled with sober meaning. And so it is with the Saints today, if they do not return to God and subject themselves to His laws, "walking in obedience to the commandments," (D. & C. 89:18) irrespective of what others may do or teach, the tyranny of priestcraft will continue to increase until their agency is entirely forfeited:

"Freedom and reason make us men,
Take these away, what are we then?
Mere animals, and just as well
The beasts may think of heaven or hell."

LOYALTY TO PRINCIPLE

Occasionally one meets with a spiritual oasis in the desert of infidelity. Fearing lest their religion, to which they are but superficially converted, may offend non-believers the Saints often soft-pedal through life; they use extra caution, talk with a bated breath in low accents; and to show their great broadness of mind and liberality of thought, they mingle with the World, adopting its manners and dress and, Peter-like (before his confirmation), deny "they ever knew Him."

But occasionaly a Daniel, a Paul, a Joseph Smith or a John Taylor is discovered, who knows nothing of fear and who will not yield that which is right and eternal for policy sake—or for expediency. Such are positive characters that care not where their heaven-inspired paths lead them so long as they are in their Father's service.

We are thinking now of the grand and glorious order of Patriarchal or Celestial marriage: of the fear of some soft-pedalers in the Church that a word may be expressed, or an act revealed tending to connect their faith with this very unpopular principle, being led to frame apologies for the marital lives of their great leaders, at the same time fawning and bowing before the opinions of men. Amidst this cringing attitude of Lilliputian souls we still find men in both aim and consistency. And though it is the apparent policy of the Church to disclaim any relationship with those clinging to the higher principles of marriage lest the sensibilities of the World be wounded, there still remains those who flatter not and who are not ashamed to be unpopular with people who are not in harmony with God's work in the earth.

We have in mind now the case of William Moroni Daines, Patriarch of the Franklin stake, who recently died at the age of 76. In his published obituary Elder Daines is credited with being survived by two wives, 17 children, 56 grand children and one great grandchild.

"His entire life was devoted to the service of the Church and community", the news account states. And further, "Mr. Daines had been a patriarch in the old Oneida stake and Franklin stake since 1905. He also

served in bishoprics, priesthood quorums, Sunday School and M. I. A. superintendendencies, stake boards and other capacities." He was also a leader in civic affairs. According to the press report, Elder Daines married his first wife, Elizabeth Ann Hatch, January 18, 1883, and his second wife, Chloe Viola Hatch, December 13, 1899, or nine years after the issuance of the Woodruff Manifesto, which Elder Melvin J. Ballard of the Quorum of Twelve, recently said put a stop to polygamy in the Church.

It will be recalled that at the October conference of the Church in 1918 a statement was made by Charles W. Penrose, a member of the First Presidency of the Church, and endorsed by the present President thereof, to the effect that no plural marriages performed since the Manifesto were legal or right in the sight of heaven, characterizing those living in that relationship as living in adultery and their children as illegitimate, and on numerous occasions the present leader has stated that men and women living in such relationship would, when discovered, not only be dropped from official positions in the Church but tried for their fellowship.

Elder Daines occupied a very respectable position. The Patriarch is the head. He is expected to bless the members and provide the word of the Lord to the leaders. A typical Patriarch must be a man of high spirituality. Surely a man living in adultery and bringing illegitimate children into the world cannot be highly spiritual, nor in any sense qualified to convey the Lord's blessings to the people. And is it possible that he could have held important positions in the Church for forty years after entering into an unlawful marriage covenant, without his superiors knowing of it?—that he could have lived in suburban localities with two wives and 17 children without his marital status being known or even suspected? So respected was this good man that the Preston Opera House "was filled to overflowing" with relatives and friends at his funeral services; and yet, according to edicts of several of our present Church leaders, he was living the life of an adulterer.

All honor to Patriarch Daines for the good sense he displayed in living up to his spiritual professions. All honor to the surviving household who were not ashamed to tell the World, through the columns of the public press, of their life and faith! May their wholesome example infuse others with like courage and consistency until the leaven, though small as a mustard seed—"so to speak"—shall have leavened the whole lump and returned the Church to the faith of its founders.

When judging a friend we should remember that he is judging us with the same God-like, impartial charity.—Ann.

CONTRADICTIONS

A foreign missionary writes of some of the inconsistencies taught the Elders by his mission president. He states, that in the course of two days' instruction, the three following points were emphasized:

1. "The Prophet Joseph Smith knew what the people would think if he started polygamy; therefore he fought against it; but he was informed that he would be destroyed if polygamy wasn't established."

2. "Of course the Manifesto (of Wilford Woodruff) was not a revelation. It begins with: 'TO WHOM IT MAY CONCERN.'"

3. "Polygamy was a mistake, and we have got to deny the principle."

Our correspondent, treating these three propositions, deprecates the efforts of mission presidents and others in leading positions, tending to compromise with the enemy. He contends that polygamy, as practiced by the Latter-day Saints, is either right or wrong. If it is wrong Joseph Smith was not a prophet of God: if right in 1843 when the revelation was first written in the present dispensation, it must still be right, for all laws pertaining to salvation are eternal. He writes further:

> A short time ago I wrote to my father about information on revelation and he showed my letter to one of the Church officials. This man said, "When you write to your son tell him this: When one prophet prophesies one thing and another prophet prophesies another thing which conflicts, either one or both of the prophets are false. This is a key that can be relied upon." In other words, the Lord doesn't contradict Himself, or, as the Prophet Alma says,—"I perceive that it has been made known unto you, by the testimony of His word, that He cannot walk in crooked paths; **NEITHER DOTH HE VARY FROM THAT WHICH HE HATH SAID**; neither hath He a shadow of turning from the right to the left, or from that which is right to that which is wrong; therefore His course is one eternal round."—Alma 7:20.

As shown by our correspondent, if the Prophet Alma was right then the mission president who advised against the law of plural marriage was wrong. He says, "The Prophet Joseph received the plural marriage covenant DIRECT FROM GOD while the principle of monogamy was instituted through the wisdom of man."

Commenting further on the statement of his mission president that polygamy was a mistake and we have to deny the principle, our correspondent states:

> Any person who has a belief in God and in the divine mission of Joseph Smith, would shudder to hear another of the same profession make a statement like the above (that polygamy must be denied). As was said before, these three statements were all made by the same person. He said in effect,—"polygamy came from God, yet it was a mistake"; God didn't know what was good for His children, which principle they can live and which is too deep for them—God has a lot to learn. Even human wisdom teaches me that if at one time we are commanded to teach polygamy and at

> another we are commanded to deny it and regard it as a mistake, it cannot be divine and Joseph Smith is a false prophet. If we accept Joseph Smith as a prophet of God, then we must accept the fact that polygamy comes from God. All reasoning tells us that it is inconsistent to deny the principle and still accept Joseph Smith as a true prophet.

The conclusions of our correspondent are sound. Too many of our mission presidents, our Bureau of Information workers, and the Priesthood and auxiliary leaders are engaged in apologizing for this principle of their religion, and in trying to convince the world that Joseph Smith made a mistake in introducing it; some claiming it was a measure introduced by Brigham Young to populate the territory of Utah more quickly. Such a shameful surrender of an eternal principle is terrible beyond words to express. Only feeble mindedness will resort to such sycophancy. Slowly but positively the Church, through those who speak for it, is surrendering the principles which are most vital to its existence. To be a true Latter-day Saint one must SAY and MEAN with Paul: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth."

Polygamy is a part of the gospel structure—an essential part. Joseph Smith introduced it in this dispensation. He taught that unless it was received the Church could not progress. He gave his life for its establishment. The principle has never been withdrawn and the Lord has stated on different occasions that He would not withdraw it, for it is eternal. Only apostates or religious degenerates among Latter-day Saints will deny this principle as a Gospel fundamental and discard it.

We have heard President Grant, on more than one occasion, declare that every revelation contained in the Doctrine and Covenants, (holding the book up before him) pertains to the Gospel and MUST be lived, or those failing to do so will be DAMNED. The revelation on plural marriage commanding obedience to that law, (Sec. 132) is a part of the Doctrine and Covenants, and is one of the laws that MUST be lived in mortality, or President Grant did not tell the truth. This necessity was made clear by all the early leaders of the Church, the late President Joseph F. Smith couching the counsel in this language:

> Some people have supposed that the doctrine of plural marriage was a sort of superfluity, or non-essential to the salvation or exaltation 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 want 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 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 blessings 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. 20:28-9.

"Well", says our apologists, "President Smith qualifies his statement by saying, 'every man in this Church who has the ABILITY to obey and practice it', while under present conditions no man has the ability to enter it because the law is opposed to it. Therefore we are absolved from the operations of the divine law, at least, for the present." Elder Ballard, of the Quorpm of Twelve, contended that men living in monogamy will get the same blessings as those living in plural marriage, only they come to their fulness at a slower pace. (See Ballard-Jenson Correspondence, pp. 11, 84.) But what did Brigham Young teach?

> **The only men who become Gods, even the Sons of God, are THOSE WHO ENTER INTO POLYGAMY. Others attain unto a glory and they 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.**

When Brigham Young made that statement there was a law against polygamy as there is now. But man made laws against principles of salvation are not to be obeyed. The Lord hurled defiance at the laws of man by commanding Seymour B. Young to enter into the order of plural marriage in 1882, long after the Supreme Court of the United States had declared the anti-polygamy law constitutional. In another revelation the Lord said, "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." (Rev. to John Taylor of 1886.)

So let the apologists for plural marriage get what comfort they can from the reasonings of men; let them deny Joseph Smith and repudiate the commandments that came through him, while true Latter-day Saints continue to serve the Lord and prepare themselves for eternal blessings.

Our correspondent closes his statement with the following observation:

> **Where confusion is, the Spirit of God is not. Is it any wonder that when the wisdom of man is substituted for the wisdom of God, people reject the truth; and when people reject the truth they become the plaything of wild, delusive spirits?**

WORLD BREVITIES

An offering by the U. S. Treasury of $100,000,000 in U. S. Housing Authority 1 3-8 per cent filve year notes, was over subscribed some seventeen times.

There are one hundred ninety-four thousand six hundred and thirty-two separate taxing units in the United States.

The Social Security board reports that governmental aid to the needy of the United States amounted to $2,995,705,000 in 1938, compared with $2,332,769,000 in 1937. It is estimated that 6,500,000 households, probably comprising 20,900,000 persons received public aid in December amounting to $270,000,000.

Among the nation's 42,000,000 gainfully employed'' workers, the average time out from factory or office duty because of common colds is 2 1-5 days a year, which adds up to an annual loss of 90,000,000 working days.

Test Pilot D. Lloyd Child of Buffalo, New York, attained a speed of more than 575 miles per hour (over 9 1-3 miles a minute) in a ''free-dive'' of a Curtiss Hawk 75—A pursuit plane, while testing it in Buffalo. The ship was one of 100 built for the French army.—Newsweek.

The Mexican government owns its railroads, Central Bank, farm banks, sugar monopoly, an insurance company, a paper importing company, a printing plant, the national lottery, the telegraph system and the munitions monopoly.—Life.

Cardenas (President of Mexico) may be called a dictator, but he permits most of the Mexican newspapers to abuse his policies. He promises a free presidential election in 1940, a miracle for Mexico. He is perhaps the only politician who never carries a gun. He is said to be the first completely fearless, honest, and unselfish politician to appear in Mexico since Madero (assassinated in 1913). He is the first to command the genuine consent of the governed. And for that reason Mexican politics for the first time have the look of politics of a first class nation.—Life.

The cost of national defense in 1916, before entering into the world war, was $318,000,000. Budget estimates covering national defense for 1939 amount to $1,336,000,000 or about four times as great as in 1916.—United States News.

A battleship built at the end of President Wilson's first term cost $13,000,000, while an up-to-date battleship today costs $70,000,000 to $75,000,000. The simple shoulder rifle carried by infantrymen has advanced in price from $23.40 to $47,65. The same is true of air-craft carriers, the ''Ranger'' costing $19,000,000 in 1934, while an up-to-date carrier costs about $32,000,000 now.—U. S. News.

The country's exports amounted to $3,094,000,000 during 1938, a decline of 8 per cent compared with 1937. Imports amounted to $1,960,528,000 in value, a decline of 36 per cent.—U. S. News.

''The statutory limit of the U. S. public debt is now $45,000,000,000, which will be reached if and when congress approves President Roosevelt's new budget. (Current debt: about $39,700,000,000)''

Among the musty relics recently dug out of the files at Washington was a House report of total government expenses for 1789 of $596,101, of which $163,078 was spent by the War Department. The recent budget message of President Roosevelt, according to the National City Bank Report for February, calls for expenditures (excluding sinking fund) of approximately $9,500,000,000 for the fiscal year ending next June, with about $9,000,000,000 in the following year.

In Jerusalem the ''most married Jew in Palestine'' was tried for bigamy, the Palestine Court of Although declared guilty, the Palestine Court of Appeal, which administers Jewish, Moslem, and British law, held Melnik not guilty on the ground that the rabbinical law does not forbid bigamy. Melnik is a student of Hebrew literature and law. —Newsweek.

Of America's 20 odd million young people, 9,000,000are at work, 4,000,000 are in school, and 4,700,000 are looking for jobs. Three million of the girls are married and are now classed as housewives.

Bureau of Labor statistics covering a sampling of 300,000 families in United States, living in cities, villages and on farms in 30 states; period July 1 to June 30, 1936, disclose: 14 per cent of all families received less than $500 each during year studied; 42 per cent less than $1,000, 56 per cent less than $1,500, and 87 per cent less than $2,500. Also 10 per cent had incomes up to $5000, about 2 per cent had incomes between $5,000 and $10,000, while less than 1 per cent reached $10,000 or more.

Responding to a growing agitation to abolish capital punishment in England, the House of Commons recently passed a bill ''abolishing the death penalty for an experimental period of five years, by a vote of 114 to 89. The bill goes to the upper House as an amendment to Home Secretary Sir Samuel Hoare's Criminal Justice Bill.

FACTS AND FANCIES

(Bessie B. Decker)

Scars are honorable when they are won on the battlefield of truth.

There is no disgrace in being willing to admit a fault.

One who holds an elevated opinion of himself lowers himself in anothers opinion.

Fear of making mistakes is the surest way to stand still.

If I shield another in wrong doing I make myself also guilty.

One who esteems himself as he should will never resent the other fellow's opinion of him.

An easy life is some people's idea of heaven, but real joy doesn't come that way.

As long as you feel that God is your friend, it doesn't matter how many others prove unfaithful.

"The power to tax is the power to destroy."

"Those who are governed least are governed best."

—Thomas Jefferson.

Great is wisdom; infinite is the value of wisdom. It cannot be exaggerated; it is the highest achievement of man.—Carlyle.

OVER-ZEALOUS

That Abraham was a real man and not a myth is evidenced by the impression he made upon the pagan nations among whom he lived, and who gave him the name, "The Friend of God". One story, from an ancient Persian poet, contains a beautiful lesson for us as well as the patriarch.

Abraham, it is related, was sitting at his door, as was his habit, looking out for strangers to pass to whom he might offer hospitality, when he saw an old man, bent with years and weary, toiling slowly along. He arose at once to meet him and brought him into the cool shade; washed his feet and set before him the choicest food he could prepare; for the stranger was a hundred years old and fatigued with his journey.

When Abraham saw that he neither prayed nor asked God's blessing on his meat, he became angry and asked him what he meant in not worshiping the God of heaven. The old man replied that he knew no god but fire, and worshiped that alone. Shocked at this wickedness, Abraham thrust him violently from his tent, and drove him forth into the night, to find shelter were he could. As the aged traveler disappeared in the gloom, God called to Abraham and asked him where the stranger was.

"I drove him away because he did not worship Thee," he replied.

God replied: "I have borne with him for a hundred years, though he has disowned and dishonored me, and could you not bear with him one night?"

Humbled and self-condemned, the patriarch immediately sallied forth, overtook the old man and brought him back, entertained him kindly over night, and instead of reproaching him, instructed him in the knowledge of the true God.—Headley, "Sacred Heroes and Martyrs."

FREEDOM

You men of this enlightened age,
The day will come when history's page
Will shame the record that you write,
If soon you do not solve aright
The problems that are yours today
And lie like ruin in your way.
Arise! Unite! Use all your power
To bring redemption's happy hour!
The time is NOW when you should know,
WHO WOULD BE FREE MUST STRIKE THE BLOW.

—Progressive Opinion.

The power of good example is the strongest force in the world. It surpasses preachments, it excells good resolutions; it is better than agreements unfulfilled.—Franklin D. Roosevelt.

RETALIATION

My reader friend, it never pays,
And neither does it bring you praise,
Nor thrill your soul, nor bless your heart,
Nor make you noble, brave and "smart",
To deal another wrong for wrong
And say, "Such things to him belong,
Because he treated me quite bad,
And this will even us, I'm glad."

You ne'er "get even" with a foe
By thinking it is blow for blow,
Then striking him as he struck you
With many blows, or just a few;
Which can be done with tongue or fist,
Or by mistreatments quite a list,
Until your wrath you have appeased,
And then sit down, feel much pleased.

By doing wrong for wrong, dear man,
You only thwart our Master's plan,
And hurt your soul more than you know,
And make yourself a greater foe
Of him to whom you gave your mind
In words too rough, or deeds unkind,
Although he treated you that way
And brought you trouble and dismay.

The better plan,—and Christ gave this,—
Which brings you victory and bliss,
Is do to others right for wrong,
Yes, good for evil all along;
For this is sure to bring you out
A conqueror without a doubt,
With peace of soul and conscience clear,
And Heaven's blessings sweet and dear.

—Walter E. Isenhour.

BEAUTY

I sit beneath the rain and watch the sky
That now is void of moon or star
And there are folks who do not understand
That clouds can never beauty mar;
For rain, itself, has glory of its own
And though the ev'ning may be gray
God changes curtains ev'ry single night
In honor of the closing day.

I find that beauty is a mental state—
A little child may plant a rose
Within a sordid spot—in stony ground—
And lo! behold, we see it grows.
The child knew not that sordidness was there,
He saw but beauty in the ground
And to it added just another plant
Among the thistles all around.

And you and I can find a beauty, too,
In everything as does the child
If we will add some beauty of our own
And then within the rawest wild
We will not frown when rain is coming down
Nor when the clouds are sailing by;
We'll only see a glory in the moods
Of God, our King, who rules the sky.

—Franklin Lee Stevenson.

Juvenile Page

LEHI'S VISION (1st Nephi, Chapters 8-11.)

Lehi had a vision from the Lord that both pleased him and made him sorrowful. In the vision he discovered himself in a "large and spacious field"; there he beheld a tree "whose fruit was desirable to make one happy." The fruit was most sweet—sweeter than any he had before tasted, and white beyond any whiteness he had ever seen. As he ate his soul was filled with joy. Naturally as he ate and had joy he was desirous that his wife and children should in like manner be blessed. He looked for them; and as he looked he discovered a river of water flowing past the tree. Leading down a straight and narrow path near the river bank was an iron rod or railing. As Lehi gazed he saw his wife and sons Nephi and Sam at the head of the river wondering which way they should go. He beckoned to them to join him and partake of the wonderous fruit. This they did. But Lehi's sons, Laman and Lemuel, whom he afterwards saw and whom he urged to come and join him and his wife, refused to do so, going off into a path that led to a very large and magnificent building which set in a great field on the other side of the river. This building was filled with people, men, women and children; all richly dressed and filled with pride. Lehi discerned that the people in the building were pointing the finger of scorn at those following the iron rod to the tree; and many reaching the tree, and seeing the fingers of scorn pointed at them, became ashamed and wandered off and were either lost in the midst of darkness or drowned in the river.

The interpretation of this wonderful dream, as later given to the faithful son, Nephi, was: The tree was the "Tree of Life"; that the iron rod was the "Word of God"; that the fountain of water and the river represented the "Love of God", as also did the "Tree of Life." The flield and large and spacious building represented the "World", which the Prince of Darkness rules.

It will be readily understood why the vision brought both joy and sadness to the heart of Lehi—joy because he saw his wife and two faithful sons join him at the "Tree of Life", partake freely of its fruit and were not moved by the scornful looks and jeers of the wicked world, represented by the building, and the people therein; and sadness, because his elder sons, Laman and Lemuel, with many others, refused to partake of the fruit, preferring to join in the frivolous pleasures of the World, that lead to sorrow and eternal death.

This wonderful vision or dream was true to facts. Nephi and Sam ever remained true to the Gospel while Laman and Lemuel apostatized and followed the promptings of Satan, bringing much sorrow to the souls of their parents, and great wickedness and destruction in the earth.

In Lehi's vision as later interpreted by the angel of the Lord to Nephi is a lesson for the Saints to understand and put into practice for all time: By holding fast the "Iron Rod", or the "Word of God", while traveling the "Straight and narrow path", to the "Tree of Life", paying no attention to the jibes and scorn of the wicked "World" there is no danger of straying off into sinful habits and losing their souls along with those who love wickedness more than they love the Lord and righteousness. Latter-day Saints should cling fast to the "Iron Rod", receiving in their hearts all the principles of the Gospel God reveals unto them, and not be moved by the honeyed smiles of the World and lead to partake of the shallow pleasures thereof; always knowing that the only true and lasting joy comes from serving the Lord and keeping His commandments.

The faith and faithfulness of Nephi brought him great joy, for when he asked the Lord to show him the vision his father had received, the Spirit of the Lord cried with a loud voice saying:

> **Hosanna to the Lord, the most high God; for he is God over all the earth, yea, even above all: and blessed are thou, Nephi, because thou believest in the Son of the most high God; wherefore thou shalt behold the things thou hast desired.**
>
> **And behold this thing shall be given unto thee for a sign, that after thou hast beheld the tree which bore the fruit which thy father tasted, thou shalt also behold a man descending out of heaven, and him shall ye witness; and after ye have witnessed him, ye shall bear record that it is the Son of God.—**

Rex.

THE INQUISITIVE YOUNGSTER

"Pa, is a man that lives in a village a 'villager?' "

"Yes, son."

"And is a fellow that lives in a town, a 'townsman?' "

"I guess so."

"And when a person lives in a capital, is he a—"

"No, no—not always, boy. Ain't it about your bedtime?"—Toledo Blade.

TOLERANCE

(Contributed)

When the other fellow acts that way he's ugly;
When you do it's nerves.
When the other fellow is set in his ways, he is obstinate;
When you are, it's just firmness.
When the other fellow doesn't like your friends he is prejudiced;
When you don't like his, you are simply showing you are a good judge of human nature.
When the other fellow tries to treat someone especially well he is toadying;
When you do the same thing, you're using tact.
When the other fellow picks flaws in things he is cranky;
When you do you are discriminating.
When the other fellow runs great risks in business he's foolhardy;
When you do you're a great financier.
When the other fellow says what he thinks he is spiteful;
When you do you're just frank.
When the other fellow won't get caught in a new scheme he is backwoodsy;
When you don't you're conservative.

GOOD TIMBER

(Contributed)

The tree that never had to fight
For Sun, and sky, and air and light,
That stood out in the open plain,
And always got its share of rain,
Never became a forest king:
But lived and died a scrubby thing.

The man who never had to toil—
Who never had to win his share
Of sun, and sky, and light and air,
Never became a manly man:
But lived and died as he began.

Good timber does not grow in ease —
The stronger wind, the tougher trees,
The farther sky, the greater length:
The more the storm the more the strength;

By sun and cold, by rain and snows
In tree or man, good timber grows;
Where thickest stands the forest growth
We find the patriarchs of both.
And they hold converse with the stars
Whose broken branches show the scars
Of many winds, and much of strife—
THIS IS THE COMMON LAW OF LIFE.

A FORMULA

Show me the manner in which a nation or community cares for its dead and I will measure with mathematical exactness the tender sympathies of its people, their respect for the laws of the land and their loyalty to high ideals.—Gladstone.

THERE ARE NO DEAD

There are no dead;
They have but journeyed out beyond our sight,
Just as the mighty stars shine on and on,
Their brilliance visible to us upon the darkest night.
They are all there a little way ahead,
One step removed from us,
There are no dead.

There are no dead;
The mortal garment which enshrouded them on earth
Was lightly cast aside for one of everlasting worth.
And in a state imperishable they live, instead,
And function and work.
There are no dead.

There are no dead;
They have in silence answered the last call
Which comes unsought to each and all.
They travel forth unto that distant shore
When once embarked return no more.
The ship invisible departs with sails outspread,
And with living cargo, for
There are no dead.

There are no dead;
The flowers that fall to wither and decay
Are all reborn in some approaching May,
To bloom and shed their fragrance as before,
And so the Greatest Gardener of all
May plant us round his very door.
Prepare thyself and walk with firmer tread,
God only summons you to join the living throngs,
There are no dead.

There are no dead;
They live unhampered by the ties of flesh and bone,
The mystery of each new unfolding century,
Is to Him in every minute detail known,
And up the Great Highway of progress they are led,
For they at last are living,
There are no dead.

—Leona Taylor Daynes.

OLD RECIPE

Woman: "What can I do to have soft, beautiful hands?"

Beauty Specialist: "Nothing, Madame, and do it all day long!"

MODERN REASONING

Father (To young son sucking his thumb.) "Hey, kid, don't bite that thumb off. You may need it when you get old enough to travel."

TRUTH

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

VOL. 4. APRIL, 1939 NO. 11.

PLURAL MARRIAGE

Discourse By Joseph F. Smith, July 7, 1878

(Journal of Discourses 20:24)

(Editor's Note: We have been requested to publish the entire text of the discourse which follows, and which clearly portrays the law of Celestial Marriage as introduced in the present dispensation by Joseph Smith the Prophet.)

I naturally shrink from the task of addressing a congregation in this house, feeling as I do my inability to make myself heard.

I have been interested this morning in listening to the remarks of Brother Cannon. (1) We cannot but be delighted with the testimony that has been given in our hearing, and that we are continually receiving from many sources, which go to prove that the world can do nothing against, but for us. Even their attempts to slander and misrepresent us, and their unrighteous attacks on the principles of our religion have ever tended to excite inquiry and investigation into the facts, which cannot but result beneficially to us as a people. I say, the efforts of our enemies against us have ever had a tendency to cause people who desire to arrive at the truth, to inquire into the real condition of things. The more people interest themselves in this direction, the more truth they will learn, and we court such investigation, for there is certainly nothing connected with us, as a religious community, in consonance with the gospel we preach, that we should be ashamed of, or that should not be known by all men. It makes no difference with the truth how much we are wrongfully accused; nor will it permanently injure us. If we sustain injury or suffer loss by the misrepresentations and evils maliciously promulgated about us by our enemies, it can only be such injury and loss as will be temporary, for when the facts do come out, and people learn the truth, so much the more good will be accomplished in our favor, and so much greater injury to those who are the authors of the falsehoods concerning us. We want nothing hidden or covered up, neither can we respect any principle or individual that will not bear the daylight and the most careful investigation. Since 1830 the Elders of this church have been faithfully endeavoring to promulgate the gospel which we have received to every nation and people, without distinction as to race or color that would receive them; in other words, they have diligently sought to "expose 'Mormonism' to the world.

We are not ashamed of our domestic relations, so far, at least, as they exist in accordance with the principles of the Gospel, nor does any right-minded man or woman feel in his or her heart to shrink in any manner from the most rigid exposition of correct views in relation thereto. It is true that in common with mankind generally, we do not like our faults made public, we shrink from that, and it is natural that we should. It is very proper that we should feel a reluctance to have our weaknesses and imperfections exposed to the world, or even to

(1) Quoting from the remarks of President Cannon, in which he further explained the contempt of many honest non-Mormons for the discriminatory measures then being enacted against the Saints:

"What is the crime of which the people of Utah are accused? It is that of marrying women! It is not that of seducing or debauching them. All the pains and penalties inserted in bills before Congress for the punishment of the "Mormon" people are affixed to the marriage of women. This is made a crime, and because of it, it is proposed to punish men. Not one word of condemnation, nor penalty of any character, is proposed for the seducer, or the vile betrayer of female innocence; he is to walk up to the polls and vote unchallenged; but the man who marries women, and maintains them honorably and virtuously, sustaining family and parental relations in all purity and sacredness, is to be disfranchised and visited with other pains and penalties!"—J. of D. 20:38.

our neighbors. This feeling is a very proper incentive to us to continue in the work of self-improvement, until we shall overcome the weaknesses we have inherited, living nearer to the principles of life and salvation which we have received. But the errors of man affect not in the least the principles of the Gospel of the Son of God. You show me a man who has embraced the Gospel in its entirety, in faith and practice, and I can then point to a man who has overcome the follies and weaknesses of the flesh; or show me a man who is trying to live according to these principles and I will show you a man who is trying to overcome his weaknesses. Hence there can be no blame attached to the doctrines of our faith, because of the infirmities and shortcomings of mankind; but we should rather attribute such weaknesses to their proper source—the defectiveness of man, or to his failure, at least, to comply with those principles which are calculated to correct every evil, and to establish man in righteousness. It is perhaps a difficult thing for us, under the circumstances in which we are placed, the traditions of the fathers clinging to us, the practices of the world before us, and the temptations to evil so continually surrounding us, at all times to live the religion of Jesus Christ as perfectly as we should or otherwise might. It is no doubt difficult for us to overcome our follies, to forsake the traditions of the fathers, to eschew the practice of sin, to be patient in suffering, to endure privations and trials of our feelings, while we possess so little, as we do, of the Spirit of the Lord, and the knowledge of the truth. But we need not be discouraged because of this, nor because we see faults in each other, for no man is perfect; all men have, more or less, the shortcomings incident to humanity. We need not falter or be discouraged because of this, for perhaps it would not be possible for one who was perfect in all good to remain in the midst of this corrupt and perverse generation. Still it would seem good if we had a few among us who were really perfect, whose example we could see, whose precept we could learn, and whose footsteps we might follow. We might then be the better able to perfect ourselves. Still we will do well to emulate the good that are in our midst, and to observe those great truths we have already received in part, which in their fulness are able to save us unto the uttermost. We shall not be cast off, my brethren and sisters, for those sins which we ignorantly commit, which are the results of misunderstanding in all honesty before the Lord. The difficulty does not lie here; the danger lies in our failing to live up to that which we do know to be right and proper. For this we will be held responsible before the Lord; for this we will be judged and condemned unless we repent and forsake our follies, and our unwillingness to obey the light and the knowledge which we have received. There are some plain, simple truths which we do know, but which we do no observe. Herein lies our great sin. The condemnation of the world, when the Savior commenced his mission among men, was that light had come into the world, but they loved darkness rather than light, because their deeds were evil. This principle applies with equal force to us in this dispensation. If we had remained without the Gospel, we would not be under condemnation. But now that light has come into the world; now that truth and the authority of God have been restored, we cannot longer remain without sin, unless we obey this Gospel so revealed, and practice our profession.

There is a great deal said about our plural marriage by the outside world, and sometimes it is referred to by the Latter-day Saints at home. I fancy sometimes that not only is the world without knowledge in relation to this principle, but many of those who profess to be Latter-day Saints ARE FAR FROM POSSESSING A CORRECT UNDERSTANDING OF IT.

In the first place, it is a principle that savors of life unto life, or of death unto death; therefore it is well for those who have embraced the Gospel to obtain a knowledge in relation to this matter. It is a principle that pertains to eternal life, in other words, to endless lives, or eternal increase. It is a law of the Gospel pertaining to the celestial kingdom, applicable to all gospel dispensations, when commanded and not otherwise, and neither acceptable to God or binding on man unless given by commandment, not only so given in this dispensation, but particularly adapted to the conditions and necessities thereof, and to the circumstances, responsibilities, and personal, as well as vicarious duties of the people of God in this age of the world. God has revealed it as a principle particularly suited to the nature of the work we are called to perform, that it might be hastened to its consummation. It is a righteous principle, not an unrighteous one. It is a pure and holy principle; and, therefore, persons, either male or female, who have not the desire in their hearts to become pure and righteous, have no business to practice it, for it cannot be practiced acceptably before God on any other principle than that of purity and righteousness, therefore no wicked, unjust or impure person can enter into the law of celestial or plural marriage without incurring the displeasure of the Almighty and his own condemnation before the Lord, unless he speedily repent of all his impure motives and designs. A man that is not honest in his heart, who does not desire to be just and impartial, even as God is just and impartial, has no business in plural marriage; and before he enters into the practice of that principle he needs to repent, to learn

wisdom to get the Spirit of God, to get understanding in relation to the purpose God has in view in regard to this principle; that he may go into the practice of it understandingly, that his heart and mind may be set upon practicing it in righteousness. It is a difficult matter, I am aware, to distinguish between the actions of a man and the principles in which he professes to believe. A corrupt ungodly hypocrite can do more injury in the midst of a people, in a given length of time, correspondingly, than a host of upright men can do good. Send an Elder to preach the Gospel among the nations, and let him degrade himself, dishonor his priesthood and calling, and he will bring more reproach upon the cause misrepresented by him, than twenty good men could remove. Because people generally look at the man. To judge him by his acts would be righteous judgment: but to condemn the Gospel or the Saints, because of his acts, would be unjust; yet the cause he misrepresents suffers wrong because of his connection with it. A man's acts may justly be considered as resulting from his principles. We judge a tree by its fruits. The fruits of the Gospel are good; he that has actually embraced the Gospel will do good, only so far as he may err, or depart therefrom. Hence, it is difficult to separate a man's actions from his principles.

There is no difficulty, however, in this matter to those who always bear in mind that evil and corrupt practices are not the results of obedience to the Gospel, but of disobedience, and of the perversion of the truth. If we would keep this in our minds we would not cast blame upon the principles themselves when we see or hear of men, who should represent them, do wrong; but we would rather say, the man has departed from his principles and gone into error. It is he that is defective, through not practising what he professes; the principles are good and holy, and he himself would become so too, if he would but practice them.

It is precisely so in relation to our domestic relations. We see trouble in families occasionally, not any more so in plural than in single families. There is no reason why there should be any difference between the husband and wife, or husbands and wives, in the midst of this people, if all are disposed to obey the principles and doctrines of the Gospel. It is only by the practice of these principles that we can avoid the disturbances that occur in families, or among mankind. We must learn and obey correct principles, or we will ever be in turmoil and confusion, and in antagonism one towards another. Where differences exist in families they are traceable directly to some cause. I want to impress upon the minds of my hearers that the cause of such evils is not traceable to the practice of any principle which God has revealed touching these matters, but to the non-observance of them; and this is true in relation to every principle of the Gospel. Sometimes it is the fault of the man, sometimes of the woman, and oftener of both, but never the fault of the principle. The principle is correct, great, ennobling and calculated to bring joy, satisfaction and peace, if we would but observe and practice it as we should. But in order to do this we must get wisdom and understanding. These, by many, are acquired only through long experience. We begin as children, we have to learn precept by precept, line after line, here a little and there a little, which is good, provided we profit by that which we learn. Men must be just, so also must women, in relation to these matters. All must be just one towards another; also forbearing and patient, cultivating largely that Christian attribute called Charity, in order to get along peaceably with our neighbors, our brethren and sisters, as well as with our wives, husbands and children. We are all imperfect, we have to learn by **littles** as we pass along, profiting ofttimes by that which we suffer, yet often repeating the same errors. When we find ourselves overcome in a fault, that should be set down as an example for future time, if possible, never allowing ourselves to be caught in the same predicament again. Thus profiting by the experience we gain.

Some people have supposed that the doctrine of plural marriage was a sort of superfluity, or non-essential to the salvation or exaltation 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 want here to enter my solemn protest against this idea, for I know it is false. There is no blessing promised except upon conditions, and no blessing can be obtained by mankind except by faithful compliance with the conditions, or law, upon which the same is promised. 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—and is good so far as it goes—and so far as a man abides these conditions of the law, he will receive his reward therefore, and this reward or blessing, he could not obtain on any other grounds or conditions. 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 BLESSINGS PERTAINING TO THIS CELESTIAL LAW, BY COMPLYING WITH ONLY A PORTION OF ITS CONDITIONS, HAS DECEIVED HIMSELF. HE CANNOT DO IT.** When that principle was revealed to the Prophet Joseph Smith, he very nat-

urally shrank, in his feelings, from the responsibilities thereby imposed upon him, foreseeing, as he did in part, the apparently insurmountable difficulties in the way of establishing it, in the face of popular opinion, the traditions and customs of many generations, the frowns, ridicule, slander, opposition and persecution of the world. (1) Yes, this man of God, who dared to meet the opposition of the whole world with bold and fearless front, who dared to dispute the religious authority and accumulated learning and wisdom of the age—who dared everything for the truth, and shrank not even from the sacrifice of his own life in testimony of his divine mission, shrank, in his feelings, from the weight of the responsibility of inaugurating and establishing this new innovation upon the established customs of the world. But he did not falter, although it was not until an angel of God, with a drawn sword, stood before him and commanded that he should enter into the practice of that principle, or he should be utterly destroyed, or rejected, that he moved forward to reveal and establish that doctrine.

To put this matter more correctly before you, I here declare that the principle of plural marriage was not first revealed on the 12th day of July, 1843. It was written for the first time on that date, but it had been revealed to the Prophet many years before that, perhaps as early as 1832. About this time, or subsequently, Joseph, the Prophet, intrusted this fact to Oliver Cowdery; he abused the confidence imposed in him, and brought reproach upon himself, and thereby upon the church by "running before he was sent", and "taking liberties without license", so to speak, hence the publication, by O. Cowdery, about this time, of an article on marriage, which was carefully worded, and afterwards found its way into the Doctrine and Covenants without authority (TRUTH 4:53). This article explains itself to those who understand the facts, and is an indisputable evidence of the early existence of the knowledge of the principle of patriarchal marriage by the Prophet Joseph, and also by Oliver Cowdery.

When the revelation was written, in 1843, it was for a special purpose, by the request of the Patriarch Hyrum Smith, and was not then designed to go forth to the church or to the world. It is most probable that had it been then written with a view to its going out as a doctrine of the church, it would have been presented in a somewhat different form. There are personalities contained in a part of it which are not relevant to the principle itself, but rather to the circumstances which necessitated it being written at that time. Joseph Smith, on the day it was written, expressly declared that there was a great deal more connected with the doctrine which would be revealed in due time, but this was sufficient for the occasion, and was made to suffice for the time. And, indeed, I think it much more than many are prepared to live up to even now. When the time came to introduce this doctrine to those who were worthy in the church, God commanded the Prophet and he obeyed. He taught it as he was commanded to such as were prepared to receive and obey it, and they were commanded to enter into it, or they were threatened that the keys would be turned against them, and they would be cut off by the Almighty. It need scarcely be said that the Prophet found no one any more willing to lead out in this matter in righteousness than he was himself. Many could see it—nearly all to whom he revealed it believed it, and received the witness of the Holy Spirit that it was of God; but none excelled, or even matched the courage of the Prophet himself.

If, then, this principle was of such great importance that the Prophet himself was threatened with destruction, and the best men in the Church with being excluded from the favor of the Almighty, if they did not enter into and establish the practice of it upon the earth, it is useless to tell me that there is no blessing attached to obedience to the law, or that a man with only one wife can obtain as great a reward, glory or kingdom as he can with more than one, being equally faithful.

Patriarchal marriage involves conditions, responsibilities and obligations which do not exist in monogamy, and there are blessings attached to the faithful observance of that law, if viewed only upon natural principles, which must so far exceed those of monogamy as the conditions responsibilities and power of increase are greater. This is my view and testimony in relation to this matter. I believe it is a doctrine that should be taught and understood.

The benefits derived from the righteous observance of this order of marriage do not accrue solely to the husband, but are shared equally by the wives; but only is this true upon the grounds of obedience to a divine law, but upon physiological and scientific principles. In the latter view, the wives are even more benefited, if possible, than the husband physically. But, indeed, the benefits naturally accruing to both sexes, and particularly to their offspring, in time, say nothing of eternity, are immensely greater in the righteous practice of patriarchal marriage than in monogamy, even admitting the eternity of the monogamic marriage covenant.

(1) President John Taylor testified: "When this system (plural marriage) 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. * * *.—J. of D. 11:216.

Man may receive great reward, exaltation and glory by entering into the bond of the new and everlasting covenant, if he continue faithful according to his knowledge, BUT HE CANNOT RECEIVE THE FULNESS of the blessings unless he fulfills the law, any more than he can claim the gift of the Holy Ghost after he is baptized without the laying on of hands by the proper authority, or the remission of sins without baptism, though he may repent in sack-cloth and ashes.

"But", says one, "how will it be with good men who believe the doctrine, but are prevented, or cannot enter into the practice of it?" I reply that every man and woman will receive all that they are worthy of, and something thrown in perhaps, on the score of the boundless charity of God. But who can justly expect to obtain more than they merit? All the judgments of God are not given unto man. What we do not learn relative to the salvation of our souls which are our bodies and spirits, in this probation we will have to learn in the eternity which lies before us, for we cannot be saved without knowledge. "But what if we never get knowledge?" Then we never will be saved.

Suppose we live and die without knowledge? Then, if we ever obtain salvation we will have to get it in the next world, as the Antediluvians did, who rejected the Gospel as preached unto them by Noah and were destroyed by the flood, sent to the prison-house, to be punished for their disobedience and other wickedness, and in the meridian of time received knowledge by the proclamation of the Gospel, as preached unto them by the Savior while his body slept in the tomb, without which they would forever have remained ignorant of God, his government and laws, in a lost condition. All men must obtain salvation upon their own merits, for by our works shall we be judged, and by them justified or condemned.

It is a glorious privilege to be permitted to go into the Temple of God to be united as man and wife in the bonds of holy wedlock for time and all eternity by the Authority of the Holy Priesthood, which is the power of God, for they who are thus joined together "no man can put asunder", for God hath joined them. It is an additional privilege for that same man and wife to reenter the Temple of God to receive another wife in like manner if they are worthy.

But if he remain faithful with only one wife, observing the conditions of so much of the law as pertains to the eternity of the marriage covenant, he will receive his reward, but the benefits, blessings and power appertaining to the second or more faithful and fuller observance of the law, HE NEVER WILL RECEIVE, for he cannot. As before stated no man can obtain the benefits of one law by the observance of another, however faithful he may be in that which he does, nor can he secure to himself the fulness of any blessing without he fulfills the law upon which it is predicated, but he will receive the benefits of the law he obeys. This is just and righteous. If this is not correct doctrine then I am in error, and if I am in error I want to be corrected.

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. But what will become of him that cannot abide it? Says the Lord, "whoso having knowledge have I not commanded to repent, and he that hath not understanding it remaineth with me to do according as it is written." In other words he that is without understanding is not under the law, and it remains for God to deal with him according to his own wisdom. If a man acknowledges that he is incapable, or disqualified by a lack of knowledge, wisdom or understanding to obey this law, then it remains with God to deal with him according to those principles of justice which are written, or are yet to be revealed it is not likely, however, that he will take his seat with Abraham, Isaac and Jacob, or share in their promised blessings.

This 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 observed in righteousness. The commandment is "be ye righteous as your Father in heaven is righteous; be ye holy as He is holy."

Why did the Son of God make this requirement of his disciples, seeing that it is so universally believed by the world, that man cannot be righteous at all? Did Jesus require anything inconsistent or impossible? No, he did nothing of that kind. All that he commanded us to do, we can accomplish by the help of the Holy Spirit; but we cannot do it ourselves. Therefore if we will seek for the Holy Spirit, the gift of wisdom and understanding from God, we may practice these principles of righteousness, and they will make us righteous even as God is righteous, in the sphere in which we are called to act. We will fulfill the law, and receive the blessing, exaltation and reward which will follow; if we do not, we will fail of the reward.

This is very simple reasoning, I admit. Critics would say, these are axioms that need not be told. If we do wickedly we will be punished; if we do righteously, we then receive blessing at the hands of God.

May God bless you, and keep us all in the path of righteousness, and enable us to live the religion we have received from Him, is my prayer, in the name of Jesus. Amen.

OLIVER COWDERY

(Letters Nos. 3-4)

(Continuing the series of letters written by Oliver Cowdery to W. W. Phelps in 1834, as published in the "Messenger and Advocate", we herewith present excerpts from letters Nos. 3 & 4, eliminating therefrom introductory matter not germane to the subject treated.—Editor.)

After a silence of another month, agreeably to my promise, I proceed upon the subject I proposed in the first number of the "Advocate." * * *

You will recollect that I informed you, in my letter published in the first number of the "Messenger and Advocate," that this history would necessarily embrace the life and character of our esteemed friend and brother, Joseph Smith, Junior, one of the presidents of this church, and for information in that part of the subject, I refer you to his communication of the same, published in this paper. I shall therefore pass over that, till I come to the seventeenth year of his life.

It is necessary to premise this account by relating the situation of the public mind relative to religion, at this time. One Mr. Lane, a presiding Elder of the Methodist church, visited Palmyra and vicinity. Elder Lane was a talented man possessing a good share of literary endowments, and apparent humility. There was a great awakening, or excitement raised on the subject of religion, and much enquiry for the word of life. Large additions were made to the Methodist, Presbyterian and Baptist churches. Mr. Lane's manner of communication was peculiarly calculated to awaken the intellect of the hearer, and arouse the sinner to look about him for safety—much good instruction was always drawn from his discourses on the scriptures, and in common with others, our brother's mind became awakened.

For a length of time the reformation seemed to move in a harmonious manner; but, as the excitement ceased, or those who had expressed anxieties had professed a belief in the pardoning influence and condescension of the Savior, a general struggle was made by the leading characters of the different sects, for proselytes. Then strife seemed to take the place of that apparent union and harmony which had previously characterized the moves and exhortations of the old professors, and a cry: I am right, You are wrong, was introduced in their stead.

In this general strife for followers, his mother, one sister and two of his natural brothers, were persuaded to unite with the Presbyterians. This gave opportunity for further reflection, and as will be seen in the sequel, laid a foundation, or was one means of laying a foundation for the attestation of the truths, or professions of truth, contained in that record called the word of God.

After strong solicitations to unite with one of those different societies and seeing the apparent proselyting disposition manifested with equal warmth from each, his mind was led to more seriously contemplate the importance of a move of this kind. To profess godliness without its benign influence upon the heart, was a thing so foreign from his feelings that his spirit was not at rest day or night. To unite with a society professing to be built upon the only sure foundation, and that profession be a vain one, was calculated, in its very nature, the more it was contemplated, the more to arouse the mind to the serious consequences of moving hastily in a course frought with eternal realities. To say he was right, and still be wrong, could not profit; and amid so many, some must be built upon the sand.

In this situation where could he go? If he went to one he was told they were right, and all others were wrong. If to another, the same was heard from those. All professed to be the true church; and if not they were certainly hypocritical; because, if I am presented with a system of religion, and enquire of my teacher whether it is correct and he informs me that he is not certain, he acknowledges at once that he is teaching without authority, and acting without a commission.

If one professed a degree of authority or preference in consequence of age or right, and that superiority was without evidence, it was insufficient to convince a mind once aroused to that degree of determination which at that time operated upon him. And upon further reflecting, that the Savior had said that the gate was straight and the way narrow that lead to life eternal, and that few entered there; and that the way was broad, and the gate wide which lead to destruction, and that many crowded its current, a proof from some source was wanting to settle the mind and give peace to the agitated bosom. It is not frequent that the minds of men are exercised with proper determination relative to obtaining a certainty of the things of God. They are too apt to rest short of that **assurance** which so beautifully characterizes his whole plan of salvation, as revealed to us.

(From Letter No. 4)

* * * I do not deem it to be necessary to write further on the subject of this excitement. It is doubted by many whether any real or essential good ever resulted from such excitements while others advocate their propriety with warmth. * * *

On the evening of the 21st of September, 1823, previous to retiring to rest, our brother's mind was unusually wrought up on the subject which had so long agitated his mind—his heart was drawn out in fervent prayer, and his whole soul was so lost to

every thing of a temporal nature, that earth to him, had lost its charms, and all he desired was to be prepared in heart to commune with some kind messenger who could communicate to him the desired information of his acceptance with God.

At length the family retired, and he, as usual, bent his way, though in silence, where others might have rested their weary frames "locked fast in sleep's embrace;" but repose had fled, and accustomed slumber had spread her refreshing hand over others beside him—he continued still to pray—his heart, though once hard and obdurate, was softened, and that mind which had often flitted, like the "wild bird of passage," had settled upon a determined basis not to be decoyed or driven from its purpose.

In this situation hours passed unnumbered—how many or how few I know not, neither is he able to inform me; but supposes it must have been eleven or twelve, and perhaps later, as the noise and bustle of the family, in retiring, had long since ceased. While continuing in prayer for a manifestation in some way that his sins were forgiven; endeavoring to exercise faith in the scriptures, on a sudden a light like that of day, only of purer and far more glorious appearance and brightness, burst into the room. Indeed, to use his own description, the first sight was as though the house was filled with consuming and unquenchable fire. This sudden appearance of a light so bright, as must naturally be expected, occasioned a shock, or sensation visible to the extremities of the body. It was, however, followed with a calmness and serenity of mind, and an overwhelming rapture of joy that surpassed understanding, and in a moment a personage stood before him.

Notwithstanding the room was previously filled with light above the brightness of the sun, as I have before described, yet there seemed to be an additional glory surrounding or accompanying this personage, which shone with an increased degree of brilliancy, of which he was in the midst; and though his countenance was as lightning, yet it was of a pleasing, innocent and glorious appearance, so much so, that every fear was banished from the heart, and nothing but calmness pervaded the soul.

It is no easy task to describe the appearance of a messenger from the skies—indeed, I doubt there being an individual clothed with perishable clay, who is capable to do this work. To be sure, the Lord appeared to his apostles after his resurrection, and we do not learn as they were in the least difficulted to look upon him; but from John's description upon Patmos, we learn that he is there represented as most glorious in appearance; and from other items in the sacred scriptures we have the fact recorded where **angels** appeared and conversed with men, and there was no difficulty on the part of the individuals to endure their presence; and others where their glory was so conspicuous that they could not endure. The last description or appearance is the one to which I refer, when I say that it is no easy task to describe their glory.

But it may be well to relate the particulars as far as given. The stature of this personage was a little above the common size of men in this age; his garment was perfectly white, and had the appearance of being without seam.

Though fear was banished from his heart, yet his surprise was no less when he heard him declare himself to be a messenger sent by commandment of the Lord, to deliver a special message, and to witness to him that his sins were forgiven, and that his prayers were heard; and that the scriptures might be fulfilled, which say:

> **God has chosen the foolish things of the world to confound the things which are mighty; and base things of the world, the things which are despised, has God chosen; yea, and things which are not, to bring to naught things which are, that no flesh should glory in his presence. Therefore, says the Lord, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; the wisdom of their wise shall perish, and the understanding of their prudent shall be hid; for according to his covenant which he made with his ancient saints, his people, the house of Israel, must come to a knowledge of the gospel, and own Messiah whom their fathers rejected, and with them the fulness of the Gentiles be gathered in, to rejoice in one fold under one Shepherd.**
>
> **This cannot be brought about until first certain preparatory things are accomplished, for so has the Lord purposed in his own mind. He has therefore chosen you as an instrument in his hand to bring to light that which shall perform his act, his strange act, and bring to pass a marvelous work and a wonder. Wherever the sound shall go it shall cause the ears of men to tingle, and wherever it shall be proclaimed, the pure in heart shall rejoice, while those who draw near to God with their mouths, and honor him with their lips, while their hearts are far from him, will seek its overthrow, and the destruction of those by whose hands it is carried. Therefore, marvel not if your name is made a derision, and had as a by-word among such, if you are the instrument in bringing it, by the gift of God, to the knowledge of the people.**

He then proceeded and gave a general account of the promises made to the fathers, and also gave a history of the aborigines of this country, and said they were

literal descendants of Abraham. He represented them as once being an enlightened and intelligent people, possessing a correct knowledge of the gospel, and the plan of restoration and redemption. He said this history was written and deposited not far from that place, and that it was our brother's privilege, if obedient to the commandments of the Lord, to obtain, and translate the same by the means of the Urim and Thummim, which were deposited for that purpose with the record.

> **Yet, said he, the scripture must be fulfilled before it is translated, which says that the words of a book, which were sealed, were presented to the learned; for thus has God determined to leave men without excuse, and show to the meek that his arm is not shortened that it can not save.**

A part of the book was sealed, and was not to be opened yet. The sealed part, said he, contains the same revelation which was given to John upon the isle of Patmos, and when the people of the Lord are prepared, and found worthy, then it will be unfolded unto them.

On the subject of bringing to light the unsealed part of this record, it may be proper to say, that our brother was expressly informed, that it must be done with an eye single to the glory of God; if this consideration did not wholly characterize all his proceedings in relation to it, the adversary of truth would overcome him, or at least prevent his making that proficiency in this glorious work which he otherwise would.

While describing the place where the record was deposited, he gave a minute relation of it, and the vision of his mind being opened at the same time, he was permitted to veiw it critically; and previously being acquainted with the place, he was able to follow the direction of the vision, afterward, according to the voice of the angel, and obtain the book. * * *

(Signed)
OLIVER COWDERY

MARCH OF THE WORLD

(Contributed)

When troops reach a suspension bridge, they are commanded to break step lest the rhythm of their marching cause the structure to sway beyond the danger point.

But today all the world is marching in step over the bridge of fate. And every day it swings more violently above the chasm of chaos of destruction.

Five years ago it was said that there were more men under arms than in August, 1914. Today there are probably more men in military training than when the Great War closed in 1918.

One dictator claimed recently that he was ready to place nine million men in the field at a moment's notice. His rival to earthly glory would probably double the figure.

Indeed, the world is literally shaking with the tramp, tramp, tramp of marching millions, "goose-stepping" their way to "glory" and the grave.

Not long ago we saw them ourselves, thousands upon thousands of them, young men, and young women, too, marching along the Unter den Linden in Berlin. Later, in Rome, we saw them again, only this time, there were hundreds of little boys as well, with the black shirts and miniature guns, parading in military array. Up in the Baltic States we heard the tramp of feet again, and there down the main street of Tartu came the flower of Estonia's little army.

In Paris, in London, in Moscow, in Tokyo —everywhere it is the same.

Everywhere the tom-toms are sounding, men are seizing their weapons and marching, marching, marching.

It is all so foolish, so tragically futile; for when they have all marched into battle, suffered unimaginable torments, and died amid refinements of agony, no one will be any better off than now. If history teaches any lesson at all, it is that war leaves no legacy but ruin, devastation, and sorrow—and the seeds of the next war.

Thus the vicious circle has rotated through the ages.

WAR AND PEACE, THEN WAR AGAIN.

Shouts of victory, then quietness, then the raising of angry voices, then the tramp of marching men again, THEN WAR.

Must it ever be so? Is this frightful farce to be repeated over and over, world without end?

Thank God, no.

We confidently cherish His promise that one day He will make "wars to cease unto the end of the earth." (Psalm 46:9.) We believe that the day will dawn when "they shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isaiah 11:9.

Some day—and there's not long to wait now—the marching millions of war makers will be swept away by the avenging Lord in the wrath of His judgment day.—Revelation 19:11-21.

Then "the meek shall inherit the earth; and shall delight themselves in the abundance of peace."—Psalm 37:11.

Then "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."—Isaiah 35:1.

And "the redeemed shall walk there."—Verse 9.

For "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isaiah 35:10.

EDITORIAL

TRUTH

Devoted to Questions — Political, Social Economic and Religious

PUBLISHED MONTHLY

By Truth Publishing Company
744 East South Temple Street
Salt Lake City, Utah
P. O. Box 1432
Phone Hyland 7196-M

TERMS: $2.00 per year, in advance; $1.00 six months; 20 cents a copy.

Vol. 4. April, 1939 No. 11.

EDITORIAL THOUGHT

I am like a huge, rough stone rolling down from a high mountain; and the only polishing I get is when some corner gets rubbed off by coming in contact with something else, striking with accelerated force against religious bigotry, priest-craft, lawyer-craft, doctor-craft, lying editors, subborned judges and jurors, and the authority of prejudiced executives, backed by mobs, blasphemers, licentious and corrupt men and women—all hell knocking off a corner here and a corner there. Thus I will become a smooth and polished shaft in the quiver of the Almighty, who will give me dominion over all and every one of them, when their refuge of lies shall fail and their hiding place shall be destroyed.—Joseph Smith.

LET PRINCIPLE RULE

We are occasionally asked to father articles that in our judgment amount to personal abuse of individuals, among whom more particularly are leaders in the dominant church. Such articles are often of a slanderous nature and calculated to harm rather than benefit the cause they essay to support. On previous occasions we have expressed our policy in this respect and desire now to repeat it: TRUTH is waging NO PERSONAL FIGHT. We are contending for principle alone. Our mission is to sustain and assist in re-establishing the basic principles of the Gospel, including, of course, the social and economic orders of heaven. Men may differ on fundamentals—they frequently do—and still be honest. Paul withstood Peter to his face, and likewise John Taylor withstood Brigham Young; yet these were all good men and they devoted their lives to the building up of the kingdom of God. These men did not call names but doubtless did, in due time, arrive at a unity of the faith. Human reasoning is often faulty. Men seeking knowledge from human sources must learn to sift the wheat from the chaff, and should be sufficiently broad-minded to extend the rights of reason and conscience to their opponents as they themselves wish to enjoy them. Abuse is not reason; billingsgate is not logic; the calling of names settles no controversies.

Too often men are prompted to run before they are sent, and to sit in the judgment seat without authority. While it may be fundamentally true **"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"**, yet such judgment, to be acceptable to heaven MUST be righteous; otherwise the judge may be in greater error than the judged. Then again, to vilify men and call them unbecoming names is no proof that they are not "apostles or prophets". Let men be earnest advocates of their positions, but gentlemanly; forceful, but considerate; courageous, even to the point of differing with those in high positions, yet remaining friendly and kind.

We are living in tragic times; stern realities confront all; painful readjustments are under way; much distress and sorrow are in the offing; both civil and religious rights are being assailed, and bitter feelings are arising among men, both in and out of the Church. In these circumstances

men guided by strong convictions may be led to contend for the same with almost brutal frankness, but let us remember that conviction is not a license to abuse character. Mud-slinging is strong evidence of a weak cause.

That the "House of God" is out of order must be obvious to all thinking Saints, including many of their leaders; and the wisdom of man cannot set it back in order. It is as the late President J. Golden Kimball once said to the writer: **"It will take one mighty and strong to set this church in order—we cannot do it!"** And in justice we must admit that no particular man nor set of men are entirely responsible for its being out of order. Only the Almighty, through the agency He may choose, can right the sad situation and this He has graciously promised to do. (D. & C. 85). Anticipating this great and glorious event each individual should do all possible to set himself with his household in order.

The policy of TRUTH will continue to be to fight for the right as we conceive the right to be, contending for basic principles and, as far as possible, avoiding personalities. One man with God is a majority. Let all Latter-day Saints be consistent, tolerant, moderate, and determined to be and remain on the Lord's side.

ARTICLES OF FAITH

A common error in the Church, and quite a natural one, is that of ascribing to the "Articles of Faith" the sanctity of revelation. Too often the Saints are led by time and teaching to regard a statement of policy put forth to meet existing conditions, as a revelation from heaven given as a permanent guide to the Church. The Manifesto of Wilford Woodruff of 1890 was such a document. It was issued as a political ruse, addressed "TO WHOM IT MAY CONCERN", denying certain charges made against the Church by its enemies, and declaring the intention of the signer (Wilford Woodruff) thereafter to obey the laws of the land, and advising (not instructing or commanding) the Saints to do likewise. It was signed by Wilford Woodruff as President of the Church, but not by his counselors. It has been shown in our columns (TRUTH 4:84, 147), that the essence of the document had, by instruction of the Lord, been rejected by President John Taylor, President Woodruff's predecessor, and that the Lord in a revelation to Wilford Woodruff (TRUTH, 4:95, 172), counseled disapproval of such a step.

However, from certain statements made by Wilford Woodruff and George Q. Cannon, his 1st Counselor, in justification of signing the document a tradition was immediately born imputing to the statement the force of a revelation from heaven. Many of the Saints are persistent in such belief, at times contending for it with harsh and ugly words, even with threats of bodily harm to disbelieving members. To many the document was an actual revelation from the Lord to His Saints commanding them to cease practicing polygamy and, as later interpreted, to repudiate and cast off their plural wives. Even up to the year 1934, as we have shown (TRUTH 4:149), Elder Callis of the Quorum of Twelve, so considered the document. Fortunately, however, word has now gone out from certain of the leaders to the effect that the Manifeso is NOT a revelation and was NEVER put out as one. It was simply a political document calculated to meet a situation, and the signing of it was regarded an act of expediency.

Another case presents by which a traditionary fallacy has arisen from an act of expediency: We refer to a statement included in the first edition of the Doctrine and Covenants regarding marriage (TRUTH 4:53-4) wherein the intimation was given out that monogamy was the marriage system of the Saints. The document, in no sense a revelation from God, was presented by certain of the brethren, in the absence of the Prophet, to set forth the position of the Church on the question of marriage at that time (1835). It was accepted by the Saints in connection with the revelations of the Lord, and included in the Book of Covenants. As time elapsed the statement, erroneous in spirit as it was, assumed the sanctity of a revelation from God; and though a real revelation upon the marriage subject has since been incorporated in the book, there are large bodies of alleged followers of Joseph Smith that still cling to the fallacious belief that plural marriage is taboo by the Lord. They contend for such a belief vehemently. Not only do we find these protestants among the "Re-Organized Church", but also among the Church of Jesus Christ of Latter-day Saints proper.

Returning to the subject of the Articles of Faith. These articles were written by the Prophet Joseph Smith for one Mr. John Wentworth, editor and proprietor of the CHICAGO DEMOCRAT, to be used by a Mr. Barstow, of New Hampshire, a friend of Wentworth's, who was writing a history of the state. In his letter to Mr. Wentworth, Joseph Smith traced the history of the latter-day movement from the Prophet's birth to

the settlement of the Saints in Nauvoo, ending with an epitome of the doctrine of the Church and which has since been called "The Articles of Faith." (See Comprehensive History of the Church—Roberts. 2:130-133.)

In preparing these articles the Prophet did not present them as a revelation from the Lord, but merely as a statement of belief in the abstract. Oliver Cowdery had previous to this, doubtless with the Prophet's approval, published a somewhat similar statement; and it is more than likely that the Prophet's declaration to Mr. Wentworth was simply an elaboration on the Cowdery outline. (TRUTH 4:161).

The Articles of Faith express in a very substantial way the faith and aims of the Latter-day Saints but, if taken literally, they express inconsistencies. For instance, Article 4 says:

> **We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.**

While the first principle of the Gospel is here headed by "Faith in the Lord Jesus Christ", Joseph Smith actually gave the first principle of the Gospel to be:

> **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 (an) earth the same as Jesus Christ did.**

There is an evident disagreement in the two statements and yet when considered in the light in which they were given, a natural one. It is but natural that repentance and baptism should be preceded by "Faith in the Lord Jesus Christ", and it is no less natural that before one can have an intelligent faith in the Lord Jesus Christ, he must know something of the Father in whose name Jesus Christ came to earth. The sectarian conception of the Father that He is without "body, parts or passions", and sits on the "top of a topless throne", etc., is not calculated to engender an intelligent faith in the son of such a phantom father.

Article 8 says:

> **We believe the Bible to be the Word of God as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.**

Obviously there are some parts of the Bible which, though translated correctly, are not the word of God. They may be the words of Pharoah, of Baal, of Cain, of Lucifer and others, the enemies of God. The same may be said of the Book of Mormon. These volumes can only be the word of God so far as they purport to be, and the Bible is so accepted conditional upon it being properly translated. The Book of Mormon, being translated by the power of God, is accepted unconditionally as a true translation. So that the eighth Article of Faith can only be accepted in the abstract.

The eleventh and twelfth articles embody statements in which, from the present attitude of the Church, there are grave inconsistencies, but taken with an intelligent understanding they are in entire harmony with the Gospel as established by Joseph Smith. We quote:

> **11th—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.**
>
> **12th—We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.**

It has become a general practice of the present authorities of the Church to set forth and claim Divine backing for the 12th article independent of the preceding one: this in justification of their attitude in obeying the laws of the land in preference to the laws of God. Obviously though, the one article is not complete without the other.

In an "Oath of Allegiance" recently prepared by the Church and presented to certain Saints for signature with a threat of excommunication for failure to accept the same, this language is used: **"I believe and accept the Articles of Faith of the Church, promulgated by the Prophet Joseph, and have particularly in mind Article Twelve thereof."**

We submit that in view of the facts, to demand acceptance of such an "Oath" is most unreasonable, because the 12th Article does not express the faith of the Latter-day Saints, except as it is modified by Article 11. The latter Article is fundamental. "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." Even this Article must be accepted with the implication that such worship which men are free to indulge in must not interfere with the inherent rights of others. But, in the light of this inherent right to freedom in worship, there can be no justification in voluntarily subjecting oneself to the rulership or laws of men framed to rob one of his inherent rights; a law of man that denies the right to worship God obviously compels him, if he worships at all, to worship the devil. None but sycophants—human weaklings—would subscribe to such an Article.

By no quirk of circumstances can one read into the language or into the intention of the Prophet Joseph Smith that man's laws are to take precedence over God's laws. The very interpretation placed on Article Twelve proves it cannot be a revelation from the Lord. The Lord has made it very clear by

revelation that His laws must be obeyed. (D. & C., 98:4-8). The laws of the land that men are in duty bound to obey, are the Constitutional laws, which guarantee to all men both civil and religious liberty. The Lord says:

> **Therefore, I, the Lord, justify you, and your brethren of my Church, in befriending that law which is the CONSTITUTIONAL LAW OF THE LAND;**
>
> **And as pertaining to the law of man, whatsoever is more or less than this cometh of evil.**
>
> **I, the Lord God, MAKE YOU FREE, therefore ye are free indeed; and the law also maketh you free.**

How does the law make one free? The Constitutional law makes one free to worship as he chooses, (so long as he doesn't interfere with the rights of others) and if he lives the principles of the Gospel he cannot become a law-breaker in the meaning of the term, for the laws of God do not conflict with the Constitutional laws of the land. Why? Because the Constitution was inspired by the Lord. It is a document given under the direction of heaven, that guarantees human rights. The authority for Article Eleven is not only supported by that document, but is fundamental. "We claim the right to worship"—a perfectly sound claim. No human being is denied this claim —to worship the God of heaven, allowing other men to worship their gods as they see fit. And fortifying ourselves within these God given rights, and recognizing the Master's command to "render unto Caesar the things that are Caesar's", we subject ourselves to the laws of kings, presidents, rulers, and magistrates, insofar as they do not conflict with the laws of heaven. To say that the Church is bound to any other condition is to admit defeat of the Gospel and to challenge the powers of heaven. God's Church (when in order) has never—under a former leadership, from Father Adam down to the present time, submitted to such a fallacy. Abraham, Daniel, the three Hebrews, Elijah, Jesus Christ, the Apostles, Joseph Smith, etc., all claimed the right expressed in the Eleventh Article, many of them surrendering their lives in the maintenance thereof. Voluntarily to surrender a principle of salvation at the behest of corrupt men is an act of cowardice for which there is no justification, except that of human weakness.

The rights of conscience, when exercised with proper consideration for the rights of others, may not lawfully nor rightfully be abridged. Jefferson, in his defense of religious freedom, stated:

> **The rights of conscience we never submitted, WE COULD NOT SUBMIT; we are answerable for them TO OUR GOD.**

Could language be clearer? Could logic be truer? When a group of people, a group of communities, or of states, come together to form one united group, certain liberties and rights must necessarily be modified for the good and success of the whole; but, as Jefferson stated, "The rights of conscience" could not be surrendered, for to do so would have been an act of servility—of sycophancy, for in matters of conscience, as Jefferson explained, men are answerable alone to God.

This principle of freedom of conscience was taught by Joseph Smith the Prophet. He said:

> **We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the FREE EXERCISE OF CONSCIENCE, the right and control of property, and the protection of life.**
>
> **We believe that religion is instituted of God, and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but 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.—D. & C., 134:2, 4.**

To reasonable minds there can be no question as to the soundness of this principle. The late President Joseph F. Smith made clear the obligation of the Saints to observe the laws of God as opposed to the laws of men. He said: (J. of D. 23:29)

> **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 Nebuchadnezzar 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 example we find in holy writ. (Abraham, the three Hebrews, Daniel, Peter, Paul, etc.)**

If more be required, we quote the words of Wilford Woodruff, published April 21, 1879:

> The God of Israel * * * commanded Joseph Smith, the Prophet, and the Latter-day Saints, to obey this law (of plural marriage), "or you shall be damned", saith the Lord. Now, after having obeyed the law for many years, the Congress of the United States, and the supreme judges of the nation, (the latter on Jan. 5, 1879, declaring the anti-polygamy law of 1862 constitutional), stand forth and say, "You shall be damned if you do obey it." Now, Latter-day Saints, what are we going to do under the circumstances? God says, "We shall be damned if we do not obey the law." Congress says, "We

shall be damned if we do." It places us precisely in the same position that it did the Hebrews in the fiery furnace, and Daniel in the den of lions. * * * Now who shall we obey? God or man? MY VOICE IS THAT WE WILL OBEY GOD.—Mill. Star, 41:242.

This principle is upheld by Blackstone, the great authority on English jurisprudence. He said:

> **If ever the laws of God and men are at variance, the FORMER are to be obeyed in derogation of the latter; that the law of God is under ALL CIRCUMSTANCES, superior in obligation to that of man.—1 Black Com., 16th Ed. 58, N (6).**

The claim is frequently advanced by the present leaders of the Church, that since the Supreme Court of the United States (a body existing by virtue of the Constitution which the Lord inspired to be established), has declared the anti-polygamy laws of 1862 and subsequent like enactments constitutional, they become constitutional laws under the meaning of the revelations from the Lord, and must therefore be obeyed.

A sufficient answer to this sort of sophistry is given in the statements of Blackstone, Joseph F. Smith and Wilford Woodruff already quoted. Should greater proof be asked we have but to refer to the words and actions of the Lord, which MUST be FINAL:

As previously shown (TRUTH 2:65-72), the anti-polygamy law of 1862, signed by Abraham Lincoln and which was enacted against the Mormons, was declared constitutional by the U. S. Supreme Court, Jan. 6, 1879. On March 14, 1882, Congress amended the above law prescribing additional penalties and in other ways making it more drastic. Notwithstanding these measures, the Lord, on October 13, 1882, seven months after the amendment spoken of, and nearly four years after the original law had been declared constitutional, spoke to His servant John Taylor, commanding Seymour B. Young to enter into the order of plural marriage as a qualification for holding a special position in the Kingdom. This anti-polygamy law of 1882 was declared constitutional by the Supreme Court, March 23, 1885, and on September 26, 1886, the Lord, accompanied by Joseph Smith, visited John Taylor and told him that the law of Polygamy revealed to Joseph Smith was still in force. Said He: "All those who would enter into my glory MUST and SHALL obey my law. * * * I have not revoked this law, NOR WILL I, for it is everlasting, and those who will enter into my glory MUST OBEY THE CONDITIONS THEREOF."—(TRUTH 3:132). And on that occasion (on the 27th) a group of the Priesthood were given the Apostleship and placed under solemn covenant not only to teach the order of plural marriage, against which laws of men were enacted, but to live the principle and induct people into it, even after a predicted "manifesto" should be adopted by the Church forbidding the practice.

Later, after the Edmunds-Tucker law of 1887, further proscribing the rights and liberties of the Latter-day Saints who continued living in polygamy, and after the Government had confiscated the properties of the Church and threatened to take the Temples of the Saints, the Lord again spoke, this time to Wilford Woodruff, Nov. 24, 1889, (TRUTH 4:172) commanding the Saints to continue living His law, and that He would fight their battles.

From this showing all doubt should be forever removed as to the supremacy of the laws of God over those of men; that human laws enacted in opposition to His laws in this day, are as obnoxious and invalid as they were in the days of Nebuchadnezzar or Darius when Daniel and the three Hebrews were put to the supreme test.

The two Articles of Faith under discussion (the 11th and 12th) MUST go together, the twelfth being interpreted by the eleventh, the latter being based upon the principle of human rights as granted by the Lord and embodied in the Constitution. "We claim the privilege of worshiping Almighty God according to the dictates of our own conscience", and in harmony with such claim, and as good citizens of the kingdom of God and while living under the present form of governments, "we believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law", in-so-far as such laws do not conflict with the laws of God, or with the Constitution as inspired.

That is as far as any Latter-day Saint is justified in pledging obedience to law. The Church, under former administrations, has not gone further. Many Saints in Germany and other European countries have been baptized in isolated places, after dark, to avoid the penalties of the law prohibiting such procedure. Mormon Elders have left their homes in the Rocky Mountains and taken missions for the Church outside of territorial jurisdiction to avoid arrest on charges of law infraction of which they were guilty. The present leader of the Church did so. While a technical refugee from justice, he presided over the European mission, and later testified that his term there was the happiest period of his life, (TRUTH 4:169). There were no qualms of conscience then in disobeying man-made laws that conflicted with the laws of Heaven, notwithstanding the twelfth article of faith was as much a doctrine of the Church as it is now.

We contend, therefore, that the Saints must cease their quibbling about obeying the "laws of the land", which, in the interpretation of heaven, are unconstitutional. The Articles of Faith, considered broadly

and intelligently, along with the commandments of the Lord, are a splendid guide for the Church; in an admirable way they epitomize the faith of the Saints; but interpreted narrowly as the Church seems prone to do under present leadership, they are unreasonable, confusing, inconsistent, and, in large measure, demoralizing. They were not given as a revelation and can only stand for what they are worth. "Walking in obedience to the commandments", (D. & C. 89:18) is a definite requisite, and in doing that the Saints will be made free as God promised: "KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE."

BEWARE OF EXTREMES

A valued correspondent, a professional man of experience and understanding, presents for the benefit of the readers of TRUTH a comprehensive thesis touching on some of the major rules of diet mentioned in the revelation on the Word of Wisdom, (D. & C. 89). Lack of space prevents the publication of the article in "totum", but excerpts from the paper should serve a wise purpose.

The writer of the article deprecates the proneness of many of the Saints to indulge in excesses, particularly in their dietary habits, pointing out that one health cult will advocate extreme notions in one direction while another veers in an opposite direction. Health clinics, our correspondent intimates, often are operated strictly from financial motives without either adequate scientific or professional background, their courses of treatment frequently resulting in grave—and at times—permanent injury to the human system. With some, milk, meat, The patient is never to combine "starches" with "non-starches". "Beware of bread and potatoes", etc. Some foods tend to obeseness, others to leanness; some making for red corpuscles others for white; some causing boils and other bunions. In fact, the person who listens to all the professional (?) clap-trap given out (for a fee) by so-called health clinics, frequently suffers from a trail of physical and mental disorders that nature never intended. Speaking of some of these objectionable items of diet, our correspondent says:

> Now relative to the use of milk: In the days when the Israelites were led from the land of Egypt the Lord promised them that He would lead them into "a land flowing with milk and honey", (Deut. 31). In another place the Prophet foretold the coming of the Lord, and that He would eat milk and honey, that He might know to serve the Lord, His God. How could milk be so harmful if the Lord could better thrive upon it than upon other foods? Regardless of these references, many of the Saints persist in depriving the adults, and even the children of their families of milk. Many have the same, or even a more restricted view of the use of meat, and seem to overlook the fact that the scriptures say:
>
> *"In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; * * * forbidding to marry, and COMMANDING TO ABSTAIN FROM MEATS, which God hath created to be received with thanksgiving of them which believe and know the truth."*
>
> I say, regardless of all these warnings, and others not here mentioned, some of the Saints have become so wise in their own conceit that they forbid the use of meat and milk and other wholesome foods. Certainly God has told us that meat is to be used in times of cold, hunger or famine, but that definitely says that meat is to be used. Some deprive their families of these foods, with the result that they become susceptable to diseases and their resistance is so lowered that they cannot resist ordinary ailments and colds.

To the critics shunning the use of milk and other so-called "mucous producing foods" because of the mucous element, our correspondent explains the mission of mucous as it pertains to the human body, its necessity as a disease deterrent. He discredits the claim of some that mucous in the body causes colds, and comments:

> Meat, eggs, bread, and milk are mucous producing foods. But meat is one of the greatest body and tissue builders. It is easily absorbed and assimilated and is essential to the diet of some individuals who are starved for proteins and are in a state of physical "famine". Eggs are good; they contain albuminous elements, along with other food substances, which are necessary to the diet of healthy individuals though it may be necessary to limit or forbid their use in some of the diseases. * * * God has said "bread is the staff of life", and yet some would forbid its use. Bread (whole-wheat) has the distinction of containing all the essential elements in their proper proportions for the building of the bodies and the strength of men. * * * It is strange that we intelligent humans should forbid the use of milk and mucous forming foods when the God of all living has formed our bodies with glands which have the express function of secreting mucous. Mucous is a secretion, not an excretion, or waste. * * * Mucous prevents the ready access of disease germs to the delicate tissues of the internal linings of the cavities of the body.

*** * * Nature protects the inner linings of our bodies with mucous secretions; their excessive appearance is the result of some foreign body having gained access, not because we have too much mucous in the body, generally speaking. * * ***

After the Lord had instructed the Saints in the cardinal principles of the Gospel He proceeded:

"Verily I say, that inasmuch as ye do this, the fulness of the earth is yours: the beasts of the field, and the fowls of the air, and that which climbeth upon the trees, and walketh upon the earth; yea, and the herb and the good things which cometh of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards; yea, all things which comes of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye, and to gladden the heart; yea, for food and for raiment, for taste and for smell, to strengthen the body, and to enliven the soul. And it pleaseth God that He hath given all these things unto man; for unto this end were they made, to be used with judgment, not to excess, neither by extortion."—D. & C. 59.

We must not use these things to excess. We must not extort their proper use. But we are to use them with judgment. Who would question the word of the Lord? Who among us is so wise that we should say of Him, "He made us not, and of Him that framed us He hath no understanding." I for one will not have the temerity to question the Lord in these matters. I know His words are true. And I know "that all these things were given unto man; for unto this end were they made to be used." God gave milk as the nourishing food of infant life. It is one of the most healthful vital foods we have. Children must have it; adults may use it with benefit. And so it may be truthfully said of meat, eggs, bread, or carrots, or any other food. All these, we are told, are to be used with judgment, not to excess.

Let us use wisdom in these matters and follow the counsels of the Lord and listen to the whisperings of the Spirit of Truth.

In contemplating the intricacies of modern life as they enter the dietary domain, one is led to marvel at the cupidity and the extreme fool-hardiness of people that ignore the simple rules of health, which are as free as the air, and pay a fee to be jockeyed into senseless practices. A return to the "simple life"—to the milk—gravy, potatoes and ham-and-eggs diet of early days, augmented by natural greens, vegetables and fruits from the garden, we believe, will cure many of the present physical ailments now attributed to dietary mistakes.

Our correspondent very properly advocates saneness and temperance in table practices; and the same advice applies, withequal force all along the road of life. The Saints should be natural, sensible and at ease, forever avoiding extremes.

ANN LEE

At the death of the Prophet, Joseph Smith, controversies arose as to whom his rightful successor should be. Sidney Rigdon pressed his claim to become the "Guardian" to the Church, based upon a vision he claimed to have had at Pittsburg, where he was living at the time of the Prophet's death. There seemed to be little understanding among the Saints of the order of Priesthood. This difficulty, however, was overcome by the Lord working through Brigham Young, and other members of the Twelve, upon their return to Nauvoo from various mission fields.

In a statement before the Saints, and replying to Sidney Rigdon's chimerical claim, President Young said:

> **I do not care who leads the Church, even though it were ANN LEE; but one thing I MUST know, and that is what God says about it.—His. of Ch., 7:230.**

We are asked the significance of this peculiar statement—"who was Ann Lee?"

Ann Lee was the leader of an organization called "The United Society of Believers in Christ's Second Appearing", nick-named, because of their peculiar habit of quivering and trembling at services, "Shakers". The organization originated in England about the middle of the 18th century. Persecuted there, the Cult established its base in America, near Albany, New York, in 1774. As the sect increased colonies were established through New York, New England and in the Ohio valley. A major tenet of the Cult was strict celibacy. "No form of love could be allowed in the Redeemer's kingdom, and that men called into grace must live as angels, with whom 'there is no marrying nor giving in marriage.' "

Ann Lee had been married and was the mother of four children, all of whom died in infancy. Joining this new Cult she separated from her husband, "believing herself the "Bride of the Lamb." Like the Latter-day Saints later, they believed in an "Eternal Father" and an "Eternal Mother", but with the "Shakers" the two characters were combined in one person. God was first revealed as the "Great Spirit", then as "Je-

hovah", and in 1770, the beginning of the last cycle, "God was revealed in the character of the Eternal Mother—the bearing spirit of all the creations of God in divine love and tenderness—in the person of Ann Lee as the FEMALE CHRIST", otherwise styled "Mother Lee."

Although "Mother Lee" died in 1784, her name continued as the head of the fantastic faith in the character of the "FEMALE CHRIST." The Cult being prominent in western New York and in Ohio, the home of Kirtland, and since Ann Lee, though dead, continued as its titular head, no doubt her name became an household appellation in the early history of the Church. Thus Brigham Young expressed his feelings that even if God wished Ann Lee, the antithesis of Mormonism, to lead the Church he was willing, but—and this is an eternal principle and a major requirement based upon a complete salvation—"I MUST KNOW WHAT GOD SAYS ABOUT IT."

Elaborating on the subject, Brigham Young observed:

> When I came to this stand I had peculiar feelings and impressions. The faces of this people seem to say, we want a shepherd to guide and lead us through this world. ALL THAT WANT TO DRAW AWAY A PARTY FROM THE CHURCH AFTER THEM, LET THEM DO IT IF THEY CAN, BUT THEY WILL NOT PROSPER. * * *
>
> You cannot fill the office of a prophet, seer and revelator: GOD MUST DO THIS. * * * You cannot appoint a man at our head; but if you do want any other man or men to lead you, take them and we (the Quorum of Twelve to whom Joseph Smith had given the keys) will go our way to build up the kingdom in all the world. * * *
>
> I again repeat, no man can stand at our head, EXCEPT GOD REVEALS IT FROM THE HEAVENS. * * *
>
> Does this Church want it as God organized it? Or do you want to clip the power of the priesthood, and let those who have the keys of the Priesthood go and build up the kingdom in all the world, wherever the people will hear them?—His. of Ch., 7:232, et seq.

POLYGAMY

The dispensation of the Gospel of POLYGAMOUS Abraham was committed—Saying, "that in thee, and thy seed, all the generations of the earth should be blessed"—through POLYGAMOUS Isaac, Jacob and Joseph.

The "keys of the gathering of Israel from the four parts of the earth and the leading of the ten tribes from the land of the north" were committed by POLYGAMOUS Moses.

The lineage of Joseph—Mary, the mother of Jesus, and Jesus Christ came through POLYGAMOUS Jacob, Judah, Joseph, David and Solomon.

The keys of the Priesthood—the keys of the Kingdom and of the dispensation of the fulness of times were committed to Joseph the Prophet by POLYGAMOUS Peter, James and John.

The keys of the priesthood which was confirmed upon Joseph Smith by the voice of Jesus Christ out of heaven, were committed and conferred upon Brigham Young by POLYGAMOUS Joseph Smith.

POLYGAMOUS Brigham Young continued the law of Plural Marriage and refused to deny and do away with it for the privilege of gaining statehood.

POLYGAMOUS John Taylor refused to sign a Manifesto presented to him for the Lord's approval, and, after a personal visitation of Jesus Christ and Joseph Smith, who gave him the final word said: "SIGN THAT DOCUMENT—NEVER! I WOULD SUFFER MY RIGHT HAND TO BE SEVERED FROM MY BODY FIRST; SANCTION IT,—NEVER! I WOULD SUFFER MY TONGUE TO BE TORN FROM ITS ROOTS IN MY MOUTH BEFORE I WOULD SANCTION IT!" These were not the words of a coward, as he well knew his refusal would cost him his life as it did the Prophet Joseph Smith's. The principle with him was of more value than life.

Those who will have the right to enter into the glorious city of New Jerusalem and the "Temple of Temples" which "will be built of material that never will decay", will have to pass through the gates over which the names of the twelve POLYGAMOUS sons of Jacob will be inscribed, in order to appear before the twelve POLYGAMOUS Apostles who were chosen by Jesus Christ in his day, and who will sit as judges of the twelve tribes of Israel.

The present POLYGAMOUS President of the Church, with some of his POLYGAMOUS associates, under the pretext and guize of a political Manifesto framed by men, some of whom were enemies of the Church, damn those who have entered into and are today living in the POLYGAMOUS relation.

(The Manifesto referred to was not a revelation, as some opponents of plural marriage claim, but was written by Charles W. Penrose, Frank J. Cannon and John White, as attested by Elder Penrose, as follows:

I, Charles W. Penrose, wrote the Manifesto, with the assistance of Frank J. Cannon and John White, and it is NO revelation from God, for I wrote it; and Wilford Woodruff signed it to BEAT THE DEVIL AT HIS OWN GAME. Brethren, God has not withdrawn this everlasting principle, nor revoked it, for how can He revoke or withdraw an everlasting principle?"—

Spoken before a Priesthood meeting of Missionaries in England in the year 1908.)

President Brigham Young, in refusing to deny Plural Marriage in exchange for Statehood, said:

If any of you deny the plurality of wives and continue to do so, I promise that you will be damned, And I will go still further and say: Take this revelation (on plural marriage) or any other revelation that the Lord has given, and deny it in your feelings, and I promise that you will be damned.

D. W. J.

A VISION

BY THOMAS CARDON OF LOGAN (1886)

I seemed to stand away north beyond all the settlements that have since been made, and looking towards the south I saw many settlements that had been made, as far as the vision of my mind could gaze, and the people seemed in trouble and many were leaving their homes to get out of the way of being persecuted. After this had been going on for some time I saw a small thread-like line lying on the ground and it was drawn from north to south beyond any of the settlements that were then made, but I also saw many of the settlements of the Saints that have since been made and the small line extended south beyond them all and it seemed that but few persons noticed it at the time, but as it grew larger more persons began to see it and began to choose for themselves on which side of the line they chose to live.

Some preferred the east while others chose the west and others again preferred standing over the line with a foot on each side of it and seemed undecided as to which side they would go as they seemed to want to wait and see which would be the safest side to be on. Others would stand on one side for awhile and then cross over back and forth for some time and seem to want to keep friends with both sides in order to secure their safety. And as the troubles increased and the people were looking for more difficulty to come along as though they expected some great calamity to come upon them, the line constantly increased in size until it was difficult to cross and those who stood with a foot on each side found it impossible to remain so, and the most part chose to go to the east side. I then wondered why the separation took place and found that those who stood on the west side were those who chose to keep ALL THE COMMANDMENTS OF GOD and live according to the principles of the Gospel, while those on the east side were those who had been accustomed to find fault with the brethren and presiding officers of the Church and those who did not have a testimony for themselves that this was the work of God and were afraid of the finger of scorn and the calumny of the unbelieving world and they seemed to wonder that if this was the work of God why He did not come and deliver them from the destruction that seemed to await them.

Those who were on the west side seemed to stand farther away from the line than those on the east side and they also seemed to anticipate danger and retreated farther away into the mountains and other places of safety. I then heard a great noise and looked to the southeast and saw great black clouds that rested upon the east and they seemed to be rolling westward toward the line and an immense moblike army was under the clouds and they came with the clashing of arms and other warlike demonstrations and with great threatenings against the people on the west side of the line and with full determination to destroy them. When they were within a few miles of the line, those people who were on the east side with a hope of saving themselves from being destroyed started toward the army and a few of those who were on the west side came up to the line and threw themselves over and started to run toward the army also. But when they met the army they were all utterly crushed by their advancing columns.

This scene caused me great trouble of mind to see so much suffering and destruction of the lives of men, women and children who had once identified themselves with the people of God and I prayed to the Lord that He would stay this great army lest the Latter-day Saints would be destroyed; also after much prayer and supplication I saw a bright light in the heavens in a southeasterly direction and under the light was a beautiful white cloud and the light and the cloud moved toward the east. Then I saw two personages on top of the cloud who were surrounded by the light and they came down and stopped when about twenty feet from the line.

One of those personages seemed much older than the other and pointed to the one on his right hand side—then I knew that it was our heavenly Father and His Son Jesus Christ. Then I looked toward the army and I saw that the black cloud had entirely gone and those who composed the army fought with each other until they were all utterly destroyed, after which I looked toward the west and saw the Saints coming toward the personages who still remained above the line with cheerful countenances and I felt to rejoice at this deliverance and I began to wonder and cried out with heart full of gratitude and thanked the Lord for this deliverance.

I wondered if I was asleep or awake and stretched out my hand to pinch my arm to make sure which it was, but this I know, my eyes were open, I was much fatigued in body but buoyant in spirit.

Juvenile Page

GOD'S PROMISES PUT TO A TEST
(1 Nephi 3-4)

Lehi and his family had left Jerusalem and gone three days journey into the wilderness, where they camped by the side of a beautiful river. While thus encamped Lehi dreamed a dream, in which the Lord commanded that his four sons return to Jerusalem and procure certain records that were in the custody of one Laban, a leader among the Jews and a descendant of Joseph, who was sold in Egypt. These records comprised plates of brass on which was engraved a "record of the Jews", and also a genealogy of Lehi's forefathers. The need of obtaining the record was that they might preserve unto their children the language of their forefathers and also their genealogy. This was very important as they were going into a new world, so to speak,—a land uninhabited by men of their language, and it is by written records that languages and history are preserved.

When Lehi told Laban and Lemuel of his dream and the Lord's command, they rebelled and were not willing to do as counseled; which fact brought sadness to the heart of Lehi; but when he told his younger sons, Nephi and Sam, they readily accepted the mission, Nephi remarking:

> **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.**

Naturally Nephi's answer brought much joy to the heart of his father. It is such faith that makes all things possible, and it was this faith that made the mission of Nephi and his brethren back to Jerusalem successful, as we shall see.

The boys took their tents and provisions, and arriving near the home of Laban in Jerusalem they cast lots to choose the one who should go to Laban and ask for the records. The lot fell upon Laman, the eldest son. One may naturally expect a failure on his part, since he accepted the counsel of his father with so little faith and desire; and yet it was but just that he should have a chance to try and his faith be put to the test; for, who knows, perhaps this trip would disclose the rightful position of the sons of Lehi with reference to their future relationship to heaven—Laman must have a chance to prove himself. Hence it is but reasonable to suppose that the Lord caused the lot to fall upon him.

Laman proceeded to the home of Laban and made known his mission, but was refused the plates, Laban accusing him with attempted robbery and threatening his life which was only preserved by Laman fleeing from his presence.

With this failure the two sons—Laman and Lemuel were about to give up the quest and return to their parents in the wilderness. Not so with Nephi. He had undertaken a mission under the command of God; and nothing short of success would satisfy him. He said:

> **As the Lord liveth, and as we live, we will not go down unto our father in the wilderness until we have accomplished the thing which the Lord hath commanded us.**

He admonished his brethren to be faithful in keeping the commandments of the Lord, which is ever the keynote to success. In leaving Jerusalem Lehi left his gold and silver and other valuable property behind, taking none of it with him. The family was going into a new country where such things would be of little or no value; and, too, in sacrificing such riches and undertaking the hazardous journey, they were given an opportunity to be tested as to their true metal. Remembering this property, Nephi proposed to his brethren that they go and gather it up and offer to buy the desired records by giving Laban all the property. This they did, but Laban was a very greedy man and wicked too, and he was greatly tempted to acquire the riches without giving anything in return; whereupon he summoned his servants, commanding them to slay the sons of Lehi. The latter, however, fled from their presence and escaped into the wilderness.

This second failure so enraged the two older boys that they began to smite Nephi and Sam with a rod, but an angel of the Lord suddenly stood before them and said:

> **Why do ye smite your younger brother with a rod? Know ye not that the Lord hath chosen him to be a ruler over you, and this because of your iniquities? Behold ye shall go up to Jerusalem again, and the Lord will deliver Laban into your hands.**

But though they had seen an angel and heard his message, Laman and Lemuel still

doubted, saying of Laban: "Behold, he is a mighty man, and he can command fifty, yea even he can slay fifty; then why not us?" But Nephi urged his brethren to give heed to the words of the angel saying the Lord is "mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even his tens of thousands?" Nephi admonished his brethren further, pleading with them to be faithful, but they only became more wroth and continued to murmur. Finally, however, they did follow Nephi and hid themselves behind the walls while Nephi crept into the city and toward the house of Laban, nearing whose place he found Laban lying on the ground drunken with wine. Viewing the situation Nephi was impressed by the spirit of the Lord to slay Laban with the latter's own sword; but he hesitated since he had never before shed human blood. However, he was told the third time to slay him, the spirit saying:

Behold the Lord slayeth the wicked to bring forth his righteous purposes. It is better that one man should perish than that a nation should dwindle and perish in unbelief.

Nephi, surrendering to the promptings of the spirit, slew Laban, took his clothing and dressing himself in it proceeded to the home of Laban on the pretense of wishing to take them to Laban's elder brothers, demanded the records of his servant, Zoram. Zoram complied and, with the records secure, the two went towards the gates of the City wall. Seeing them coming, the brothers supposing the one to be Laban and that he had killed Nephi and had come to slay them, started to flee. But Nephi called after them, making known who he was, whereupon Zoram, in fright, started to flee back to Jerusalem. Nephi, however, restrained him and pursuaded him to go with them into the wilderness and become one of them. Zoram, no doubt being moved upon by the Spirit of the Lord accepted Nephi's promise and became one of his people and was faithful to his covenants. The boys then returned to their parents in the wilderness and the reunion with their parents caused rejoicing beyond the power of words to tell. The records proved of great worth, and are yet preserved to come forth in this dispensation, when many things now obscure will be made plain to God's people.

In this experience is taught a valuable lesson: When God commands it is for us to obey; and that His power is greater than that of the whole world, for He made the world and He also made man.—Rex.

"Be quiet," said Hans, "you shouldn't try to talk. Why you haven't even got parents —you're just adopted."

"That is just the beauty of it!" replied Max. "My parents selected me, but your's had to take what they could get."

SOILED HANDS

Abraham Lincoln once told this story on Daniel Webster:

When quite young, at school, Daniel was caught in a gross violation of the rules. He was called up for punishment, of the old-fashioned "ferruling" of the hand. His hands happened to be very dirty. Knowing this, on his way to the teacher's desk, he spit upon the palm of his right hand, wiping it off upon the side of his pantaloons.

"Give me your hand, sir," said the teacher, very sternly.

Out went the right hand, partly cleaned. The teacher looked at it a moment and said:

"Daniel! if you will find another hand in this school room as filthy as that, I will let you off this time!"

Instantly from behind his back came the left hand.

"Here it is, sir," was the ready reply.

"That will do," said the teacher, "for this time; you can take your seat, sir."—From Best Lincoln's Stories by Gallagher.

Show me the man who justifies his weaknesses, who glories in his imperfections, and I'll show you a man who has lost the power to overcome them.—R. C. A.

EASY ROADS

(Contributed)

The easy roads are crowded
And the level roads are jammed,
The pleasant little rivers
With the drifting folks are crammed.
But off yonder where it's rocky—
Where you get a better view,
You'll find the ranks are thinning,
And the travelers are few.

Where the going's smooth and pleasant,
You'll always find the throng,
For the many—more's the pity—
Seem to like to drift along.
But the steeps that call for courage
And the tasks thats hard to do,
In the end result in glory
For the never wavering few.
—Author Unknown.

WHEN HE COMES

When our Savior comes again,
How glorious life will be:
Just to look upon His face
Will heal all misery.

"The earth will be renewed;"
Each leaf, and bud, and flower
Will look as though they understood
His grand and gracious power.

Every person on the earth
Will bow down and exclaim,
Our blessed Savior, Lord and King
Is on the earth again.
—Viola Foote Cummins, Los Angeles.

A PRAYER

O Father, if I've been unkind,
Unjust in word or thought,
If any heart my acts offend,
Or grief to others brought,
Forgiveness now of Thee I seek,
On bended knees I bow:
Oh, make me strong wherein I'm weak—
Help to forgive as Thou.
—Ellis R. Shipp.

OUR OWN

If I had known in the morning
How wearily all the day
The words unkind would trouble my mind
That I said when you went away,
I'd been more careful, darling,
Nor given you needless pain;
But we vex our own with look and tone
We may never take back again.

For tho in the quiet evening
You may give me the kiss of peace,
Yet it well might be that never for me
The pain of the heart should cease!
How many go forth at morning
Who never come home at night!
And hearts have broken for harsh words spoken,
That sorrow can ne're set right.

We have careful thots for the stranger,
And smiles for the sometime guest;
But oft for our own the bitter tone,
Tho we love our own the best,
Ah, lips with the curve impatient.
Ah! brow with shade of scorn,
'Twere a cruel fate, were the night too late
To undo the work of the morn!
—Author Unknown.

How patient God is with us all! I wonder at it more and more, when He has so much to tell, and we such slowness in understanding!

It requires more courage to meet the daily tasks of a dull life than to rise for a moment to a great occasion.—Alice Freeman Palmer.

Be not amazed at life. 'Tis still the mode of God with his elect, their hopes exactly to fulfill, in times and ways they least expect.—Dean Alford.

To keep out of trouble, breathe through the nose; it keeps the mouth closed.

One thing most hard for everyone to see, is—
There is something wrong with everyone but me.—R. C. A.

UNREASONABLE

An incident is related of an eminent astronomer, which shows how men in the name of reason are guilty often of the most irrational conduct.

The great scientist had a friend who strenuously denied the existence and power of God. The astronomer had with much care constructed a concave in miniature, upon which he represented all the planets and stars in their places, together with their revolutions and courses. One day this friend came to see him, and noticing the ingenious piece of work asked, "Who made that?"

"Who made it?" repeated the astronomer. "Why, nobody; it came by chance."

"Nonsense!" said his friend. "Really, who made it?"

"Nobody," came the reply again. "It came by chance, I tell you."

"Don't be absurd," was now the response in irritation: "Someone must have made it. Why don't you tell me who it was?"

Then the astronomer, turning to his friend said: "This poor miniature which I have made to represent what God has created in the universe you say cannot have arisen from an irresponsible cause; and yet you tell me that the wonderful and mighty works around and above us are a mere fortuitous combination of atoms. How do you explain your inconsistency?"—Bishop Fiske, in "The Faith by Which We Live."

"Western civilization must be cleansed, or else it had better make way for something better. * * * A panic closely resembling insanity is running like an epidemic over the whole world, crushing out all chivalry, decency, and humanity in human nature."

Nothing could be better for this country than to have the husbands rule the wives again.—A. B. See.

Criticism like charity can sometimes make its best beginning at home.
—W. B. Munro.

A victory won over self is the only victory acceptable to God.—Chas. N. Douglas.

This is such a serious world that we should never speak at all unless we have something to say.—Carlyle.

The human animal is the only one that can be skinned twice.

It is of very little account what men think of us, but it is of great importance what God thinks of us.—Moody.

God proves us in this life, that he may the more plenteously reward us in the next.
—Wake.

TRUTH

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

VOL. 4. MAY, 1939 NO. 12

Priesthood and Obedience

Powers and Restrictions of Priesthood Defined—Blind Obedience Decried; Man's Accountability to God Explained.

An Editorial from the Millennial Star—(14:594 et seq) November 13, 1852.

Men in their ambition have ever sought for power, to rule and to exercise a controling influence over their fellow men, and generally but little regard has been had to the way and means by which they have come into possession of such power, neither when obtained, has it been always used with an eye single to the benefit or salvation of mankind. The desire, we admit, is a very natural one, from the fact that man is designed by God, and capacitated in his organization to be a ruler in a greater or less degree in the many grades that exist, from having rule over his own passions, propensities, and person, to that of a family, tribe, community or society, a state or nation an empire or a kingdom; and even his ambition may aspire to rule the world, or, like God, peradventure, to sway the sceptre of unnumbered worlds.

All power is not immediately derived from the same source, but all legitimate right of Government is in the Priesthood of God. Tyrants and usurpers, under the titles of Emperors, Kings, and Presidents, have dominion upon the earth, which has been obtained, and is maintained, by the sword and by blood, all of which is a usurpation of power, gained by might, and not by right. The very sound of the word Priesthood, to every man who has a correct idea of the government of God, imparts a sensation that either elevates his soul with joy, or if he feels its influence is not within his reach, it abandons him to despair. It implies a divine right to govern and control, exercised by God, and imparted to whom He will; and when held by man under His approbation, is superior to every other power, and therefore cannot virtually be called in question by any other. This right of government is so secured that no man can take the honor or power thereof unto himself, for God calls whom He will, and confers it upon him in His own appointed way; hence no man can obtain it without believing and confessing that there is a medium of immediate communication between him and his God; and all men who are called as was Aaron, by direct revelation, and ordained unto the Holy Priesthood, are ordained for men, in things pertaining to God, that reconcilation may be brought to pass.

By this we learn that the Priesthood administers in a perfect organization or government, because it is the government ordained and upheld by a perfect Being: it is a holy and just authority, because it administers in things pertaining to God, and partakes of the virtue of all His attributes. It is reasonable, then, for us to conclude that God would require obedience and respect to be paid to His government wherever found, and that those who hold the Priesthood should be recognized as His messengers.

Upon a point so self-evident, we have no need to reason further to authorize us to remark, that in the administration of a perfect law, there must be perfect obedience to that law, on the part of the subjects who are governed by it; otherwise there is a violation of the law, which must be atoned for by the transgressor: if it were not so, the honor of the law would not be maintained; but the law of God, being perfect, not only provides for the salvation of all through mercy, but it is also armed with justice, that its supremacy may be maintained by meting out a just recompense to the transgressor.

This Priesthood is now among men upon the earth, and is in successful operation for their salvation. The King himself, who holds all power in this Priesthood, was upon the earth more than eighteen hundred years ago, and desired to reign by virtue of it, but mankind would not suffer him. He was holy, but men were so wicked they could not appreciate his goodness, nor his power; therefore they destroyed him, and would not suffer him to live upon the earth. And what was the result? That same holy power and saving influence which he posessed he conferred upon men, who were not so perfect as himself, and ordained them to be the medium of his power, that peradventure their labors and ministrations might be more adapted to the low, groveling and degraded condition of those who were to receive them, and because of it, be better appreciated than His labors and motives were.

The minds of men generally are not capacitated to receive the ministrations of perfect beings; hence each grade of intelligences is administered unto by the next above in capacity, power, and glory, like unto the way of life to a Saint, which is from grace to grace, and from faith to faith, living by that which is in part until that which is perfect shall come. When the government of God is thoroughly established upon the earth, through the immediate agency of men and angels under God's own supervision, and as so far gained the supremacy over contending powers, that the King's person can be safe among men, and be duly honored by them, then will he again come to reign, and bring in that which is perfect; then shall a universal day of peace and righteousness be enjoyed by those who inherit the earth; for the King has decreed that all who cannot abide and honor the perfect administration of his laws in that day, shall be destroyed from off the earth.

According to examples which are recorded in sacred writ, and which have actually been witnessed by many of the Saints of the present dispensation, men are called to receive the Pristhood, and in virtue of it, perform a certain work for which they seem adapted, and afterwards they are suffered to dishonor that Priesthood by using the influence which they have gained, to lead others astray; and thereby dishonor and reproach have at times been brought upon those who consider it a duty to listen to their counsel. By being enabled thus to accomplish their covetous, lustful, and unlawful ends, they have brought disgrace and suffering upon others, incurred the wrath of God and the disapprobation of His people upon themselves, and the power of the Priesthood has altogether departed from them, **for its virtue will not abide with those who violate its laws.**

Because of these facts, and the apparent imperfections of men on whom God confers authority, the question is sometimes asked,—to what extent is obedience to those who hold the Priesthood required? This is a very important question, and one which should be understood by all Saints. In attempting to answer this question, we would repeat, in short, what we have already written, that willing obedience to the laws of God, administered by the Priesthood, is indispensable to salvation; but we would further add, that a proper conservative to this power exists for the benefit of all, and none are required to **tamely** and **blindly** submit to a man because he has a portion of the Priesthood. We have heard men who hold the Priesthood remark, that they would do any thing they were told to do by those who presided over them, (even) 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. A man of God, who seeks for the redemption of his fellows, would despise the idea of seeing another become his slave, who had an equal right with himself to the favor of God; he would rather see him stand by his side, a sworn enemy to wrong, so long as there was place found for it among men. Others, in the extreme exercise of their almighty (!) authority, have taught that such obedience was necessary, and that no matter what the Saints were told to do by their Presidents, they should do it without asking any 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 should be discovered by their superiors, who would require an atonement at their hands.

We would ask, For what is the Priesthood given unto men? It is that they may have a right to administer the law of God. **Have they then a right to make void that law? Verily no.** When the law of God has gone forth from His own mouth, and been declared by the mouths of His Prophets and Apostles, saying, "Thou shalt not lie"; who can say by the virtue of his Priesthood. You may lie and be approved? The Lord and His Prophets have declared it as a law unto His People, "Thou shalt not commit adultery." Then who can say, Thou mayest commit adultery, and it will be no sin? It is written as a law unto the Saints, "Thou shalt not kill." Then we ask again, Who can kill and be forgiven? And in like manner it might be asked of all the laws of

God, who has the right to make them void? **None can revoke the decree but Him by whom it was given;** neither can the laws of God be trampled upon with impunity, or revoked by a lesser power than that by which they were framed. It is written of God, that He cannot lie; then none need suppose that He will approve of it through His authority which is on the earth; neither is He the Son of Man that he should repent, therefore He will maintain the law by which His kingdom is governed. Should any think that they can give counsel to gratify their lusts, or answer avaricious ends, and say, "No one seeth us," while they indulge therein, and delight in sin as a sweet morsel, they will learn with sorrow, that an eye which never sleeps has been upon their path, and He that seeth in secret shall make manifest, and reward openly every man according to his deeds, whether good or evil.

If a man could have as much authority as the Almighty, it would not authorize him to do wrong, nor counsel another to do wrong, and the man that will administer with partiality, for the sake of screening iniquity, will find his stewardship will be taken from him.

In administering the government of God, there are three parties concerned, viz., the subject who is governed, the person who governs, and the person by whose permission, or under whose approbation, he governs. Should a person be required to violate a known law by his President, or if he is not satisfied with the counsel which he gives, he should not openly rebel against that President, but if they cannot see eye to eye, he should appeal privately to the next higher power or President, and where three are thus brought together who have a spirit to do right, right will prevail, and harmony be maintained. While such is the character of God's government that its genious and policy are to the end that iniquity may be swept from off the earth, persons need not think to excuse themselves for performing a known unlawful act simply because they were told to do it by another; if such an excuse as this would justify, none would ever need to come under condemnation; for men would be sure to find some one on whom to lay the burden of their sins. The day has come when every one may expect to answer for their own sins, without attempting to cloak them with another's Priesthood.

Great is the responsibility of that man who is called to give counsel which involves the salvation of another; and when such counsel is given, it should be of that pure character, that the powers above him upon the earth, with angels and God, can approve. He will then have no occasion to destroy his own influence and power by telling others that it will be no sin for them to commit adultery, to lie or steal, etc., if they are told to do it by the Priesthood, and thereby pervert the right ways of the Lord, and bring reproach upon the honor of His cause. The Lord asks for no such confidence in His Priesthood as this, neither do good men who are under its influence. The Priesthood never demands a wrong at the hands of another, though men who hold the Priesthood may make such demand, as has sometimes been the case, and for which they have had to suffer.

Where the authority of God is, there should the confidence of all men be reposed, sufficiently to obey its laws, but not to violate them; for we have not yet learned that it has power enough to save the transgressor in his sins. Some men have been so wise as to think the little authority they had was sufficient for them to set aside law and revelation, and mete out justice and judgment upon their own responsibility. But in the end they have found that responsibility to be greater than they could bear.

These sentiments are not advanced with the idea of defining the limits of Divine authority, nor that any one can find language to portray the extent of the rights and powers of the Priesthood: for to fully comprehend it, would be to comprehend God. But they are offered with the consideration that Saints may be led to see the skill and wisdom manifested in its organization; how safely it is guarded from the impositions of men, and the impossibility of sin prevailing where it is duly and wisely administered, and that none need be imposed upon if they understand the rights and privileges which it guarantees to them: then, if they do not avail themselves of this rights, they are left without excuse. Extreme exercise of power, in cases of such importance, and upon matters of such infinite moment, should be studiously avoided, when we consider that every one must render a faithful account of his stewardship.

Some have supposed that the more authority men have in the kingdom of God, the greater is their liberty to disregard His laws, and that their greatness consists in their almost unlimited privileges, which leave them without restrictions; but this is a mistaken idea. Those who are the greatest in authority are under the greatest restrictions: the law of their sphere is greater than that of those who are less in power, and the restrictions and penalty of that law are proportionately great; therefore they are under the greater obligation to maintain the virtue of the law and the institutions of God, otherwise confidence could not be reposed in them, but distrust and evil surmisings would be the result; disaffection would be found lurking in every avenue of society and by thus severing the cords of union, it would prove the destruction of any people.

A voice from the heavens has again been heard breaking the silences of ages, with a purpose and determination to establish the kingdom of God, and introduce a celestial government upon the earth; and if mankind will respect and obey those laws when revealed to them, they shall be saved, and inherit a celestial glory. Therefore, had we a voice like the sound of the trump of the Archangel, that could be heard by all living, or had we the power of a God to penetrate and make every heart to feel and realize the truth, we would proclaim it abroad in the ears of all living—Repent ye, repent ye, for the hour of God's judgment has come, and the transgressor shall perish from off the earth, while the meek shall be redeemed to inherit it forever.—Mill. Star, 14:594 (Nov. 13, 1852).

CONFERENCE NOTES

Unusual interest was centered in the late general conference of the Church of Jesus Christ of Latter-day Saints. The attendance was large and representative of the many sections drawn from. Besides the general authorities a number of mission presidents expressed their views, and naturally a broad field of thought was reflected in the services. Much good counsel and direction were given which, if conscientiously carried out, the Saints cannot help becoming a stronger and better people. President Heber J. Grant, though physically indisposed and, as stated, being restrained from too active participation in the proceedings by his physician, attended four of the general meetings of the six held; and was also at the Priesthood meeting held Friday, the 7th, and the Special Temple meeting held on the following day. At the latter meeting, as was expected by many of the stake and ward officials, the much talked of "Church indebtedness" was the main theme. The legal steps leading to the creation of a "Corporation Sole" to control the properties of the Church, resulting in the forming of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints with Heber J. Grant its SOLE MANAGER, were explained by Attorney Bowen, a member of the Quorum of Twelve. The difficulties of the Utah-Idaho Sugar Co. shortly after the world war, caused, as it was explained, by the payment to the farmers of $12 per ton for beets while sugar sold for $5 per hundred, instead of $17 as had been anticipated, were gone into. It was explained, as reported, that one of the loans of $7,000,000, was backed by the guarantee of the Corporation of the President, involving, of course, the principle properties of the Church, including the Temple block and administration buildings and property; but that that loan had been materially reduced and had not been a drain on the Church resources. The Church, it was stated, was completely out of debt, had been for a matter of ten years, and its properties unencumbered. The recital evoked no questions or extended explanations.

Topics on World conditions with threatened wars, the Church Security plan, Word of Wisdom with particular reference to the consumption of liquor and tobacco, Temple work, Proper literature in the home, Home traininng, Missionary work, Extravagance and indebtedness, etc., were treated by the speakers in the various sessions of conference. Special emphasis was given the Church Security plan, the brethren eulogizing the work of the Committee, claiming definite results in relieving economic distress in the Church.

In the annual financial statistical report much information was revealed from which thinking members may make interesting deductions. The financial report revealed an expenditure of some $5,040,000 from the "Tithes and other Church funds", for "maintenance and operation of the stakes and wards, mission activities, for the maintenance and operation of church schools and temples, for hospital building and relief assistance."

The report showed a total membership in the Church:

In the stakes	632,994	
In the missions	151,770	784,764

Interesting information was given on "Converts baptized" in the "stakes and missions" of 8259 persons during 1938. Assuming that two-thirds of these converts were in the missions—5500—and that the "total estimated contribution of missionaries and their families for the preaching of the gospel, amounted to $2,751,209.27, as reported, it is costing approximately $500 for each convert brought into the Church. This figure is impressive as indicating the drain upon missionaries and their families that, in the very nature of things, must be heavy and at times oppressive. Naturally one wonders if the Lord's method of performing missionary work would not bring about more satisfactory results. We refer to the injunction of the Lord that His servants work without "purse or scrip." This plan was followed by the disciples during the personal administration of the Savior, and was given as a positive law in the present dispensation. The Lord said:

> **Therefore let no man among you, (for this COMMAN'DMENT is unto ALL the faithful who are called of God in the Church unto the ministry,) from this hour take PURSE OR SCRIP, that goeth forth to proclaim this Gospel of the Kingdom.—D. & C. 84:86.**

The early missionaries carried out this injunction and the harvest was bounteous both in quantity and quality of converts. But under present methods the results do

not appear to be nearly so satisfactory. This policy of paying one's way was discouraged by former leaders. We recall a sermon by the late Dr. James E. Talmage, upon his return from England, in which he strongly criticized the then prevailing policy of Elders receiving regular remittances from home and paying their way as is the present practice. He showed very logically that in following this course the Elders not only deprived themselves of blessings, but also deprived those among whom they labored of blessings to which they were rightfully entitled. The Lord, further elaborating on the law, said:

> **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. * * ***
>
> **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 LOOSE HIS REWARD: and he that doeth not these things is not my disciple; BY THIS YOU MAY KNOW MY DISCIPLES.—Ib. 87, 89-91.**

Elder Talmage explained that the people of the world were entitled to the opportunity of proving their discipleship, and when deprived of this privilege by the present method of proselyting a grave injustice was done them. A positive blessing comes to those who "feed and clothe" the servants of the Lord. And, too, by following this law the Elders themselves are blessed with greater faith, with more definite guidance and with a more bounteous portion of the Holy Ghost.

Speaking of the practice of the Elders in the Southern States traveling without purse and scrip, during the late nineties, President Joseph F. Smith said:

> **One thing which shows great advancement is the fact that Elders perform missionary labors WITHOUT PURSE AND SCRIP. This practice was begun in the South, and it is noticeable that where this is followed the success of the Elders is apparently greater. * * * Another benefit of this method of work is that it develops faith and gives the Elders an enduring testimony. * * * The Elders who depend for their support upon the money in their pockets are the LEAST USEFUL in the work. * * * It requires no faith to go into the world with money. But to go unprovided cultivates faith and stability. Whoever heard of anyone who came with the hand-carts afterwards apostatizing! It is almost a universal rule that these people were rooted in the faith. They placed their confidence and faith in God.—S. L. Herald, Sept. 5, 1897.**

At the October conference, 1890, President George Q. Cannon made these observations, and they are specially pertinent to the present discussion:

> **Our Elders spend two years or more in the missionary field and they baptized on the average not exceeding four souls, or about two a year. I WOULD NOT DARE TELL YOU HOW MUCH MONEY IS SPENT AS WELL AS TIME TO DO THIS. * * * Many of those who are brought into the Church UNDER THE PRESENT SYSTEM OF PREACHING WITH PURSE AND SCRIP instead of WITHOUT PURSE AND SCRIP, have not the faith to stand as they would have if they entertained the Elders and furnished them with what they needed, as GOD HAS COMMANDED. I do not believe we are getting so good a class of converts under this system as under the old system which was followed by the early Elders of the Church (Then) Our converts showed their faith by feeding and clothing the Elders and by giving them money when necessary. By taking this course they proved themselves to be THE DISCIPLES of the Son of God, for the Lord says "Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money.—Des. News, Oct. 27, 1900.**

Again in 1900, President Cannon expressed criticism of this method of proselyting, describing it as having a "demoralizing effect upon the Elders of the Church" Said he further:

> **I noticed the effect it had in Europe on the few who received money from home while I was there; in almost every instance it injured the man's usefulness, and took from him his zeal, and his faith to a certain extent. 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?—Des. News, 8-18-1900.**

These statements should be seriously considered. Is the Church getting a quality of converts under the present system comparable with those brought to a knowledge of the Gospel in the early days under the laws of God? In his characteristic way, President Brigham Young, instructing Elders before leaving home for missions, said:

> **Go trusting in God, and continue trusting in Him, and He will open your way and multiply blessings upon you, and your souls will be satisfied with His goodness. I cannot promise you any good in taking an unrighteous course; your lives must be examples of good works.—J. of D. 8:73.**

And further:

> **If the Gospel is preached to the nations, it is because the Elders of Israel in their poverty, WITHOUT PURSE OR SCRIP, preached the Gospel to the uttermost parts of the earth.—Ib. 354-5.**

Our purpose in dwelling at some length upon this feature of the conference proceedings is to emphasize the folly, as it appears to us, in the Leaders continuously magnifying and eulogizing a system of missionary work that is, in the language of President Cannon, "demoralizing in its effects on the Elders of the Church", and is condemned by heaven. It seems to have almost become an obsession with the present Leaders to hold up before the public this negative system of proselyting for converts, boasting of the AMOUNT BEING SPENT to bolster it up, when the Lord, both by direct revelation and through His servants, has definitely condemned it and COMMANDED that it be not followed. One would think the Saints would feel the virtue in "sack-

cloth and ashes" in the circumstances, rather than to be puffed up in a pride that threatens their downfall. It matters not that some will argue that modern conditions in the world demand a change. God knows the conditions—He knew what they would be when establishing, or rather reiterating this law. Surely, if a change is now necessary He will announce it. The present leaders will not presume to say He has made such an announcement. And since He has not done it, it seems presumptious for the Church to take the matter in its own hands, changing laws and ordinances relative thereto.

And this comment suggests another feature of our conferences during late years—the practice of our leaders preparing their sermons beforehand and reading them as is the practice in worldly institutions. President Cannon remarked regarding Elders traveling without money: "Why should a man exercise faith for the Lord to provide him with friends to entertain him when he has plenty of money in his pocket?" And we might in this day ask, Why pray, as the brethren do in the opening sessions of conferences for the Lord to inspire the words of the speakers, fitting them to the needs of the Saints, when their speeches are already prepared, perhaps weeks ahead of time? It appears to us such prayers are in vain. On this point we again quote from the words of President George Q. Cannon, (Des. News Weekly, Sept. 5, 1896):

> The Lord knows are 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. (See D. C. 84:85).

And upon this point Brigham Young gave these instructions:

> When I have endeavored to address a congregation, I have almost felt a repugnance in my heart to the practice of premeditation, or of pre-constructing a discourse to deliver to the people, but let me ask God, my Heavenly Father, in the name of Jesus Christ, to give me His Spirit, and put into my heart the things He wishes me to speak.

It is our feeling that did the brethren follow the Lord's instructions in this regard there would be much fewer criticisms of DRYNESS and EMPTINESS in the meetings of the conferences, on the part of the Saints attending such meetings—meetings that, from their very nature, should be the most interesting in the whole world.

One situation, doubtless causing the leaders great concern, was presented by President J. Reuben Clark at the general Priesthood meeting: the enormous expenditure in Utah for things, the consumption of which, contravenes the spirit and meaning of the Word of Wisdom as interpreted by the Church. The expenditure in Utah for liquors, tobacco, tea and coffee, for the year 1938, was given as $13,771,000; which, together with other "pleasure costs" mentioned, such as picture shows, automobile expense, Sabbath breaking, etc., amounts to the staggering sum of $39,800,000; an enormous expenditure for a population of but a little over 500,000 people, the majority of whom are Mormons. Of course, some of this expenditure is accounted for by the tourist trade, but the figures are alarming and go to prove that NOT ALL is well in Zion.

One of the outstanding addresses of the conference was given on Sunday morning by President J. Reuben Clark, as a part of the Columbia Church of the Air program. His subject—THE HOME—in a substantial way, expressed the vitality of Mormonism when functioning normally; offering to the world the foundation principles of life and true progress. We can at this time only touch upon this address. In unfolding the theme the speaker is reported as saying:

> The home must have a husband and wife, with all the virtues that the Christian generations have given them; and to this husband and wife there must be born children. Dogs and cats on the hearth, and blooded horses and cows in the barn, **ARE NOT CHILDREN** and do not make a home. There **MUST** be a father and mother and sons and daughters of God in the home. "Multiply and replenish the earth," was God's command and is the **LAW OF ALL CREATION.**
>
> Among Latter-day Saints, children have a peculiar place and relation: they are the fleshly tabernacled spirits whose intelligences are co-eternal with God. * * * They have come to this earth to receive the mortal bodies given them by us fathers and mothers, and to live their "second estate." If these children live rightly here, observing the principles of the Gospel and the commandments of the Lord, they will keep their "second estate," and will not only be resurrected, as will all mortals, but they will also be exalted and **"HAVE GLORY ADDED UPON THEIR HEADS FOREVER AND EVER."** And this glory is the glory of intelligence, which is the glory of God. They shall have also the glory of eternal progression. This righteous family of father, mother, and children, with their loving relationships, will endure throughout the eternities to the glory and blessing of its members.—Des. News Church Sec. 4-15-39.

The speaker set forth the responsibility of parents toward the training of their children, and of the children in obeying their parents, fortifying his position with many scriptural quotations taken from both ancient and modern revelations; showing that in the ground-work of the family organiza-

tion is laid the foundation for a permanent society. He properly emphasized the point that the teaching of the child cannot be left to institutions which depend upon the State for their corporate existence, nor even to the Church Schools or other like institutions.

While the speaker did not so state, we assume he had the fact in mind, that the real family in its perfect organization, is the one patterned after the patriarchal order. Endless lives and eternal progress can be realized only in the family order which obtains in the heavens. The Abrahamic order is a true example. By reason of his patriarchal position, Abraham was the literal head of his family and in a position to demand implicit obedience. Space will not permit an extended elaboration of this subject now, further than to remind the Saints of the real foundation for a celestial family structure.

Abraham, having entered into Celestial or PLURAL MARRIAGE under the authority of Almighty God, became the natural patriarchal leader of his children. They were bound to obey him. Isaac accepted his counsel in choosing a wife. As to Isaac's patriarchal status the Bible is silent, but the Lord in modern revelation has shown that he lived the patriarchal law, by reason of which he was qualified to direct his son Jacob in the choice of wives. Jacob likewise lived this order which enabled him to give his twelve sons both direction and blessings that have followed them and their posterity down through time.

It is in the patriarchal family set-up that the law quoted by President Clark fully operates, i. e. "Honor they father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Honor them in righteousness—as they honor their father and mother under righteous principles. Only fathers and mothers in harmony with the patriarchal order are entitled to be honored in the full meaning of the law; as lacking in such harmony they, in effect, reject a part of the Gospel plan and are themselves offenders against the law:

> Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.
>
> But he answered and said unto the man that told him, Who is my mother? and who are my brethren?
>
> And he stretched forth his hand toward his disciples, and said, behold my mother and my brethren!
>
> And he gave them charge concerning her, saying, I go my way for my Father hath sent me. And whosoever shall do the will of my Father which is in heaven, THE SAME IS MY BROTHER, AND SISTER, AND MOTHER.—Matt. 12: 41-44. I. T.

The "will of the Father" is to live the fulness of the Gospel, and earthly parents are to be honored and obeyed only as they so live: then the days of their children "may be long upon the land."

This is the only family order recognized in the celestial heavens; that being the sphere toward which the human family is striving to travel and this family order was expressed by Elder Orson Spencer in the early days of the present Church as follows:

> 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 man 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 (a patriarchal set-up) 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 (monogamy, bachelor-hood, etc.) will utterly deceive and perish with the using.—Spencer's Letters, p. 193.

Brigham Young expressed it this way:

> 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.

The Saints should give strict heed to the instructions of President Clark, keeping well in mind the larger aim in home life—that of operating under the full law, the law of the patriarchal order, expressed by the Lord in this language:

> This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law (of Celestial or Plural marriage) is the continuation of the works of my Father, wherein he glorifieth himself.
>
> Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved
>
> But if ye enter not into my law ye CANNOT receive the promise of my Father, which he made unto Abraham.
>
> God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? BECAUSE THIS WAS THE LAW; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises.
>
> Was Abraham, therefore, under condemnation? Verily I say unto you, nay; FOR I, the LORD, COMMANDED IT.—D. & C. 132:31-35.

The conference will go down in history as an interesting incident in the affairs of the Church.

It is our hope that good will result from it and that the Saints will catch the real

Spirit of the Gospel, return to the Lord, and prepare for the terrible conditions now facing the world. They should justify the appraisement made of them by President Grant: "NO OTHER PEOPLE IN ALL THE WORLD COMPARE WITH THE LATTER-DAY SAINTS IN THEIR DEVOTION TO GOD."

OLIVER COWDERY

Letter No. 5.

(Continued from page 208)

To W. W. Phelps; Dear Brother:

Yours of the 6th ult. is received and published in this number. It contains so many questions that I have thought I would let every man answer for himself, as it would occupy a larger space to answer all of them than would be proper to devote at this time. When I look at the world as it is, and view men as they are, I am not much surprised that they oppose the truth, as many perhaps (do); and indeed the more I see the less I marvel on this subject. The talk of heavenly communications, angels' visits, and the inspiration of the Holy Spirit, NOW, since the apostles have fallen asleep, and men interpret the word of God without the aid of either the Spirit or angels, is a novel thing among the wise, and a piece of blasphemy among the crafts-men. But so it is, and it is wisdom that it should be so, because the Holy Spirit does not dwell in unholy temples, nor angels reveal the great work of God to hypocrites.

You will notice in my last, on rehearsing the words of the angel, where he communicated to our brother that his sins were forgiven, and that he was called of the Lord to bring to light, by the gift of inspiration, this important intelligence, an item like the following: "God has chosen the foolish things of the world, and things which are despised, God has chosen," etc. This I conceive to be an important item. Not many mighty and noble were called in ancient times, because they always KNEW SO MUCH that God could not teach them, and a man that would listen to the voice of the Lord and follow the teachings of heaven always was despised, and considered to be of the foolish class. Paul proves this fact when he says: "We are made as the filth of the world—the off-scouring of all things unto this day."

I am aware that a rehearsal of visions of angels at this day is as inconsistent with a portion of mankind as it formerly was, after all the boast of this wise generation in the knowledge of the truth; but there is a uniformity so complete, that on reflection, one is led to rejoice that it is so.

In my last I gave an imperfect description of the angel, and was obliged to do so, for the reason that my pen would fail to describe an angel in his glory, of the glory of God. I also gave a few sentences which he uttered on the subject of the gathering of Israel, etc. Since writing the former, I have thought it would, perhaps, be interesting to give something more full on this important subject, as well as a revelation of the gospel. That these holy personages should feel a deep interest in the accomplishment of the glorious purposes of the Lord, in his work in the last days, is consistent, when we view critically what is recorded of their sayings in the Holy Scriptures.

You will remember to have read in Daniel: "And at that time (the last days) shall Michael stand up, the great prince, who stands for the children of thy people"; and also in Revelations: "I am thy fellow-servant, and of thy brethren and prophets." Please compare these sayings with that singular expression in Hebrew: "Are they (angels) not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." And then let me ask nine questions:

First—Are the angels now in glory, the former prophets and servants of God?

Second—Are they brethren of those who keep his commandments on earth?

Third—Have brethren and fleshly kindred, in the kingdom of God, feelings of respect and condescension enough to speak to each other, though one may be in heaven and the other on the earth?

Fourth—If angels are ministering spirits, sent forth to minister for those who shall be heirs of salvation, will they not minister for those heirs?

Fifth—If they do, will any one know it?

Sixth—Will Michael, the archangel, the great prince, stand up in the last days for Israel?

Seventh—Will He defend them from their enemies?

Eighth—Will he lead them, as they were once led. And,

Ninth—If so, will he be seen?

These questions I leave without answering, because the reasoning is so plain, and so many might be brought, that, they must be at hand in the heart and mind of every Saint. But to the gospel, and then to the gathering.

The great plan of redemption being prepared before the fall of man, and the salvation of the human family being as precious in the sight of the Lord at one time as at another, before the Messiah came in the flesh and was crucified, as after the gospel was preached, and many were found obedient to the same. The gospel being the same

from the beginning, its ordinances were also unchangeable. Men were commanded to repent and be baptized by water in the name of the Lord, and were then blessed with the Holy Spirit. The Holy Spirit being thus given, men were enabled to look forward to the time of the coming of the Son of Man, and to rejoice in that day, because through that sacrifice they looked for a remission of their sins and for their redemption.

Had it not been for this plan of salvation which God devised before the fall, man must have remained miserable forever, after transgressing the first commandment, because in consequence of that transgression he had rendered himself unworthy the presence of his Maker. He being therefore cast out, the gospel was preached, and his hope of eternal life was set before him, by the ministering of angels who delivered it as they were commanded

Not only did the ancients look forward to the time of the coming of the Messiah in the flesh, with delight; but there was another day for which they sought and for which they prayed. Knowing, as they did that the fall had brought upon them death, and that man was sensual and evil, they longed for a day when the earth might again rest, and appear as in the beginning—when evil might be unknown upon its face, and all creation enjoy one undisturbed peace for a thousand years.

This being sought for in faith, it pleased the Lord to covenant with them to roll on his purposes until he should bring it to pass—and though many generations were to be gathered to their fathers, yet the righteous, those who should, in their lives, embrace the gospel, and live obedient to its requirements, rise and inherit it during this reign of peace.

From time to time the faithful servants of the Lord have endeavored to raise up a people who should be found worthy to inherit this rest, (for it was called the rest of the righteous, or the day of the Lord's rest, prepared for the righteous); but were not able to sanctify them that they could endure the presence of the Lord, excepting Enoch, who, with his people, for their righteousness, were taken into heaven, with a promise that they should yet see that day when the earth should be covered with glory.

Moses labored diligently to effect this object, but in consequence of the transgressions and rebellions of the children of Israel, God swore in his wrath that they should not enter into rest; and in consequence of this decree, and their transgressions since, they have been scattered to the four winds, and are thus to remain till the Lord gathers them in by his own power.

To a remnant of them the gospel was preached by the Messiah in person, but they rejected his voice, though it was raised daily among them. The apostles continued to hold forth the same, after the crucifixion and resurrection of the Lord Jesus, until they would hear it no longer, and then they were commanded to turn to the Gentiles.

They however labored faithfully to turn that people from error, that they might be the happy partakers of mercy, and save themselves from the impending storm that hung over them. They were commanded to preach Jesus Christ night and day—to preach through him the resurrection from from the dead—to declare that all who would embrace the gospel, repent, and be baptized for the remission of their sins, should be saved—to declare that this was the only sure foundation on which they could build and be safe—that God had again visited his people in consequence of his covenant with their fathers, and that if they would they might be the first who should receive these glad tidings, and have the unspeakable joy of carrying the same to all people, for before the day of rest comes, it must go to all nations, kindreds and tongues.

But in consequence of their rejecting the gospel, the Lord suffered them to be again scattered; their land to be wasted and their beautiful city to be trodden down of the Gentiles, until their time should be fulfilled.

In these last days, to fulfill the promises to the ancient prophets, when the Lord is to pour out his Spirit upon all flesh, he has determined to bring to light his gospel, to the Gentiles, that it may go to the house of Israel. This gospel has been perverted, and men have wandered in darkness. That commission given to the apostles at Jerusalem, so easy to be understood, has been hid from the world, because of evil, and the honest have been led by the designing, till there are none to be found who are practicing the ordinances of the gospel, as they were anciently delivered.

But the time has now arrived, in which, according to his covenants, the Lord will manifest to the faithful that he is the same today and forever, and that the cup of suffering of his people, the house of Israel, is nearly fulfilled; and that the way may be prepared before their face he will bring to the knowledge of the people the gospel as it was preached by his servants on this land, and manifest to the obedient the truth of the same, by the power of the Holy Spirit; for the time is near when his sons and daughters will prophesy, old men dream dreams, and young men see visions, and those who are thus favored will be such as embrace the gospel as it was delivered in old times, and they shall be blessed with signs following.

Further, on the subject of the gathering of Israel.—This was perfectly understood by all the ancient prophets. Moses prophe-

sied of the affliction which should come upon that people, even after the coming of the Messiah, where he said: The evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands. Connecting this with a prophecy in the song which follows, which was given to Moses in the tabernacle—remembering the expression—"in the latter days"—where the Lord fortells all their evil, and their being received to mercy, to such as seek the peace of Israel much instruction may be gained. It is as follows:

"I will heap mischiefs upon them; I will spend my arrows upon them. They shall be burnt with hunger, and devoured with burning heat; I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling with the man of gray hairs."

But after all this, he will judge their enemies and avenge them of theirs; for he says:

"If I whet my glittering sword, and my hand take hold on juugment, I will render vengeance to my enemies, and will reward them that hate me. I will make my arrows drunk with blood, and my sword shall devour flesh."

After all this—after Israel has been restored, and afflicted, and his enemies have also been chastised, the Lord says: "Rejoice, O ye nations, with his people; for he will avenge the blood of his servants and will render vengeance to his adversaries, and will be merciful unto his land and to his people."

I will give a further detail of the promises to Israel, hereafter, as rehearsed by the angel.

Accept assurances of my esteem, as ever,

O. COWDERY.

PRESIDENTS AND THE BIBLE

(A valued correspondent submits the following expression of Presidents of the United States regarding the value of the Bible in human life, and which we cheerfully publish.—Editors.)

Above all, the pure and benign light of Revelation has had a meliorating influence on mankind, and increased the blessings of society. * * * It is impossible to govern the world without the Bible.—George Washington.

The Bible is the best book in the world. —John Adams.

I have always said and always will say that the studious perusal of the Sacred Volume will make better citizens, better fathers, and better husbands. * * * The Bible is the cornerstone of liberty.—Thomas Jefferson.

The Bible is the book of all others to be read at all ages, and in all conditions of human life.—John Quincy Adams.

The Bible—the rock upon which our Republic rests.—Andrew Jackson.

It was for the love of the truths of this great and good book that our fathers abandoned their native shores for the wilderness.—Zachary Taylor.

I am profitably engaged in reading the Bible. Take all of this book upon reason that you can and the balance by faith, and you will live and die a better man. * * * The best book which God has given to man.—Abraham Lincoln.

Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made, and to this we must look as our guide in the future.—Ulysses S. Grant.

If you blot out of your statute book your Constitution, your family life, all that is taken from the Sacred Book, what would there be left to bind society together?—Benjamin Harrison.

No other book ever written in any other tongue has ever affected the whole life of a people, as the Authorized Version of the Scriptures has affected the lives of the English-speaking people.—Theodore Roosevelt.

The Bible is the word of life—it is the picture of the human heart displayed for all ages and all sorts and conditions of men—I am sorry for the men who do not read the Bible every day. I wonder why they deprive themselves of the strength and pleasure.—Woodrow Wilson.

There is no other book with which the Bible can be compared, and no other reading that means so much to the human race. It is the support of the strong and the consolation of the weak; the dependence of organized government and the foundation of religion.—Calvin Coolidge.

There is no other book so various as the Bible nor one so full of concentrated wisdom. Whether it be of law, business, morals or that vision which leads the imagination in the creation of constructive enterprises for the happiness of mankind, he who seeks for guidance * * * may look inside its covers and find illumination.—Herbert Hoover.

I feel that a comprehensive study of the Bible is a liberal education for anyone. Nearly all of the great men of our country have been well versed in teachings of the Bible.—Franklin D. Roosevelt.

EDITORIAL

TRUTH

Devoted to Questions — Political, Social Economic and Religious
PUBLISHED MONTHLY
By Truth Publishing Company
744 East South Temple Street
Salt Lake City, Utah
P. O. Box 1432
Phone Hyland 7196-M

TERMS: $2.00 per year, in advance; $1.00 six months; 20 cents a copy.

Vol. 4. May, 1939 No. 12.

EDITORIAL THOUGHT

EVEN the devils in hell will burst forth from their fiery cells to unite with the fallen sons of earth, to oppose the kingdoms of this world becoming the kingdom of our God. The kings and rulers of the earth will not willingly cast their crowns and sceptres at the feet of the Priesthood, and worship the God of Hosts. His almighty power, in judgments, alone will humble them into this submission. "HE SHALL SEND FORTH JUDGMENT UNTO VICTORY."—Orson Hyde: J. of D. 4:258.

LOYALTY

In the present day when the question of loyalty to the leaders of the Church and to the institutions of heaven is uppermost in the teachings of the Elders of Israel, and the query so frequently arises in the minds of the Saints as to where responsibility, in obedience to men, begins and ends, it is well to pause and take stock of the word of the Lord and of reason on this important topic.

Elsewhere in this issue we present counsel given to the Church in the early fifties. In our judgment this counsel is sound and profitable for present day guidance. It is most unfortunate that many of the Saints have adopted the idea that they are in duty bound to follow their leaders in matters which not only appear to be wrong but which may definitely be known to be wrong, with the idea that the responsibility of such actions will be entirely borne by those whose counsel is being followed.

That individual responsibility cannot be appeased in any such way is made clear in the article mentioned. Men wishing to enjoy freedom must pay the price that such a boon costs. Only free-men attain to Godhood. Willing servitude is no part of the economy of heaven. Men whose ambitions reach no higher than that of a dumb servant cannot hope for the right of kingship in the eternities. The stream does not rise above its normal level; nor can man rise above the level of his willingness to strive and sacrifice.

On this point we have quoted the Prophet Brigham Young in previous writings. His counsel is germane to this subject:

> I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they (the leaders) are led by Him. I am fearful (lest 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. —Dis. B. Y. 209.

We urge our readers to peruse the article mentioned with a solemn desire to know the truth: to be guided by high principles rather than by the whims of men. "THE GLORY OF GOD IS INTELLIGENCE."

A SPECIAL GROUP PREDICTED

To some of the Saints the mere mention of the Church being out of order—that the body of Saints are straying from the truths established under the leadership of Joseph Smith, the Prophet—is sacrilege or extreme apostacy. It is strange that men and women professing intelligence and knowing the history of former-day Saints in their periodical wanderings from the basic truths of the Gospel, cannot in this day discern a like tendency. The Scriptures are filled with examples of "falling away." In fact the Saints today are much as they were after the crucifixion of the Savior. After a hundred years had elapsed no one then alive was known to the populace, who had seen the Savior and heard his teachings. Even the men who had worked with him were dead, with one exception, that of John the Revelator, who was translated In this condition the Saints strayed off and those not persecuted unto death imbibed all kinds of ideas not in consonance with the spirit of the Gospel. John's message to the seven surviving churches

was a sad recital of their "falling away" from the Gospel as originally taught.

The Nephites experienced like changes; and so the Saints today are straying off into various channels of sectarian and traditional folly. Joseph Smith is gone. There are none left who knew him. There are few who have intimate knowledge of his immediate successors, Brigham Young and John Taylor. While in mortal life the Prophet's views were fixed and certain, but in the lapse of the few years since his death, his teachings are being forgotten and views more in keeping with the times and more in harmony with the spirit of Babylon are being adopted. Sectarianism is insinuating its poison into the flock and the sheep of the Lord are being scattered. Such a condition is regarded as inevitable under present environments. Cause and effect unerringly repeat. Paul saw the present day. He said:

> Now the Spirit speaketh expressly, that in the latter times (the present day) some shall DEPART FROM THE FAITH, giving heed to seducing spirits, and doctrines of devils;
> Speaking LIES IN HYPOCRISY; having their conscience seared with a hot iron;
> FORBIDING TO MARRY, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.—I Tim. 4:1-3.

And again:

> For the time will come when they WILL NOT ENDURE sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;
> And they shall TURN AWAY THEIR EARS FROM THE TRUTH, AND SHALL BE TURNED UNTO FABLES.—2 Tim. 4:3-4.

One honest with himself and at all informed on the situation of the Saints today, cannot resist the conviction that Paul's warning applies to the present condition of the Church. There is a definite **"departure from the faith"**, the Saints are **"forbidding to marry"** in the Celestial order as taught by "Joseph Smith; many of them "will not **endure sound doctrine"**, which fact has caused the ordinances, garments, etc., to be changed, and they have definitely **"turned away their ears from the truth"** and are **"TURNED UNTO FABLES"**—all kinds of foolish notions regarding Godhood, Priesthood, doing away with the **Gathering**—with the principle of working in the missionary field without **Purse or Scrip**—with **Plural Marriage**, the **United Order**, etc.

A major reminder in the early days of the present dispensation was just this situation, the fear being expressed that the body of Saints would wander off, leaving only a fragment of the Church to carry on the work. Fortunately this is the last dispensation and in ushering it in the provision was made that the Gospel should never again be taken from the earth or given to another people. So unlike former experiences there will **not again be a complete "falling away"**, but some will be inspired with courage and faith sufficient to enable them to weather the storm of infidelity now inundating the people. As early as 1853 the world was warned of the approaching troubles. Speaking of a coming crisis the Church, in an article published in the Millennial Star, said:

> **Perhaps you will be disappointed, if I tell you that the time is coming, and now is, when not only God, the Highest of all, shall be revealed in Spirit and in mighty power, but the Devil, or Satan also, will be revealed in signs and wonders, and in mighty deeds! * * * And such will be the greatness of his power that it will seem to many that he is entirely loose. He will be so far unshackled and unchained that his power will deceive all nations, even the world. And the elect will barely escape the power of his SORCERIES, ENCHANTMENTS, and MIRACLES! And even God Himself, the true God, will contribute to put means and instruments in his way and at hand, for his use, so that he can have a full trial of his strength and cunning with all deceivableness of unrighteousness in them that perish.—Mill. Star 15: 273-4.**

No doubt we are living in a day when these events are beginning to be manifested in the fulness of power. Lucifer's designs are being accomplished and the hearts of the Saints are being changed and they are wandering from their true Shepherd. The servants of the Lord have repeatedly warned the Church of this approaching calamity, making it clear that but few would remain steadfast in their faith. It became a common topic in the Church in early days. Brigham Young hinted at the situation in this language:

> **The Lord Almighty will not suffer His Priesthood to be again driven from the earth, even should He permit the wicked to kill and destroy this people. * * * God will preserve a PORTION OF THIS PEOPLE, of the MEEK AND HUMBLE, to BEAR OFF THE KINGDOM TO THE INHABITANTS OF THE EARTH, and will defend His Priesthood; for it is the last time, the last gathering time.—Contributor 10:362.**

In the year 1865, President Heber C. Kimball frankly stated:

> **But the time will come when the Lord will choose a people OUT OF THIS PEOPLE, upon whom He will bestow His choicest blessings.—Des. News, Nov. 9, 1865.**

Ten years later, President Daniel H. Wells, a member of the First Presidency, sounded a similar warning. He 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, 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.—Des. News, Nov. 6, 1875.

Repeating in 1882:

And if we as a people do not hold ourselves on the altar ready to be used, with our means and all that God has bestowed upon us, according to the Master's bidding, for the upbuilding of His Kingdom upon the earth, HE WILL PASS ON AND GET SOMEBODY ELSE; because He WILL get a people that will do it. I do not mean to say that He will pass on and leave this people; no, there will come up from the MIDST OF THIS PEOPLE that people which has been talked so much about.—Oct. Conf., 1882; Des. News, Dec. 9, 1882.

Quoting again from the Millennial Star, 42:584 (1880):

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.—Mill. Star, 42:584-1880.

And 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 principles of eternal life committed to their care! Let the winds howl, and the waves dash, and the storms burst forth in all their fury! There are those remaining whom God hath reserved for perilous times, WHOSE KNEES HAVE NEVER BOWED to Baal, WHOSE HANDS HAVE NEVER FALTERED, WHOSE HEARTS HAVE NEVER TREMBLED; * * * These shall stand steadfast, firmrooted as the rock upon which their hopes are built, and though the floods come and the rain descend and the winds blow and beat upon their house, IT SHALL NOT FALL. —Mill. Star, 44:312-14.

Three years later the Deseret News editorially expressed:

"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 or Celestial Marriage). Were the Church to do that as an entirety God would reject the Saints as a body. The authority of the Priesthood would be withdrawn, with its gifts and powers, and there would be no more heavenly recognition of the administrations among the people, the heavens would permanently withdraw themselves, and the Lord would RAISE UP ANOTHER PEOPLE of greater valor and stability, for His work MUST, according to His unalterable decrees, GO FORWARD, for the time of the second coming of the Savior is near even at the doors. Therefore the Saints have no alternative but to stand by the truth and sustain WHAT THE HEAVENS HAVE ESTABLISHED AND PURPOSE TO PERPETUATE. This they will do come life or death, freedom or imprisonment, and there is, so far as we can observe, no use to attempt to disguise the fact.—April 23, 1885.

It was in 1889 that the late Apostle Orson F. Whitney expressed the thought in this language:

Many of this people are perhaps preparing themselves, by following after the world in its mad race for wealth and pleasure, to go down with Babylon when she crumbles and falls; but I know that there is a people, in the HEART'S CORE OF THIS PEOPLE, that will ARISE IN THEIR MAJESTY in a day that is NEAR AT HAND, and push SPIRITUAL THINGS TO THE FRONT; a people who will STAND UP FOR GOD, fearing not man nor what man can do, but believing, as the Prophet Joseph says, that all things we suffer are for our best good, and that God will stand by us forever and ever.—Des. News Weekly, Aug. 11, 1889.

These and many other evidences of a "straying off"—a "falling away"—foreshadowed a condition now confronting the Church. The frequent cry that "Zion prospereth, all is well", is but an empty clank when viewed in the light of history and prophecy. In fact the very condition we are speaking of was assigned by the Nephite Prophet as a reason for the following indictment against the people of God:

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.

And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence THERE IS NO DELIVERENCE.—2 Nep. 28:20-22.

The late President Wilford Woodruff, in his day, viewing the situation in the light of prophecy, said that there were more dead people (spiritually dead, he meant) among the Latter-day Saints than in any other community of like size. And dwelling upon this phase of the subject, his counselor, George Q. Cannon, with clearness and emphasis expressed the feelings of the leaders as follows:

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.

Clearly, as we view the situation, this "work of SPIRITUAL DESTRUCTION" is still operating among this people and its deadly force is increasing; and as surely as the Prophets have so stated the Lord will "choose a people out of this people", "a people", as Apostle Whitney explained, now nestled in the "HEART'S CORE OF THIS PEOPLE, THAT WILL ARISE IN THEIR MAJESTY IN A DAY THAT IS NEAR AT HAND, AND PUSH SPIRITUAL THINGS TO THE FRONT; A PEOPLE THAT WILL STAND UP FOR GOD", and not be ashamed of His Gospel, nor afraid to proclaim the same, AND LIVE IT in its fulness, though it cost them their fellowship with the members of the Church, and even their lives!

This specially chosen people will doubtless fit in and harmonize with the prophecy mentioned in the "Coming Crisis" already quoted from:

And further, when you see also the gross and beastly sexual abominations that are practiced and are increasing among ALL NATIONS, without shame or fear, you will not marvel that God is determined to raise up a righteous seed and glorious branch, by RE-ESTABLISHING THE PATRIARCHAL ORDER, as in the days of Abraham, Jacob, David, Solomon, and Elkanah. Neither will you marvel, while the Spirit of God is upon you, that men and even women should sneer at the sacred institution of marriage being an institution wholly under the control of God, as it was in the days of Abraham Why should you not marvel at their sneers? Because we have been distinctly and emphatically forewarned that in the last days (this day) there shall arise scoffers, (in the Church as well as in Babylon) walking after their own hearts lusts, who shall speak evil of dignities and things that they know not, having men's persons in admiration because of gain. You would have more cause to marvel and disbelieve the scriptures of truth, if sensual men and women did not speak evil of the Patriarchal order of marriage, and of men that conform to the pure sanction and penal restrictions of that most holy order.—Mill. Star 14:91.

It will be this group of people—the group that carries on—doubtless that Isaiah referred to:

Hear the word of the Lord, ye that tremble at His word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed.—Isaiah 66:5.

THE LORD SPEAKS

The persistent admonition of the Prophets of God to His people has been to "seek not for the riches of the world" but to strive for the riches of eternity. The word of the Lord to the Saints in the present day is especially forceful and expressive in condemnation of those placing worldly wealth foremost. He said:

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.

And those who are carried away by their riches and who are proud and arrogant, He said:

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: THE HARVEST IS PAST, THE SUMMER IS ENDED, AND MY SOUL IS NOT SAVED!—D. & C. 56:16.

Brigham Young restrained the Saints as a body from leaving the Rocky Mountain region to seek gold and other riches in California. He advised them to remain in the mountains and develop the rugged virtues incident to the hardships of pioneer life and wresting a living from the soil. The early Nephite saints were admonished along this line by different Prophets. The teachings of the Prophet Jacob were especially clear in condemning this mad rush for worldly wealth; they apply forcibly to the present day. We quote:

Wherefore, I must tell you the truth according to the plainness of the word of God. For behold, as I inquired of the Lord, thus came the word unto me, saying: Jacob, get thou up into the temple on the morrow, and declare the word which I shall give thee unto this people.

And now behold, my brethren, this is the word which I declare unto you, that many of you have begun to search for gold, and for silver, and all manner of precious ores, in the which this land, which is a land of promise unto you, and to your seed, doth abound most plentifully.

And the hand of providence hath smiled upon you most pleasingly, that you have obtained many riches; and because some of you have obtained more aboundantly than that of your brethren 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.

And now, my brethren, do ye suppose that God justifieth you in this thing? Behold, I say unto you, Nay. But he condemneth you, and if ye persist in these things, his judgment must speedily come unto you.

O that he would shew you that he can pierce you, and with one glance of his eye, he can smite you to the dust!

O that he would rid you from this iniquity and abomination. And, O that ye would listen unto the word of his commands, and let not this pride of your hearts destroy your souls!

Think of your brethren, like unto yourselves, and be familiar with all, and free with your substance, that they may be rich like unto you.

But before ye seek for riches, seek ye for the kingdom of God.

And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted.

And now, my brehren, I have spoken unto you concerning pride; and those of you which have afflicted your neighbor, and persecuted him because ye were proud in your hearts, of the things which God hath given you, what say ye of it?

Do ye not suppose that such things are abominable unto him who created all flesh? And the one being is as precious in his sight as the other. And all flesh is of the dust; and for the self-same end hath he created them, that they should keep his commandments, and glorify him forever.—Jacob 2:11-21.

A WORTHY EXAMPLE

For a man in this day and age of selfishness, deceit and God-less commercialism to choose to stay with what is generally considered an inferior position at a salary of $13,500 per year, and turn down an offer of a position carrying great public honors and prestige, with a salary of $50,000 per year, is an event meriting notice. Such a man, according to press dispatches, is Dr. Robert Gordon Sproul, President of the University of California. He was tendered the position of President of the Anglo-California National Bank at the larger salary. Although the offer was highly tempting he surrendered to the expressed will of the student body, and decided to remain with the university at the lower salary, sensing a field for the accomplishment of good in his chosen profession of far greater import than the new field offered him. He said: "I do not want to leave the university and the satisfactions which it offers in the way of high endeavor and important public service."

Mrs. Wilson relates of her deceased husband, former President Woodrow Wilson: After leaving the White House he formed a law partnership with his former Secretary of State, Bainbridge Colby. A case was offered the firm with a retainer fee of $500,000. Notwithstanding the firm's almost dire need of funds, since the case reflected governmental aspects, and fearing his former position as President might influence the course of justice, Mr. Wilson declined the offer.

We are told of an high official in the Mormon Church being offered a position on the Board of Directors of a public utility, carrying an annual fee to him much in excess of that which he had before received. He was assured that the position would not unduly encroach upon his time or attention, the moral backing to the company his name would lend being sufficient to justify the salary. To the credit of the Church and to the individual involved, he declined the bribing offer, saying, "THAT IS NOT MY CALLING."

These are outstanding examples of public honesty. Such unselfishness and adherence to high ideals cannot be too highly

commended. Would to God similar examples were more numerous. It is a time when the lines of Holland carry a special appeal:

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 demagoge
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 thump-worn creeds,
Their large professions and their little deeds
Mingled in selfish strife; lo! freedom weeps!
Wrong rules the land, and waiting justice sleeps!

Mother's Day Poems

MOTHER'S FAITH

(Selected)

"The Cry of the Alien",—(He lost even the vestigial organ of spiritual contact:)

"I'm an alien to the faith my mother taught me;
I'm an alien to the God that heard my mother when she cried,
I'm a stranger to the comfort that 'now I lay me' brought me
To the everlasting arms that held my father when he died.
I have spent a life-time seeking things I spurned when I had found them.
I have fought and been rewarded in full many a winning cause.
But I yield them all—fame, fortune to the fathers that surround them,
For a little of the faith that made my mother what she was.

"I was born when God was closer to His children and addressed them,
With a tenderness of messages through bird, and tree and bloom.
I was bred where people stretched upon the velvet sod to rest them,
Where the twilight benediction robbed the coming night of gloom.
But I've built a wall between me and the simple life behind me.
I have coined my heart and paid it for the fickle world's applause.
Yet I think his hand would fumble through the voiceless dark and find me
If I only had the faith that made my mother what she was.

"When the great world came and called me,
I deserted all to follow:
Never knowing in my dazedness I had slipped my hand from him.
Never noting in my blindness that the bauble fame was hollow,
That the gold of wealth was tinsel as I since have learned it is.
I have spent a life-time seeking things I spurned when I have found them.
I have fought and been rewarded in full many a petty cause.
But I'd take them all—fame, fortune and the pleasures that surround them
And exchange them for the faith that made my mother what she was."

TO MY MOTHER

By Walter H. Brown

Sometimes in the hush of the evening hour,
When the shadows creep from the west,
I think of the twilight song you sang
And the boy you lulled to rest;
The wee little boy with the touseled head
That long, long ago was thine;
I wonder if sometimes you long for that boy,
O little mother of mine!

And now he has come to man's estate,
Grown stalwart in body and strong,
And you'd hardly know that he was the lad
Whom you lulled with your slumber song.
The years have altered the form and the life,
But his heart is unchanged by time,
And still he is only the boy as of old,
O little mother of mine!

MOTHER

(Dr. Ellis R. Shipp)

My mother left me very young,
Which over all my life hath flung
A sense of insufficiency.
No guiding hand in early days,
No gentle tones in words of praise
To give my soul tranquility.

Oh, how I miss those loving arms
Which shielded me from life's alarms,
In every dire necessity!
E'en now that dear and placid face—
Which over in my mind I trace—
Helps me to bear adversity.

But oh! the sense of something gone
Increases still as years roll on
And will through life's futurity;—
Until once more her hand I grasp.
Until my form she will enclasp,
Will I then feel security.

Then if I once can reach her side
No more of ill will me betide—
Environed by maternal love,
For well I know my mother, pure,
Hath gained a crown that will endure
In the celestial courts above.

WHENCE CAME A MOTHER?

(JENNIE BISTLINE)

Whence came a mother? What is she?
O, Man, search deep thy wisdom, answer me:
Is she but frail, weak, mortal clay alone,
Or was a part of her divinely grown?
"Ah, no," some still, small, inner-voice, faint heard,
Makes answer: "Mothers, clay alone? Absurd!"
Yet knowledge hid 'neath false tradition's veil,
Has held the wonderous secret of creation's tale;
'Till through the ages man has lost the lore
That taught of Motherhood that was before
This earth was formed from chaos, or the sun
Was hung to hold the planets to the course they run.

But low! a key is given to open wide the door
Where knowledge waits, now hid in dark no more;
For light has torn away the shrouding gloom
And Faith has shown man Ignorance's doom:
The tale unfolds, the glorious vision grows
And man once more the story of creation knows.
List then, while I again the tale recount
Of how mankind from earthly dross may mount
To walk beside the great Eternal Gods—
Plant races where he helps construct the sods;
Where he may fashion trees, and fowl on wings,
And flowers, and beasts, and grain and creeping things!

On such a globe as ours, from higher station
Fallen, to pass through trials and earth probation,
He whom we worship, Author of our birth,
Plodded His slow, hard way through His low earth
To stand triumphant over death, a Son
Of God—thru death, eternal life He'd won.
Thus clothed with power, creation's mighty urge
The new made God felt through his being surge.
And so He built a world as once He'd built a house,
Where He could take, not one, but many spouse,
Who faithfully beside their Lord has wrought;
While thru mortality eternal life they sought.

They are the mothers of we souls who here
Are plodding, groping, blind and full of fear;
Longing for glory, which we faintly sense
Awaits the faithful in their passing hence
To what is hid behind death's mystic gate,
Where, though unknown, our anxious parents wait
To heal our bruised and aching—broken hearts—
Who long to shield us from sin's wounding darts,
As we would shield our loved ones from all pain:
But shielded here, they know that we in vain
Might hope to win a kingdom of our own
Where we might claim a place beside their throne.

Then God, our father's spirit home completed,
Creation's wonderous drama is repeated.
First, having sired a world of spirits young
A mortal sphere below the sun He hung,
And having power within Himself He came
To people earth—all Gods must do the same.
As Adam, then, directed by His God,
He took the elements that made Him once more sod—
And Eve, His wife, whom fools blame for the fall,
Became the glorious Mother of us all!—
A queen—the consort of God, His wife!
She gives to us the hope of endless life!
And faint I hear her whisper from eternity:
"If thou art true, O daughter, follow me."
It thrills me with the wonderous thought it brings
And this refrain my soul, enraptured, sings:

"Eve, thou Mother of all living,
Blessed with every good gift known,
Crowned with fruits of Life Eternal
Sharing with thy Lord his throne:
Eve, thou glorious co-creator,
Clothed with power, lifted high.—
You were twice a mortal mother,
Bound to earth the same as I.
Can I then disdain my mission?
Nay, I would not if I could!
Striving, praying, I'll press onward
TO ETERNAL MOTHERHOOD!"

Special Notice

The present number completes Volume Four of TRUTH. We have arrangements by which the volume may be bound in heavy Fabrikoid (library binding) for $1 per volume; or two volumes may be bound together for the one price. Your TRUTHS should be forwarded to the office at once.

The demand for some of the back volumes of TRUTH cannot be met. The Magazine is growing in value with time. Readers will do well to have their Magazines bound for permanency.

THE PUBLISHERS

MY HOME LAND

(Dana Burnet)

My land was the Westland;
My home was on a hill;
I never think of my land
But it makes my heart to thrill;
I never smell the west wind
That blows the goden skies
But old desire is in my feet
And dreams are in my eyes.

My home crowned the Highland
It had a stately grace.
I never think of my land
But I see my mother's face;
I never smell the west wind
That blows the silver ships
But old delight is in my heart
And youth is on my lips.

My land was a highland,
My house was near the skies;
I never think of my land
But a light is in my eyes;
I never smell the west wind
That blows the summer rain
But I am at my mother's knee,
A little lad again.

DOVE AND WOODPECKER

A Dove and a Woodpecker had been visiting a Peacock.

"How did you like our host?" asked the Woodpecker, after their visit. "Do you not think his vanity, his shapeless feet and his harsh voice are very disagreeable?"

"Indeed I had no time," said the Dove, "to notice these things. I was so occupied with the beauty of his head, the gorgeousness of his coloring and the majesty of his train."—An Old Fable.

There is nothing more beautiful than a smiling face when you know it is the true index of the soul within.—New Orleans Picayune.

The secret of happiness is not in doing what one likes, but in liking what one has to do.—Barrie.

Our lives are songs; God writes the words,
We set them to music at pleasure;
The song grows glad or sweet or sad
As we choose to fashion the measure.
—Selected.

"My sympathies always went out to the weak, the suffering, the poor. Realizing their sorrows, I tried to relieve them in order that I might be relieved."—Clarence Darrow.

"I do not want it to be said of me that I rose from the ranks. When I rise the ranks will rise with me."—Eugene Debs.

"The world is my country; mankind are my friends, and to do good is my religion."—Thomas Paine.

"Do unto others as ye would that men should do unto you. Love your neighbor as yourself."—Jesus.

—Progressive Opinion.

Cheerfulness and content are great beautifiers and are famous preservers of youthful looks.—Dickens.

Nothing so needs reforming as other people's habits.—Mark Twain.

INDEX

A

Abboot, A. N., Power of Truth 15
Abraham, Lesson on Tolerance 198
Adam-God, Dr. Widtsoe on 150
Adams, John Quincy, On Death 149
Aged, Care for 167
Agency, Defended by Brigham Young, 9; by Pres. Roosevelt 189
Allred, B. Harvey, Defends Faith 193
Allred, Harold, Mysteries, 39; Prayer 97
Allred, Rulon C., Love 55
Amnesty, Prayer for 86
Apostacy, J. W. Musser on, 5; at Kirtland 122
Special Group Predicted 231
Apostles Quorum of 12; Joseph Smith charge to, 123; Kind and Qualifications of 129

B

Baker, L. H., Change in Literature 115
Ballard, On 1886 Rev., 95; Plural Marriage Non-essential, Praise of Wilford Woodruff 146-7
Bennion, Heber, Interpretations, 142; Adam-God 155
Bible, Presidents and the 230
Borah, Wm. E., On Civics 47

C

Callis, Chas. A., Manifesto a Revelation 149
Cannon, George Q., On Vitality of P. M., 16; Salvation Through Celestial Law, 34; United Order, 106; Missionary Work, 112; Tolerance, 134; Priesthood, 144; Religious Liberty, 190; Plural Marriage (Note) 201

INDEX (Continued)

Carling, Isaac W., Death of 51
Carpet Baggers, in Utah 27
Catholics, Pope Dead 186
Character Building 43
Church Indebtedness 174
Clark, J. Reuben, To Seminary Teachers, 90; Does Church Control Priesthood? 112, 150
Coltrin, Zebedee, Testimony of 51
Conference Notes 224
Consecration (See United Order) .....
Constitution, Brigham Young on, 24; John Taylor, 35; Joseph Smith, ... 80
Contrasts 16
Correction, Omission 20
Courage 16
Cowdery, Oliver, Charge to Apostles, 132; Letters of, 161, 183, 206, 228.
Crime, Cost of, 32; U. S. Greatest Crime Community 192

D

Daines, Patriarch Wm. Morini, Death of 194
Danger, Coolness in 157
Depression, Mounting Discouragement, 17; Treat 98
Deseret News, On Economic Orders, 34; Must Abide Covenant 77
Diet (See Word of Wisdom)
Douglas, Stephen A., Unstable 13

E

Economic Law (See United Order)
Editorials—Anniversary Greetings, 9; Unstable Friendships, 13; Mormonism and Temperance, 29; Is Truth Premature?, 41; Abject Apologies, 49; They Shall Never Die, 51; Prayer and Discipline, 52; He Hath Denied the Faith, 69; Instructions to Seminary Teachers —Clark, 89; J. G. Kimball, 92; John Taylor, 109; Women Their Rulers, 110; Church Missionary System, 111; Does Church Control Priesthood, 112; Wars and Rumors of Wars, 116; Eternal Judgments, 129; Joseph Smith's Anniversary, 129; Apostleship, 129; Interpretative Authority, 141; John Quincy Adams, 149; Adam-God by Dr. Widtsoe, 150; Brigham Young's Last Address, 169 World Friendships, 169; Continuous Revelation, 172; True Manhood and Saints Slow to Learn, 189; U. S. Presidents Message, 189; Loyalty to Principle, 194; Contradictions. 195; Let Principle Rule, 209; Articles of Faith, 210; Beware of Extremes, 214; Ann Lee, 215; Orson Hyde, 231; Special Group Predicted, 231; Worthy Example 234
Ellis, Charles, Hymn to Pioneers 38

F

Faith, Re-statement of, 5; Vitality of Life, 117; D. W. J. on, 164; Articles of Faith Analyzed 210
Finance, General Report 39
Ford's Farm Experiments 167
Friendships, Unstable, 13; Frank Crane 178

G

Garments, Opposed to Change of, 8; Revelation on 145
Gospel, All Necessary—J. W. Musser on, 5; Heber J Grant, 6; Steps to Perfection, 74; Deseret News on, 77; Eternal—John Taylor 135
Government, True Principles of—Joseph Smith 212
Grant, Heber J., Exaggerations, 16; Women Rule, 110; Plural Marriage Non-essential, 146; Greatest Happiness, 169; Denies-Affirms 176
Grant, Jedediah M., Women Rules, 110; Jesus Christ Married 128
Guide Book, Old 14

H

Happiness 163
Hyde, Orson, Editorial Thoughts 231

I

Interpretations, Richards 141
Ivins, A. W., On Revelation of 1886 94

J

Jacob, Vow of 68
Jessop, Martha, Death of 51, 52
July, Events of 21
Juvenile Page: Answer to Prayer and Mother Forgiveness, 18; Pride and Youth, 59; Peacock and Oyster and Playing Tricks, 78; Hold On; Don't Give Up, 99; He Told the Truth—The Test, 119; Three Hebrews, 139; Daniel's Faith, 159; Power of Faith, 179; Lehi's Vision, 199; God's Promise Put to Test, 218.

K

Kimball, Heber C., on Fault Finding, 16; Curse of Riches, 33; Covenant Breakers, 50; Disobedient Women, 73; United Order, 105; Women Rulers, 110; Plural Marriage 147
Special People 232
Kimball, Jonathan G., Testimonial of, 92; His Faith 109
Kingdom of God, Brigham Young at Lehi 2

L

Law, Civil U. S. Heaven 211-13
Lee, Ann, Who Was She? 215
Lincoln, Abraham, On Present Day, 34; Human Liberty, 191; Anecdote 219
Loyalty to Principle 194
Lund, C. N. 167

M

Manifesto, How Written, 147; Not a Revelation 149
Marriage, Plural—Brigham Young, 4; Essential, 146; a Mistake, 195; George Q. Cannon, 16, 34; Eliza R. Snow Smith, 28; Deseret News on, 49; Book of Mormon on, 49; Not a Revelation—Roberts, 53; Brigham Young, Only Popular Religion, 70; Joseph F. Smith on, 70; John Taylor's Actions and Revelations, 84; Jesus Christ a Polygamist—J. M. Grant, 128; Discourse of Joseph F. Smith, 201; Polygamy and Bible, D. W. J. 216
Miscellaneous: Macey's, N. Y., 16; Purity, 17; Power of Thought, 17; Faith, 19; Good Citizens, 20; Ingersoll and Wallace, 28; Stand Erect, 31; Thought, 37; Speed, 40; "Brevities", 46; Doubt, 52; Shadows, 55; Church Donations, 58; Americans Need Reforming, 58; Measure of Man, 60; Eye for an Eye, 65; Steps to Perfection, 74; God Moves in a Mysterious Way, 76; Pleasure & Happiness, 77; Glory and Popularity, 83; "Yes Men", 93; Lord's Style of Rhetoric-Hope, 97; Forward or Backward, 108; Difference—Beecher, 108; Cure, 118; Government, 119; Unreasonable, 220.
Missionary, System of Church, 111; God's System, 144; Conference Notes 224
Missouri Persecutions 13
Mothers, Forgiveness 18
Musser, J. W., Restatement of Faith, 5; Funeral of Wife 92

O

"Official Statement" 88
Ordinances Precise—Oliver Cowdery 184
Ownership of God 11

P

Paul, Description of, by Joseph Smith, 108; Women Rulers, 111; Law Makes Free 117
Penrose, Charles W., Manifesto Not Revelation..149
Persecutions—Cowdery 184-5
Peter, On Godliness 117
Pioneers, Hymn to 38
Poetry: Abou Ben Adhem, 19; Undiscovered Country, 19; Not Mine, but Thine—Wilcox, 19; She 'Ist Laugh, 20; Flowers Now, 20; Prayer—Whittier, 20; At One With God, 28; A Nation's Strength, 36; "Lines"—John Taylor, 36; To John Taylor, by Eliza R. Snow, 37; Creeds—Wilcox, 37; Utah Is Our Home, 37; A Prayer for Faith, 37; Hymn to Pioneers—Ellis, 38; 4th of July Ode, 38;

INDEX (Continued)

True Education—Longfellow, 40; Prayer, 40; The Cheat, 48; Rest Sweet Friend—Bistline, 52; Earth Lover, 52; Love, 55; Do Best—Goethe, 55; Secret Place, 57; God's Gift, 58; The Man Who Knows, 60; Mind Is Master—Wilcox, 77; Solitude—Wordsworth, 78; What Hath God Wrought—Whitney, 79; Tact, 79; An Old Song, 79; The Secret Place, 80; Weary Mother's Prayer—Cook, 98; Reach Down Your Hand, 99; If You Try, 100; Immortality, 100; An Epitaph, 118; A Praye , 118; Truth Strange, 118; The Test, 119; Never Venture Never Win, 120; Wealth, 120; Eliza R. Snow to Joseph Smith, 126; A Little Learning, 127; Truth, 127; Thoughts, 134; O. F. Whitney—Truth, 138; Sorrow, 138; Adam-Ondi-Ahman, 138; Campfires, 138; Child Culture, 140; Drudgery Divine; 140; Life and Death, 156; Masters Question, 158; Sally, 158; My Soul and I, 160; Mercy, 168; Where West Begins, 178; Don't Quit, 179; The Ancient Call, 180; My Little Lad, 180; Freedom, 198; Retaliation, 198; Beauty, 198; Tolerance, 200; Good Timber, 200; There Are No Dead, 200; Easy Roads, 219; When He Comes, 219; A Prayer, 220; Our Own, 220; Wild Geese, 235; Mother's Faith, 236; My Home Land, 236; Whence Came a Mother?, 237.

Political, Philosophy of Brigham Young 21
Polygamy (See Marriage)
Pratt, Orson, United Order 105-6
Pratt, Parley P., "100 Years Hence" 101
Prayer, Brooks, 16; Answer to, 18; Norris, 37; Be Not Afraid to Pray, 40; Prayer and Discipline, 53; Wells, 57; Allred, ...97-118
Priesthood, Rights of Saints, 98; Does Church Control? 112-150
Prophets, Ancient Believed In—Cowdery 186
Purse or Scrip 111, 124

R

Religious Freedom (See Agency)
Revelation, 1886, 84; Dr. Widtsoe on 172
Richards, Stephan L., Answer to, 141; Laws of Kingdom Necessary, 188; Interpretative Authority 141
Riches, True, 181; Brigham Young on 234
Roberts, B. H., on Revelation, 53; Uses of Adversity, 73; Claims John Taylor Revelation Genuine, 88, 97; Adam-God 154, 156
Roosevelt, Franklyn D., Democracy 33

S

Saints, Slow to Comprehend 189
School of Prophets—Coltrin 124
Shakespeare, 28; Portia's Mercy 168
Shipp, Dr. E. R., "A Prayer" 220
Smith, Eliza R. Snow, Loathsome Ulcer, 27; 4th of July Ode, 38; Lines to Joseph Smith, 126; Adam-God 155
Smith, Emma, Apostacy 4
Smith, George A., Discourse 81
Smith, Joseph: Missouri Perseccution, 13; Forsaken by All but Two, 16; Temperance, 30; Vow of, 68; Uses of Adversity, 73; Constitution, 80, 107; Priesthood Independent of Church, 113-14; O. F. Whitney on, 121; As a Boy, 122; Charge to Apostles, 123; by Zebedee Coltrin, 124; Lines by Eliza R. Snow, 126; Eternal Judgment, 129; Birthday, 129; Apostleship, 131-2; No Change in Gospel, 142-3; Plural Marriage, 146; Heavens Opened, 158; A Challenge, 166; First Vision, 169; Apostacy, 170; True Manhood, 189; Interpretative Authority, 142; Prophecy United States, 193; Moroni Visits, 207; Translation of Book of Mormon, 208; Rough Stone, 209; on Government, 212.
Smith, Joseph F., on Plural Marriage, 70; on Joseph Smith's Sickness, 122; Jesus Christ a Polygamist, 128; Look for Good, 134; Priesthood Ordinances, 144; Revelation on Garments, 145; Discourse on Plural Marriage, 201; on Law 212
Smith, Joseph Fielding, Manifesto Not a Revelation 149
Snow, Erastus, Discourse on United Order, etc. 61
Snow, Lorenzo, United Order, 66; 106; Duty of Apostles 133
Special People, Wells 128, 231
Stewardship (See United Order)

T

Talmage, James E., Plural Marriage Non-essential 146
Taxes, Exorbitant 10, 137
Taylor, John, Powerful Sermon, 35; As a Poet, 36; Eliza R. Snow Smith, 37; Worthy to Flee to Mountains, 69; Revelation, 1886, 84; United Order, 104; 106; Anniversary, 109; Jesus Christ a Polygamist, 128; Gospel Eternal, 135; Covenants Remain, 143; Priesthood, 144; No Coward, 167; Plural Marriage Greatest Cross, 204
Temperance (See Word of Wisdom)
Temples, First Ordinances 70
Tithing (See United Order)
Tolerance, George Q. Cannon 135
Truth, Power of, 15; Editorial on 41

U

United Order, Brigham Young at Lehio, 1; Economic Law of Heaven, 9, 32, 47, 66, 103; Cooperative Spirit of Saints, 14; Moses Thatcher on, 43; Erastus Snow, 61; George A. Smith on, 82; Lund on, 135; Ford's Farm, 167; Cooperatives, 168.
United States, Doomed—John Taylor, 35; Cost of, 137; Morality 140
Utah Commission on Plural Marriage 87

V

Virtue 135
Visions, Sirrine, 56; Cardon 217

W

Wars, Prophetic Forecast 54, 203
Wealth, Concentrated 33
Wells, Daniel H., Special People 128, 232
Wells, Rulon S., Prayer, 57; on First Man 154
Whitney, Orson F., A Choice People 29, 233; On Joseph Smith, 121; Poem, Truth.....138
Widtsoe, John A., Church Controls Priesthood, 112; Adam-God, 150-1-2; Revelation 172
Wine, Use of, Joseph Smith 30
Wit and Humor, 20, 40, 57, 60, 65, 72, 73, 76, 77, 79, 80, 100, 120, 140, 160, 180; 199, 200, 219, 220, 235.
Wives to Obey Husbands—Heber C. Kimball, 73; Women Their Rulers 110
Woodruff, Wilford, Entering Utah, Testimony to World, 26; Temple Rites, 71; Revelations 1880-1889, 95, 172; Praised by Ballard, 146; Command Elements, 173; Congress Condemned, 192; On Law 212
Word of Wisdom, Mormonism and Temperance, 29; Reasons for, 174; Extremes Cited 214
World: Popularity, Brigham Young on, 17; Price of, 77; "Brevities", 136, 156, 177, 197; World Friendships, 169; March of 208

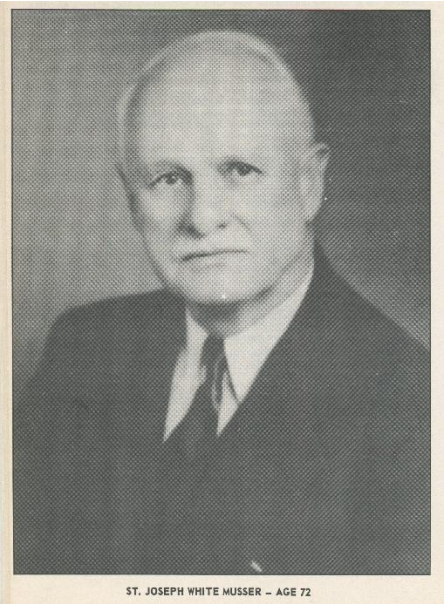
Y

Young, Brigham, United Order, 1, 135; Kingdent of God, 2; Agency Defended, 9; Anniversary Greetings, 9; Fulness of Gospel Declared, 11; Responsible for Good and Bad, 15; Mormonism and Popularity, 17; July 4th Celebration — Constitution, etc., 31; Entering Utah — Wilford Woodruff on, 26; Mormonism's Strength, 55; God Owns All, 67; Essentials of Godhood, 96; United Order, 104-5-7; Women Rulers, 110; King. of God, 113-14; On Faith, 117; Apostacy at Kirtland, 122; Apostleship, 130; Interpretations, 142-3; Plural Marriage Necessary, 146-48; Priesthood Authority, 150; Journal of Discourses, 151; Adam-God, 152-3-4; On Joseph Smith, 166; Editorial Thought, 169; Apostacy, 169-70; Word of Wisdom, 174; Fears Saints Not Faithful, 176; Ann Lee, 215; Riches, 234; Special People 232

TRUTH

Published by

Truth Publishing Company



ST. JOSEPH WHITE MUSSER – AGE 72

Joseph White Musser